
"Fools deride. Philosophers investigate."

Life and Action

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The Spirit of the Work

No. 7

By The TK.



LET me see if I can make clear, in a few sentences, the purpose of these special articles on "*The Spirit of the Work*". It is, I admit, a seemingly unnecessary suggestion, inasmuch as the articles themselves should be "the best evidence", as we say in law. But as the Editor-in-Chief of *Life and Action* I am in position to receive a good many generous and kindly suggestions from the readers of the little magazine, all of which are valuable side-lights upon the work that is being accomplished; and now and then comes a definite question that seems to command rightful consideration. One of these pertinent questions which floated into my *Sanctum Sanctorum* the other morning is responsible for my desire to make a very brief statement just here and now, concerning the purpose of these articles.

The books of the *Harmonic Series* were intended as text-books of Natural Science, and they contain as

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careful and definite a statement of the *general principles* of Natural Science and the Harmonic Philosophy as their authors were able to formulate into English. The general principles themselves, therefore, may be obtained from the *books*, by those who have the intelligence, courage and perseverance to make a study of the text.

But every *general principle*, to be of value to the individual, must be applied by him to the *specific* details, incidents and experiences of his own life. And it is in this effort of the Students and the Friends of the Work to make the *personal application* of the *general principles* that a certain amount of confusion seems to have arisen, at rare intervals, among the "*Workmen of the Temple*".

My one definite and specific purpose, therefore, is to take the several experiences of the various Students and Friends who have come to me for help, and show them by a series of practical illustrations when, where and how to make the personal application of the *general principles* to themselves and their own experiences.

For Illustration: Among its Students and Friends, in their relations as such, the School defines the general principle of LOYALTY as—"The active, continuous and unwavering purpose, intent and effort of the individual so to discharge his Personal Responsibility as, (1)—To exemplify his unqualified allegiance to the cause he has espoused; (2)—To demonstrate his sympathetic consideration for and confidence in his associates therein; (3)—To command his own self-respect".

Now the terms of this definition are definite, certain and clear, to every individual who is sufficiently versed in the English language to understand the meaning of the words employed. I do not believe there could very

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well be any uncertainty in the mind of any accredited Student of this School as to exactly what is *intended*.

But the *experiences* of individual life are so varied, so numerous, so complicated and so vitally important that it is often exceedingly difficult to know, with absolute certainty, when the individual has fulfilled all the conditions of LOYALTY in *practice*.

In a given incident of his life he may be able to feel absolutely certain that he has fulfilled condition (1), and possibly also (3), and yet, deep down in the secret chambers of his inmost Soul, he may be uncertain as to his complete fulfillment of (2).

My purpose, therefore, is to make these articles *elucidate* as many *applications* of the general principles as may be possible, to the various experiences of the Students and Friends from whom I have received them.

I am aware of the fact that the problem of LOYALTY is one that has caused much anxiety and some uncertainty among certain of the Students and Members of this Central Group. From this known fact, it would seem fair to assume that there may be some outside the Central Group who would be equally benefited by a critical study of the subject from the viewpoint of their own personal experiences.

The same might also be said with reference to almost every definitely formulated general principle of the Harmonic Philosophy.

Among those which seem to have been most difficult to exemplify with certainty among the Students and Friends of the Work are

SECRECY and DISCRETION.

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So vitally important to the welfare of the Cause and the well-being of the Students are the knowledge and exemplification of these principles in a definite and specific sense with each and every one of us, that I want to leave nothing unsaid in this article that is necessary to enable every Student and Friend of the Work, and every reader of *Life and Action* to know with certainty exactly what is expected of him and what responsibilities rest upon every Student and Representative of the School and Work.

As an introduction of the specific subject, let me remind my readers once more, that we (and this means every Student and Friend of the Work, as well as every one who is in sympathy with the general principles and purposes back of this entire movement) are in the very midst of the wisest, cleverest, best organized and equipped, most powerful and (I regret to say it) the most *unscrupulous* Enemy on earth.

Not one of us, who has become in any sense openly identified or connected with the Great School and Work in America, but has been identified and is under constant espionage. Our every movement is known, for what purposes the readers of this article will doubtless understand without further suggestion or explanation from me.

No doubt there are a good many who will doubt the accuracy of these statements. I do not blame them, for they have not been in position to get the facts first hand, as I have done, and am doing every day. But the day will come, as surely as the sun will rise tomorrow, when you who doubt today will understand and regret your skepticism, just as I have done.

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The central purpose of this espionage is to obtain all the information possible as to the plans and purposes of those who are responsible for any part in the Extension Work of this Educational Movement; and with this information to take such action as will nullify the work we are doing, and divert our workers into other channels, thus scattering their energies and efforts and rendering them ineffectual, as far as possible.

One illustration will suffice:—Through the almost criminal indiscretion of one of our trusted Students and Friends, a man who was in no sense whatever identified or connected with this School or Work, was admitted to one of the Group Meetings of Students in one of our strongest and best Groups.

This man was introduced to the Students present, as one who had read the books and was deeply interested in the work. Although he was known to be an entire outsider, yet he was taken into confidence almost as fully as if he had been a full member of the Group and in good standing as such.

What were the results? Listen: Before our Students were aware of what he was doing, this alleged "Interested Friend of the Work", had gone from member to member of the Group, and started a series of falsehoods into circulation which introduced dissension, bitterness, hostility and inharmony into the Group and utterly destroyed its usefulness and constructive value. This resulted in a complete disintegration of one of our strongest Groups.

This same individual, through the knowledge gained with this Group, succeeded in gaining admittance to a meeting of the members of another strong Group. The

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results were the same. Group number two was entirely disintegrated and destroyed inside of six weeks' time.

Naturally, these disastrous results led to a careful investigation. It was found that this alleged "Interested Friend" was one of our most fanatical "Hereditary Enemies", and had undertaken deliberately and intentionally to do exactly the thing he did do, namely, disintegrate and destroy as many of our active working Groups as possible.

He was making remarkable progress in his work of destruction, and but for the help of some of the *real* Friends of the Work who joined me in unmasking him, he might have gone on indefinitely with his work of disintegration, thus nullifying all our efforts.

I hope and pray, with all my heart and Soul, that the real Students and Friends of the School and Work will accept this as a special and direct message to *them*, and that they will get from the unfortunate experiences just narrated, among others, the following lessons:

1.—To make every Group Meeting, or other Meeting of Students, as strictly and profoundly SECRET as you would if you were *Masons* in closed Lodge assembled, for the consideration of matters involving the *Life or Death of the Order*.

2.—Never to admit to any Meeting of Students, under any circumstances, anyone you do not already *know*, or can absolutely *prove*, to be an *Accredited Student* of the School *in good standing*.

3.—Never to betray to *anyone* (outside) any information whatsoever that will enable him to learn *who are Students*, or who are *Friends of the Work*.

4.—Never to discuss with anybody whomsoever (until you have absolutely proven him or her to be an *Accred-*

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ited Student in good standing) any subject whatever relating to the School, or the Work, or anyone identified with either, *except* just such matters and such only as are contained in the text-books of the Harmonic Series, or the other published literature of the School which is accessible to the general public.

5.—Never to discuss with anyone whomsoever (and this includes your fellow Students) matters of a personal nature concerning myself, or my studentship in the School, or my Work as such, or the unusual psychic experiences of my life in these relations, or matters of a personal nature concerning any other Student or Friend of the Work.

PROVIDED, however, if it should ever occur that you *knew* information concerning any of these matters was being used in such manner as to injure either the individual or the Work, it would be within the limits of your right, and even your *duty*, to come to me personally and consult with me, as your FRIEND and as a FRIEND OF THE WORK, for the purpose of determining the best means and methods of preventing injury and protecting the interests of the School and those connected therewith.

But unless there is something vitally important to the welfare of the *Cause* involved, any discussion of the personal lives and affairs of the individual Students and Friends of the Work, only serves to divert attention from the Work itself, and from the things of *real* importance which the School—and we as its active workers—are trying to accomplish.

It is a constructive Rule of Conduct which we all should observe, never to discuss, or otherwise meddle with, anything that concerns the personality, the per-

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sonal life, or the personal affairs of anyone connected with the School and the Work—except in just so far as the matter may concern the success and well-being of the individual or the School and the Work we are endeavoring to accomplish—and even *then* we should go direct to the individual himself and say to him or her all that we have to say, and then leave it for the individual to determine his or her own course of action after we have discharged our own duty to him, or her, and the Cause.

It seems to be a characteristic of human nature to want to “gossip” about matters and things which do not concern those who do the “gossiping”. This is most unfortunate, and most unlovely. It is so recognized and admitted by virtually everybody—and yet, the practice is so general and so almost universal as to invoke a plea of “guilty” from perhaps nine out of every ten “grown-up” men and women, taken at random.

I have had some recent evidences which would seem to indicate that the transforming powers and influence of this wonderful educational training of the Great School and Work are not yet sufficient to cleanse ALL our Students from the impurities, the stains and the nastiness of “gossiping”.

I am not quite *sure* about this, because the evidence is not absolutely conclusive; but it is sufficiently strong, I am sure, to warrant me in mentioning the matter in this connection, and in emphasizing the vital necessity of every Student taking the matter home to himself or herself and making a careful and searching self-investigation, to determine how far, if at all, the individual is yet wanting the “clean hands and pure heart” of a true and loyal Student and Helper.

Among the Students who are separated by long dis-

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tances and are thus forced to depend upon the personal correspondence to keep in touch with each other, it seems natural, and in general it would seem to be admissible, to discuss with more or less freedom their own personal status in the Work. But, when it is remembered that every such letter is liable to be intercepted in transit, opened and read by your bitterest and most implacable enemy in search of information with which to attack you from under cover—the matter assumes a very different aspect.

And it is in exactly this connection that we confront a real danger. And if every Student and Friend of this School and Work were in possession of the evidences upon which these cautions and admonitions are based, it would not be necessary for me to go further in my efforts to protect the School, the Work, the Cause and the individual Students from the dangers that surround us and threaten us on every hand. For they would understand and appreciate the dangers themselves, and over and above these they would recognize the *Duties* and *Responsibilities* that devolve upon each and every Student, and take such measures as would effectually guard this Movement against the disintegrating influences that are being centered upon it constantly.

One of the reasons that seems to have stood in the way of the equality of women in the Work of the Great School throughout the past is their seeming inability (or unwillingness) to keep its *Secrets*, respect its vital and sacred *Confidences*, and exercise the quality of *Discretion* necessary for the protection of the Work and those responsible for its success.

Please note that I have said "inability (or unwillingness)". I am not willing to concede the "*inability*" of

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women in these vitally essential qualities and qualifications. I am rather inclined to the conviction that their failure heretofore in these vital and essential qualities of character and qualifications of an accredited Student and Representative have been due to their *unwillingness*, rather than to their inherent *inability*, to keep a Secret or respect a Confidence.

Then again, Fear of secret, mysterious or unknown dangers, is not a prominent ingredient in the character of the average American citizen. It is almost impossible to impress either men or women, out here in this free and independent western country, with the idea that there is any real cause for the care and caution exercised by the Great School concerning who are its Students and Representatives, and what it is endeavoring to accomplish, as well as what are its plans and methods of procedure.

And it requires just such experiences as those I have narrated to bring home to us the fact that we have been and are all too careless, too unconcerned, too thoughtless, too skeptical, too indiscreet, too open-and-above-board, too insensible to the demands of Personal Responsibility, and altogether too much inclined to consider lightly and treat as unimportant many of the things that are of the most vital importance to the success of the Great Cause and the very life of this present Movement.

And in all this it has *not* been our women Students *alone* who have proven their lack of understanding, their want of discretion, their unwillingness to guard the Secrets and the vital confidences reposed in them by the Great Friends, and their lack of watchfulness of the Enemy that is using every endeavor to counteract the influence of this Movement and disintegrate its centers of strength and activity.

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On the contrary, some of the most senseless indiscretions and betrayals of confidence have been committed by some of our *men* Students whose intelligence and loyalty have never before been questioned in any respect whatsoever, so far as I am able to ascertain.

Furthermore, among these are some of my Brother Masons who know the meaning of their Masonic Obligations and who have proven themselves loyal, discreet, thoughtful and entirely trustworthy. They have proven their understanding and appreciation of the meaning of Secrecy and of its essential and vital nature in all that pertains to the Order and to the Cause for which it stands.

This fact, almost more than any other, has given me food for much thought and study. I find myself unable up to this time, to analyze, elucidate and account for this apparent discrepancy in the lives and characters of these my fellow Students and Helpers in a Cause of such vital and transcendent interest and importance to the well-being and happiness of the generations, present and future, for whom we labor.

Can it be possible that they discount the wisdom of the Great Friends—only in this one matter? Or can it be that I have failed in my own part, in that I have not given sufficient attention to these matters of DISCRETION and SECRECY? Have I failed to elucidate them sufficiently, and point out their vital importance to this entire Movement? Have I failed to emphasize the importance of their exemplification in the life and action of each and every individual Student and Friend of the Work?

Surely, it would seem that responsibility for our humiliating failure must rest somewhere. I ask myself

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how it is possible for one of our strong, intelligent, earnest, and I believe loyal Students and Helpers to say that "Secrecy is no part of the instruction of the Great School"? And yet, it would seem that such statements, or their equivalent, have been made in open Group Meeting.

If this good Brother, and others who have had the same idea, have not received instruction on this vital subject, then indeed has someone failed of his duty. I shall not try to locate the individual, for it may be myself, although I am not now aware that I have ever failed in this particular respect. But in any event, I do not want it to be possible for any Student or Friend of the Work (after the publication of this article) to say, in good faith, that he or she has never been *instructed* concerning the matter of SECRECY and DISCRETION, in their application to the School, the Work, the Cause, and this particular Movement, as well as to each and every Student, Friend and Helper identified therewith. To that end let me formulate a few definite statements which are intended to apply to each and every Student and Friend of the Work, whoever and wherever he or she may be:—

1.—SECRECY alone will enable us to cope with the most powerful, the best organized and the most unscrupulous enemy on earth. If we fail at this point this entire Movement will go down with us, and we shall indeed find ourselves "buried in the rubbish of the Temple".

2.—In order to be on the safe side, it is wise for every Student to assume that the rule of Secrecy applies to all matters, save and except such information as may be found in the Text-Books of the School (The Volumes of the Harmonic Series), in the bound and unbound issue of this magazine (*Life and Action*), and in such

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other authorized publications of the *Indo-American Book Co.* as may hereafter be given to the world.

3.—*Secrecy with reference to the Membership of Local Groups of Students* is of the most vital importance. That is to say, wherever a Local Group of Students exists (as, for instance, in N. Y. City, Chicago, Pittsburg, Cincinnati, Joplin, Minneapolis, and many other smaller cities and towns throughout the entire country), each and every Student of every such Group is specifically charged with the responsibility of guarding the names of the Students and Friends of the Work from falling into the hands, or coming to the knowledge of anybody and everybody outside the Group itself.

There are some difficulties in this phase of Secrecy in our Work, but they can and will be overcome, if each and every Student will do his or her part. For instance—it is necessary for every new applicant for studentship to come into personal acquaintance with at least one “Accredited Representative” of the School; and wherever there is a Local Group it is necessary for each applicant in its jurisdiction to receive the unanimous vote of the Local Group before I can open the door and admit the applicant to studentship.

In all such cases it is my *Rule* to ask the applicant to call upon such and such an individual (giving name and address of just *one* individual). I make clear to the applicant that I am sending him to a “*Friend of the Work*” (not necessarily a Student at all). And through this individual he or she will very likely meet other “*Friends*” (not “*Students*”); and in due time his or her qualifications will be determined, at which time I will advise the applicant as to the results.

This is as near as *any* applicant ever comes to knowing

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(through me) anything whatsoever as to who **may** be interested in the School or the Work.

Following this line of suggestion, it is important that each and everyone of you shall be known only as "*Friends of the Work*" to all save those who constitute your Local Group and are known by you to be active *Members and Students in good standing*.

4.—Under no circumstances are you ever to admit to any meeting of *Students* anyone who is *not* a Student. In other words, you must guard your door against everybody except those you *know* to be *Students in good standing*. And in this you are to hold yourselves bound by an Obligation as sacred as the Obligation of every Brother Mason with reference to "*Cowans and Eavesdroppers*".

5.—If you are asked the direct question by anyone who is not a Student—"Are you a Student of the Great School?"—let your answer be: "I have been reading and studying the books and other literature of the School, and feel that **I am a Friend of the Work**".

Ordinarily, that will close the inquiry; but if it fails, then simply make it clear, in your own discreet and diplomatic way, that you do not wish to discuss the subject further. Everyone who has the intelligence to become a Student should also have sufficient intelligence to stop all impertinent inquiries, and protect the School against the curious, or the designing enemies of the School and Work.

6.—One of the most likely "*leakages*" is through carelessness on the part of Students and Instructors concerning the papers and documents of the School in their hands, and also the correspondence between the Students and their Instructors, and that also between my Instructors and Helpers in the field and myself.

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In this specific matter I want to emphasize the absolute *necessity* of each Student or Instructor providing himself or herself a strong Lock Box in which to keep all documents and correspondence, and be sure that they are *kept locked therein* so that it will not be *possible* for anyone but *yourself* to see or obtain access to them.

Securely pasted on the outside of this Lock Box should be a carefully worded NOTICE that in the event of the death of its owner, the Box shall be shipped, UNOPENED, to the Indo-American Book Co. at its headquarters in Chicago, Ill. (At present that address is 5705 W. Lake St.).

It often occurs that the applicant is married, and that his or her companion (husband or wife) is not interested in the School at all. These are the most difficult cases to guard against "leakages". And this is because of the confidence which husbands and wives repose in each other generally.

But let me emphasize the fact that, although I appreciate and commend the beauty of such a relation between husband and wife, nevertheless, it is the DUTY of *every* Student to see that all *temptations* to betray the School and the Work are removed from the pathway of *all* with whom they come into personal contact or acquaintance. Do not *take for granted anything whatsoever, with anyone whomsoever*, that could possibly result in a betrayal of the trust reposed in you by the School and those in charge of its Work.

Bear in mind the uncertainties of life at all times, and do not neglect to guard the Trust reposed in you against every possible contingency that might arise through your own sudden and unexpected death. This is of the most vital importance to the School, the Work,

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yourself and all that you stand for as a Student and Friend of the Work. You have no personal responsibility paramount to this. Guard it with your Life and your Honor, for it is of equal importance therewith.

Under the general head of "DISCRETION" there are likely to arise an almost unlimited number of conditions, incidents and experiences which call for the exercise of the highest quality of intelligence, wisdom, tact, diplomacy, caution, thoughtfulness and consideration on your part; and you should be on guard constantly so that you may not be taken unaware or by surprise.

It would be very difficult, if not indeed impossible, for me to anticipate each and all of these, in an article such as this, or even in a series of such articles as I am writing on "THE SPIRIT OF THE WORK".

For the sake of the *Cause*, as well as for your sake and mine, I wish it were possible for me to cover every situation, contingency and problem that can possibly arise wherein it will be necessary for you to exercise your DISCRETION as a Student, Instructor, Friend or Helper in the magnificent Work wherein we are mutually interested and identified, as well as mutually bound by the most sacred ties and obligations ever imposed upon mankind. That is not possible, however, and so I must depend upon YOU and upon your WAKEFUL CONSCIOUSNESS, to make the definite, specific and personal application of the general principles to the individual experiences and problems as they arise during your Journey to the South.

You can do it, and you will do it, if you but get fixed in your Consciousness at the outset the meaning and purpose of the Work and the nature and magnitude of the Responsibilities you have voluntarily assumed in

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becoming a Student, and when you get a clear understanding and due appreciation of the meaning of *failure* on your own part.

With these clearly understood in the very beginning it would seem almost impossible that any true and loyal Student ever should go astray, or should ever betray the trust reposed in him by the School and the Great Friends back of it.

But it is just here that VOLUBILITY works such sad havoc. It is here that so many of the most intelligent Students fail. They love to *talk*. They love to talk of the *things in which they are most deeply interested*. This means the School, the Work, the Students, the Great Friends. It also means those of us who are charged with the responsibilities of directing the Work; and it also means the Enemies against whom we are trying to guard it.

In fact, the *voluble* Student is likely to talk of many things concerning which his lips should be forever sealed. This is not because of any deliberate intention to betray the Trust reposed in him, nor because of any real desire to injure the Cause and embarrass those of us who must carry the burden of his indiscretions. It is only because he cannot or *will* not deny himself the pleasure of TALKING and of *listening to the sound of his own voice*.

Beware of VOLUBILITY in yourself! Beware also of all who are afflicted with it! But if, by chance, you *must* talk, by all you hold sacred and true see that you avoid any and all subjects that involve the possible betrayal of any confidence reposed in you by the School, your Instructor, or other Student or Friend of the Work.

Under no conditions or circumstances allow yourself to be drawn into the discussion of personalities, or the

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personal lives and affairs of your fellow Students and Friends of the Work. Remember that this is *disloyal*, *dishonest*, *contemptible*, and places you at once upon the level of the petty and malicious "*Gossip*", than whom there is no more despicable man or woman in all the world.

In this connection let me say that it has come to me from a number of seemingly reliable sources, that among the Students and Friends with whom I have come into personal touch and acquaintance, there are two or three who have been exceedingly INDISCREET concerning the manner in which they have discussed me personally and my intimate personal life and affairs.

While my life is an open book to all those who have a right to read its pages; and to a few of my closest and most intimate Friends in the School and Work I have opened its pages and disclosed a number of the most remarkable incidents and experiences of the past; nevertheless, I have not intended that these experiences should become the subject of general discussion among the Students and Friends—least of all among those who are strangers to the School and Work.

The betrayal of some of these personal confidences has caused me the deepest regret. In some instances I have suffered deeply, because the result has been in every such instance to divert attention from the real purpose of the School and the Work to myself personally. This is the direct opposite of my desires, and has led to many impertinent letters asking me all manner of questions which I have not felt at liberty to answer to total strangers.

Let me, as a result of these betrayals of confidence, and indiscretions, ask it as a personal favor to *me*, that all those who hold themselves to be my real "*Friends*" refrain, in future, from discussing me at all, or my per-

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sonal affairs and experiences. I ask this not only for my own sake but for the good of the Cause.

In a previous number of this magazine, somewhat over a year ago I believe, I covered this entire subject very fully and carefully, in an article on the general subject of "HEROES, HERO-WORSHIP, HERO-WORSHIPERS and HEROES WORSHIPED", or words to that effect. I thought then that it would surely never again be necessary for me to refer to the subject. It seems, however, that it is impossible to impress my readers sufficiently to fix in their memories the matters of most vital importance to the School and this Movement.

I devoutly wish that every reader of this present article would also hunt up his or her copy of *Life and Action* containing the article above referred to and make a careful study of it again at this time and in this connection. It applies to the situation today as truly and forcefully as it did when it was written, and it conveys precisely the thoughts and sentiments I desire most to emphasize at this time.

And now, a word with those of my fellow Students and Helpers who are meeting the members of our Local Groups, from time to time in the course of their travels:

Upon YOU, my beloved Friends, rests a heavy responsibility in connection with this entire subject. Wherever you go you are looked upon by the Students you meet, as *those having authority to speak for and represent the School and its Work here at the Center.*

For this reason every word you utter, concerning either the School, the Work, the Students, this Movement, or myself, is received as a "*Message from Headquarters*". It is regarded as of special importance and is remembered, discussed, repeated, and often unintentionally exaggerated by those who pass it along.

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From this you can see how vitally necessary it is for you to be guarded as to every word you utter, to be certain that you say nothing that will divert attention from the central purposes of the Work.

Remember, that your mission is to stimulate interest in the School, the Work, this general Movement, and in the LIVING OF THE LIFE that will EXEMPLIFY THE SPIRIT OF THE WORK.

It is to keep me personally, my personality, my personal life, affairs and experiences, as far in the background and as completely under cover as possible, so that I may not divert attention from the School and the Work and the things for which they stand.

It is impossible for me, in a letter such as this, to point out to you in detail every phase of the subject, or suggest every situation and experience you are likely to meet in your travels among the Students and Friends of the Work with whom you will come into personal contact and acquaintance in future. I must, therefore, depend upon your intelligence and your general powers of discrimination and good judgment, to keep you safely within the lines of DISCRETION and remind you when you are tempted to disregard the Trust reposed in you, or betray the SECRETS you are obligated to keep from the world.

And this means that you must THINK! THINK! THINK! before you speak.

May the spirit of Friendship and Good Will which impels me find a responsive note in your own Souls and inspire you to a fuller understanding and appreciation of the responsibilities which rest upon you in all you DO and all you SAY in future—AMEN!

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Modern World Movements

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

Theosophy from 1700 to 1875—Paper No. 2



ON a subject of this character, going back so far in time (over 300 years), covering such a wide range of presentation so differently apprehended and interpreted by different writers and exponents, it is exceedingly difficult to avoid confusion, or to bring out any clear conception and exact statement as to what it is all about. Even among professed theosophists, during the past thirty-five years, since Theosophy has been more or less in evidence here in America, and elsewhere about the world, this confusion has by no means been absent.

It is furthermore true that, while H. P. Blavatsky, the leading founder of this cult in America (from which it spread over most civilized countries of the world), used the name "Theosophy", she was aware of, and hospitable towards, many earlier movements under this name, nevertheless she followed a quite different line of illustration and philosophy from any of her predecessors who wrote or taught under the same name.

All other movements under this name since the days of Jacob Behmen (1600 A. D.) aimed to interpret the spirit of the Christ, and the deeper spiritual or mystical meaning of the Christian Scriptures, which the average

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scientist of today is apt to designate as “useless mysticism”, or “sheer nonsense”. We cannot blame him, for the simple reason that it followed neither the lines of presentation known to exact science nor that of a synthetic philosophy.

For the reader or student of today it is hopelessly involved in mysticism, however pure and sincere in motive and devotion to Truth. At its best, we may designate it as a *Spiritual* interpretation of Christ and the Bible, with direct application to the life, regeneration, illumination and final perfection of Man as a “child of God”, and finally, a Brother and co-worker with Christ.

Apparently familiar with all this, and hospitable toward it, H. P. Blavatsky drew her doctrines, interpretations and inspiration largely from the far East.

In place of the Christian Scriptures and the Christ, she drew her ideals from the Vedanta and the philosophy and Masters of Old India.

If we call the theosophy of the West “Esoteric Christianity”, hers might, with equal propriety, be called “Esoteric Buddhism”, and was so named and outlined, at least, by Mr. Sinnett early in the new work in India, though H. P. B. declared—“We hold to no religion; as to no philosophy in particular, we cull the good we find in each”.

Blavatsky often pointed out in her writings analogies and agreements between the teachings of Jesus and Buddha.

But, while showing familiarity with an exceedingly wide range of literatures and philosophies in every age and among nearly every people known to history; and often acting, seemingly, as the mouthpiece of Masters—even back of all this, in her “Secret Doctrine” (first published

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in London in 1888) she gives voluminous quotations, annotations and explanations from an old book—"Cosmic Evolution"; "Seven Stanzas translated with commentaries from the Secret Book of Dzan".

The "Esoteric Section" of the Theosophical Society, the Charter which I hold with the signature of H. P. Blavatsky, "Head of the Section", is designated as—"The Dzan Esoteric Section of the Theosophical Society", the charter dated London, March 21st, 1890.

It ought to be apparent to any intelligent reader that the liability of confusion in the use of the term Theosophy, to which I have referred above, is not only likely, but (except to the most careful student), almost inevitable. If we are to avoid this confusion we must make a very clear distinction between Theosophy *per se*, and the Theosophical Society; or between a genuine Theosophist and any or all Theosophical Movements, writers, teachers, etc., etc.

I have never found any of these distinctions made in a single instance by those who have assailed and denounced H. P. Blavatsky or the T. S. Had these writers realized to what an extent they were exposing and often monumenting their own ignorance, folly and conceit, they might possibly have remained silent.

To give a single illustration: About a dozen years ago a prominent New York Daily published a two-column article by a very prominent Spiritualist, denouncing Blavatsky as a "fraud", and vilifying the whole movement and all connected with it. A reporter wished to interview me regarding this article. I declined, saying: "It would take *four* columns to point out and prove the falsehoods in the previous article". When he persisted, however, I asked him to point out a *single statement* he

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regarded as more important than the rest. He replied: "Take this statement, 'the very name *Theosophy* was invented by Blavatsky to further her deception, and, before her time, was never heard of' ". "How much time," I inquired, "are you willing to devote to that one point?" He replied, "Any amount of time". So it was agreed that he should come to my house at eight that evening, with the agreement, that if he was not *satisfied* that the writer of the aforesaid article was an ignoramus, and a slanderer, I would give him a silk hat. He came at the appointed time, and after reading titles of books piled a foot deep on the library table, and taking notes for two hours, he said, "I am going home. The writer of that article is an ass." I replied, "We have just got to the beginning of the real fountain-head—Old India, and I can go on for another two hours at least".

"Fools deride, Philosophers Investigate"; or, I might add, keep silent.

Bearing in mind the real questions—What is Theosophy? What does it teach? Of what real use has it been or can it be to man?—We may now consider some of the earlier writings, records and movements under that title, before considering H. P. Blavatsky and her work.

While the terms "Theosophy" and "Therapeutia" were known to the Neoplatonists, and organizations of "Therapeuts" and "Philaethians" like the "Essenes" and many others, are known to have existed side by side with the Elusinian, Hermetic, and many other "Mysteries" and secret orders in Greece, Egypt, Persia, Babylonia, and Old India,—it is nevertheless true that to the time and writings of Jacob Behmen, and about the year 1600, we are indebted for the "Inner Wisdom" under the name of "*Theosophy*", the only exception being already

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noted in the case of H. P. Blavatsky and the T. S. of today.

Though old and rare, the literature is, nevertheless, very abundant. It includes the four large quarto volumes of Behmen's works, wonderfully illustrated with unfolding plates, layer after layer, symbolizing the seven stages in the creation, fall and redemption of man, with beautiful astrological and zodiacal plates—more than fifteen hundred pages quarto, printed on heavy hand-made paper in London in 1784; "*translated from the German, with notes and illustrations left by the Rev. William Law*". To these must be added the nine volumes of the works of William Law A. M., 8vo, printed in London in 1767, some of which volumes were reprinted many times.

Back of these English translations and adaptations were the five volumes in German by Johan George Gichte, "Theosophia Practica", bound in old vellum and printed in 1722.

The movement in England seems to have been inaugurated by Dionisius Andreas Freher, a native of Nuremburg, who died in London in 1728 at the age of 79. "His writings in Mss. are deposited in twenty-one Treatises with figures, in the British Museum, which would make in print a large quarto volume" (from "Lives of the Adepts", printed in London, 1814). Add to these the "Theosophical Transactions of the Philadelphian Society" quoted in the "Key to Theosophy", printed in 1697, and we may see how in the Seventeenth Century Theosophy flourished in London; tho I have by no means exhausted the subject, even in a bibliographical way.

Here is a little 12mo vol. of "Memoirs", published by Francis Okley, of St. John's College, Cambridge, London, 1780, from the original German, "Directing to the Due

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and Right use of this Mysterious and Extraordinary Theosopher”.

Urging at every step the most profound piety and a holy life, and performing every service and ordinance of the church with fidelity, Behmen added to these, apparently, an illuminated Faith and intuitive perception, revealing to him analogies, correspondences, and interpretations of the world of Spirit. He often dealt with “the Doctrine of Signatures”, as did Swedenborg with the “Law of Correspondences”.

Thus, in place of the dogmatic theological interpretations of the churchman, as to doctrines and beliefs regarding Religion and the Scripture, Behmen gave the signs, symbols and interpretations from the spiritual plane regarding man and Nature.

Moreover, Astrology and Alchemy were in the air, all through the Middle Ages, and their language and jargon were as familiar to all as is the popular *slang* to the people of today. Behmen’s writings are full of this verbiage and symbolism. The “Zodiac” and the “Elixir”; the “Three Principles” and the “*Magnum Opus*”, are seldom lost sight of.

I have already referred to the writings and influence of Trithemius, Abbot of St. Jacobs at Wurtzburg, from whom Paracelsus derived his knowledge. Henry Cornelius Agrippa and his writings belong to the same epoch, are derived from the same source, and are expressed in the same jargon and symbolism. Many of the plates and illustrations in vogue at this time (the 16th century), viewed in the exact and scientific spirit of the present, seem little less than *symbolism run mad*.

Here before me is a little quarto volume, translated into English by Robert Turner, and printed in London in

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1654 under the following title: "*Henry Cornelius Agrippa. His Fourth Book of Occult Philosophy; of Geomancy, Magical Elements of Peter de Albano; Astronomical Geomancy; The Nature of Spirits; Arbatel of Magic*".

Not only every day of the year, but every hour of the day, has its "*Angel*". These again are grouped into "*Septenaries*", thus running *pari passu* with the "49 Fires" (Seven times seven) of the old Hindoo Philosophy.

It is thus that the vagaries and fantasies of "*Magic*" and "*Occultism*" of the Middle Ages, before the dawn of modern science, outrival those of the mad-house of today. When a writer had entered into this field and been once inoculated by the virus of *Magic, Astrology, Geomancy, and Occultism*, he could seemingly "go on forever" ringing the changes. And yet, strange as it may seem, a vein of scientific symbolism runs beneath all.

In the "*Lives of the Adepts*", already referred to, is a list of 751 titles of books on this subject, running from the 14th to the 17th Centuries.

But if the reader will bear in mind that here may be found the source and an abundance of facts from which our present sciences of Chemistry and Astronomy have sprung, he will regard all these seeming vagaries with interest, rather than with contempt.

Ignorance, Superstition and Folklore have equally constituted the background and "childhood" of all present *Religions*, so-called. It is the alembic of Science that has separated the gold from the dross and the slag of all the past, that today discerns Law and Order throughout the Universe, and a *Rational Order in Universal Nature*, as a Guiding Light in the Soul of Man.

Familiar with all these things beyond any other writer in the last half-century, H. P. Blavatsky tried to bring

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order out of all this confusion, and to deduce and make clear, at least a "working hypothesis" for the building of character, for the relief of suffering, and for the onward and upward evolution of man; the smug conceit and flippant criticisms of her detractors to the contrary, notwithstanding.

The history of the past, apprehended by intelligence, reveals the laws and the working of the human mind, and contemptuous nihilism can no more constitute a guiding Light for future progress than can ignorance, superstition and fear.

True, the *forms* in which these things have been so often cast are practically useless, in the rush of utilities and exact science of today; yet no science of man can be complete that ignores them or contemptuously casts them aside. It is like the study of disease; of Pathology, Contagion, and Epidemics; or the *negative* side of anthropology. So far as the *test of real knowledge* is concerned, the *Constructive Principle* in Nature, and the Destructive, run side by side; and exact knowledge as to how achievement may be assured involves equally exact knowledge of what to *avoid*. Nor is this admonition far-fetched by any means at the present time. (See "The Great Psychological Crime".)

The middle ages were not more full of "Soothsayers", "Astrologers," Adepts", "Magicians" and the like, than is the present age with "Mediums", "Healers", "Leaders" and "Official Heads" who, for a "sufficient consideration" can be *induced* to take your money, "Give you a Mantram", "lead you into the silence", and land you on the stool of repentance or in the mad-house, and then dodge the law by shifting, with another *nom de plume*, to another parish. They are shorter-lived now than formerly, on account of

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the newspapers and prying reporters; but the psychological exploitation of today is equally popular and successful with the fakirisms of all the past, and the people just *beg* these fakirs to take their money. Nor will the victims listen to plain common sense and the simple truth involving Self-Control and Personal Responsibility, and so learn how to avoid snares and pitfalls. *Occultism* "at so much per lesson" is "*so much* more interesting".

Each and all of these fakir-highways or byways, involves principles and facts in the psychical life of man; otherwise they could not be exploited day after day and age after age. Were there no deep truths involved, a single exposure might end them.

Perhaps the oldest and most inclusive term for these psychic phenomena, is "*Magic*", used indiscriminately for good or evil; yet segregated as "*White*" and "*Black*". These (as to phenomena and powers) are closely allied, and often seemingly indistinguishable.

The time has at last arrived when science will recognize the facts and make the line of cleavage clear and unmistakable. Dealing as they do with actual phenomena and demonstrable facts in the psychical nature of man, they can never be altogether suppressed or avoided. More than half the patients in our Insane Asylums today involve just these psychic powers and phenomena; and the number of these continually increases, while our "alienists", familiar with the phenomena, fail to *cure* because ignorant of *real* causes and principles involved.

If the foregoing remarks seem to the reader a digression, he should remember that between mediation and mysticism; magnetism, hypnotism and occultism; no very clear distinction is generally drawn beyond the selection of *names*. Theosophy, from the days of Neoplatonists

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like Iamblichus and Behmen, down to the present day, has always dealt with and more or less involved these latent or active psychical powers.

As already shown, the ignorance that scouts and denies, and the ignorance that "believes" and is exploited, are equally far removed from exact science, or a knowledge of the truth. It is this ignorance that indiscriminately condemns the wisest and best, or a noble purpose and an unselfish life, like that of H. P. Blavatsky, or Behmen, Freher, or William Law, and practically joins hands with the charlatan in keeping the people in ignorance of their own nature and the highest good.

Unless these principles and the distinct line of cleavage are clearly distinguished and kept constantly in mind the present thesis would be aimless and useless. Not otherwise can a real Master of the "Good Law" (and the Right-hand Path) be *recognized* when he comes.

Precisely here lies the *Tragedy of Jesus*, and of every real teacher or *Illuminati* since time began. They who kill the Teacher, and they who exploit the Charlatan, are indistinguishable. Their *Altar-Fires* are Ignorance, Superstition and Fear; never Light, Knowledge and Love. The background of these has generally been the dominant or prevailing *Religion* of the day. In nearly every case the real Teacher has had to pay tribute to these—or die; his Great Work defeated in either case, and mankind left still in ignorance. Nor is this "Ancient History". It is as patent today as two thousand years ago.

The mail of one of these Teachers for six months, letters by the hundreds, *were a day late*, and showed unmistakable signs of having been opened or tampered with; and yet, Uncle Sam is *supposed* to give a square deal today! Protest is *nil*, because "we don't believe it". Secrecy and

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cunning can accomplish today what the dungeon and the stake did a century ago. The discovery of the truth is difficult, and to disseminate it, is dangerous still.

The real Teacher is, like Jesus, always unselfish. He works "*without the hope of fee or reward*". Not only by their Works but equally by their *motive* we may "know them".

I remember, thirty years ago (while visiting some friends at Rochester, N. Y.,) being told of a "most wonderful teacher" forming "classes", and that I "*ought to see him*". One day he called, and we fell into conversation which I gradually steered toward his "wisdom" and the things he taught. Coming closer and closer, he finally said: "These things of which you inquire I teach *only* in my classes". "In how many lessons and on what terms"? I inquired. "In classes of twenty, fifty, or a hundred," he replied, "at ten dollars for each student". "And do you *discuss* these things in no other way"? I inquired. "No," he replied, "in no other way". "Then", I replied rising, "excuse me, sir, and allow me to say that nothing that you know, or think you know and teach, could interest me in the slightest! I bid you good afternoon".

If, again, the reader inquires, "What has all this to do with Theosophy, with Behmen, William Law and Blavatsky"? I reply, "It has *everything* to do with them all: It defines the line of cleavage: It is the alembic in which the metal is tried: It is the criterion by which alone we can judge". "It is, then, just a question of money", you say? No indeed, but of *quality, motive, aims, and ideals*. Selfishness, greed, ambition, vanity, egotism—these belong to the "left hand path" that leads toward the frozen North; while Love, Generosity, Un-

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selfishness and human Kindness lead to the South, where bloom forever the Beatitudes.

It is the "*Spirit of the Work*" that alone determines both values and results. But for obscurity or sophistication at this point, in the "*parting of the ways*", the millennium would have dawned long ago. These things have been explained a thousand times, and yet disregarded, and again obscured. Each must measure, discriminate and decide for himself, and abide the results.

All of these tests will, in turn, be applied to "Natural Science", the "*Great School*" and the "*Great Work*", and equally to you and to me, my brother, as individuals; for we are dealing with *actual values*, and not "fluctuating quotations" of the psychological "Board of Trade".

It is this *power of discrimination* and *right use*, that is alone our passport toward the South; and like the "Sun of Righteousness", "the beauty and glory of the day", beginning the work and giving proper instruction, leading us at last toward "the East of Time" whence cometh Light.

I am not presuming to sit in judgment and "lay down the law", but trying to make foundation principles so clear that every intelligent and conscientious reader may be able to discriminate, weigh, measure, and judge for himself. The soul of man is indeed a "*Secret Vault*", and its treasures belong only to those who can understand, seize, and use them.

MONEY

It is not only the attitude we take towards money and material things, but the use we make of them that is the measure of our spiritual and moral development.

TK.

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An Interesting Problem

By A Friend

Dear TK:

Very recently I have faced a problem for solution, embodying such unusual attendant circumstances, it would seem your readers would find it of interest. Especially was the problem of interest to me, because not only was I confused for a time, but many intimate friends have stumbled over the same hurdle. The problem involves that elusive word—“*Method*”.

I must ask my readers to assume as a fact herein (which I have demonstrated to my own satisfaction by many exact tests), that there are many more individuals on the physical plane who are sensitive to spiritual environment and spiritual intelligences than is usually supposed. In fact, were the truth of the matter generally known, I am sure many of us would be greatly surprised. I find this *sensitive condition* is apparent through the great *sense of feeling*, and in truth, this sense seems to be the primal or fundamental sense of all humanity. I have tried to work this out by modern psychology but find modern authors do not know how to handle it at all, and cannot or will not elucidate it.

When it is borne in mind all the other senses react directly on the large frontal brain, while this great sense of feeling alone comes up through the primary brain, the importance of this sense will be noted.

Thus my friends have asserted that *feeling* is a purely

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vibratory activity or reaction on the nerves; a *feeling* being a reaction from stimuli. That this stimuli *happens* to be a spiritual intelligence merely implies a *sympathetic harmony of vibration*, reaching *only* the nerves. That this feeling reaches up *through* the primary brain, becoming *interpreted* by the *frontal brain*.

Thus, a man, through the stimulus of discarnate intelligence, *feels* a great fear sweep over him. But instantaneously, he realizes such fear is *not his own* and the *sources whence it came*, and by a strong effort of will, subdues it. Thus, he learns to interpret all his feelings through the light of reason, with a full and conscious knowledge that he must be ever on the alert. He then has reduced impulse to a deliberate process and to all intents and purposes *seems* to be beyond harm.

My friends further claim this *feeling* does not affect the will in any way, for they are *instantly* conscious of the approach of all spiritual intelligence and alive and alert to the fact *feelings* will be encountered and reflexed to their understanding for interpretation. Hence this feeling is a purely nervous reaction.

A concrete example:

A man fifty years old; well schooled and finely educated in philosophy and science; the soul of honor; insofar as I can analyze, leading an exemplary and ethical life.

He states, quoting the TK., that those on the spiritual plane having physical desires return to humanity where they can absorb some of the animal magnetism and thus gain some poor gratification. Thus there must be some form of vibratory activity *between* human and spiritual entities.

The TK's article did not maintain the human beings thus contacting the spiritual entities were in a subjective

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state, but on the contrary, it was possible for this to occur where there was no state of subjectivity.

Thus, this man claimed where a man *lived the life* and was *ethical*, holding true to his highest and best conceptions and following the law of personal responsibility, he could *if he would*, be thus sensitive to this vibratory activity and because he so lived, *could not* contact other than *those of like nature* on the spiritual plane.

I must ask you again to assume as a fact that this man could do just this. He had surrounded himself with a group of spiritual intelligences who were as high-minded and pure in motive as the mind can conceive and this particular group were only interested in the service and good of humanity. And their vibratory activity was apparently so high my friend did not and apparently *could not* come into contact with them until he had *lived the life* for an extended period of time.

Now I *know* this man, *my friend*, for a great-souled ethical man, the personification of everything called honor, ready for each and every sacrifice he is called upon to bear; and I *know*, since he has allied himself with this group, he has improved wonderfully in physical strength and his spiritual insight seems keener and his understanding of motive greater day by day. Also, through the development he has placed his great learning, knowledge and science at the beck and call of suffering humanity. In short he seems the ideal man in every respect.

But was this feeling a subjective condition and therefore destructive?

I went to him to discuss the problem.

He denied that his condition was subjective in the meaning of The Great School, stating that only with all his most acute and super-conscious intuition could he

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"*sense*" the intelligences around him. That he did not "see" or "hear". That he *knew* he had improved wonderfully under his *system*. That if he did and lived *right* and used his conscious will daily in overcoming his personal desires in following the rigid path of duty, he *could not* contact with any unethical spiritual intelligences. That he did not propose to relax his standards of life for a moment to run any chance of the earth-bound "coming through". That it was only by the action of his full-orbed and conscious will that he could hold his contact and his condition. Further, from constant practice his will had developed wonderfully, learning more and more exact discrimination.

Was this a subjective condition? I answer, "Yes".

My reason is, that in the Great Psychological Crime appears a definite assertion of fact of exactly what constitutes hypnotism. And I went to this man, *my friend*, fully believing he would meet me in the same open friendly way as heretofore. Much to my surprise and chagrin he said the TK. "had disturbed me" and the book was overdrawn, purposely he believed, to guard against the ignorant fooling with a manifestly dangerous subject and practice of the evils of mediumship, but where the ethical foundations of the individual was right there could be no danger *providing* the will was always on guard to enforce the ethical life. That he understood the motive actuating the writing of the "Crime" and heartily approved the same.

I have discussed many other works and systems of philosophy with this man and never before did he show impatience. Never before was his mental attitude, "*I know*", and "*all others are wrong*". Here I find, first an intellectual vanity; second, a pride of knowledge (?);

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third, an egotism unworthy a great soul; fourth, a total lack of the humility of spirit, of serenity and tranquility where theretofore these had been one of his chief assets. And why?

From a detailed analysis of his character, life and works I am sure none of these "lions" belong to *him*. At least, they never manifested before. But shall I here credit him with their sudden acquisition? Does his character suddenly take on them all? And *only* when his pet theories and his pet development is threatened? *Only* when the very vitals of his contact with his spiritual group is threatened?

No. I am forced to conclude these traits, these "lions", *do not* belong to my good friend at all. I am rather forced to believe and conclude his spirit friends sensed the danger of a separation and rather than run such risk, *impressed these "lovely lions" on my friend's will* and that, while he did not "*feel*" these lions as he usually *felt*, yet he did express the objections of his spirit friends and all unconsciously to himself, and that such objections and conclusions were *not his own at all* nor arose from *his own* good volition, judgment and reason. Thus, to my own satisfaction, here is the proof that the whole business is a type of subjective development.

I write these conclusions not in a spirit of criticism but because I was really puzzled and for some time could not get things just straight. And further, because many of my friends have gone through and are still in the throes of finding that the "Crime" is true; and I wish herewith to offer a testimonial to your board and to the TK. that insofar as I have gone, I cannot find even a comma wrong in the "Crime"; but contrariwise, I am amazed that the

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further I go the more the infallible accuracy of the work, the philosophy and the science becomes apparent.

And it is because this point of *method* has been a hard one for me that I thought perhaps some of your students might like my experience.

Further, *one who knows* informs me there are many "groups" upon the spiritual plane whose sole motive and desire are to help struggling humanity, but whose ignorance of the law is positively harmful and destructive to their *mediums* and who therefore, innocently perhaps, do great damage.

Hence it behooves us all to go slowly and no man should in his over-weaning conceit and intellectual vanity, claim he *knows it all* or is absolutely and unqualifiedly right.

Because this statement is an "open confession" and because identification *might* follow to my friend, I ask my name be withheld by you. I shall, however, be pleased to give specific information through you to any of your readers desiring it.

With best wishes, I am,

Yours sincerely,

A FRIEND.

AN INTERESTING EXPERIENCE

Navy Yard, Boston, Jan. 19, 1913.

Referring to *Life and Action*, Volume II, page 38, paragraph 5, I believe the following personal experience may be one of the "involuntary" absences spoken of by you as rare.

In April I was for about a month captain of the gunboat Marietta and was lying alongside the dock in Brooklyn, New York. My wife and family remained at the house

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in the Navy Yard, Boston. One night I returned to the ship, from the city, at about eleven o'clock, went to the cabin and in due time retired to my stateroom and went to sleep in my bunk. During sleep I was conscious that I left my physical body and traveled with seeming great speed over but some distance above the ground to Boston where I sought my own room and took my accustomed place in my bed. Here after awhile I was conscious that my wife had placed her hand upon my shoulder and I made a strong effort to turn over and respond to the touch. This effort seemed to cause me to leave the bed and room and to return over the same route to New York at the same speed and I thereupon reoccupied my bunk on board ship and awoke. At once it occurred to me that this must be an experience, so I reached out and switched on the electric light and noted the exact time. The next day I wrote to my wife and without telling her anything about my experience I asked her if she had experienced anything during the night in question. Her reply was that she had strongly felt that I was in bed and had reached out to touch me on the shoulder. So real did it seem to her that she sat up to investigate and finding nothing, thought, nevertheless, that she would note the time, which she did, and the two times, hers and mine were identical.

SUMNER E. W. KITTELLE.

Navy Yard, Boston, Jan. 19, 1913.

Another instance where my personality seems to have been felt at a distance occurred in October last when I was in New York in Command of the battleship Massachusetts at the big Naval Review. About noon while on deck superintending the rendering of honors to the

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President of the United States who was passing in the Presidential Yacht, I received a wireless message from home indicating that my small son aged three was seriously ill. As soon as possible I retired to the privacy of the cabin and there concentrated upon the boy as I knew he must be lying in his crib, and strongly suggested the thought that disased conditions should flow out and be replaced by health conditions. At the same time I prayed that the boy might be helped in the best possible way. The next day a letter from my wife stated that at that same hour the boy said that he had seen me at his side and that he asked his mother where I had gone. She replied that father was at sea, thinking that the little fellow might be a little delirious, but the child insisted that I had been there and that I had then gone away.

S. E. W. K.

Could strong thought bring about such a result?

Man is strength, woman is beauty; he is the reason that governs, but she is the wisdom that moderates; the one cannot be without the other, and hence they were created two for the same purpose.—*Hindoo Wisdom*.

“There is no death.

“Life after physical death is a fact scientifically demonstrable.

“Life here and hereafter has a common development and a common purpose.”—*Harmonics of Evolution*.

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Question Box

(Continued)

16. Has man in the physical body attained to the degree of wisdom that enables him to command disease of every kind to disappear instantly?

Ans. No. There has been wonderful progress made during the last century—even the last half-a-century—yes, quarter-century—in the science of Medicine, and in a knowledge of disease and the methods of its cure. But modern physical science may be said only to have just fairly opened the door that leads to definite and scientific knowledge in this most fruitful field of inquiry.

There is not the least doubt that the Great School is far in advance of all the modern schools, in that it has spent many centuries of unremitting study of this subject, and has made many discoveries in the realm of the "*Higher Science*" which, as yet, are not even dreamed of by the most advanced representatives of the modern school of physical science.

There are now two men in this western world who are studying the subject from the viewpoint of the Great School, definitely and intelligently—one along the lines of *Organic Chemistry*, and the other along the lines of "*General Therapeutics*".

I firmly believe that these men will virtually revolutionize the present ideas of physical science in both these fields of scientific inquiry. I know that they already have made demonstrations of the scientific knowledge of the Great School, far out within the field of the so-called "*Unknowable*" of physical science.

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I also firmly *believe* that the time is not far distant when it will be possible for them to make some important demonstrations to the most advanced and liberal representatives of the school of physical science—without serious danger of landing in the insane asylum. In other words, I believe we are on the eve of a new era in the field of Therapeutics.

But even so, this does not mean that man has triumphed over physical *Death*. It does mean, however, that in the years to come it will be possible for mankind to live out the allotted span of life upon earth, comparatively free from the horrors of *disease*, so that while he does live he will be in the possession of his natural faculties, capacities and powers, and able to make of his life an exemplification of the law of "MORALITY AND SERVICE".

But so long as we have Steel Mills, Railroads, Aeroplanes, Automobiles, Hydroplanes, Fire-Works, Fourth of-July-Celebrations, and other things like political "Steam-Rollers"—men are going to get run over, and have their arms, legs, backs, and necks dislocated, and sometimes broken. This all means physical suffering, and plenty of it. But it does not mean "*Disease*", in the sense to which I refer.

All the knowledge of all the Great Masters combined is not yet sufficient to prevent *Death*. There is no method known to Science, from the lowest to the highest rounds, that can prevent death when one has been blown to atoms by an explosion of dynamite, or has been run over and his body severed in twain, or has fallen 5000 feet from an aeroplane and landed on the hard rocks, or has had 1,000,000 tons of rock and dirt cave in upon him in the bottom of a mine.

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I know that the Great School has discovered a method whereby those, who possess the qualifications and are willing to do the work and take the instruction necessary, may prolong their physical life far beyond the supposed "allotted span". But this does not mean "*Physical Immortality*"—so far as science yet knows.

The demonstrations of the Master, Jesus, of his power to heal the sick, were not "miracles", in the accepted meaning of that term. They were strictly within the operation of Natural Laws. They were the results of a definite training and the knowledge thereby acquired. The many cures of "insanity" which have been made, and are being made constantly, by the physicians of this School, are just as "miraculous" and wonderful as anything Jesus ever did in that line. They are done in the same way. This is a part of the knowledge of the Great School wherein Jesus spent the years of his youth between the ages of twelve and thirty, and received a definite training for the work he afterwards accomplished in the world.

17. Did Jesus' physical body actually walk upon the water, or was it the spiritual body the disciples beheld?

Ans. I do not know. Either might have been possible. I have seen the demonstration of the power of man in the physical body to overcome the force of physical gravity by mental control of the finer forces of Nature. I have seen one who was able to suspend his physical body in the air, and float at will in the atmosphere above the earth—thus proving the possibility of walking upon the water, as the Master, Jesus, is reported to have done.

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Then again, it is possible for one who has been educated to do so, to withdraw from his physical body, and travel in the spiritual at will. In such event it would be possible for him to walk upon the surface of the water, or just above it; and if one who is clairvoyant were present he might readily see the spiritual form of the individual walking upon or above the water.

And so, in the incident referred to, Jesus might have withdrawn temporarily from his physical body and walked upon the water; and if his disciples were sufficiently developed psychics to be able to see with their spiritual eyes, they might readily have seen their Master as he walked upon the waves.

I do not know which of these methods was employed by the Master, Jesus. It has been my *opinion*, however, that the incident which is classed as one of his "*miracles*" was only a demonstration of his power to overcome the force of physical gravity, and that he did walk upon the water in his physical body.

Is there not another incident recorded wherein Peter tried to walk on the water, and actually did so for a little distance—until his *Faith* failed him, and he succumbed to the force of physical gravity?

18. In *Life and Action* you mention the fact of your having enabled one, who was physically blind, to see spiritually; was that the kind of healing Jesus did when he healed the blind?

Ans. I do not know. I am inclined, however, to believe it is not the same process; for if you will read the scriptural account carefully I think you will observe that the man's *physical* eyes were cured and his *physical sight* restored? Is not this true?

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The incident to which I referred in the magazine was one in which the spiritual sight alone was opened.

19. Is the spiritual sight in some degree like the physical? That is, can one with spiritual sight see trees, flowers, etc.? In other words, are trees, flowers, rocks and other physical things also spiritual?

Ans. This question is fully answered in both "*The Great Psychological Crime*" and "*The Great Work.*" Study them more carefully and you will find many other questions answered for you.

20. On page 226 of "*The Great Work,*" it is stated that—"The attributes of the Soul, on their functional basis, divide themselves naturally into two distinct classes"—Faculties (or Capacities) and Powers. Yet throughout the entire Harmonic Series the phrase—"Faculties, capacities and powers," constantly occurs, indicating a distinction between "faculties" and "capacities." Will you kindly elucidate this seeming confusion of terms?

Ans. In one of the "Epistles" accompanying the Problems of the Ethical Formulary, the desired elucidation is fully made; so that whatever seeming confusion there may be in the text of the Series is entirely cleared up to all who go far enough to receive and study the "Epistle" referred to.

But a word may be timely. And I give it with pleasure:

The term "*Attributes*" is the broad, general, comprehensive, and all-inclusive term by which the School has intended to express *all* that the Soul possesses.

But these Attributes divide themselves into two general classes, on the basis of their "*functions*"—or *uses*. One of these is *receptive* and the other *aggressive*.

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The receptive attributes are designated as "*Capacities*," and the aggressive attributes are designated as "*Powers*."

But the school of physical science so often refers to these receptive attributes as "*Faculties*," that it seemed advisable to use the term as a synonym of "*Capacities*." It is not strictly a correct use of the term. But wherever the phrase "faculties, capacities and powers," is used in the text-works, the intent is to use it in this way,— "faculties (or capacities) and powers".

AN INSPIRATION TO HIGHER AND NOBLER ACTION

One supreme Test of Character is the effect we produce on others as we meet with them and pass them by.

It is a glorious thought and one worthy of our most earnest consideration. Each person who comes within the circle of our consciousness should thereby receive a new-born impulse to live a nobler and better life. In our presence they ought to be able to sense an atmosphere of high attainment and recognize a condition of cheerfulness, happy satisfaction and contentment. Our whole appearance should convey the impression of complete Self Control, strong Will Power and a courageous desire to comply with the Obligation which God or Nature has fixed upon us to assume, and discharge all our Personal Responsibility under the Law of Compensation.

If this stupendous thought once becomes a part of the Soul Consciousness, it will stimulate within us a more cheerful and ready compliance with the Constructive Principle in Nature, which is the foundation of all right growth and development.

The application of this thought and principle to our every-day life add conduct will make each one of us more earnest, more humble and more helpful. J. C. S.

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The Philosophy of Virgil

By Beulah Kate Browning

The following article is the work of a young lady pupil in the senior class of the Public School of Ripley, Tenn. It was sent to us by the Principal of the School, Mr. Paul Nichols, one of our very dear Friends. Although it was not sent to us for publication, it contains so much that is excellent and of interest to Students of Natural Science that we are publishing it in full, and trust our action in so doing will commend us to both the author and Mr. Nichols.

THE EDITOR.

We, in our enlightened age, are inclined to consider the religious beliefs of the Greeks and Romans of more than two thousand years ago, as silly superstition; and to pass over them without appreciating the nature myths, and the beautiful ways by which the ancients accounted for the mysteries of NATURE. For primitive man, knowing little of physical laws, cause and effect, and the "necessary regularity of things", yet seeking an explanation of the natural phenomena, described them in the only way possible to him, and attributed to all inanimate objects his own sentiments and passions, fancying them influenced by the same things in the same way.

Indeed, poetry has so far kept alive in our minds the old animative theory of Nature, that it requires no great effort in us to fancy the water-spout a huge giant or sea monster; and to depict in what we call appropriate metaphor, its march across the field of ocean.

This tendency to personify or animate everything is universal among men in the primitive state; and in early philosophy, throughout the world, the sun, moon and stars are alive and, as it were, human in their nature.

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The key to all mythologies lies in language; and the original names of the gods will be found, as a rule, to denominate elemental or physical phenomena. For example: The name "Uranus" is derived from the Sanskrit word meaning "to veil, conceal, or cover". This god therefore was a personification of the heavens, which are spread like a veil and cover all the earth. Again: Apollo's name, Helios, is pure Greek for the sun; and Hercules the great and mighty hero who with untiring strength and patience plods through life, never resting, and always performing twelve great tasks, is interpreted to represent the twelve signs of the zodiac, or the twelve months of the solar year, or the twelve hours of daylight. Indeed, in almost every instance, the names of the various gods and goddesses will be found to be personifications of the various mysteries of the universe.

Although Virgil, in his Aeneid, relates many stories of the gods and refers to these ancient myths, yet it is uncertain whether or not he believed them; for he shows a much deeper insight into nature than we usually attribute to men of that age. He believed that the earth, the moon, the stars, the sea, were nourished by a great intelligence, "whence the souls of men, of birds, and of fishes". He did not think that animals were on the earth merely for man's benefit, and that their life ended at physical death. He believed that all animals had a spiritual as well as a physical body, and that at physical death the two bodies separated and the animal then lived a spiritual life on the spiritual plane. This belief is clearly shown when, in describing the shooting-match in the contest given in honor of Anchises, he says that when the dove was shot its body fell to the ground while its spirit continued flying. Another instance which shows this same belief is, that

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when Aeneas went to Elysium, he saw not only people but also horses and other animals.

Virgil also thought that man had a spiritual as well as a physical body; and that, at death, these bodies separated, but in case of sudden or violent death, especially suicide, the two bodies clung together. Often some of the gods came and aided in the separation and carried the spirit away, because the spirit was enfeebled by such an act. A case of this kind was when Dido, despairing because she thought her love was not returned, took her own life, and Iris came down from the Heavens and cut the cord that bound the two bodies together.

Yet more, this poet of two thousand years ago believed that communication between the two worlds was possible. Often the shades of deceased parents and friends would appear to men and especially were parents near in time of need and distress. In several instances, when Aeneas was in trouble and in doubt as to what course he should pursue, his father Anchises appeared to him and advised him.

When Aeneas went to the sibyl, in order that she might reveal the future to him, it seems that she, as a medium only, delivered a message from the spiritual world, for Virgil says: "The seer, not yet submitting to Apollo, raves in her cavern, to see if she may be able to succeed in flinging off the great god from her soul". But Aeneas, not knowing this and ignorant of the destructive principle involved therein, verily believed that he was receiving a message from the gods.

According to Virgil, those whose lives had not been noble went after death to Tartarus, a place in some respects analogous to this earth, yet a place where the trees were gloomy and the rivers dark and muddy. Here

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were phantom shades of diseases, fears that kill; suffering and death were at the door. Here, also, were dreams, though merely empty shades of hollow forms. A river separated the earth from Tartarus, over whose waves those whose physical bodies were cremated were ferried. Those whose bodies had not found a resting place wandered helplessly near the earth, unable to cross the stream and thus proceed further into the land of spirits: "For one is never permitted to cross those rough banks and noisy waves before his bones are in the urn".

Across the stream but also near the earth were those who, weary of life, had thrown their lives away; those who had not taken advantage of the opportunities of life. "How gladly now they would endure the hardships and bitter sufferings of earth!"

Next were the Mourning Fields: "Here secluded paths hide those whom tyrant love has consumed by deadly repining; not even at death do they forget their pangs of love". In fact, it seems that the transition, called Death, has had no effect upon them; and that every one is mentally and morally in the same condition as when they left the earth, cherishing the same loves and consumed by the same hatreds.

Even here in Tartarus atonement may be made, although the sins committed here become so deeply ingrained upon them that they must needs work hundreds of years before they can rid themselves of all taints, and enter the Elysium Fields. In Tartarus there is a ruler, and "He flogs them, and hears their misdeeds, forcing them to confess those things for which anyone in the world above, rejoicing in futile concealment, has put off atonement till death".

Through these, and various other divisions, one was

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compelled to pass, before he reached Elysium, the land of Bliss. "Here are green spaces, folded in with trees, a Paradise of pleasancess. Here the ether clothes the fields with purple light in great abundance. Here they have their own sun and stars. Some exercise their limbs on the grassy wrestling grounds, others contend in games on the sandy arena. Arms and chariots are at a distance, the horses feed free over the plains". "For", says Virgil, "the same pleasure that one has in chariots and arms, the same love of keeping sleek horses, follows them after death."

No one has a fixed abode but dwells wherever he chooses. These spiritual bodies resemble the physical very much, for Aeneas always recognizes his father, in spite of the fact that his father is a spirit. These spiritual bodies were also of much greater vibratory activity, for Virgil says, "No vision of the drowsy night, No airy current half so light". When a physically embodied person attempted to clasp the hand of a spirit, "it merely mocked his grasp".

After hundreds of years had passed, those who were to be reincarnated drank the waters of Lethe, Forgetfulness, remembered their past experiences no more and were reunited to a physical body. Therefore, one who had been reincarnated had no more knowledge of the pre-existence. "They, enclosed in the dark prison of the body, look abroad, yet are no longer able to behold the pure ethereal light".

This belief in preexistence and in life after physical death naturally gives to Virgil a very high conception of the importance of this life and causes him to think that "a man should live nobly, overcoming all things *by enduring them.*" Accordingly, he makes his hero, his

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ideal of manhood, a man "not seeking worldly pleasures and deluding joys", a man resisting temptations, however alluring. In Aeneas, he gives to us a man who "knowing the right, does not fail to follow it, through instability of mind; who neither doubts nor fears", who does not allow any misfortune or disaster to cause him to turn back to the ruins of his former life. In spite of the fact that love, wealth, and power invite him to turn aside from his pathway of duty, he, being master of his own destiny, "presses outward and onward until the goal is reached."

Such thoughts, such high ideals, make a poem immortal; such philosophy will ever inspire men to a higher and nobler life and will stand the test of ages. Tennyson speaks rightly when he says:

Roman Virgil, thou that singest
Ilion's lofty temples, robed in fire,
Ilium falling, Rome arising,
Wars and filial faith and Dido's pyre.

Landscape lover, lord of language,
More than he that sang the Works and Days,
All the chosen coins of fancy,
Flashing out from many a golden phrase.

Thou that singest wheat and woodland,
Tilth and vineyard hive, and horse and herd
All the charm of all the muses
Often flowering in a lonely word.

Thou that seest universal
Nature moved by universal mind,
Thou, majestic in thy sadness,
At the doubtful doom of human kind.

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Now the Rome of slaves hath perished,
And the Rome of Freemen holds her place.
I, from out the northern Island,
Asundered once from all the human race,

I salute thee, Mantovano,
I, that loved thee since my day began,
Wielder of the stateliest measure,
Ever molded by the lips of man.

Ripley, Tenn.

BEULAH KATE BROWNING.

From the Files of J. D. Buck, M.D.

June 7, 1913.

Dear Brother:

Your good letter of May 4th, received. I understand your wishes and how you arrived at them. Familiar for so many years with the old philosophy and with the bent of the Hindu mind, both Rajayoga and Hathayoga, I can readily understand your impulse toward self-renunciation and study.

But, my brother, the methods of the School of Natural Science are quite different. It is not so much the "Renunciation and Liberation", that Buddha taught, as it is Self-Control. Personal Responsibility and Self-Development *here and now*, in order to be of more and more service continually to the present generation, by both precept and example.

"The personal experience and illumination come as the logical and necessary result of leading such a life", of Study and Work. The ideal is not "selflessness", as

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with Buddha, but a wiser, larger, more efficient and useful Selfhood.

In the next place, my Brother, I am not authorized nor competent to give you the personal instruction and "Technical Work" to which you refer; nor do I know any member of the School in America who is, except TK himself.

His "Great Work" is for the Cause and the uplift of the present Humanity, to diffuse the principles of "Constructive individual and social life and to establish these principles and this work through individual instruction and co-operation so that it shall not again be lost to the world.

Incidentally, every student who lives the life, and co-operates in this great work will eventually come to his own and be "Master of Destiny". Without the least criticism, I would say—stay with your wife and child. That is a personal responsibility you have voluntarily assumed. If it were my case, I would not feel that paying their board discharged the whole of the responsibility assumed. There is the companionship due the wife and the education of the child from day to day. To me, it seems a "refined selfishness" to leave them for study and development in which they have no direct share. This of course, is not the Hindu ideal of "Liberation and Enlightenment"—but it is the ideal and method of the *Great School of Natural Science* that TK is trying to establish in this Western world, as I apprehend it.

I would say, study the three books of the Harmonic Series, until you know all that they contain and can answer at every point in a thorough examination, as for a degree in College. In the meantime, *living the life*, helping others who show a real interest along these lines,

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without being solicited, for it has to be spontaneous and of their own free will and accord.

The old Hindu "Mysticism" will not fit the genius of the New Race that is forming here in the West; and while at the root Buddha and Jesus aimed at the same thing—Buddha said "Renounce"; Jesus said "Build". To *repair* the *old* and *build* the *new*, are the left and right hands of the genius here at work.

I hope, my good Brother, that nothing I have written may hurt your feelings or sound like personal criticism, for I do not mean it that way, but I must be sincere else anything I might say would be worthless.

J. D. B.

Indo-American Book Co.,
Chicago, Ill.

Manhattan, Kansas.

Dear Friend:

I received the three books of the "Harmonic Series" de luxe edition, in due time, and am very much pleased with them; they are splendid, and I thank you for having given all of us the opportunity to get them. I sincerely hope that the demand for them will make it necessary for you to "get out" many editions.

Sincerely yours,
N. L. R.

Indo-American Book Co.,
Chicago, Ill.

Stamford, N. H.

Dear Friend:

I received the set of leather bound volumes of the Harmonic Series a few days ago in perfect order.

I want to congratulate you upon the beauty and excellence of the edition and to thank you for giving me the opportunity to own those marvelous books in such beautiful binding.

Fraternally yours,

F. P. J.

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QUALIFICATIONS OF INSTRUCTORS

By TK.

No Student ever should expect to become an *Instructor* in the Great School until he or she has qualified for that special Work. There is no phase of the Great Work wherein it is so easy to misrepresent the School as in that of conducting Students over the various Courses of Study laid out.

Because of this, the Work of Instruction should be entrusted to those, and those *only*, who possess the necessary qualifications. Before any Student is entrusted with the responsibility of conducting any other Student over either of the Courses of Study, he should be tried and tested with the utmost care, to be sure that he understands the Work, appreciates the responsibilities it involves, and has the abilities necessary to discharge such responsibilities fully, discreetly and wisely, and will exemplify "The Spirit of the Work" in his own life.

In order that there may be no uncertainty as to *what* qualifications are necessary to equip a Student to become an Instructor, they are hereinafter defined as clearly as may be possible.

Inasmuch as the Work must all be reduced to writing the Instructor must possess the following definite and specific qualifications:

1. He must have a *good English* education.
2. He must be able to *spell* correctly. There is no defect which cripples an Instructor more than the inability to spell correctly every word he uses. Even those who are excellent spellers should have a Dictionary at hand, and should never allow themselves to put down any word until they are certain they are able to spell it correctly.

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3. He should understand *English Grammar* so perfectly that every expression he employs should be grammatically correct. Bad Grammar, like bad Spelling, betrays illiteracy, and is a *fatal* weakness in an *Instructor*. It is impossible for one who uses imperfect Grammar to express himself either clearly or with scientific exactness; and both of these qualities are absolutely necessary to the expression of this Work.

4. He must have the kind of *literary skill* that will enable him to discuss any Problem and ask any question concerning it, in such manner that he will not solve the problem for his Student, nor give him any information concerning it which will relieve him from the work of solving it himself. He must be able to draw his Student out, make him think, study, delve and work, without telling him the *answer* nor even suggesting it.

5. He must know the full meaning and analysis of each and every *Problem*, must know its *exact wording*, must know what is said concerning it in the Books, and must know the exact wording and meaning of the answer. This is vitally important. There must be no uncertainty. There must be no changing of the wording. This is an *exact* science, and it is expressed in the most *exact terms possible*.

6. He must be able to establish himself in the *confidence* of his Student. To do this he must KNOW what he is saying. He must get into close personal *Sympathy* with his Student, and maintain the Spirit of Fellowship, Kindness, Patience, Good Will and *Equality*. He must never assume the attitude of a *superior*, nor treat his Student with anything but the most profound consideration and respect.

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7. He must be a thorough *Student OF THE BOOKS*. He must *know what they say* upon every subject under consideration. He *must not guess* at it either. He cannot expect his Student to read and study the Books unless he himself has done so, and does so constantly.

8. He must be a careful and accurate *reader of human nature*. If he is not, he will never understand his Student, nor be able to know his needs. In other words, he will never be able to give the *kind* of help needed, nor give it at the right time, nor in the right way.

9. He must be able to make of his Student a loyal and sincere *Friend* to himself personally, and also to the School, the Work and the Cause; and to do this he must *Live the Life himself*, and be able to help the Student over the "hard places" in his journey toward the same goal.

"He who possesses knowledge or wisdom or power is likewise charged with the responsibility of rightly using it. These things cannot be held as individual possessions for purely selfish gratification. They must be used. Moreover, the Law of Compensation is not satisfied by simple use. They are intelligent possessions. They must therefore, be used intelligently. This means that they must be used for the highest good.

"This brings us back again to the simple problem of receiving and giving. For in this simple process is embodied the entire scope, purpose and spirit of the Law of Compensation. It is the primary and fundamental basis of Ethics. It is the beginning and the edding of Morality. It is the central and inmost inspiration of all true philosophy and religion. It is the spirit of all true Socialism. It is the foundation upon which alone the Temple of Human Character may be erected safely and securely. For on this foundation alone can it endure."

—The Great Work.