

Life and Action

The Great Work in America

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Volume V

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Life and Action

Volume V



CONTENTS

Articles by the TK

	PAGE
TK Not Dead	1
An Abject Apology	90
Thanks	92
Birds-Eye View of the Work	311
What of the Protestant Churches?	317

Spirit of the Work, by TK

The Spirit of the Work	3
The Spirit of the Work, No. 10	65

From the Files of TK

From the Files of TK	95
Intellectual Vanity TK.	101
From the Files of TK	228
Florence Huntley's Letters, by TK	51
	[a]

Life and Action

Florence Huntley's Letters

	PAGE
From the Files of Florence Huntley	220

Articles by J. D. Buck, M. D., 33^o [Hon.]

	PAGE
Freemasonry—an Interpretation	17
Occultism	81
Letters From Dr. Buck	240
The Great Work in America	292
Morality and Sociology	337

Question Box, by TK

Question Box	142
Question Box	189
Question Box	251

Addenda to The Great Psychological Crime.

By Rev. Harry Marschner.

Addenda to The Great Psychological Crime . . .	113
Addenda to The Great Psychological Crime . . .	214
Addenda to The Great Psychological Crime . . .	282
Addenda to The Great Psychological Crime . . .	359

Announcements

Key to Natural Science	60
Modern World Movements	61
Our New Catalogue	62
A New Book	106
League Report	117
Receiving and Giving	121
To Purchasers of the Key	219
THREE-IN-ONE	310

[b]

Life and Action

Miscellaneous Articles

	PAGE
Help Wanted	23
Spirit Manifestations, How Produced Sometimes, by John Shaller	24
Symbolism of the League Emblem, by Herman, Hille	30
Life and Love, by W. Stuart Leech, M. D.	39
The Logical Inconsistency of the Philosophy of Materialism, by Rev. Geo. D. Coleman	46
Problem No. 11, by A Friend	52
An Old Prophecy Revived	58
John Ruskin Says	105
The Character of Hamlet, by a Friend of the Work	118
LEAGUE OF VISIBLE HELPERS, Second An- nual Report of the President	125
Supplemental, by TK	139
Letter of a Socialist, and Remarks, by TK	233
A Young Psychologist, by M. H. R., Remarks by TK	246

Poetry

At the "Sign of the Smile"	Frontis
Life's Hardest Lesson, author unknown	29
There is No Unbelief, by Lizzie York Case	45
My Conscience, by James Whitcomb Riley	64
Towards the Light, by George Townshend	89
Crossing the Bar, by Tennyson	123
A Mason's Prayer	124
The Soul Undaunted, by Charles Hovey Dodge	373
"Hello," by Sam Walter Foss	374
A Benediction, by Jami	375

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

Vol. V

November-December

No. I

TK Not Dead



PERFECT deluge of newspaper clippings from N. Y. City and Brooklyn papers has been coming to the office of the Indo-American Book Company, since November 6, many of them accompanied by letters of inquiry from Students and Friends of the Work, asking if it is true that the TK is dead.

The clippings announce the death (by suicide) of an osteopathic doctor, Norman E. Hjardenmaal, of Brooklyn. It seems that he left a letter, in which he says among other things: "I hardly think TK will be far ahead of me. I'll soon find out".

This one expression would seem to indicate that he believed the TK to be "ahead" of him—in other words, on the other side of the Great Divide—in fact, *dead*. At any rate, the Students and Friends so interpreted it; and hence, their letters of inquiry.

In answer to their many letters of inquiry, let me say, in all humility, and with some degree of assurance, that, I am still alive, and rather vigorously at work on the

[Page 1]

Life and Action

physical plane; and it gives me no small degree of pleasure and satisfaction to know that my Friends think enough of me to want to be *sure* that I am dead—I mean, *whether or not* I am dead.

I am not only *alive*, but in excellent health, for a man of my years and activity, and I have much to accomplish on this side of life before I shall feel myself at liberty to migrate over the border, leaving so many good friends behind.

As to Dr. Hjardenmaal, he was not a Student of the Great School, nor had he ever applied for admittance. In fact, I had never heard of the man until these clippings and inquiries began coming in. Inasmuch as some of the clippings mention "The Great Work," I presume he had read some of the literature of the School.

His wife expresses the conviction that he was temporarily insane, and certainly his act would seem strongly to indicate that she is correct.

Such experiences are deeply to be deplored by those of us who understand and appreciate the spiritual results of deliberate and intentional suicide by one who is sane and aware of the responsibilities he assumes in the commission of such an act.

For his own sake, let us hope that he was indeed insane at the time, and therefore not responsible for his act.

Believe me, with gratitude to the Friends whose solicitude impelled them to inquire, and with abiding friendship and good will.

Your Elder Brother,

TK.

Life and Action

The Spirit of the Work

No. 9

By The TK.



NCE more the "ball-bearing" wheels of the universe have rolled us around until we are facing another Christmas; and then another New Year is just beyond that great Christian Holiday of this tiny little earth of ours with its humanly immense responsibilities.

As the days go by and I realize the rapid approach of this most wonderful of all our Holidays, I cannot repress the dull, deep heartache of intense sympathy with the multitudes of those who look forward to another Holiday of suffering from hunger, cold, loneliness, privation and want in all their hideous outlines.

I do not like to throw a shadow of any kind over the spirit of such a season, and I hope what I am going to say will not be received in that way, nor in the spirit of pessimism. For its sole purpose is to awaken among the Friends of the Great School and Work the spirit of sympathy, good will and helpfulness, for, toward and among those who *need*.

The spirit of *Christmas Giving* is beautiful and sweet beyond the power of tongue or pen to express in words. I would not, for all the material wealth of the nation, be-

[Page 3]

Life and Action

come responsible for the utterance of any word, phrase, sentence, paragraph, thought or sentiment, knowingly and intentionally, for the purpose of killing or even restraining such a spirit among those who have become my Students and Helpers in the Great Cause for which we labor.

But I am wondering today, as I ponder over the great ocean of human suffering and sorrow, privation and need, whose mighty waves beat upon the shores of Time so close at our feet, if it might not be both possible and right for me to do what I can to direct the activities of that beautiful and gracious spirit along somewhat different lines than those of the giving of material gifts of great value to those we *love*, rather than to those who *need*.

It *seems* to me that this would be right. And I am thinking what a glorious thing it would be if I but had sufficient influence to induce *all* the people of this beloved land of ours to spend *all* the money they will put into "*Christmas Gifts*" this year, only among those who are in actual *need* of clothing, food, shelter, medical skill and nurses' care—to say nothing of intellectual education and Moral Training.

Do you, beloved Friends, have any clear idea what this would mean? Think of it for a moment. We have close to 100,000,000 people in this country alone. Suppose our Christmas gifts this year would average one dollar each (I am told that this is less than half the actual amount spent last year) it would give us \$100,000,000 for the relief of the poor who suffer for the actual *necessities* of life.

It would *seem* that this amount should almost, if not entirely, relieve the suffering of the entire country for lack of the actual *necessities* of food, clothing and shelter. And what a blessing this would be, if there were but some practical way of bringing it about!

Life and Action

But there is no way at present. I believe the time will come when it will be possible to accomplish such results, and far greater; for I am convinced that the time is coming when the economic solution of the Great School will govern the finances and the business of this blessed country of ours—the best in the world as it is, but holding within itself the potentialities of something immeasurably better than anything we know today.

But it is a long road to that ideal consummation. It cannot be taken at a bound. It must be taken slowly, carefully and surely, step by step. For it is one of the conditions of human nature, that every progressive suggestion for the betterment of society along any line whatsoever is looked upon by the great ruling majority of the uninformed with suspicion.

So accustomed have we become to the discovery of “Graft” and other phases of dishonesty in public places—and often under the cloak of “*Reform*,” or “*Progressive Politics*”, or some other name that blinds the people for a time until they can be robbed—that it is almost impossible to command the attention of those who suffer and are in need of relief, or to enlist them in behalf of any constructive evolutionary movement or effort in their own behalf.

Even the names of “Religion”, the “Church” “Philosophy”, “Science”, “Freemasonry” and many others equally as worthy, have been conjured with to deceive the innocent and entice the ignorant, the vicious and the superstitious.

We must, therefore, not blame society for its conservatism and reluctance in accepting the earnest pledges of men and women who are entirely honest and worthy, who offer to lead them out of the wilderness of dishonesty

Life and Action

and all its consequent suffering and sorrow, into the sunshine of Life, Liberty and Happiness.

While I *know* that there is a complete and perfect solution of the great problem of economics and sociology; at the same time I *also* know that it will take, perhaps, half-a-century of the most thoughtful, earnest and unselfish educational effort on the part of the Great School of Natural Science to prepare the way for its acceptance among the masses of society, sufficient to lead up to its inauguration and complete demonstration publicly.

The work we are doing today is the first regular step to that end. I have reference more especially to the work of Personal Instruction, through the medium of which those who apply for admittance as Students and prove their readiness to receive it and their willingness and ability to use it rightly, are given the Personal Instruction which enables them to come into the possession of the accumulated knowledge of the ages concerning the Ethical Principles necessary to enable them to exemplify the *Constructive Principle of Nature in their Individual Lives*.

Today we have thus educated but a very few thousands of such Students in America, and they are scattered from one end of the country to the other. The largest number in any one center does not exceed 100 men and women. Then there are groups of 50, 25, 15, 10, 5, and so on, here and there in the cities and towns, in all parts of the United States. And finally, there are individual Students and Friends of the Work everywhere who, thus far, are reading the books, studying the literature, receiving the instruction, and doing their very best to equip themselves to become my active and trusted Helpers in the wonderful work of passing on the knowledge to others like themselves who are able to prove themselves duly and truly prepared,

Life and Action

worthy and well qualified, of lawful age and properly vouched for.

The value of this Instruction will be the better understood and appreciated when it is known that it is all an *individual* instruction. That is to say, there are no *classes*. On the other hand, each individual Student, when proven entitled to it, is assigned to an Instructor who, in most cases, resides in some other part of the country. He receives his lessons in the form of *Problems*, direct from his Instructor, through the mails. He does his work entirely alone and unaided by anyone else, and when he has completed any given task he submits his work and all its details to his Instructor alone and in like manner, by mail.

Whenever his work is found complete and correct, and in all ways satisfactory to his Instructor, it is accepted and he is permitted to pass to the next Problem, or Lesson; and so on, throughout the entire course of study upon which he has entered.

It is not intended to convey the idea that there are no classes for the study of the text-books and other literature of the School. In truth, there are a good many such classes throughout the country; but they are composed of individuals entirely outside the ranks of our Students and "Friends of the Work" (as we use the latter term), and are in no way under the direction or supervision of the School, or any of its Students or Helpers. Such classes are non-official, for the existence and work of which the School assumes no responsibility. And yet, these classes are accomplishing much good for their own members, and without knowing it, they are leading many out of the bonds of intellectual and religious bondage, and preparing them for studentship in the Great School, in

Life and Action

due course of time. It is, therefore, not the purpose nor the desire of the School to discourage such classes. The only point it is desired to make clear is the simple fact that these classes are *not* under the direction or control of the School or its representatives.

But I have drifted slightly from the exact theme I had in mind when I began. Whilst I know full well that it would be but a waste of time and energy (at this time) for me to offer any suggestions touching the foundation principles of economics and sociology; nevertheless, I thought it might not be out of place for me to make a suggestion or two touching the problem of our coming "Holiday Gifts"—for, to me, that subject has truly become a "*Problem*" of no mean proportions.

Unless I say something, and say it in time for the November-December number of *Life and Action*, there is not the least doubt that I shall receive a large number of "*Christmas Gifts*" that I do not *need*, involving the expenditure of a considerable amount of money which might be made to relieve the suffering and actual *needs* of a number of deserving men, women and children who would otherwise find it difficult to go through another Holiday without losing their *Faith* in both God and Humanity; to say nothing of their confidence in the honesty and good faith of our Government and its representatives, in their attitude toward the rich and the poor of our beloved country.

To make clear just what I mean, let me tell you something that happened last Christmas, and several previous Christmases:

Notwithstanding the fact that previous years had supplied me an immense stock of such things, which I had never been able to use up, there came to me something

Life and Action

like 24 splendid silk handkerchiefs, about 36 excellent linen handkerchiefs, some 40 pairs of the very best socks that could be found, 3 magnificent gold-mounted fountain pens, 2 lovely watch fobs, a considerable number of beautiful dishes and pieces of silver-ware, some 10 or 12 pictures of various sizes and qualities—most of them expensively framed, 3 paper-cutters and letter openers, 6 or 8 pencils, perhaps a dozen bottles of perfume, an extra fine toilet set, 2 very fine and expensive traveling bags (one alligator hide and the other calf), 3 expensive and handsome umbrellas, 3 lovely ink-wells, 4 delightful paper-weights, 3 pairs of suspenders, 2 neck-tie holders, 2 pairs of cuff-buttons, 2 pencil-holders, 2 magnificent neck-mufflers, 4 gold collar-buttons, 2 receipted checks each for a \$2.00 pair of gloves, 12 valuable books, various articles of clothing and wearing apparel for men, and a diversity of articles of household and office furniture, and over all these came a perfect shower of bouquets of the most beautiful and expensive flowers to be had.

Most of these articles I could make no real use of; but they were "*presents*", all of them coming from the dearest and best Friends in the world. There is always something about a "*Gift*" that grips the heart, and gives to the gift a value to its recipient which makes it impossible to part with it to anyone else, even in need, without a sense of disloyalty to the friend who gave it.

Perhaps this is wrong, but I cannot help the feeling. I always value a gift as I love its giver, and I never receive a gift of any kind without mentally following the friend in his or her hunt for it through all the mystic maze of Christmas shopping, and sharing all the pleasure of "*finding*" and *selecting* the article, just as if it were I who was hunting, selecting, buying it and sending it to a

Life and Action

beloved Friend whom I wished to surprise and make happy.

It is this halo of pleasant memories and sentiments (that cluster about each and every *Gift* that comes to me) which makes it virtually impossible for me to part with it, even to one whom I know to be in actual *need* of it.

I do not know whether I am different from my Friends and from other people in general in this regard or not. I have a very strong conviction that I am wonderfully "*human*" in this respect, and very much like every *other* human who has normal friendship and affection for his fellows.

My beloved Friends, do you get the point? I hope so, with all my heart; for if you do I know you will understand and appreciate what I am going to suggest. It must be apparent now, from the foregoing illustration, that it is utterly impossible for friends to indulge in the exchange of valuable Christmas gifts without violating every principle of utility and service. Nobody but my daughter knows what I have, or what I need, and therefore it is impossible for my friends to select gifts for me without duplicating the things I already have.

The same is true with regard to every one of my Friends. I do not know what you have nor what you may need, nor what would please you. If I undertake to reciprocate your gifts I must simply shut my eyes and guess at it; and in so doing I am sure to select what you do not need nor care for.

To avoid this constant and useless waste of money, and to conserve all the material means we have for those who actually need our help, let me suggest that we discontinue this custom of miscellaneous and haphazard

Life and Action

Christmas giving entirely; and in its place let us remember each other on that occasion with a simple and inexpensive card of greeting and good will.

Then let us send to *Dr. E. M. Webster, 9139 Commercial Ave., Chicago, Ill.*—Treasurer of the LEAGUE OF VISIBLE HELPERS—every dollar we can spare for such gifts, and ask him to add it to the Funds of the League for the help of those poor, distressed, suffering and dependent men, women and children who are in actual and dire need of food, clothing, heat and shelter.

I do not mean to suggest that the Students and Friends of the Work apply this to the members of their own families, nor to any of their friends whom they know to be in need and whom they desire to remember and help at the same time with gifts that they know will serve the double purpose of a friendly remembrance and a helping hand. Wherever the law of utility and service can be observed, and an actual *need* supplied, A Christmas gift is a most beneficent agency for good.

But unless these elements can be conserved the custom of miscellaneous Christmas giving becomes an actual and powerful agency and influence for harm, and thus violates the spirit and purpose which originally brought the custom into existence as a national and international institution.

Whether these suggestions are adopted generally among our Students and Friends or not, I must ask, in all seriousness, that they be adopted and acted upon insofar as I personally am concerned. My daughter asks that her name be added to mine. Whilst I love my Friends with an affection that is deep and loyal, and I appreciate their every friendly remembrance of me, whether at Christmas time or at other times, I want

Life and Action

them to know that I am not in need of anything they could possibly think of in the way of Christmas gifts; and that it will please me a thousand times more if they will send me a penny card of remembrance on that occasion, in future, and forward every cent they would otherwise have spent for me, to Dr. Webster, for the relief of those who *do* need all the help it will be possible for us all to give them.

If there is a Local Group of the League handy to you, it would be just the same if you should make your contributions for charity to the Treasurer of that Local Group.

Of course, I am assuming that the Students and Friends of the School and Work would prefer to patronize the League because it is the one instrumentality through which the School is endeavoring to exemplify the "Spirit of the Work" in the matter of giving material aid to those within its reach who suffer and need its help.

Then again, they have the assurance that 100 cents of every dollar that is contributed to the League for charity, goes to that alone, without deductions for any purpose whatsoever. This feature of the League Work, I believe, is unique among eleemosynary institutions of the present time; and we "hold a patent" on it. The importance of this will be understood when the records of the Associated Charities, and other similar institutions, are examined and the percentage deducted for "*Expenses*" are noted.

But, lest I may be misunderstood, or thought lacking in liberality, let me say that I am not criticising other institutions; neither would I want to be understood as soliciting the patronage of any movement engaged in the noble work of helping the poor who need. If the Students

Life and Action

of this School prefer to distribute their contributions through other channels than the League, that is their privilege, and I would not wish to influence them further than they might be influenced by a knowledge of the simple facts. The most important consideration is that they do what they feel able to do for the great army of the hungry and suffering who are dependent upon the sympathy and generosity of those who are able to help, however little.

Whilst I have spoken for myself alone, in asking the Students and Friends of the Work to remove my name entirely from the list of those to be remembered with "Christmas Gifts" and devote the money to the League for the suffering poor who *need*; nevertheless, I am aware of the fact that I voice the sentiments of virtually all the members of the Central Group—and I believe most of the Friends of the Work everywhere else.

I believe that they will all be gratified to know that I have also voiced the sentiments of the Great Friends.

And I am convinced that if the suggestion should be adopted by the Students and Friends generally, it will mean that we have inaugurated a custom that will be adopted by others; and in the years to come it will be remembered as the first definite step in the great Heart Movement of Humanity towards the practical Universal Brotherhood of Man.

In the thirty years of my unremitting study of the Human Soul from the viewpoint of the Great School, I have come very closely in touch with the inner Heart Life of Humanity, and I have learned a good many things that have surprised me.

One of these is that men and women of all classes, grades, stations, conditions, inclinations, tendencies,

Life and Action

temperaments and idiosyncracies are deeply susceptible to the influence and potency of human sympathy. It runs like a golden thread through all the races and conditions of men, and whenever and wherever it is touched it sends a deep thrill of joy to the very center of all humanity. It is the understanding and recognition of this that have led nature's true noblemen out of the depths and upward and onward in the march of humanity to an understanding of the possibility of "Universal Brotherhood", with "God as the Father of all".

It was and is the recognition of this golden cord of human sympathy that is at the foundation of the League of Visible Helpers. And it is this that makes the active work of the League one of such profound joy to all who share in it. Every gift of help to those in need touches this golden cord of human sympathy which makes all the world akin. It is this that makes the faces of League distributors shine with the illumination of the Angels of Mercy and of Love. It is this that will make of the League the first step in the journey of mankind toward the "City of Sarras"—the City of the Soul—where Universal Brotherhood is the governing fact and principle of life.

I want the members of the League to be the Standard-Bearers who shall fix the Flag of Universal Sympathy and Brotherhood high upon the Mountain of Truth, where all the world may see it—and know who set it there.

I verily believe that if the Students and Friends of the Work, among themselves only, will adopt the suggestion I have made concerning the matter of Christmas Gifts, they will find that it solves for them, and solves rightly, a problem which is steadily growing more and more difficult and embarrassing, and which must inevitably con-

Life and Action

tinue to do so until somebody has the courage and the wisdom to lead the way to something better.

Go on, if you so desire, and follow the custom of Christmas Giving among the members of your own families; but let it stop there. But even there it seems to me that much real harm can and will be done, unless you modify the former custom sufficiently to limit your gifts to such as you *know* will be both acceptable and serviceable to the receiver.

I have a blessed sister who lives on the farm, in the little old home where she and I spent most of the years of our childhood together. She and her husband are getting along in years, and are still very poor financially. I know *many* things they greatly *need*, in order to make the old home even fairly comfortable. To them I still practice the custom of giving; but I limit my gifts to the things I know will be of greatest service to them, and render them the largest measure of comfort as well as happiness.

The rest of my relatives are all Brothers, and they are all abundantly provided with the means by which to purchase not only the necessities of life, but many of the comforts and luxuries. To them I make no gifts of material value, and from them I receive none. I am glad that this is so, for we understand each other and know that the love between us is deep, sincere and abiding. They all know that I am carrying a heavy burden of responsibility, and I also know that they have theirs; and so, we go on toward the river that bounds the Great Divide, safe and secure in the consciousness of mutual love and understanding.

To me this seems the only right way, and I am glad that it appeals to them in the same way. Each year I take an account of my material means, and carefully de-

Life and Action

termine how many dollars I can spare for the help of the Great Army of the hungry and unclad. Then I send the amount, in a lump sum, to the League, where I KNOW that it will be made to go much farther and do vastly greater service than I could make it do, for those who are in need.

The League officials know every family within the range of their jurisdiction, that are worthy and in need of help, not otherwise provided for. They keep themselves informed all the time and in every case, so that every penny of the funds at their command shall be made to purchase the largest measure of food, clothing, shelter and other necessities possible, for those who truly need the help they can give.

And you will be glad to know that the beloved RA, who shared with me the glorious triumph of bringing the League into existence,—though on the other side of the Great Divide—is still a contributor to the Fund of the League for the relief of those who need, and will continue to be, so long as the means she left shall last. One of my greatest earthly joys is that of carrying out her wishes in that regard.

As soon after the first of the year as may be possible, the League Officials will render their annual reports, from which it will be a pleasure to lay before the readers of *Life and Action* the facts of interest and value to all who desire to know what the League is doing and what of good it is accomplishing.

Life and Action

“Freemasonry: An Interpretation”

By J. D. Buck, M. D., 33° (Hon.)

“By the Reverend Martin L. Wagner of Dayton, Ohio. Pastor of St. Johns English Evangelical Lutheran Church.”

This book of over 600 pages is a surprise, to say the least.

Every intelligent and fairminded individual, whether a Protestant believer or not, is aware of the spirit of liberality and charity in its broadest sense that pervades this whole western world, with a strong tendency to drop creedal technicalities, and “get together” in the broad and kindly spirit of the Christ, so as to cooperate in all good words and works.

The differences referred to do not regard essential truths, but individual or sectarian interpretations. In this regard, the Papacy stands largely alone, arrogating to itself the whole domain of interpretation, possession, authority, enforced by fear; and wherever possible, by persecution, against which Martin Luther rebelled.

This book of Reverend Wagner’s takes us back to the middle ages—nay—to the spirit of the pharisee, immolated for all time by Jesus. For arrogant conceit and self-righteousness, sitting in judgment and condemning others whose opportunity for knowing the facts are an hundred-fold greater than his own, this reverend gentleman fills the bill of phariseeism, “written by his own hand.”

[Page 17]

Life and Action

Thousands of clergymen of many denominations, are loyal, just and true members of the Masonic Order, and yet they are one and all immolated as ignorant or depraved at Wagner's judgment seat.

Either they lack the intelligence enabling them to interpret Masonry, *as he does*; or else they are conscious "*Sex worshipers*" of the most degraded sort!

Many of these are Bishops in different denominations and living exponents of the life of Jesus, their lives radiant with the Sermon on the Mount.

This Reverend critic *insists* that Masonry is a "*religion*", and yet nowhere in his six hundred pages of tirade does he attempt to define *Religion*, or to distinguish between Religion and Superstition.

This seems to be because Masonry is hospitable toward all religions, which he is not, and fails to adopt his narrow and bigoted views.

By garbled extracts; conceit of his own bigoted views, with condemnation of everything outside; he deals in tirade and vituperation, and makes hundreds of accusations which contain not a word or an element of truth.

He belongs in the camp of the Jesuit, where the *end* (to destroy and tear down) justifies every method and means that may be employed.

The book is a cesspool, drawn from his own depraved imagination and saturated with bigotry, conceit and hostility to those, who, from their clean lives and loving kindness, are above him in every way.

He quotes from my "*Mystic Masonry*" only to garble, distort and misapply in nearly every instance.

No such Masonry as he "*interprets*" and assails ever existed on earth, outside the depraved imagination of such "*Reverend*" misinterpreters.

Life and Action

Few will have the patience or the courage to read his tirades, but let the nearly two million Masons in the U. S. today, drawn from every profession and calling, or church, read the following extracts and see if one of them will come to the Wagner confession, or call them less than slanders and falsehoods, undisguised and unmitigated; or come to any other conclusion than that their author is morally unbalanced and insane.

“It is plain then, that Freemasonry, like a pirate ship, floats a friendly banner inscribed with Jehovah’s name that the unsuspecting may become an easy prey.” (Page 320.)

“The fraternity encourages, yes teaches, that if circumstances render it necessary, it is the duty of the Mason to perjure himself as to his civil oath, in order to protect the honor of the institution.” (Page 515.)

Wagner seems familiar with the Moral Theology of “*Saint Liguori*” and a little confused.

“The whole system is not what it appears or pretends to be. It is a pretense, a delusion, a fraud, a lie.” (Page 519.)

“Masonry is from the standpoint of Christian ethics a stupendous, organized lie!”

“It makes the crime, the vice, the sin consist, not in the act, but in being found out.” (Page 520.)

“Instead of aiming to purify the heart so that the life may be pure, it aims to legalize the indulgence of the passions, and find accommodations for their indulgence by restricting them, within certain spheres. The essence of vice in the Masonic system is not in its indulgences, but in failing to keep it concealed.” (Page 525.)

“Christianity denounces all vice, all sin.” (Page 526.)

One cannot help but wonder if the vilest slanders and

Life and Action

lies are included in Wagner's brand of "Christianity".

"It (Masonry) assumes that the master mason is holy, and hallows everything he touches." "He is an incarnation of his god. He can do no wrong." "It assumes that womanly chastity is a light thing, and that women readily sacrifice it to the honor of the worshipful fraternity, and in doing so, they be absolved from shame." (Page 535.)

"A Freemason is one free to labor on this temple, the term then (builder) in its Masonic sense means one who is free from all the moral and civil restraints that organized society imposes upon its members." (Page 540.)

"Blood vengeance, death, against unfaithful members and its enemies, is the spirit that pervades the whole institution." (Page 552.)

The foregoing are a few sentences taken from this Reverend Clergyman's vicious assault upon the most consistent rules and precepts and the most exact illustrations of the moral law, known to modern times; consistent at every step with that taught by the Christ.

The sophistry and "special pleading", the twisting of plain and explicit declarations to fit the bigoted and malevolent twist of his own *orthodox* mind, is either too childish, malevolent, or insane to occupy the time of any Masonic reader.

Nor will the over Ninety Thousand Masons in Ohio alone, Bishops, Clergymen, Jews and Gentiles, *care* how he jockeys with words, in order to reach his conclusions, that these Ninety Thousand "good men and true", and proud of being Freemasons, are "adulterers", "sex-worshipers", and moral lepers!

All these witnesses *know* everything that occurs, or is
[Page 20]

Life and Action

taught, in the Lodge or in Masonry. Wagner *surmises*, *guesses*, and misinterprets from without.

Such colossal ignorance and impudence cannot be found elsewhere except in the "Holy Inquisition", or the Jesuits of today. As a Clergyman, "sanctified and ordained"—he has proved himself a slanderer, and a falsifier, *over his own signature*; and deserving the execration of every just and upright Mason, and will be so held according to the imprecations of his own mouth", by all just and intelligent Masons.

If any Brother Mason imagines the foregoing statements severe, let him put on disinfected rubber gloves, and glance over Wagner's book if he can, before casting it into the garbage can.

In September next, I shall have been a Freemason fifty years, taking every degree known to regular Masonry, and attending meetings of the different Masonic bodies in many states.

Masonry is a human Institution, though the *Principles* for which it stands, like charity, brotherly love, justice and "every moral and social virtue" are *intrinsically* Divine.

Masonry as an Institution, never claims perfection. There are doubtless points where improvement might be, may be, and will be made.

Rome has tried for centuries to wipe it off the earth, by every trick of politics and every cruelty of persecution, *and failed*; and "Rome howls" today, because Masonry advances with Civilization and Intelligence, where Rome forever recedes. Every intelligent and upright Freemason knows why, but *Reverend* Wagner and Rome evidently do not know, but are likely to find out in the coming century.

Life and Action

All of these moral assassins are welcome to their laurels. They have voluntarily gibbeted themselves as their worst enemies could never do, and it will hardly be called an "Elevation of the Host" whatever their Patent may claim. The whole of Humanity is today speaking another language, and striving toward another goal—the Universal Brotherhood of Man—with clean lives and helpfulness for all, and with Freemasonry no whit behind the procession.

Wagner, backed by his "Consecration to a Holy Office" will claim that he is "*sincere*" and really *believes* his charges true, and his "friends" seek to excuse him on that account.

By the same plea, Inquisitors cut throats and burned enemies "doing God's service"; and self-righteous egotists, wrapped in their own conceit and ignorance, would poison fountains and strangle infants "for the glory of themselves and Gott". The time is long past when such a spirit can represent the "Mission of the Christ". It deserves open condemnation and a monument of execration.

In locating and unmasking such "Holy Priests"—one deals solely with the "imprecations of their own mouths". Outside of this, they are beneath notice from any just and upright Freemason.

If these *Ordained* critics of other men, spent their time in "going about, doing good" they would find less leisure for peeping through windows, listening at closed doors, and reading books that no one else ever imagined they would have the intelligence and open-mindedness to understand. It is all done with a holy face, a—"thus saith the Lord" and—"I am holier than thou". All of

Life and Action

this worked well in the dark ages, but is a little out of date in the Twentieth Century.

The Reverend Wagner's "Interpretation" interprets *himself* and little more, except a few bigoted and conceited slanderers like himself. They are welcome to their laurels.

-In my "Genius of Freemasonry" which the Reverend "Interpreter" of Freemasonry refers to in his book, at least three chapters are devoted to a concise account of the Ethics involved, and moral rectitude demanded in Masonry, and of every Mason; every precept of which he has *reversed* in his *Interpretation*.

Ignorance, therefore cannot shield him, nor "sincerity of purpose" excuse him.



HELP WANTED

The time is at hand when suffering is everywhere. Those who desire to lend their help to the League in caring for those in need of clothing, and who have any articles of wearing apparel they do not need, will be doing "*God's Good Work*", if they will send any and all such articles of clothing to Charles Crane, President L. V. H., in care of the Indo-American Book Company, 5705 W. Lake St., Chicago (Austin). And *please* do not delay the matter a single day; for the winter is upon us, and we must act promptly and work diligently, to meet the demands of those who are in dire need whom we have obligated ourselves to relieve. DO THIS TODAY.

Life and Action

Spirit Manifestations, How Produced (Sometimes)

By John M. Shaller, M. D., Denver, Colo.



THE world is patiently waiting for some communication from the spirit of the late Professor James.

Those who have visions, or who receive spirit communications, should strive to learn how much they may be instrumental, in a physiological sense, in creating them.

It is generally *believed* that "*visions*" do not appear, except to those who have prepared or adjusted themselves to spirit conditions. They must put themselves in harmony, or in the right kind of vibration, before they are able to receive spirit communications. There is no doubt about there being an honest interest. But these results may be brought about by a process not in accord with Spiritualistic teachings. In the preparations of harmonizing vibrations with the spirit world, the nerve centers themselves are actually being educated or taught to *create* visions.

Certain nerve centers, when irritated from within, create vision, or sounds, just as other nerve centers produce motion or secretion from internal stimulation. The visions and sounds become manifest to the sense of sight

Life and Action

or hearing and give the conscious impressions of having an existence *external* to the physical body. It is believed by *Spiritualists* that these visions and sounds are produced without the aid of material (physical) substances, and consequently they must come from the *spirit* world.

To the followers of Spiritualism it seems absurd that what they see and hear, under these conditions, can be anything but superphysical. To others, it is equally absurd to believe in spirit manifestations. The strictly scientific man, who is fair and liberal, will not commit himself, but will wait for development; or he tries to explain them on the natural (physical) grounds with which he is familiar.

It is no doubt true that continued thought, held on one particular object, *i. e.*, training the mind on it, will often result in its ultimate materialization, or attainment. The success of each individual depends upon the power of his mind thus to concentrate on anything desired, material or otherwise.

Thought precedes the acquisition of all such attainments. Each desire stimulates special nerve cells. Continual stimulation causes these cells to *grow*. At first the products or results of this growth are confused mental images. Gradually they become more defined until in time a perfect mental picture is produced which can be recalled at will.

If the thought is consciously persisted in, the mental picture may be persistently present, at least, until the material accomplishment of the idea. It is then often set aside or replaced by some other idea. This occurs only, however, in normal minds.

Abnormal minds may be possessed forever with one idea which may mean either *genius* or *insanity*. The

Life and Action

very *few* minds are persistent. The *many* are *not*.

The creation of mental pictures is not confined exclusively to the material world. The same principle is employed to produce "spiritual" or other unreal visions.

A person who is alone at night, and frightened, can hear many peculiar noises. If he is passing through a grave-yard in the dark, he is likely to see strange things. In anxiously waiting for some one, the knock on the door is mentally heard, many times before it occurs.

Imagination? Yes; so-called, but the sounds and sights may have had their origin entirely in the mind. They were expected. Expectation is creative. To another man in the same region at the same time, who was not expecting visions, there would (more than likely) be no such manifestations. Symptoms of all kinds of diseases can be created in a similar way, by thinking, hunting for and anticipating them. They will come to anyone who will keep his mind on them long enough, although he may be in apparent health.

If anyone can fix his thoughts on spirit manifestations sufficiently long, he will eventually stimulate and so educate special nerve centers so that they will (very likely) create in the mind whatever appears to the senses, as, sound or visions. In deliriums of fevers, or in insanity, the visions or sounds often have their origin entirely in the brain cells. They may exist solely in the brain, and yet it is impossible to convince the patient that they have no external existence. At times external sounds or visions are so misinterpreted and distorted that they give rise to hallucinations. This occurs in health as well as in sickness.

There have been writers, artists and composers, whose minds have been so concentrated upon the personal sub-
[Page 26]

Life and Action

jects of their themes that these appear as real, living entities.

Some people can throw themselves into a trance, or clairvoyant state, by mental desire and concentration of the mind. This requires more or less training. The longer the training, the easier and the sooner can such conditions be brought about. The clairvoyant visions depend upon and are modified by the person for whom the sitting is made. All thought save that concerning the sitter, is suppressed. The clairvoyant enters into a state of exclusive and concentrated consciousness.

If, as in the above examples, visions and sounds, originating and existing in the brain, appear to be external to it, and are so interpreted by the senses, can it not also be true in regard to so-called spirit manifestations?

In regard to Professor James and one of his intimate friends, the latter is expecting a visit from the spirit of Professor James. Probably he sits long in silence, waiting to see something and to hear the words spoken, that were agreed upon in life. The chances are that this friend will both hear and see things. His expectancy is probably very great, and should he keep his mind fixed long enough, the expectancy will create and finally produce that which, his daily training of certain nerve centers are gradually building. His great intellectual mind will not prevent him from deceiving himself. He is the active agent in this matter. He may not start out with the premise, that spirit communication is a fact. But he wants to see and hear the spirit of his best friend. This want is creative. Professor James himself said he would come, if possible.

Many others have so promised, but, as yet, the evidence (such as it is) has been received only by the few

Life and Action

in whom expectancy was very great. It cannot be accepted by the many who are without the requisite expectancy. Neither will it be accepted until this special training of expectancy and anticipation, through long periods, is taken up by the many.

The question will ever be, is it not *all* self-deception? Is not imagination strong enough to create false visions, false witnesses? Is it not untrustworthy and fickle enough thoroughly to deceive, even very great minds?

Sit quietly and alone one hour each night in the darkness and think exclusively of some departed one. Try to picture him or her in your mind. Make the desire strong and continuous to see that form, and you will be able to answer the question, provided you have the will-power to hold out.

(The writer of the foregoing article evidently intends to leave the impression that "*Imagination*" (which the School of Natural Science designates the "Creative Faculty of the Soul") is responsible for *all* spiritual, or psychic phenomena, so-called.

So far as he has gone in his analysis and elucidation of the functions and activities of the brain, he has kept strictly within the known facts of physical science. And he has stated very clearly and *fairly* the position of the School of Physical Science.

To the physical materialist alone he makes a case that is conclusive. And, indeed, if the facts stated by him were the *only* facts, he would leave the Great School with a very insecure foundation upon which to rest the findings of Natural Science.

Happily for us, however, he has stated but a small fraction of the known and verified facts of Nature, in the realms of the Spiritual and Psychical natures of man.

It will give me great pleasure to lay some of these before the good Doctor, at some future time; for I believe he is an honest seeker after *Truth*, and that he would gladly welcome a *satisfactory* demonstration of the one great Problem—"If a man die, shall he live again"?—Editor-in-Chief).

Dayton, Washington.

Dear Sir:—

Just received your notice calling my attention to the expiration of my subscription to "Life and Action" and hasten to renew. Indeed, the magazine has been worth very much more to me than the subscription price.

I consider the knowledge that "Life and Action," the Harmonic Series and all the books sold by the Indo-American Book Company have given me, to be one of the greatest treasures I possess.

[Page 28]

Life and Action

LIFE'S HARDEST LESSON

Learn to wait—life's hardest lesson,
Conned, perchance, through blinding tears,
While the heart-throbs sadly echo
To the tread of passing years.

Learn to wait Hope's slow fruition;
Faint not, though the way seem long;
There is joy in each condition—
Hearts, though suffering, may grow strong.

Constant sunshine, howe'er welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempest's power.

Thus a soul, untouched by sorrow,
Aims not at a higher state;
Joy seeks not a brighter morrow;
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side;
Heroes must be more than driftwood
Floating on a waveless tide.

—Author unknown to us.

Life and Action

Symbolism of the League Emblem (Pin)

By a Visible Helper

It would seem but natural that every man or woman, who has earned the privilege and the right to wear the Emblem of the League of Visible Helpers should have an earnest and even an intense desire to understand its symbolism.

Not only would such a desire seem perfectly natural, logical and consistent; but it would also appear that those who are responsible for the symbolic synthesis of the Emblem, and who naturally should be able to analyze it, are in duty bound to satisfy so reasonable a demand.

The writer, having been often asked for an elucidation of the profoundly interesting and beautiful Emblem, recently—in answer to a letter from a friend now stationed in Mexican waters—wrote out an analysis and submitted it to our beloved Elder Brother.

I wish it were possible that every reader of *Life and Action* might share with me the delights and benefits derived from that short, but profoundly fascinating and inspiring, visit with our TK, who is ever ready, for the good of the Cause, to grant a glimpse of, and a share in, the vast and overflowing storehouse of knowledge of the Great School. Indeed, it would seem that the storehouse of definite knowledge accumulated by the School—and to

Life and Action

which its accredited Members have freedom of access—is exhaustless, and of inestimable and priceless value.

It would be impossible for me to condense into the space of a magazine article more than the briefest outline of the symbolism of the Emblem; for I find that it is in itself a veritable compendium of Symbolism, such as I have never before seen encompassed within so small a space. Realizing the magnitude of the task before me, and my own limitations, I must ask my readers to let me present a mere outline in the following analysis:

1. THE CIRCLE. Being without end—endless—symbolizes Infinity, Eternity. It also denotes Immortality, endless life of the Soul; and Continuity of both Time, Purpose, Action, Effort in the endless march of Evolution, toward the ultimate destiny of the Soul. So also, it represents the Universe, Universal Intelligence, God, Boundless Nature. (a) PURPLE is the color of this particular Circle. In point of vibratory activity, it is the Highest, and symbolizes Spiritual Power. It is the Mark and badge of the Master, denoting Mastership.

II. EQUILATERAL TRIANGLE. (a) Primary Triad of Nature-Substance, Motion and Number; (b) Triune nature of man-Body, Spirit and Soul; (c) Symbol of Completion, perfect Poise, Self-Control; (d) Trinity of Inalienable Rights of Man-Life, Liberty and Happiness; (e) Trinity of Success in Life-Intelligence, Courage and Perseverance; (f) Trinity of Righteousness—Equity, Justice and Right; (g) Primary Triad of the Soul-Consciousness, Will and Desire; (h) Triad of Reproduction—Man, Woman and Child; (i) Triad of Immortality—Morality, Truth and Love.

1. The wide, base line symbolizes the physical nature of man; coarse of particle and low in vibratory

Life and Action

activity. Its color, *Red*, is the lowest of nature's colors, and is produced by the lowest number of vibrations the physical eye can sense, as *color*. Spiritual significance, *Life*.

2. The left-ascending line of the triangle denotes the Spiritual nature of man; fine of particle and high in vibratory activity. *Blue* represents a higher number of vibrations than *Red*, and its Spiritual significance is *Truth*.

3. The right-ascending side of the triangle represents the Psychic nature of man, the finest and highest of all. Its color is a delicate silvery-gray with golden iridescence, and signifies "Knowledge of Truth". Silver—Purity of Truth. Gold—Integrity of Knowledge.

III. THE SQUARE: Emblem of *Morality*. The Badge of a Mason, Builder. The Golden Rule of Life, Rectitude. Emblematic of the 24 hours of the day, Divided into 3 times 8. The number 8 is the symbol of *Power*. Three times 8 is the spiritual symbol of "*Man at his best*"; the highest power; hence Self-Completion and Mastership.

IV. THE SPADE, or TROWEL, Symbolic of Labor, Work, Personal Effort, Application of Energy to the accomplishment of definite Results; a Delver, or Digger; also one who spreads the cement of Brotherly Love in the building of the Temple of Character.

V. TK, Truth and Knowledge; a Knowledge of Truth; a Teacher of Knowledge, Spiritual significance, "A Bearer, or Disseminator of Knowledge".

RA. *Resurgam, Amicus* (I shall rise again, your Friend); Eternal Friendship. Its most significant spiritual meaning is "*Love*". Also, a "*Royal Friend*".

VI. "THE GREAT WORK": (a) Vol. III of the
[*Page 32*]

Life and Action

Harmonic Series; elucidating the Constructive Principle of Nature in Individual Life. (b) The application of that Principle to the "*Living of a Life*". The Rule of Life for the *Building of Character*. The Measure employed in the *Building of the Temple*. (c) Builders of the Temple: The Great Father, the Great Friends, the "*League of Invisible Helpers*", the Masters on the Physical Plane, the "League of Visible Helpers, and every *loyal Student and Friend of the Work*."

VII. EIGHT GOLDEN RAYS: (a) The Constructive Impulse of Nature, and the Inspiration radiating into all the corners of the Universe, from:—

The Great Work,
The Great School,
The Great Father,
The Great Friends,
The "League of Invisible Helpers",
The Masters on the Physical Plane,
The "League of Visible Helpers", and
The Students and Friends of the Work everywhere.

(b) The Constructive Impetus given to, and by
Science and Philosophy,
Knowledge and Wisdom,
Religion and Self-Control,
Truth and Mastership.

(c) *Gold*—Emblematic of Knowledge.

(d) *Eight* (Rays)—Perfect Radiation.

VIII. The Sky-Blue BACKGROUND: (Divided by the golden rays into eight ray-like sections) represents the positive, aggressive, masculine and the negative, receptive, feminine aspects of

(a) *Matter*—the "Universal Substance of Nature";

Life and Action

Motion—a “Universal Mode of Nature”;

Life—a “Universal Element of Nature”;

Intelligence—a “Universal active Principle of Nature”.

(b) The Four Life Elements: 1. Electro-Magnetic Life Element. 2. Vito-Chemical Life Element. 3. Spiritual Life Element. 4. Soul Life Element.

(c) The four distinctive Soul Attributes: 1. Self-Consciousness. 2. Independent Choice. 3. Reason. 4. Will, or Volition.

(d) *Blue*—The spiritual significance of blue is *Truth*.

IX. RED BASE LINE, OR BAND, OF THE EQUILATERAL TRIANGLE: Represents the “Battle-ground of Individual Life”. “It is here, within the lines of this Band, that every individual intelligence must fight the crucial battle of *Self*.”

“Here it is that he is subject to the active play of all the opposing and contending forces of Nature.”

“This, therefore, is the realm of vacillation and uncertainty.”

“Here the Soul is being weighed in the balance”.

(See Vol. II Harmonic Series, pp. 332 and 333.

X. THE LINE OF VICTORY: (a) At the upper level of the red base line or Band of “The Battle ground of Individual Life”, runs a fixed and immutable *line of Nature*, the “*Line of Victory*”. “It marks the plane of the greatest victory over Self, in the achievement of individual *Self-Control*. This means the achievement also of *Self-Completion*.”

As a reward, for this accomplishment of the Individual Human, Nature thereupon brings him into con-

Life and Action

scious union and harmonious association with his own true Soul-Mate.

This is the Process known as Nature's "*Completion of the Individual*". After they have reached this union (the perfect Soul relation) and become one in fact, then they represent the state of "*Individual Completion*"; the state which Nature has originally intended that they should ultimately reach.

This is the ultimate union in the "*Perfect Marriage*."

"*Self-Completion*" is simply the preparation of individuals for that union.

And when they have done all they can and have, within themselves, reached the state of "*Self-Completion*", then Nature rewards them by bringing them together into the "*Completion of the Individuals*", and likewise into "*Individual-Completion*".

These last two terms are virtually synonymous; only, the one represents the *Process*, and the other the *State of Being* as a result of that Process".

(b) *The two equal Triangles of opposite Polarity* also signify—Duality.

The Spiritual Principle of Polarity, inherent in the Life Elements.

The Principle of Sex.

Man and Woman.

XI. THE LINE OF DESPAIR:

"At the lower level of the "Battle ground of Individual Life" runs another line, a fixed and immutable line of Nature. From its portentous and appalling significance the Masters of Natural Science have aptly named it 'The Line of Despair'."

"Who enters here leaves hope behind, and is lost trace of as a SOUL."

Life and Action

"At the crossing of this line, therefore, he sinks to the level of animal nature."

"Like the animal, he lives for a time in this world of progressive degeneracy, and then goes down to Spiritual Death".

"So far as Science knows, this means the death of the Soul, or total individual extinction and a resolution of the individual entity in all its essential nature back into the elements from which it came".

"And this is 'HELL'".

XII. L. V. H.

(a) League Visible Helpers.

(b) Lux. *Light*. Spiritual Knowledge.

Veritas. Veracity. Truth.

Hades. Hell. Spiritual Darkness. Death.

(c) Life. Liberty. Love.

Virtue. Volition. Morality.

Hope. Happiness. Humanity.

XIII. THE THREE ZEES:

"The ancient Order of the Three Zees".

This is an Order within the Order of the Great School.

The present movement of the Great School in this Western World is essentially a movement of "The Ancient Order of the Three Zees".

Because the efforts of this Order, at the present time, are centered upon the physical plane—"The Battle Ground of Individual Life"—the Three Zees are located upon this plane.

Briefly summarizing, the simple looking, but profoundly significant little Emblem of the League of Visible Helpers suggests, in symbolic language, the "Struggle of the Human Soul for knowledge of itself, its origin, its evolutionary unfoldment, its relation to the Great Uni-

Life and Action

versal Intelligence, or Soul of Nature, and its final Destiny”.

It embodies the science, philosophy and religion of the Great School; also its Principles (Equity, Justice and Right) and its Purpose (Morality and Service).

It reveals the origin, parentage and relation of the League of Visible Helpers from and to the Great Universal Intelligence, the Great School and the Ancient Order of the Three Zees.

It points out the field of activity of the League, viz: The continuous, unwavering and unselfish Service in the Cause of suffering, ignorant, starving, blind, downtrodden, misguided, wretched, unhappy humanity.

It is a monitor of the Principles of Equity, Justice and Right, and of the Purpose of Morality and Service.

It excludes from membership those who are unable, or unwilling, to follow the Golden Rule in all their dealings with Nature and their fellow man.

It rewards those who possess the Courage, Perseverance, Charity and Unselfishness required by a *loyal* “Visible Helper” with the priceless, inexpressible Satisfaction that is the result of duties and obligations fully performed and discharged, and with that quality of Soul-growth that is impossible to obtain except by and through the Practice of Moral Principles in the Service of Humanity.

Brief and superficial as this analysis of necessity must be, it suggests rather than discloses the “Riddle of the Universe”. It nevertheless will give to the careful and thoughtful Student a faint idea of the symbolic wealth and profundity of our beautiful Emblem. And if it helps those who are entitled to wear it, or who hope to earn that great privilege and high honor, to a clearer under-

Life and Action

standing of what the "League of Visible Helpers" stands for, and to a keener appreciation and clearer understanding of their own Obligations and Responsibilities in connection with it, then the purpose of this partial analysis will have been accomplished.

However, to accomplish that purpose to the fullest degree possible, permit me to suggest a few questions which you may answer to yourself alone, viz:

1. Have you developed that quality of *Courage* that never wavers nor shrinks from obstacles, however formidable?

2. Do you possess the kind of *Perseverance* that never falters in the face of endless difficulties?

3. Have you developed that degree and quality of *Charity* that keeps Faith with your co-workers and fellow-man, however great your disappointment?

4. Do you exemplify that kind, quality and degree of *Unselfishness*, or Selflessness, that will enable you to work, toil, and if need be, suffer in silence and obscurity, for the Great Cause of Humanity?

If not, do you now resolve, promise yourself, and obligate yourself to yourself, to do so, with all the power at your command? Will you endeavor, with all your heart and Soul and might, to develop, acquire, cultivate and exemplify these prerequisites of a *loyal* "Visible Helper", that you may be worthy to wear the unobtrusive little pin, the greatest honor and privilege that can be conferred on any man or woman in this physical world?

Think well before you answer. Your Conscience is your Judge.

Peace be with you,

Hermann Hille.

Life and Action

Life and Love

By W. Stuart Leech, M. D.

Life is existence and, as we see it, is constructive; for it is ever building up as in the growing plant or animal. The identity of the plant is not lost in decay. Life is a subtle force. In the decay of the animal or plant the identity is apparently lost but it will reappear in a perfect state.

Witness the destruction of the onion during its germinating and its future development.

Life in all of its states is a hand reaching out with a gentle and wise will guiding it.

Life is a force with a set will in it.

Life belongs to the spiritual material in contradistinction to the earthy. Strip man of earthy matter and if he is a perfect man we will have left a spiritual body and the soul, the "logos" of the ancients, the wisdom, the truth, the intelligence, the love.

This then is the spiritual makeup of man. We are accustomed to call these divine endowments "attributes", but they are more abiding than the firm granite. Divine will is eternal and is the source of all power both earthy and spiritual. Back of all motion is design.

In the spring of the year the sap courses up the tree and we ignorantly call it "capillary attraction". This capillary law rules with a set purpose. It is *truth* and

Life and Action

holds so tenaciously to that set purpose that there is nothing like it. That special purpose makes it a fact steadfast and true.

We may throw a ball up and it falls to the earth. We conceal our ignorance by calling it "gravitation" or "attraction" of matter, although there may be a force from without the earth, pushing the ball down greater than the one pulling it down.

Whether or not the *push* force is greater than the *pull* force it has back of it a set purpose. This purpose in this particular instance we call the "Law of Gravitation"—which is nothing more than a great hand managed by the will back of it. We can depend upon its certainty. This *Will* proves to be the (*vis a tergo*) force from behind, the immutable hand of God.

We can press and relax our finger against the healthy nail, and we will notice the blood rapidly go to and fro, governed by the set laws of the material world, plus the spiritual material, immutability.

A set, determined purpose goes forth with each one of the corpuscles as they course through the blood vessels. That corpuscle travels forth with an attachment or glorious purpose of love in doing its duty. The design back of it is stronger than any other force, for it is governed by Love. So strong is this determination that it will destroy, and have the corpuscle destroyed, rather than fail in its purpose.

The Spirit, the Wisdom, the very essence of God is in every corpuscle and tissue cell of your body. 'Tis love that holds them together. Love is wisdom; wisdom is life. Constructive plant or material life is but the manifestation of the love, the spirit of God. Every molecule

Life and Action

of man's material body has the spirit of God constantly brooding over it.

Man's spirit, as a whole, is an independent god which the great God has created and endowed with earthy shape and life. This *little* "god" goes forth and has his own way, provided he goes forth on his mission and glorifies the great One who has set him apart as it were from himself.

Does the Creator then love man? Does the heart love the chest? Does the cast up ball love to fall? Does the blood love to return to the heart? (No, not as the Great School defines "Love".—*Editor*.) We study the metabolism, the metamorphosis, the tearing down and the building up of our material body. We make a notch on the matrix of our finger nail and in a few weeks it has grown to the end. We see there is a master builder at work tearing down and building us a new house every five to seven years. It is done peacefully, quietly, and so lovingly that our welfare has not been disturbed.

If we have lived to the age of forty nine we have had no less than seven distinct bodies. Each one has been resurrected and built over the ruins of the demolished one. The Spirit had a design and did it for its own pleasure, and because it loves the object of its own creation.

Man's spirit grows larger as it performs its divine duty, and, by and by, will be given a new body as it fulfills its earthly destiny. If the great Spirit has given us seven distinct bodies we cannot doubt his ability to give us the eighth.

In the New Testament and in all the nature we see around us He is crying out in loving gentleness "I am the resurrection, . . . whosoever believeth on me hath everlasting life and will not see death".

Life and Action

The belief, the thought, the determination, our soul takes on is nothing but a reaching out, a grasping of and for the parent. This determination is love for the parent; it is belief, an eternal purpose of the soul, and can come from only one source.

Considered then in the light of the two independent spirits, the God spirit, and the man spirit, Death is nothing but a transition. When the individual is doing its proper mission here, this we call death is more life than death and is no more to be dreaded than the constant changes taking place in our body daily.

As the sunshine is interwoven with heat, so is love intertwined with works and good deeds. To illustrate: We see before us a working maid, with a cloth before her cut into many pieces. From the helter-skelter arrangement we might judge, from first appearance, that she was crazy. Behold! On the morrow she comes forth clothed in a beautiful new garment dexterously woven from the cut-up fragments. In her mind had been a *design*, or *plan*, and her desire had put into execution love which was work. The garment of beauty became the fruit of love.

In chemistry we have what is called chemical affinity, or chemical love, where one element shows its love by readily uniting with another. This can be observed by mixing sulphuric acid and water which, uniting, gives forth heat. The union is so swift that heat is the first manifestation.

What was it? It was desire; it became force. Back of the desire was an unseen hand, and the unseen hand was the unchangeable Omnipotent. The union, (or the desire of the union), of the acid and water is not limited by the age of man but by the desire of the Eternal.

All force is love, for back of it is desire and design of the

Life and Action

designer. All force then is the hand of God pushing into execution, and when we use it we are borrowers.

The original Designer is then present with every heart-beat, with every corpuscle and every atom. Force is his hand and back of his hand is *Love* and the glorious work of perfection.

With our finite minds we cannot grasp the meaning of His eternal purpose. It must be good and equal, as we find all nature, weighed in the balances and *not* wanting. To be even is just and true; if just and true it is love. When we show love we can realize that it is a gift, an endowment, something poured out to us, as it were, a great something loaned to us.

God has some great purpose in keeping this earth inhabited by plant, man and beast. In order to do this He has implanted in the heart of each a love for offspring. Otherwise they would have disappeared from the face of the earth aeons since.

This love shown in the seed is bountiful, full to overflowing. Mother love is the real thing. She desires, executes and would die for the offspring. It is implanted God-love.

It is related of some Spanish vivisectionists that during the sixteenth century they blindfolded some canines and by "Cæsarian Section" removed the many young and placed them side by side. The mother dogs on being brought to light in front of the puppies would look over all and caressingly lick none but her own. This was animal instinct or implanted love.

I knew a woman, and saw her twins which she had cast into a pit for destruction. She had previously committed an evil, and as the implanted god-love was withdrawn this young woman destroyed her own offspring.

Life and Action

Evil cannot prevail against love; it may attempt to use the harness of love, but love itself conquers all things.

If you direct force erroneously, as in war, love will be withdrawn, and then follows destruction; for love has a plan which cannot be defeated. Where there is no love comes destruction, death, annihilation.

In earthly life, if God begins to turn His face, withdrawing love, we begin to feel despair, suicidal feelings, darkness, death, hell. The Saviour felt a touch of this when nailed to the cross and He cried out: "Why hast Thou forsaken me?"

Our passions are desires closely linked to love; the more fiery, and the greater they are, the greater the responsibility of the possessor. Direct them erroneously and love takes wings departing as is manifested by disease and destruction.

"Love can the thirst of blood assauge,
And bid the battle cease to rage;
Quell the rude discord, and compose
To peace the most determined foes.
Vain is the lance, and vain the shield,
And vain the wide embattled field;
Vain the long military train.
For all who have felt the tingling dart,
Will own its conquests o'er the heart."

(Note from the Editor: The author of the foregoing article would seem to use the terms "*Love*" and "*Force*" as synonyms. This use of the word "*Love*" is so at variance with the meaning given it by the Great School that it is liable to confuse those readers who have become familiar with the terminology of Natural Science. We call attention to the fact here, and suggest that the reader keep constantly in mind the specific meaning the author attaches to the term. Bear in mind also the fact that the definition of the Great School is strictly in accord with the findings of Natural Science. These observations are not meant as criticisms, but are offered solely for the purpose of avoiding confusion to the readers of the foregoing interesting and excellent article.—TK.)

Life and Action

"THERE IS NO UNBELIEF"

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

There is no unbelief;
Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.

There is no unbelief;
Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow—
God's power must know.

There is no unbelief;
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief;
Whoever says "tomorrow" "the unknown,"
"The Future," trusts that power alone
He dares disown.

There is no unbelief;
The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
For thus by day and night unconsciously
The heart lives by the faith the lips deny.
God knoweth why.

—*Lizzie York Case.*

Life and Action

The Logical Inconsistency of the Philosophy of Materialism

Rev. Geo. D. Coleman

The philosophy of Materialism cannot stand before the increase of knowledge that Evolution is opening to the world. Science is *obliged* to deal with the invisible, and that triumph of inductive reasoning, the etheric hypothesis, tells us of something as absolutely matter, material and substance, as are the invisible gases that form the atmosphere, or those that chemically combine and form that abundant and necessary material water yet ether is far more subtle, elusive, intangible, imponderable, invisible, and according to the philosophy of Materialism, non-existent, than the gases. Now any system of philosophy that experimentally recognizes invisible matter or material, or call it ether, or spirit, (as terms are but names, not things), and yet philosophically and dogmatically declares these same forms of matter are impossible, and non-existent, is guilty of so gross a self-contradiction and stultification that the word stupid fails to characterize it and none but purblind *doctrinaires* would tolerate for a moment.

It's enough to give a logician the stomach ache, or "make a herd of mules laugh," yet that is the logical in-

[Page 46]

Life and Action

consistency of the philosophy of Materialism. It is nothing but a stubbornly dogmatic adherence to accepted theories, and the natural result will be revolt; and that revolt today is seen in the babylon of cults, fads, and religious vagaries.

Theorize as we will, we are met at every turn by one fact, and that is that down under our power of reason is a deductive intuition, and non-inductive instinct, and they rebel against any system of philosophy that denies a conscious existence outside of the physical body.

There is no death—asserts the instinct of the human soul. For years, this “still small voice,” has been the strongest tie that has bound man to an unreasonable theology, and made him willing to close the eyes of his God-given reason, and submit to blind credulity, falsely called faith, but it is only the ignorant, the fearful, the cowardly and the thoughtless that have submitted to the yoke of mystic theology, for every day sheds brighter light, until physical science itself is now experimentally dealing with the world of invisible matter. It is for this reason that Theology and Materialism are constantly losing adherents and prestige. This secession has not crystalized into any unity, but rather into diversity. Theosophy, New Thought, Spiritualism, Christian Science, Sun Worship and different forms of Oriental Occult Cults have been the forms that the secession has taken, but probably the largest division of them all is the school of indifferentism.

Men who suddenly awake to a realization that the religion they have been taught to reverence, the thing around which the tenderest ties have confidingly clung, the thing that has stood between them and the graves of those they held dear, the thing they have bowed down

Life and Action

to in humble obedience, the altar upon which their reason has been offered bound and blindfolded, yet the blinders suddenly removed, they see, but a vampire of ecclesiasticism, an artful delusion— and a sincere soul is shocked and outraged, and it turns in disgust from *any* philosophy for fear it will be deceived again.

A young man I know was raised as a Roman Catholic. When I spoke to him, he said; “My soul has been outraged. I don’t want to know. Now that all I have held sacred proves to be a fraud, and priestcraft as deluded as myself, fattens upon this delusion, I hate the whole system.

This young man was an active member of *El Partido Radical*, or Radical Party of his Country (Chile, South America.) He was an agnostic, and utterly indifferent. He was the natural fruit of Ecclesiasticism, and there are many like him.

It would therefore seem to me that the logic of the facts is forcing a transitional period. The “psychic” facts are not all so recent. The records tell us that the spirits of the dead walked the earth in the time of ancient Babylon and Egypt. The laws of Rome tell us that the owner of a haunted house who rented it without mention of the fact could not collect his rent if the tenant complained, and the “pocket nerve” is on record as a witness to the fact of spirit communication.

It is over one hundred years since Baron Reichenbach made his experiment and gave us a scientific record of phenomena and gave us his theory of Od or Odic force. It is over one hundred years since Mesmer astonished the world by his demonstrations.

If human testimony and observation are to be received, then facts and demonstrations are on record that should

Life and Action

have obliged the scientific world to have attempted to account for them. But the scientists did not want to know the Truth. What they wanted was that the idol, the graven image of theory, the work of their own hands, should be sustained. Dogmatism closed their eyes to a desire for the Truth, and they ridiculed and discredited Mesmer and Reichenbach, and committed the habitual stupidity of the supposedly wise men of the world by denying the facts.

Just think of it for a moment; men calling themselves scientists, sane and wise, deny facts. Why? Because *the facts were contrary to the theories they held*. Could anything be more preposterously absurd? Yet that is, the position of the thing calling itself today "Materialism."

The facts of the invisible world, such as the invisible and intangible ether, Electricity, Magnetism, the X-Ray, etc., etc., they admit experimentally, but for long years the facts developed by Reichenbach, Mesmer and others they deny for the reasons already stated; but now that Hypnotism has forced its way to recognition and the work of Scientists who set out to show that all these phenomena were delusions and frauds, were compelled to admit all that was claimed for them, and they cannot longer deny the facts, they commit logical "*Hari Kari*," by classifying them as "psychic phenomena"!

Let us restate it: A system of philosophy that declares "There is nothing but matter", by this classification deliberately accepts *some* of the facts of the invisible world as "psychic phenomena", that is, phenomena that are not material, and yet proposes still to adhere to their postulate of "nothing but matter", and all this time they are experimentally handling the facts of the

Life and Action

invisible world in Electricity, Magnetism, wireless telegraphy and telephony, and admitting the practice of Hypnotism, Clairvoyance, etc.

Could there be constructed or imagined a more complete example of moral and intellectual cowardice than this?

If this is not Idolatry and the worship of graven images, in the name of reason and common sense give it a name.

For a long time the Priest and the Scientist have been set upon an altar and we have bowed down and worshipped and while we worshipped, they, (being but human) have reckoned themselves as tin gods and despised us, the common people. But when men in the name of science make monkeys of themselves, they cannot blame us if we lose our respect for them.

The philosophy of Materialism is even more inconsistent than that of Metaphysical Theology. Allow me again to state the case: Materialism or Monism says: "I do not believe what I cannot see", yet it experiments with some of the invisible, and as others of the invisible militate more directly against its idols it classes them as phenomena of invisible matter.

Now I ask, how long can the logical sense of man stand this strain upon his sense of humor? How long can we keep a straight and sober face before the antics of this basketful of intellectual monkeys?

There is really no need to use the argument of *reductio ad absurdum*, for they have themselves reduced it to lowest terms of absurdity.

Really, in all seriousness, when we logically consider the attitude of the philosophy of Materialism, (and do not with its adherents declare as "impossible" attested

Life and Action

facts, then the proper place on our bookshelves for the Philosophy of Monism is alongside the volumes of Baron Munchausen, Gulliver's Travels, Arabian Nights, Mother Goose, and Mrs. Eddy.

The fact that there is such a phenomenon is proof that man is by nature an idolater. It is a demonstration of the truism of Artemus Ward, "There's a heap of human nature in man," or as Burns puts it:

"I wad some power the giftie'd gee us,
To see oursel as others see us.
'T wad fra mony a blunder free us
And foolish notion."



FLORENCE HUNTLEY'S LETTERS

It was our hope and purpose to bring out Volume I of the "*Letters of Florence Huntley*" in time for the Holiday trade. To our deep disappointment, we have found it impossible to do it. It is a much more difficult task than any of us anticipated; but we are preparing the MS as rapidly as possible, and will announce its publication at the earliest date possible. We ask our readers and Friends to be patient, for we are working day and night, to the full limit of our capacity, and will not keep them waiting for so rare a treat a moment longer than may be absolutely necessary. Hastily and fraternally,

TK.

[Page 51]

Life and Action

Problem No. II

By a Friend

Dear TK.

In a recent number of *Life and Action* appears an article by me under heading, "*An Interesting Problem*". This problem dealt with the influence of discarnate intelligences upon the medium, the influence being exerted upon and felt by the medium *unconsciously*. The tracing of same, by myself, being through rational processing, the ethical motive of the medium being beyond criticism.

A second problem which may prove of interest to the Friends of the Work, is the demonstration, through rational process, of a spiritual body.

It will be called to mind, the Harmonic Series sets forth that man has two bodies (a spiritual body and a material body.—*St. Paul*) one a material body which is apparent to the physical senses. One of spiritual matter, which is not apparent to the physical senses. (Spiritual *substance* I call it). Both these bodies being operated and directed by the intelligent ego, or soul.

It seems inherent in mankind to deny each and every fact which cannot be converted into the terminology of the physical senses. Tell the student of the X-Ray—that it is not apparent to the physical senses, and he replies—"It is not so"! But show him the *results*, apparent to his rational process, and he admits the fact at once, without protest.

[*Page 52*]

Life and Action

Hence it is, for me to demonstrate the fact of a Spiritual body, I am forced to lay down exact *results* which cannot be disputed, and, sadly as I admit it, it seems impossible to convince many men of *any* fact through the experiences of *others*. But to him of the open mind the following facts should prove of more than passing interest. They do, in fact, warrant at least a "*working hypothesis*" in conformity with the postulations of the Great Work's philosophy.

During the last eighteen months I have personally examined thirty-one separate human beings who have lost an arm or a leg, either by amputation or by accident. All of these individuals, prior to losing the limb or arm, had the full use of it. All were in fair health prior to losing the member.

It has seemed to me that if it were true the human had *two* bodies, *one* spiritual and *one* material, in case the material became mutilated, the spiritual would not be injured but would *adhere* still to the main part of the spiritual body. Thus, a man losing a leg, would lose that part of the *physical* but the *spiritual* would remain. Whether the spiritual leg remains permanently or not, matters nothing. The *fact* is, if it remains five minutes and this fact could be proved, the contention that I had demonstrated a spiritual body would be warranted.

It has been stated that the *spiritual* body is not such as can be apparent to the *physical* sense. Thus, I am driven back on *results*. Let us see what results are common to the whole thirty-one persons, being such as the ordinary comprehensions can understand.

First. Each and ever person, losing the members, as above set forth, when the wound had healed found it hard to realize the fact that the member was gone. Again

Life and Action

and again the *impulse* would come "to step out" or "reach out"; and it took some little time for them to realize the uselessness of such impulse. All concurred in stating this *effect* was a *fact*.

Second. I asked them to close their eyes. Then reach (or step) with the stump of the missing member. All stated it *seemed* to them *just as though they could do so*.

Third. At times all would *look* where the missing member was, with a feeling of surprise that it was gone.

Fourth. Upon explaining the "two bodies" to each person, according to St. Paul's statement and stating, "it might be possible the physical had left the spiritual", *all were certain it was so*.

I. Twenty-one out of the thirty-one individuals *experienced pain in this spiritual limb or arm*, or, as they said, "had pain where my leg (or arm) *ought to be*".

II. The more material lost, or the closer to the body the amputation was, the longer was the individual in getting over the impression that the missing member was still there.

III. Twenty-four out of the thirty-one stated emphatically, that *besides* the impulse to use the missing member, they *had an absolute feeling in the missing member, that it was, indeed, there in the flesh*.

IV. Nineteen out of the thirty-one were *sure* and *positive* they had a spiritual body, and their *feelings* about the *missing member* convinced them that such was a fact.

V. In one case, I asked a man to close his eyes. He did so. I then asked him to reach with his stump (right arm) upon a desk and pick up an ink well. He stated he had a perfect sensation of normal reaching (and his stump

Life and Action

followed the direction) but he could not feel desk or ink well. His stump went around as though reaching, and the direction was right. The man himself wondered; indeed, he marveled concerning the sensation: "This is *wonderful*. I never noticed this before", were his words.

VI. Seven out of the thirty-one "had prickly sensations where my leg (or arm) should be".

The above facts, or results, taken as one instance, would amount to little; but taken in their cumulative force, certainly make the possible hypothesis of a spiritual body look plausible, to say the least. That the *impulse* to use *might* be merely the result of habit, I will grant; but coupled to this impulse to use, *is sensation*, and in each case the individual agreed that there *was* sensation, distinct and clear, and each one separately stated such to be the case, and stuck to the assertion. Again, in reaching out and *trying to feel*, only the actual lack of feeling the object was apparent. The act of *reaching out* was normal; the effort to locate in right direction; in fact, everything as it should be, save and save only, the physical object sought was not apparent to touch.

Now then, to assume we *have* all of us the spiritual body, such being accepted as a fact, the experiments I performed would have fitted the case perfectly without any labored or forced explanation or construction. Whereas, to assume we have *not* a spiritual body gives us some tall explaining to do; in fact, our conclusions would be so far fetched as to be more or less absurd. We would have to say it *might* be accounted for in *any number* of ways, *no one* of which would be susceptible to demonstration.

That all of these impulses and sensations gradually die out is probably true. That the spiritual limb may

Life and Action

shrivel up and disappear may also possibly be true. I do not know.

That these impulses and sensations are of varying degrees of time, occurring in all thirty-one cases at first, and dying away gradually, in ratio of the physical amount of matter taken away and according to the degree of spiritual refinement of the individual, I do know to be a fact and true.

Hence, if a man loses his leg from the knee down, he loses his impulse to use the same (and sensation therein) just *twice* as quickly, as the man losing his entire leg, the two individuals being equal in spiritual development. Now this last is a fact, *I know*. Why is it then, the impulse to use is not equal in point of time, if it is merely *habit* and accountable for by physical impulse?

Thus, I find the *amount* or *quantity* of the limb taken away, as well as the degree of spiritual development of the individual, *does make material differences*. *Why?*

Again, when impulse and sensation have apparently ceased entirely, I find recurrences. Thus a man losing his leg will have times when he is *certain it is there*; while again, the full realization that it is gone is upon him. If this is merely the result of physical habit, why is not this impulse to use the leg uniform, gradually dying out?

Again, in a few cases the feeling that the missing member is there, *never* apparently dies out. A friend of mine has worn a wooden leg for fifteen years. This summer he was suddenly attacked by a dog and in a sudden impulse, *tried to kick the dog with his wooden leg*. He told me afterward that he forgot about the wooden leg. He could, he said, "feel that dog's teeth where my leg should have been." The dog did, in fact, get the wooden leg. And, "it *pained me even as though it was my own flesh*".

Life and Action

The experiment that is, perhaps, the most interesting, was asking nineteen out of the thirty-one, "to put their hands to their mouths" (nineteen out of the thirty-one had lost arms). The accuracy with which they did this (the eyes being closed) was indeed astonishing. Distance, directions, measured from the stump, being *exact*. This experiment indicated *some* degree of *feeling*, even unconscious, beyond initial mere physical impulse.

From these facts and experiments it would seem that a rational individual *could* readily believe St. Paul when he stated that we have two bodies. At least, scientific skepticism can find no theory, nor "working hypothesis" that meets the fact in any fairer way; and it does seem as if it is only the singular, tenacious dogmatic and reactionary tendencies of mankind that prevent the grasping of the truth.

Wishing you all success,

Always,

A Friend.



Auburn, Maine.

To the Editor-in-Chief:

It is with pleasure and thankfulness that I can and do send you the enclosed dollar for my renewal of "Life and Action".

The little Magazine is very dear to me, and I am very glad I have been the means of helping to bring into it the lives of a few others.

With best wishes to you, I am as ever your friend.

Mrs. S. B. S.

[Page 57]

Life and Action

An Old Prophecy Revived

From the Lincoln Daily Courier

January 13, 1897

Over forty years ago, an old German hermit gave to the world a Prophecy which was published in a Bavarian newspaper. So wonderfully true has it been up to the present, and so curious and remarkable are the results yet to follow, according to its terms, that we fancy the readers of *Life and Action* will be interested in it.

He foretells, with wonderful accuracy, and a wealth of details, the Austro-Russian wars; the death of pope Pius IX; the Turko-Russian clash at arms; that Germany would have three Emperors in one year, before the end of the Century; the assassination of two Presidents of the United States; and several other events of importance—all of which have been veritably fulfilled.

Then he says that with the opening of the Twentieth Century, great seismic disturbances will occur, resulting in the submersion of New York City, and the western half of Savannah, Georgia.

Cuba is to break in two; while Florida and the lower half of California are to suffer entire extinction.

The shocks of earth-quakes will raze to the ground the large buildings in almost all the cities and large towns throughout the entire country; resulting in the loss of millions of lives and billions of dollars in money values.

[*Page 58*]

Life and Action

There is to be a change in the economic conditions of almost every civilized nation on earth.

He foretells the growth of a democratic spirit in England, which will result in a revolution that will overthrow the existing form of government and make of the country a republic.

He tells us that the last ruler of England will be the best the country ever had; and the first President of the new nation will be one of the royal family.

Queen Victoria is by all odds the best ruler England has ever had; and in a recent speech the Prince of Wales said it was his desire to live to see England a Republic.

According to the hermit, Russia, France and Italy will form an alliance, and will enter into war with Turkey. This will be the outgrowth of Turkey's prosecution of Christian subjects. This Triple Alliance will conquer the domain of "the sick man of the East".

At the expiration of the war, complications will arise which will plunge Italy and France into conflict with Russia. The result will be that the two countries will be absorbed by the northern power (Russia), and cease to exist as independent nations.

While war is waging between them, the pope will remove the seat of Catholicism to some town in the south of Ireland.

A republic will be established in that country, in which it will become independent of England.

Then a conflict will arise between the ultra-Catholics of the South of Ireland and the ultra-Protestants of the North, in which the South will be victorious.

A kingdom will be established, and it is predicted that the reign of the first potentate will become historic for its tyranny.

Life and Action

The prophet painted a dark picture for the future of the United States. He says, that at the close of the Century (Nineteenth) a feeling of unrest will seize the people. This will be the outgrowth of unequal social and economic conditions.

He predicts that the twenty-fifth President will be the last executive head of the United States. During his administration the discontented masses will break into open rebellion, and the established form of government will be rent asunder, and for a year or more anarchy will prevail.

When order shall be brought out of chaos, six republics will be formed, with capitols at San Francisco, Chicago, New Orleans, St. Louis, Washington and Boston.

KEY TO NATURAL SCIENCE

This is something we believe will be of the most vital interest to every Student and Friend of the Work, everywhere. It is a small pocket volume, containing reference to Volume, page and paragraph, showing where the definite answer will be found, to every one of the 3857 Questions contained in the book of "QUESTIONS ON NATURAL SCIENCE".

Its original intent and purpose were to help our *Instructors* in their work of conducting students through the "*First General Examination*"; but we have come to realize what a great help it will be to *all* readers and students of the Harmonic Series—and especially to those who are in course of preparation for the Examination—and have therefore decided to furnish it to all who want to buy it. It is elegantly bound in Leather, and sells for \$1.00.

Life and Action

MODERN WORLD MOVEMENTS

As our readers will recall, it was our intention to publish this MS. from the pen of our gifted Assistant Editor, Dr. J. D. Buck, in serial form, in *Life and Action*; and two installments of it were published accordingly.

The subject, however, is one of such vital importance, and commands the intense interest of so many people everywhere—who do not want to wait so long as the serial method would require—that we decided to withdraw it from the magazine, and bring out the entire MS. in book form at once, and in time for the Holiday trade.

We make this explanation in order to accommodate all those who are impatient to have the book. It is now almost ready for delivery; and is a subject of so much interest and importance that we want the Students and Friends of the Work to know that it is now being bound, and can be obtained by sending \$1.00 to the Indo-American Book Company.

This book is one of the very best Dr. Buck has ever written, and elucidates a theme and answers many questions that are of the most absorbing interest to all who are in any way interested in the subject of Theosophy, or its relation to The Great School.

Dr. Buck wrote this work at my own personal solicitation. I feel myself under the deepest obligation to him; and I am sure those who are so fortunate as to read the book will realize as I do, that it fills a demand nowhere else supplied in all literature.

Cordially and fraternally,

TK.

Life and Action

OUR NEW CATALOGUE

To the Students and Friends of the Work in particular, and the public in general, we take this occasion to announce the publication of our new Catalogue. In doing so, we hope we shall be forgiven the pride and self-satisfaction we experience in this connection.

We feel sure of it, as rapidly as the Catalogue shall reach the attention of those for whom it is intended. It is something we have greatly needed, for some time; but we have not been willing to send it out until we could present it in such form and texture as to command the approval of the most critical—and that, perhaps, means ourselves.

This Catalogue is unique, in more ways than one:

1. It contains less than 50 book titles; in fact, it is limited to the publications of the Indo-American Book Company, together with a few other books that are of special interest and importance to students and friends of the Great School and the Harmonic literature.

2. Each book is given an entire page containing all the information concerning it that it is possible to crowd into that space; and this means a rather full and clear analysis of the book, its theme, its importance to and place in the literature of the School.

3. It contains 16 beautiful half-tones, among which are those by the great artist, J. Otto Schweizer, of Philadelphia, inspired by his wonderful concept of the Harmonic Principle, taught by the Great School; and in addition, the portraits of Florence Huntley, Dr. J. D. Buck, and "The Dream Child".

4. A number of the most beautiful poems, in harmony with the ideal of the School and the Work of Natural Science.

Life and Action

We have spared no expense nor labor that could help to make this a Catalogue that will be received with pleasure by all who are at all interested in the School and Work, and kept as a real treasure to lovers of either Art or Literature.

We shall be glad to furnish it, free of cost, to all who want it enough to ask for it.



Melbourne, Cowes, I. W. England.
June 20, 1913.

Dear Friend:

Need I say how glad I am to hear that Florence Huntley's correspondence will be published? In "Life and Action" there are no articles I value so much as those on the "Spirit of the Work" and the Huntley letters. They are both grand. If ever the spirit of love, kindness and unselfish Service to others was exemplified, it is in her letters. I shall indeed be glad to possess her correspondence and I shall value it very much.

Believe me,

Yours sincerely,

A. J. B.

MY CONSCIENCE

Sometimes my Conscience says, says he,
“Don’t you know me?”
And I, says I, skeered through and through,
“Of course I do.
You air a nice chap ever’ way,
I’m here to say!
You make me cry—you make me pray,
And all them good things thataway—
That is, at *night*. Where do you stay
Durin’ the day?”

And then my Conscience says, onc’t more,
“You know me—shore?”
“Oh, yes,” says I, a-trimblin’ faint,
“You’re jes’ a saint!
Your ways is all so holy-right,
I love you better ever’ night
You come around——’tel plum daylight
When you air out o’ sight!”

And then my Conscience sort o’ grits
His teeth, and spits
On his two hands and gabs, of course,
Some old remorse,
And beats me with the big butt-end
O’ *that* thing—’tel my closest friend
’Ud hardly know me. “Now,” says he,
“Be keerful as you ’d orto be
And *allus* think o’ me!”

—James Whitcomb Riley.

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

Vol. V

January-February

No. II

The Spirit of the Work

No. 10

By the TK



GAIN and again I am reminded of the fact that my responsibilities as editor-in-chief of this little magazine are so numerous, varied and complex as to transcend the limits of my abilities, and almost constantly lay me open to the just charge of inefficiency.

One of the criticisms dwelt most upon by the book-reviewers and literary critics for the various newspapers throughout the country, at the time of the publication of the volumes of the Harmonic Series, was with reference to the frequent "repetitions" of subject-matter charged against the authors.

From a purely literary standpoint the criticism was frankly admitted by the authors to be justified. Before our manuscripts went to the publishers, however, this very point was gone over by us together, and we knew in advance that our critics would not overlook their opportunity. And we admitted, to ourselves and to each other, that the criticism would be fairly justified from a strictly literary point of view.

But we realized that, as the accredited representa-

[Page 65]

Life and Action

tives of the Great School of Natural Science, charged with the responsibilities of a great educational movement, we dared not stand upon the literary merit *alone*, and thus ignore the *educational* results to be accomplished.

And the further we have gone in this work of education the more conclusive has become our complete justification. For, over and again, we are compelled to note the fact that, in the face of all our efforts so to emphasize the vital points, by reiteration and repetition, by illustration and elucidation, as to impress them indelibly upon the minds of our readers, we find that our success has been only a fraction of what we had hoped it might be.

And this same difficulty accompanies all my work and efforts in *Life and Action*. In order to be sure that my meaning has been made so clear that none may misunderstand nor misconstrue it, I find it necessary to go over the same subject again and again, restating, reiterating, repeating—until all sense of literary proportions have been lost—and still my readers fail to receive my messages in such manner as to remember them. Every issue of the magazine I find it necessary to repeat something of serious importance which I have said before, and in some instances it is something I have repeated many times before.

Since the publication of the last issue of the magazine two distinct instances of this particular difficulty have occurred; and it is my purpose to repeat them again in this number of *Life and Action*, with an added emphasis, if possible, in the hope of lodging them so firmly this time that I shall never again have to repeat them—to the present subscribers to *Life and Action*.

1. *Life and Action* is, primarily, a *Messenger*; secondarily it is a distributor of general information, and matters that its editors think will be of interest to its readers.

Life and Action

In its primary capacity it affords the editor-in-chief and his assistants a means through which to communicate instructions and such authentic teachings and findings of the Great School as seem to be of importance to the educational movement for which the Great Work in America stands, to the Students and Friends of the Work, and answer many questions from Students and Friends of the Work all over the country, which questions cannot be answered by personal letters.

In this capacity, whatever appears in its columns from the pen of its editor-in-chief (the TK), or its assistant editor (Dr. J. D. Buck), is *intended* to be "*authentic*" and to represent the "voice of the School." Of course, its editors themselves may say some things that represent their own individual opinions, at times; but wherever possible they will differentiate between these and the teachings of the School, in such manner as to leave no uncertainty in the minds of their readers.

In its secondary capacity, however, there are a great many things in the nature of current information, or report, which may not be authentic nor intended to represent the School at all, and yet of sufficient interest to the Students and Friends of the Work, in the judgment of the editors, to find place in its columns. These might all, perhaps, fall under the general head of "*Items of Interest.*"

Then again, the editor-in-chief is the recipient of numerous manuscripts from all over the world. These come from Students sometimes, and other times from those who are merely readers of the magazine. Now and then comes a manuscript from a total stranger to the School. A good many of these manuscripts are extremely interesting, and deserve to find a place in the columns of some good journal. Most of them, however, do not

Life and Action

appear to us to fall within the lines of interest to our readers. These we return with our thanks. The others we publish.

Then again, it seems to be a natural development of the age that causes many writers to express themselves in verse. We receive an almost endless number of manuscripts of this nature. Out of the number there is an occasional document that measures up to our conception of real "Poetry." It seems good to us to give a *few* of these space in the columns of *Life and Action*. But they must not be taken by our readers as the voice of the Great School. They are published merely for their poetic beauty, in some instances, and in others because they express sentiments that seem to us helpful to some of our readers. But even these latter are not to be accepted by our readers as "Authoritative utterances of the School." We do not believe they have been.

Under this secondary capacity we published in the last issue of the magazine an article entitled "AN OLD PROPHECY REVIVED," beginning at page 58.

This article came to us from one of the Friends of the Work, as an item of interest, with the request that it be published in *Life and Action*. It so happened that I had heard of this "Old Prophecy" a number of times. My attention had been called to it several times within the last year by Students and Friends, and I had been asked a number of questions concerning it.

Inasmuch as I was not previously familiar with the entire scope and character of the alleged "Prophecy," I was unable to answer the various questions asked me concerning it. Therefore, when it came to me, accompanied by the request for its publication, it occurred to me that the most satisfactory method of answering the

Life and Action

various questions about it would be to publish it in full. This we did; and, with the exception of the first paragraph, it is a reprint from the "*Lincoln Daily Courier*," of Nebraska, under date of January 13, 1897.

It never once occurred to me that any reader of *Life and Action*, least of all any accredited Student of the Great School, would consider its publication in this magazine in any other light than merely as an item of somewhat curious interest.

Inasmuch as it is entirely clear, *upon its face*, that the "Prophet" who uttered it was, in truth, *no prophet at all*—since some of its very definite and vital terms have been long since proven by TIME to be false—it did not occur to me that anybody would ever suppose, for an instant, that it was being published as an utterance of the Great School, or as a prophecy for the accuracy or fulfilment of whose terms the Great School could or would vouch in any way whatsoever.

In view of all this, I am sure my readers can scarcely appreciate my surprise and shock upon receiving from one of the Students of the School (a man who has the reputation of being a level-headed, clear-sighted, far-seeing, clear-thinking business man) a telegram asking if the Great School vouched for the truth of the prophecy, and if not why the article was published in *Life and Action*—asking for a reply in full, by telegram, more accurately, by "night lettergram."

This incident set me thinking again as to ways and means whereby I might be able to differentiate the various articles published in *Life and Action*, in such manner that it will not be necessary for me to write a prelude, introduction, postlude or explanation, with each separate article, in order that my readers may know how much of

Life and Action

each article, if any, its readers are to treat as "authenticated" by the Great School; and how much, if any, they are to consider as "doubtful"; and how much, if any, they should reject entirely as false.

It would seem that there are some of my readers who want to look upon the magazine as strictly and solely the mouthpiece of the Great Friends, so that once having accepted the School as an authority, they may accept everything that appears in the magazine as necessarily true, without the necessity of exercising their reason, or giving any consideration whatsoever to the principles of logic and common sense.

No greater mistake was ever made. No system of education which would assume to relieve its students from the necessity of using their reason, logic, judgment and good sense, at every step of the way and every turn of the road, is entitled to the least consideration whatsoever.

I will go still further and assert that any school which professes, or assumes, or would try to make its students *believe* that it is *infallible*, is false upon its face, a fake, and deliberately Jesuitical.

Coming very close home, let me say that whenever *Life and Action* becomes so much of an "*Authority*" to its readers that it assumes to do their thinking and reasoning for them, without expecting them to verify the accuracy of its statements, it will be time for you, my Students and Friends, to drop your subscriptions to it and subscribe to some other journal that will make it necessary for you to THINK, REASON, and use your INTELLIGENCE and your INDEPENDENT JUDGMENT.

Even when I tell you that the *editorials* in *Life and Action* are intended to stand for the teachings, findings

Life and Action

and principles of the Great School, I do not mean to convey the idea or impression that its editors are *infallible*. Far from it. I do not want any Student or Friend of mine ever to grow to have so much confidence *in me* as to think that a thing is necessarily true just because *I say* it is. I could not do either you or myself a greater injustice.

"I *do* want you to believe, however, that whenever I make a statement of fact seriously and in earnest, I *believe* that I am stating the exact *Truth*. But I do not want *you* to believe in its truth just because I have said it. If it does not appeal to both *your reason* and *your conscience*, I want you to *reject* it, or at least hold it in abeyance until you can either verify or disprove it.

If ever you get to thinking so much of me as to "swallow whole" everything I say, without putting it to the test of your own intelligence, reason and conscience, I want you to remember, from that time forward, that I am your *most dangerous enemy*. And this is literally true, because any man who deprives you of the power to exercise your intelligent faculties, capacities and powers, has already done you a most grievous injury.

The Student and Friend who endeavored to "swallow" that old "Prophecy," just because he saw it in *Life and Action*, was doing not only himself but *me* an injustice. Had he followed the rule I am endeavoring to promulgate and elucidate, he would have submitted the statements therein contained to the tribunal of his own intelligence, reason and conscience, in which event he never would have sent such a message. Neither would he have thought for one instant that the School was laboring under the prophetic impression that the principal part of the Pacific coast was on the verge of disappearing beneath the mighty waves of the grand old Pacific Ocean.

Life and Action

I am aware of the fact that there are both men and magazines who would not hesitate to assume the responsibility of doing the thinking, the reasoning, the concluding and the judging for as many of the human race as might be induced to enter into such a compact. I am also aware of the fact that this is virtually the position which the Church of Rome assumes towards its members. Other churches also are not entirely free from the same suggestion. But whether it be man, magazine, church or school, the responsibility is one which the individual himself alone is capable of discharging wisely.

2. The second incident to which I refer is somewhat like unto the first, although it has reference to another phase of the subject.

The incident itself was somewhat as follows: A Student of the Great School here in Chicago had occasion to travel, and in the course of his journey he met and became quite intimately acquainted with another Student in a different section of the country. Because they were both Students of the Great School they had confidence in each other at once. The result was (one of the results, I should say) that they entered into a business combination.

It soon developed that the business was, to say the least, a mistake, It failed, and one of them, at least, lost a neat little fortune. WHY?

I think you already see the point. The confidence of the man who lost, was so unqualified in his partner, that he "swallowed" the other man's bait, hook, sinker and line, and doubtless would have swallowed the pole, reel, minnow-bucket, and entire fishing tackle had he been asked. And he did this only because of his confidence in the Great School, and in his faith that any man who

Life and Action

has been accepted as an accredited Student cannot be other than the very soul of honor; and not only that, but that such a man must necessarily be exceptionally bright and intelligent, and therefore capable of making a success of any business he might undertake.

Confidence is a beautiful thing. Confidence in our fellow man is sublime. Confidence is something for which every honest man should strive to be worthy. Confidence in the Great School and in its teachings and findings on the part of my Students and readers is something for which I have been laboring more than thirty years. Confidence in the loyalty, wisdom and integrity of the Students of this School, in their relations with each other, is one of the splendid consummations for which the Great Friends and their accredited representative in America have labored long and earnestly.

But Confidence is one thing—OVER-Confidence or blind faith, is quite another. It is perfectly natural that every honest and loyal Student of this School should have a certain amount of confidence in every other Student who has been tried, tested and found “worthy and well qualified” to assume the duties and responsibilities of an accredited Student of the School.

It is hoped the time will come when such confidence will be wholly justified. But I feel it my duty once more to caution the Students and Friends of the Work against that character of blind confidence and trust in their fellow Students which impels them to assume relations with them in business and in other ways *solely because they are Students* and without in any manner whatsoever subjecting them to the most common business tests nor demanding of them any assurances or evidences of their business intelligence and integrity.

Life and Action

I do not want the readers of *Life and Action* to obtain from anything I have said the notion that I do not have confidence in the Students of this School. I DO have confidence in them, and that confidence is of the most exalted and definite character. Up to the present time not a single applicant has been admitted as a Student until after I personally have subjected the applicant to every required test, and found, to the best of my knowledge and belief, that he (or she) is "duly and truly prepared, worthy and well qualified"—which, when properly interpreted, means that I have obtained the very best of evidence upon which to establish my own unqualified personal confidence and trust.

And furthermore, I can say without the least equivocation or mental reservation of any kind whatsoever, that I do not believe there is an equal number of men and women today, associated together in a common Cause, among whom there exists so exalted an average of Morality, so high a general standard of Honor, nor a more worthy general average of Character, than exist among the Students who make up the body of this Movement.

Then why am I delivering myself of this warning against *trusting* each other because they have faith in the School, in its teachings, and in the exemplification of the principles for which the School stands?

I think you already know the answer. It is because of the natural tendency of our Students to overstep the bounds of natural caution due to everyone. It is not because of their *wise* confidence and trust in each other. It is because of the seeming tendency of our Students to ignore all the elements of a perfectly discreet caution, and *blindly* trust each other in matters and ways wherein their Studentship is no guaranty whatever that they

Life and Action

possess either the knowledge, the experience, the discretion, or the other elements of character that would justify the quality or degree of confidence and trust reposed in them.

In a previous article I discussed this same principle under the head of "*Taking Things For-granted.*" And that is, indeed, the key to the matter to which I am now referring. The Chicago Student to whom I have referred "took for-granted" virtually everything concerning his fellow-student in the east. He trusted his Intelligence. He trusted his business experience. He trusted his business education. He trusted his discretion. He trusted his judgment. He trusted his honesty. He trusted his moral and business ideals. He trusted his business standing. He trusted his motives.

And he did all this so completely, so unqualifiedly, so blindly, that he ignored everything else. And by thus taking everything for granted, and refusing to exercise even a minimum of caution, he did not realize that he was constituting himself a *temptation* to his fellow student greater than he could resist.

In this I am speaking from the fulness of a personal experience. And it is very largely because of this personal experience, and the bitter disappointments I have suffered as a direct result thereof, that I am endeavoring to guard *you*, my fellow students and friends, from making the same mistake which I have made.

3. There is yet another phase of this same subject which has come to my attention since the first pages of this article were written, and which I have spoken of in previous issues of *Life and Action*, but which would seem to require further emphasis.

I have reference to the temptation among Students

Life and Action

to "*borrow*" from each other, under the pressure of business conditions. This temptation rests entirely upon the feeling of confidence that a fellow-student cannot refuse a "loan" to another fellow-student who is in need of temporary aid. And this confidence in the notion that one Student cannot find it in his heart to refuse a "loan" to another Student, is well founded. I Know, from personal experiences, how difficult it is to decline such "loans." And again, it is my own personal experience that impels me to repeat this admonition and caution, and emphasize it with all the force at my command.

It is all right for one Student to help another, even to the extent of lending him money, provided he observes all the accepted principles of good business in doing so. In truth, there is no just reason why the Students and Friends of this School should not enter into business relations among themselves, and enjoy many benefits and pleasures therefrom which they could not enjoy with those who are on the outside—PROVIDED always, and under all conditions, that they observe all the principles of safe and legitimate business relations, and never on any account allow themselves to presume upon the friendship's ties that grow out of the relation of Students to each other.

In other words, I am not seeking to discourage the principle of co-operation among Students of this School in a strictly business sense. On the other hand, I am looking forward to the time when it will be possible for the Students of this School to exemplify among themselves the co-operative principle in business, in such manner as to demonstrate the scientific accuracy of the economic principles of the Great School.

But I want to make it so clear now that none may ever

Life and Action

misunderstand the fact that the Students of this School cannot afford to "take things for granted" among themselves in a business way, any more than they can in a social or moral sense. They dare not *presume* upon their relation as Students. They must not open the door of *temptation*, by assuming that they will not be held to as rigid a standard of Personal Responsibility as are men outside the School in the great business world. On the other hand, they should remember that they are held by the principles of Natural Science and the Law of Compensation to a far more exacting standard of Personal Responsibility and Moral Accountability than is anywhere practiced in the business world.

If you should ever find yourself in serious need of material aid, do not feel that what I have herein said is intended to prevent you from going to a fellow-student for help. For, it is just possible that your situation might be such that you would find yourself unable to go elsewhere. But remember this: If you ever go to a fellow-student for help, go to him prepared to meet every demand of safe and legitimate business.

On the other hand, if perchance you are driven to the wall, and find yourself quite unable to give legitimate business securities which would justify a fellow-student in *lending* you the money you need, do not try to deceive him. Do not make him *promises* which you have reasons to believe you may not be able to meet in both letter and spirit, when the time comes. If you err at all under such conditions, it is far better for all concerned that you err on the side of caution and conservatism than upon the side of promises you cannot fulfil.

It is far better for you to plead *pauperism* and thus place your claims upon the basis of pure and unadulter-

Life and Action

ated "Charity" in the sense of "alms-giving," than it is to hold out false inducements to a fellow-student only in the end to disappoint him and destroy his confidence in your honesty. For, every such disappointment comes back upon the School and the Work, and upon those of us who are charged with the responsibilities of directing the Work in this country. Every such mistake helps to justify the claims of our enemies that "something is wrong." And remember that they are tireless and sleepless, watchful and unscrupulous, and that no opportunity to injure the Cause will be overlooked or lost.

One other point let me emphasize: In all your business relations with your fellow-students, be scrupulously frank and unambiguous in your methods. Be sure that you at all times give them full information upon every point and every phase of the business, so that they may know *all that you* know that will have any bearing whatever upon your ability to meet your every engagement with them. Do not keep them in ignorance of matters they have a right to know. Do not keep them in the dark as to your own status, nor leave them in doubt as to any plan, purpose, motive or act of your own.

Here again I speak from the depths of a personal experience that has hurt me more deeply and caused me greater anguish of Soul than anything that has occurred in the thirty years of my service to the Cause of Truth and Humanity in this country. I know of nothing that hurts more deeply than to lose one's confidence in a beloved Friend in whose loyalty and honesty one would have trusted his dearest possessions, even life itself.

If ever you should command the confidence of the Great Friends so far as to be entrusted and charged by them with the execution and fulfilment of a *sacred Trust*

Life and Action

involving the very life of a great Movement such as this in which we are engaged, I pray with all my heart and Soul that you may never have cause to lose your confidence in any fellow-laborer in whose fidelity and loyalty you have reposed implicit faith to the extent of jeopardizing the success of all your plans and all your efforts for their accomplishment.

It is to spare you this that I am trying, with all the energy of my Soul, to make you realize the fact that in all your business relations you owe it to those who have trusted you to be absolutely frank and honest with them, and never to conceal nor withhold anything that in any way concerns the success of your business undertaking, or the absolute fidelity of your own position, your plans and your personal conduct.

These are the things wherein you cannot afford to "take things for-granted." And it is just here where the Students and Friends of this Work are most likely to make their first mistakes. Because they have faith in the School, in the accuracy of its teachings and findings, in the wisdom of its principal representatives, and in the integrity of their motives, it is but natural that they should have confidence in all those who have passed the tests of studentship and have gained admittance into the ranks of qualified students.

And because of this confidence, there follows the natural tendency to assume that it is entirely *mutual*—as it surely ought to be. And just because of this feeling of security there comes the first temptation to "take for-granted" all manner of "little things"—as they seem to be at the time—but which, by the cumulative process, soon become *one* "big" thing, of such vital importance as to threaten the very life of all that your years of active

Life and Action

and unremitting service stand for and represent.

There is but one safe way, and that is never to make the first "little" mistake by assuming something you have no right to assume, or by neglecting to exercise frankness and caution because of your feeling that: "Surely they will trust me and understand my motives."

In conclusion, I wish with all my heart that I could impress the vital nature and importance of absolute "*good faith*" in all we do. No man who has any real regard for his own reputation, can afford to fail in the matter of keeping his every *promise*, to the letter. No matter how small may be the promise in itself, nor how unimportant may seem to be the results of its violation, it is—in its very nature—a *sacred thing*.

And it is here that so many open the door that eventually leads to the most deplorable tragedy of life, namely, the *death of Faith* in their own personal integrity. To my own way of measuring life's values, there is nothing so tragic as the death of our highest ideals and aspirations and our noblest inspirations. For upon these rest our *Faith in Humanity*.

May the Great Father, the Great Friends and the Spiritual Helpers so lead us by the hand of Love, and point us to the pathway of Duty, that we one day shall stand together in the midst of the radiant splendor of eternal TRUTH.

It is for the sake of the realization of that splendid consummation that I am so earnestly laboring to impress the Students and Friends of the Work with the vital necessity of each one of us making his or her own LIFE a living exemplification of the real SPIRIT OF THE WORK.

So mote it be !!!

Life and Action

“Occultism”

By J. D. Buck, M. D.



HIS is a word that I never use except with qualification and definition, or in “quotes.”

It has been so misunderstood, misused, exploited and abused, that either it has ceased to have any definite meaning, or, any meaning to those who still use it, choose to attach to it. And yet those who still use it, usually imagine that they know just what it means, and are apt to fancy that it conveys the same meaning to others.

Ask half a dozen intelligent persons in a mixed company, what the word *occult* or *occultism* means, and see.

One is likely to reply—“Just tommy-rot!” “It’s a phrase used by hair-brained people who think they know more than others.”

The next, is likely to reply—“Why! that is only another name for Buddhism, or Theosophy, and that sort of stuff.”

A third will tell you, with bated breath, that occultism is “the explanation of all the mysteries of life, and of antiquity.”

The next, if you care to listen further, will tell you

[Page 81]

Life and Action

that it represents all the secrets of the soul, a future life, and the Spirit world.

Try the dictionary and the result will not be much different. It will tell you that *Occult* means—"Secret, Hidden, Concealed, Unknown, Silent, Abstruse," etc., "Occult Sciences" of the Middle Ages"—Magic, Alchemy, Astrology," etc., etc.

And your Wise Man who answered first—"tommyrot"—will reply "that's just what I told you!"

And so we find all through the ages the same diversity of ideas; the same curiosity to *know*; the same superficial ignorance, and tendency to parade and exploit and pretend; while the real secrets of Nature and of Life remain still obscure and unknown.

I have an old book printed in London in the year 1814, containing 752 titles of books designated "Alchemical" and the art and ease of making books was very different in the Middle Ages from what it is today. Furthermore, the writers of these books were far more likely to be imprisoned for life, or burned at the stake, than honored in any other way.

The secret things of Life, the subtle process and laws that underly and govern the Universe are always the same; otherwise we could never know anything.

The old "Astrology" was the source and foundation of modern Astronomy. In many instances we have done little more than to change the names; in others, we are still behind them of old.

The same is true of the old "Alchemy" and our modern Chemistry and physics.

Modern Science has brought system and order out of conjecture and confusion, through demonstration, classification and synthesis.

Life and Action

Magic and Necromancy, as designated by early explorers are still a sealed book, so far as exact scientific knowledge is concerned; the broad term Psychology, really including all these secrets, in which Spiritualism and Hypnotism are included in modern times. It may thus readily be perceived that the word—"Occultism" is a very elastic, indefinite or fantastic term; and with such a history as it has, ought to become obsolete, as altogether inefficient with modern scientific methods, which have passed far beyond any justification of the term.

When exploited, as it still often is by the ignorant, superficial and insincere, no wonder that it excites only suspicion, or even contempt.

The really Secret things of Life will never be revealed so long as confusion reigns in the mind of man, and his "members are at war with each other."

This "setting the house in order," this preliminary to actual knowledge has generally been assumed by so-called "Religion," which has, moreover, often undertaken to pre-empt and monopolize it.

The modern science of ethics, or morals, has reclaimed and systematized that which Superstition in the name of Religion sought to patent and monopolize, often for revenue, as with Papacy.

As the Papacy boasts that it never changes, it is trying today to control, monopolize, or suppress under the name "Modernism," that which formerly it cursed and persecuted under the name "Magic."

Between the superstition of the masses and the ignorant and relentless dogmatism of the clerics, knowledge and progress have always been crucified.

An ignorant and unimaginative stone-mason may wonder how an artist can release a beautiful statue from a

Life and Action

block of marble in which *he* saw only a rock to hew and square.

It follows, therefore, that the "Secret," "Unknown," "Silent," "Invisible," "Abstruse"—are only names to designate *our own* blindness, ignorance and limitations.

The artist saw the vision of his statue—imaged it in his own mind—before he struck the first blow with mallet and chisel. The "inspiration" of the Artist, was *Magic* indeed to the stone-breaker.

Revelation, Realization and Inspiration are one, and it is all *in use*.

The hunters for "Occultism" now, as in all past ages, are searching in the wrong direction. The Spirit world is not "invisible," except so far as *we* are blind. It is purely and scientifically, a problem in *Optics*, and in conscious individual experience and unfoldment—or individual evolution.

The "Leader," "Revealer" and "Official Head," generally plays upon ignorance, credulity, fear or curiosity and superstition, for revenue.

When the *real* Teacher comes, and says—"look within, purify and refine your own lives" the rabble cry—"away with him! Crucify him!" And Clericalism adds curses and warnings.

This has been the history of man, from the dawn of civilization down to today.

Names only have changed; principles and laws—never.

The real problem is within the soul of each individual intelligence, and so long as he prefers to "climb up some other way"—the priestly ladder, absolution and vicarious penance, will be at his service *for a consideration*, depending entirely on the extent of his ignorance, superstition and

Life and Action

fear, and the amount of his bank account, or material resources.

Today the pendulum often swings to the other extreme, and the "Occultist" erroneously begins by contempt and repudiation of all "Religion."

Man thus forges the chains of his own slavery and grovels in the dust or wallows in the mire.

✓ The few—"take notice"; go to work; and—"keep silent." ✓

✓ "Silence and Circumspection" are indeed, rare virtues. ✓

The ignorant dupes of the self-styled "Occultists" are indeed to be pitied; but the smug, self-conceited and equally ignorant egotists, who imagine they can "poo, poo," all these problems aside, and thus reveal superior wisdom, are always the most blind and shallow of all.

True, they are never aware how unqualifiedly they have classed themselves, and monumented their own ignorance. Little less than a club would bring them to their senses. When the blow comes, they almost invariably swing to the opposite extreme, and join the army of credulous "easy marks." or become leaders in "Occultism."

Only the few in any age keep to the middle of the road; and these are ✓ they who *know*," the readiest of all to say "I do not know, I have not examined it," or—"the returns are not all in."

While these great problems have been the same in all ages, they are nearer the surface today than ever before—because Clericalism has largely lost its external power to suppress and persecute, and in spite of turmoil and confusion. Progress is the result.

One result is the School of Natural Science.

It is not the things it teaches—doctrines, philosophies,

Life and Action

and the like—that are of the first consequence; but the *method of education*, and mode of life it establishes in its accredited students. Every one of its teachings can be found elsewhere. There is not the slightest attempt at monopoly; nor assuming nor playing the oracular.

Its opposers and those who would outcast it, are either those of inferior intelligence, or those who have never “read the books.”

That sounds arrogant, or illiberal, I admit. It is not meant that those who do not *accept* it, are ignorant or bigoted; but it does mean that the *principles* taught, constitute the most exact *measure of intelligence* and of morals ever revealed to man.

A Jesuit or a bigot who should read the books would “knock” them with all his might. The one, because he saw their liability to enlighten and free mankind; the other, because he could apprehend nothing, outside his own narrow creed.

The “critics”—if by any courtesy they can be called that—have been those who have never read the books; or, who at most, have merely skimmed through them.

But with the multiplicity of books at the present time, and the cults and fads already referred to; and added to these the pressure of cares and responsibilities, few of us have much leisure in which to read.

Under these circumstances it is both sincere and wise entirely to withhold judgment.

After one has read carefully, no one in any way identified with this movement would wish to influence his judgment in the least, nor to criticize his conclusions.

In “scanning” or glancing through a book, its general tone and method can often be sensed superficially—at

Life and Action

least, and it is not difficult to determine whether we care to read it more carefully.

The whole of Nature is full of "Secrets" to us, until we have explored and unraveled them.

The "Necromancer" of the Middle Ages who was reported to have called up the dead by the wave of his hand, or by "Ceremonial Magic," was a novice in comparison with the modern "Wizard" who has imprisoned every principle of harmony and every tone and inflection of the human voice and perfect orchestral accompaniment, on a little disk two or three inches in diameter, to be called out by another disk on which can be found only a few circular lines and indentations.

The Magicians differ less than their methods and their working tools.

If one has an open mind, he may uncover the "secret vaults," remove the rubbish and trace the "crown Jewels of Wisdom" back through the ages.

"Occultism," it may be seen, is a very elastic term; a term "to conjure with"; and every one may define and use it in his own way. They who scout it and everything to which it has ever been applied, and they who exploit it or are fooled by it, are all wading in the same shallow pool and equally wise—or foolish.

The *methods* of modern Science are exact and unpromising.

The appeal "to the Progressive Intelligence of the Age"—is as exact and straightforward as are the theorems of Science. There can be no mistake in either case, except from ignorance or inattention.

I have followed the obscure clues to this secret labyrinth of Life for many years, and in many directions; the

Life and Action

records running back centuries and milleniums, perhaps only a few Jewels in a whole volume of rubbish.

Sometimes the writer seemed hardly to know the value of the gem he had uncovered.

Sometimes it was perfectly evident that he knew far more than he revealed, for the "Spirit of the Work" was there or it was not; and this is the "Sign given to all who believe" and it need never be mistaken. Not only—"by their Work" but still more by the *Spirit* of their work "may we know them."

I never dreamed that I would ever see it all condensed into terms of exact science, and accessible "for the asking."

These Crown Jewels have existed all through the ages, perhaps one in a generation, or a little coterie in a Race or a Civilization wearing them.

But interesting and easily demonstrated as is this fact, our real interest is in the present and in the future.

Modern Physical Science with its Roentgen Rays, Radium, Wireless Telegraphy, and the like, has reached the verge of Physics.

It cannot stop, and is sure to go ahead.

It needs the Light of Ethical and Spiritual Law, by which it may guide its progress and discern a synthetic whole in the Natural and the Spiritual worlds of Matter, Life and Intelligence.

Take a single sentence, translated nearly a century ago, I think, by Sir William Jones, from an old Sanscrit Sloka and quoted by H. P. Blavatsky in her "Secret Doctrine."

The creative source of the Divine Mind—"Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom.*"

No reader of ordinary intelligence could mistake the

Life and Action

meaning of this concept. The atoms of the world reflect, mirror, are saturated with, the Divine Mind, or Universal Intelligence.

Radio-activity is not only subtle and “apparently self-generative” but saturated with the *Spirit of Intelligence*.

With this progress in concepts now giving the “working hypothesis” to modern Physical Science, and clearing away all obscurity as to the “Road to Knowledge,” the “School of Natural Science,” including the Spiritual no less than the Physical, appeals to the “Progressive Intelligence of the Age.”

Interested students should not be turned aside or confused by the popular “*Occultism*” of the day, but recognize at sight, and estimate at their true value, the “claptrap” of the one, and the calm, judicious science of the other.

Only the few in any age have done this



TOWARDS THE LIGHT

I ask no respite, Lord, although I bend
Before the storm; let sorrows far and near
Thicken upon me till, for pain I shear
Through this immuring tomb of self and rend
My way to that wide world where thou dost send
Thy flaming rays of Truth to blast and sear
All darkness from the soul,—I have no fear;
My face is set to endure unto the end.
Yet, as thou lovest the weak, Great Father, pray
Forsake me not, but have me as a child
In thy most holy keeping night and day.
That, knowing thou art never far, I may
To the utmost trial still be reconciled
And press with joy upon the bitter way.

George Townshend.

Life and Action

An Abject Apology

The Indo-American Book Company, through the columns of *Life and Action*, desires to apologize to its patrons for the unusual number of errors and discrepancies to be found in its recently published book, "KEY TO NATURAL SCIENCE", and asks that it be permitted to call in all copies of that book—as soon as a new and corrected edition can be published—and thus give to each and every purchaser of the book a corrected copy *free of cost*.

From the standpoint of the publishers, that little book is one of the most difficult pieces of work they have ever undertaken; and it so happened that their official and expert proofreader was unable to read the final proofs of the book. This fact could not be foreseen, and as the book was in great demand among the Students and Friends of the Great School, it was decided to take the chances, in the hope that the book would be found to be a fairly creditable piece of work in point of accuracy.

But almost as soon as the readers of the book could find a pencil and a sheet of paper (after they opened their copies), they began to point out to the publishers the errors they found staring them in the face—some of them on the very first page.

As a result, the Book Company has been "in sackcloth
[*Page 90*]

Life and Action

and ashes" ever since. In fact, it has been almost "prostrated" by its sense of humiliation, and has not "*slept a wink*" for the last month.

Seriously: It desires to make amends to its patrons in such manner as to assure them of its entire good faith. To that end, it asks them to keep the copies of the "KEY" they have purchased, only until the Book Company can get out a new and corrected edition. This will require several months, possibly the greater part of a year; *but as soon as the corrected edition is out the publishers will send a copy to each and every purchaser free of cost, and ask him to return his old copy in lieu of it.* Please keep the cover of your copy from being soiled, if possible.

Inasmuch as it will take so much time to accomplish the corrections and exchange, all new purchasers will be supplied with the imperfect copies now on hand, as before, and these they can return when they receive the new and corrected copies, as above suggested.

As the editor-in-chief of *Life and Action*, I want the readers of the magazine to know that I deeply regret that the Students and Friends of the Work have had this occasion to doubt the good faith of the Book Company, publishers of the Harmonic literature; and I fully commend the course suggested. Surely, the Book Company could do no more than it herein proposes, to make good its mistake, and I hope this will restore it to the confidence and friendship of all its disappointed patrons. So mote it be!

TK



To the Editor-in-Chief:

Auburn, Maine.

It is with pleasure and thankfulness that I can and do send you the enclosed dollar for my renewal of "LIFE AND ACTION".

The little magazine is very dear to me, and I am very glad I have been the means of helping to bring it into the lives of a few others.

With best wishes to you, I am, as ever, your friend,

S. B. S.

Life and Action

Thanks

During the holiday week, between Christmas and New Year, there came to me personally about 800 beautiful and appropriate cards of greeting, in almost every form and expression possible to the human mind and appropriate to the holiday season.

I am sure the Students and Friends who sent them will understand and appreciate the fact that, with the demands upon my time and energies, and the limitations of my staff of clerical aids and assistants, it has been a physical impossibility for me to respond to these messages of greeting and remembrance, by letter.

But I want them to know that each and every card of remembrance that came to me was received with sincere pleasure and appreciated as a token of honest good will and loyal friendship. And straight from my heart has gone back to each sender a silent impulse of thankfulness and a prayer for health, success and happiness, and a compensating benediction from the Great Father, the Great Friends and Spiritual Helpers, with the hope that we may, some day, stand together in the midst of the radiant splendor of eternal Truth.

And I want to avail myself of this occasion and opportunity to express my profound gratitude to the Friends everywhere for the manner in which they honored my request and also that of my beloved daughter, and removed

Life and Action

our names from the list of their "Friends to be remembered with Gifts of material value."

To us both this was a tribute of respect to our wishes which has touched us more deeply than it is possible for me to express in words. And I am sure that you, my blessed Friends, can hardly understand or appreciate the sense of relief we enjoy in the consciousness that we are, in a measure, free from that ever-increasing burden of DEBT as the recipients of gifts of material value we could not return nor in any other way reciprocate.

And then, there is the added joy of knowing that the money that otherwise would have gone into the purchase of valuable presents for us who do not need them, went (much of it, at least) to Dr. Webster, Treasurer of the *League of Visible Helpers*, for the help of those who were in actual need; and we know that much of it has already accomplished the beneficent purpose for which it was sent.

As soon as the officers of the *League* can receive reports from the various Local Groups throughout the country, they will give to the readers of *Life and Action*, and the public in general, the results of their Work during the fiscal year just ended. I am sure that you who are actively interested in the work of the *League* will rejoice with us in the blessed relief we have been able to bring to those who have been stricken by the blighting hand of sickness, disease and poverty, and who have had no other source of help on which to depend to tide them over the period of their helplessness.

There has been a song of joy in my heart all through these days, and a great impulse of gratitude has welled up from the depths of my Soul, with the constant thought that in all this glorious and beneficent work I see the con-

Life and Action

summation of some of the plans for the good of suffering humanity, for which the beloved RA (Florence Huntley) and I have labored and prayed and hoped for more than a quarter of a century, ever conscious of the blessed approval of the Great Friends.

Once more, my beloved Students and Friends, accept the expression of my deepest appreciation of the honor you have done me in acceding to my request in the matter of Christmas Gifts, and my sincere thanks for the many evidences of your kindly remembrance and loyal friendship and good will, and believe me,

Your Friend and Elder Brother,

TK



August 29, 1912.

Dear Friend, or Friends—

Permit me to thank you, or rather try to thank you, for the beautiful surprise of your great and undeserved kindness in presenting me this splendid new and perfect copy of "*Harmonics of Evolution*", the one book in all the world I most wanted to have for my very own.

I cannot tell you what this means to me, and I shall not take your time nor burden you to read my utterly futile effort.

But I do thank you, with all my heart, and I earnestly hope that I shall make the right use of this wonderful Gift; and that someday, even though you do not expect it, I shall be able to pay you for it, and for your sweet generosity that puts a song of joy in my heart; and hoping that someday I shall yet make my offering,

Your grateful friend,

I. H.

Life and Action

From the Files of the TK

My dear Friend and Brother:

If I did not already know that you understand somewhat of the difficulties under which I labor I should feel that I owe you an apology for this long delay in responding to your answers to the Preliminary Questions.

Instead of an apology, however, let me explain in just these five words—illness in the clerical department. That will give you the cue.

I have, however, at last been able to make a careful study of your answers to the Preliminary Questions, and I want to thank you most sincerely for the earnest effort you have made to give me the detailed information asked for. Seldom has it been my pleasure to receive a list of answers so complete and responsive as your own.

You have been so frank and so earnest in your efforts to give me the benefit of full and complete information that I am sure you will appreciate frankness in response.

With that conviction let me say that I find only one vitally important problem which your answers disclose, and that is with reference to your own character sketch of yourself wherein you credit yourself with your full share of vanity, both personal and intellectual.

Let me say in this connection that your references and the independent channels of information through which I have approached you all corroborate your own estimate

Life and Action

in this regard. Your reputation is that of a man who loves Leadership—so far as I have been able to ascertain it.

My dear friend and brother, I know you will understand the spirit in which I speak when I tell you that there is no one phase of character, so far as I know, so prolific of evil in an Associated Work (such as this) as *vanity*—particularly vanity of intelligence. It is the inspirer of almost every unworthy ambition or aspiration of human life. In some remote form it is the background of pretty much every character of dishonesty, selfishness, and the spirit of leadership.

I am wondering if you have read my article on “The Spirit of the Work” wherein I have dealt specifically with this theme. If so, I am sure you will understand how it is estimated by the Great Friends of this School.

If you were ready to enter at once upon the first regular step, I should ask you to pause for at least a few months before entering upon the life and responsibility of a student, in order that you might devote yourself exclusively to a study of this problem and to an assaying of your own character to determine its value as a working proposition in this movement.

Fortunately there is a work of preparation which I have not yet explained, but which will require some months of study on your part—during which time I am going to ask you to devote yourself earnestly to this one phase of your character—at the end of which time I hope you will give me a frank report of your findings and at the same time recommend to me what course you would pursue if you were in my place and were called to pass upon the application of a man such as you then find yourself to be.

The first regular step in the line of study is that of preparing yourself for the First General Examination.

Life and Action

In this connection I am going to ask you to turn to my article on "Careless Reading and Readers" in the November-December, 1911 issue of *Life and Action*. In the latter half of that article I have made a careful outline of a method of studying the books of the Harmonic Series in preparation for this First General Examination. I assume that you have not yet made the study of the books in conformity with that method or in fact under any method with the specific end in view of taking the Examination.

Experience has demonstrated that the average applicant of good intelligence can make a study of the three books in accordance with the method suggested in about six months, allowing on the average three hours per day for work and study.

This period of preparation I wish you also to consider a period of probationary self-study for the purpose of giving me another character sketch of yourself on the subject of vanity at the end of that time.

I want to know when you are prepared for the Examination, and at that time I also want you to tell me, with the same frankness you have thus far exhibited, just what influences you believe a man of your character would have upon a movement of this kind whose principles are all benevolent and intended for the service of humanity in an unselfish, unostentatious and truly humble way.

I know you will pardon me for dwelling so earnestly upon this subject, when I tell you that this is the only real blemish which your friends have pointed out to me in your character. I doubt, however, if you are aware of how intensely you impress others with this phase of your character.

As a help to you in your self-study and analysis, it

Life and Action

just occurs to me to ask you to do a little work for me in this connection. That is, will you please give me your analysis of intellectual vanity in such manner as to indicate to me in how many different ways it expresses itself in human conduct?

As for instance, volubility is one of its expressions; dogmatism is another; boastfulness is a third; and so on. There are many other forms of its expression, each one of which is reprehensible in just so far as it reflects intellectual vanity.

If I have wrongly assumed that you have not before been informed of the First General Examination and of the method of preparation therefor, I wish you would advise me of that fact.

Also, if you have made a study of the text-works with the Examination as an objective purpose, please advise me of that fact and of the method of study adopted.

Also kindly advise me when you feel yourself ready for the ordeal of the Examination and we will then consider the subject more fully. And in the meantime, assuring you of my unswerving friendship and good will and of my earnest and sincere hope that we may be able to clear the pathway to your admittance as an "Accredited Student" of the Great School, believe me,

Cordially and fraternally,

TK

November 27, 1913.

My dear Friend and Brother TK:

Several months have passed away and in accordance with your kind instructions I have been engaged in a mortal combat with and a dissection of the Lion of Intellectual Vanity. You gave the enemy a terrible wound

Life and Action

for me, and in consequence made the fight much easier for me. I do not say that he is stone-dead, because I cannot see myself as others see me; but I feel intuitively that I shall be in at the death.

You have asked for another sketch of myself from the standpoint of Intellectual Vanity. I want to say in all humility that I am ready to give it to you in all its harrowing details. I am, however, quite sure that you are too noble, too great and too kind to want me to express it in written language. I view the conduct of my past life with unutterable contempt as I look upon it in the light of the illumination which you gave it in your brotherly counsel of March 6th last. I KNOW it, and my life hereafter is consecrated to the elimination of every last remnant of it and its effects upon others and myself.

I KNOW every item of the miserable selfishness, the boastful exaggeration, the self-pity, the conceit, the falsehood, the self-indulgence, the greed, the resentment, the petty pique, the rancour, the impatience, the jealousy, the envy, the animosity, the suspicion, the fear, the despair and the despondency. Pretentiousness, self-esteem, self-praise, dogmatism and the desire for power all have had their full quota of representation in my character. Lying and cowardice, self-love and the desire for place have all been disintegrating factors in the make-up of myself. They have buried under the rubbish of the Temple of Character the elements that belong to a MAN.

My dear Brother, I know what I have been, and I know, too, that by the Light of Truth and with the Power of Self-Control which I am getting from the Great School's Gift of the Harmonic Philosophy, I shall conquer that Old Self and someday become the MAN that Nature has

Life and Action

made it possible for me, in common with all men, to become, if I WILL.

Volubility, Indiscretion and self-approbation have been additional factors of disintegration constantly manifested in falsehood, boastfulness and self-praise.

You ask me to recommend to you what course you should pursue in passing upon the application of such a man as I may now find myself to be. Pardon me if I say, in all sincerity and truth, that I am not capable of even presuming to pass upon a proposition of such moment. If the Great Friends through your representation see fit to admit me as an humble student of the Great School, then I shall be "ever grateful." Whether they do so or not, they and you will have my unswerving Gratitude, Love, Loyalty, Effort and Service. The settlement of this question is to me the settlement of the most momentous happening of my whole life. I realize my responsibility and yours, and I know my desire, my duty, my determination, my loyalty and my LOVE.

I have not presumed "to prepare" for anything except to make you an unequivocal, unreserved statement of facts relative to the particular matter of Vanity, which you found to be the chief weakness in my preliminary answers.

I endeavor to practice the "Spirit of the Work" every moment of the day, by struggling for that quality of Unselfishness and that degree of Self-Control which must destroy the Lion of Vanity.

In reply to your request that I "state frankly what influence you believe a man of your character would have upon a movement of this kind, etc.," permit me to say, in all humility, that whenever the time arrives that you deem me worthy to become a Student of the Great School,

Life and Action

I am sure that you will have discovered in me the unselfishness, humility and loyalty for Service that will leave no room for doubt as to what my influence is likely to be upon a Movement of this Character.

I have endeavored to make an analysis of Intellectual Vanity and enclose it herewith.

Sometimes, when I have read and reread your kind letter, I have felt that perhaps you intended me to send you the analysis earlier, but I have hesitated to encroach upon your very valuable time by writing to ask. Hence, I have sent all at one time.

With every grateful acknowledgment of your great kindness and help, and unswerving assurance of my affection and sincerity.

Your Friend and Brother, F.



Intellectual Vanity

Intellectual Vanity is overwhelming selfishness. It is the father of lies, the mother of greed, and the parent of dishonesty and immorality. The vain individual forgets the kind care and consideration due to other people. Such an one has either never heard of or has entirely forgotten the Golden Rule. He is constantly desirous of showing off supposed possessions and acquirements, physical, financial, mental and moral. He hungers to attain to leadership and power. Whatever self-esteem deems possible and desirable to display is brought into the limelight.

The would-be Adonis is determined that his charms (?) of figure and form, or of mind and manner, shall be brought forward constantly for the admiration and envy

Life and Action

of his fellow-men. It matters not who may wait, his wants, his ease, his comfort, his indulgence must be the first to be gratified.

The selfishness of Vanity, personal and intellectual, is not necessarily a barrier to an assumed generosity. A character for generosity begets admiration and applause and this tickles the conceit of the vain man. When he is full everybody else is at liberty to fill.

Vanity expressed as self-conceit, self-admiration, ostentation, egotism, boastfulness, volubility, pretentiousness and imperiousness, is the foundation for falsehood, deceit, exaggeration, slander, criticism, insinuation, forgery, prevarication and every form of misrepresentation. It is the very origin of the liar, the murderer, the grafter and the thief.

The vain man, in his thirst for political or social place, for public recognition and applause, for the admiration of the crowd, for leadership, for power, for patronage, for homage and for flattery, is capable of any malicious mischief to attain his end. Envy, hatred, malice and all uncharitableness are his to use at any minute if they will down a rival or destroy an adversary.

Financial dishonesty in all its forms of debt, fraud, graft, obtaining by false pretences, pilfering, embezzlement, borrowing or owing and not repaying, watering, sweating, exacting, usury and theft easily come into play when the vain man plans to attain his ambitions.

Let the intellectually vain succeed in his struggle for leadership and power and he will quickly manifest intolerance, arrogance, despotism, imperiousness, dogmatism, boastfulness, assertiveness and every possible form of false pride, petty tyranny, spite, malice and revenge.

The vain man in place and authority and flattered by

Life and Action

his own self-esteem, self-glorification, self-admiration, self-confidence, and self-love, is frequently guilty of conjugal infidelity, sexual immorality, unfaithfulness, disloyalty, insincerity, treachery, treason and corruption.

Vanity induces cruelty, hate and homicide. It begets injustice, unscrupulousness, cowardice, chicanery and every form of cunning and conniving. In fostering revenge, its attendant envy, jealousy and reerimination may easily provoke murder.

The vain man loves the sound of his own voice and the music of his own dogmatic utterances. The words which Gilbert puts into the mouth of his Lord High Chancellor, in the comic opera of *Iolanthe*, well sum up the conceit of the egotist in place and power; to wit,

“I, my Lords, embody the law.”

When the oracle has spoken, there is no more to be said.

Vain people are usually so intent upon giving utterance to their own dogmas and disputations, and to thinking about what they are going to say next, that their receiving attributes are entirely closed to any *exchange* of thought with others. Indiscretion and disloyalty are the constant companions of the intellectually vain.

The vain man shirks duty whenever the alluring bait of self-indulgence comes uppermost in his consciousness. It is usually uppermost. His consciousness is very wakeful to its appearance. Whenever the vain man gets into a tight pinch, he is always ready to run. With great self-satisfaction and assurance, he afterwards exalts the aphorism, “Discretion is the better part of Valor.” He misunderstands the aphorism and would make vain-glory and capital out of his cowardice.

Vanity, in its mildest possible exemplification in char-

Life and Action

acter, is the black speck in what would otherwise be the perfect peach. It is the sure sign of the Destructive Principle manifested in the Individual Intelligence, Man. If not absolutely eradicated and eliminated it becomes the impassable abyss between the man and the Master-Man.

The dissection of Vanity seems to disclose incipient possibility of all the crimes both in and out of the Decalogue.

The applicant for admission as a Student of the GREAT SCHOOL who exhibits marked symptoms of that dreadful form of Psychological Phthisis called Vanity is rightfully denied admission. No Jesuit could be more dangerous to the success of its efforts on behalf of Humanity. The vain man is a latent Jesuit anyhow. He has in him in very pronounced form all the elements that go to make that destructive demon.

If such an applicant have enough manhood left in him to face the lion and fight, he will also have enough humility to feel a sense of shame at the premature presentation of his application. Such an one will go into the combat against the Beast with the determination of WILL to conquer. He will make the honest endeavor to win his own worthy pride and self-respect. He will win, and having won, will keep the worthy pride of a great victory locked safely in his own soul. He will look at it only when he feels the need of encouragement to some greater effort. There will be no vain-glory nor boastfulness of prowess and power. The knowledge that he sees farther ahead on the Pathway to the South, and that a big lion is dead for all time, and that he is another day's march nearer the goal of Independent Spiritual unfoldment which leads to Mastership will be more than an ample

Life and Action

balm for the wounds of battle and more than sweet solace to his own soul. The victor in that fight will no more obtrude his personality upon his fellow-men. Everywhere, at all times, he will demonstrate "The Spirit of the Work" in Unselfishness, Humility and Truth. He will be ever on the watch for weak spots in the armor of his own Righteousness and will exercise the attitude of Criticism solely upon himself and his own actions.

The true Friend of this Great Work will be voluble only in the sincerity of his silent prayer for the help of the Great Friends in his efforts to attain Self-Control. He will be a "Demonstrator of the Law" in his unceasing efforts to exemplify the Spirit of the Work in the Living of the Life. Sensitiveness to just criticism and correction will have died with the Lion of Vanity and in his attitude and actions toward everybody he will show the true love, affection, sympathy, kindness and helpfulness that will in time stamp him with the indelible Mark of the Master.



JOHN RUSKIN SAYS:

"Try to get strength of heart to look yourself fairly in the face in mind as well as body. I do not doubt that the mind is a less pleasant thing to look at than the face, and for that reason it needs more looking at; so always have two mirrors on your toilet table, and see that with proper care you dress body and mind before them daily."

Life and Action

A New Book



IN the realm of the prevention and cure of human ills, the term "*Nature Cure*" has become so familiar to the vernacular of this western world as to constitute a veritable slogan of the "New School" of therapeutics—which, by the way, is the very oldest known to man.

The term, however, has come to designate—in the minds of many—the fundamental difference between the so-called "Regular" School, otherwise the school of "Allopathy" (often also called the "Old School") of medicine and the school known as "*Nature Cure*."

To those who are familiar with the literature of the two schools, it is known that this fundamental difference between the two schools is one which goes to the very core of the entire subject of therapeutics. It even has to do with the essential nature of all that we mean by "*Disease*" and all that we know of its "*Cure*."

I have before me a new book, just published by the Nature Cure Publishing Company, 525 So. Ashland Boulevard, Chicago. The name of the book is "*Nature Cure*", and its author is Dr. H. Lindlahr, a writer of splendid abilities, as well as a physician of excellent reputation.

Life and Action

I have come to believe that, all in all, there is nothing in all the realms of nature that is of such universal, intimate and personal *interest* to the entire human race, as the prevention and the cure of physical diseases that make up the generally considered "Sum of Human Ills."

To my own way of thinking, however, there are some things that are of greater vital importance to mankind than the prevention and the cure of the physical ills from which men suffer during the span of this earthly life. This, however, does not alter the fact that the majority of mankind are concerned more with the subject of physical health than with any other one thing in this life. And this is not remarkable when we take into account that so few really know anything definite concerning the Spiritual Life that lies just beyond the point where this physical life ends.

Because of this universal and vital interest of humanity in the subject of physical health, which necessarily involves a knowledge of how to prevent disease and how to *cure* it when we have *neglected* to *prevent* it,—the book on "*Nature Cure*," to which I refer, is a work that ought to be of the most profound interest to all who suffer from the "ills of the flesh", as well as to all who want to *avoid* such suffering in the years to come.

It so happens that the editor-in-chief of this magazine is personally acquainted with the author of this book, and has known him rather intimately for many years. The relation has been of such intimacy and long standing as to afford me the best possible opportunity to make a personal study of the author's methods of treatment and the results following therefrom.

It is solely because of my own personal study of his methods, and my personal observation of the results

Life and Action

upon his patients, that I feel justified in making special mention of his book, in the hope that thereby I may be the means of opening the way for a better understanding of what constitutes "*Nature Cure*", and wherein it differs from the "*Regular*" school of medicine. For, the subject is covered in this book far more fully and completely than in any other work I have ever seen; and the subject is handled with such clearness, such simplicity and exactness that anyone who can understand English, even moderately well, will have no difficulty whatever in following the author and obtaining a clear understanding of the subject. And the subject itself is one of such absorbing interest as to fascinate the reader and hold his interest throughout.

The Indo-American Book Company is going to list this new book among those it handles, and for this reason alone I anticipate that the Students and Friends of the Great School are going to ask me all manner of questions, such as:

Does "*Nature Cure*" have the approval of the Great School?

Does Dr. Lindlahr represent the Great School in his methods of treatment?

Does the fact that the Book Company handles the book mean that it is accepted as an *authority* by the Great School? Does the fact that the editor of *Life and Action* has said some commendatory things about the book and its author, mean that he approves ALL that is contained in the book as literally true? And finally, how far, if at all, are we to understand that "*Nature Cure*", as defined and elucidated by Dr. Lindlahr, stands for the Great School and its methods?

Let me see if I can answer these questions in such manner

[*Page 103*]

Life and Action

as to make entirely clear the fact that *Dr. Lindlahr alone* is responsible for all that he has said in this new book. He has not asked the Great School for its permission to *write* the book; neither has he asked *me* to approve its contents nor to recommend it, nor him, nor his methods of treatment, nor his sanitarium, nor in any manner whatsoever to use my influence nor that of the School in his behalf.

Does this make clear enough the fact that the *Great School assumes no responsibility whatsoever* in the matter? I certainly *hope* so.

Let it be understood, therefore, that what I have said in commendation or approval of "*Nature Cure*," or Dr. Lindlahr, or his methods of treating and curing disease, and all that I may hereafter say, represent my own *personal* views, and in no way must it be construed as "the voice of the School", nor in such manner as to make the *School* responsible. Is *that* clear? I *hope* so.

Personally, I am anxious that the world—and especially the Students and Friends of the Great School—shall know what this book contains. I know that it contains some most valuable information that ought to be indelibly fixed in the minds of *all* men—and a good many women. (Joak).

It cannot be other than most interesting to intelligent people everywhere, to know that "*Nature Cure*" and the "*Regular*" School of medicine stand at the very opposite poles of the medical world—not alone in their methods of treatment, but in their understanding of just what *Disease is*, what causes it, what its physical manifestations mean (from a scientific point of view), and just what the physicians of these two schools are trying to do when they prescribe for their patients.

Life and Action

For instance: In the treatment of scrofula, and other diseases which manifest themselves by skin eruptions, the "Regular" school applies its remedies directly to the eruptions—and generally for the purpose of suppressing them and thus removing the manifestation of the disease as quickly as possible. For this purpose such remedies as mercury, sulphur and iodine are applied to the skin—and usually the eruptions cease very promptly.

But from the viewpoint of "*Nature Cure*" these suppressive remedies and methods only stop the *manifestation* of the disease upon the *surface* of the body, and drive the disease itself and all the poisonous conditions Nature is trying to throw off through the skin (by means of the eruptions) back into the system. Whereas, the "*Nature Cure*" physician uses no suppressive medicines whatsoever; but on the contrary he does everything in his power to *aid* Nature in her effort to get rid of the poisons *through the skin*, as well as through every other eliminative channel of the entire system. His purpose is to keep *all* the eliminative channels open until the poisons have all been expelled from the entire system and the blood thus completely purified. His theory is that this is the only way to *cure* the disease; that is, to get rid of the *cause* of it, namely, the poisons in the blood.

This is one illustration only. Many others might be given. But from this one alone, the student can see that there is a most radical difference in the entire viewpoint of the two Schools, and that this difference goes to the very foundation of the entire subject.

In chapter II of this book the author has given his own answers to the following questions, among many others:

What is *Disease*? What is *Cure*? What is *Nature*
[*Page 110*]

Life and Action

Cure? What is *Health?* What is the primary *Cause* of disease? What is *Acute* Disease? What is *Chronic* Disease? What is a *Disease Crisis?* What is a *Healing* Crisis? What methods of *Cure* are in conformity with the Constructive Principle of Nature? &c., &c.

From these questions it will be clear to the reader that the author goes directly to the very foundation of the subject. His answers will cause anyone to *think*. And *thought* is the first and most powerful instrumentality through which to arrive at definite *knowledge*.

Whether the reader is able to agree with him or not, he will have something to *think* about, for a long while to come, after once obtaining a clear understanding of the author's point of view, and has in mind the evidences he offers to support his views.

My own personal views may, or may not, be of interest or value to the readers of this book. I am not going to give them, in any event,—at least *for the present*. My sole purpose at present is to interest my readers sufficiently to *induce them to read the book for themselves*, and impress them with the fact that their own conclusions are of far greater value and importance to them than mine would be, or those of anybody else.

This much I will say without hesitation: I am convinced that this book contains *much* information that is of the most vital importance to humanity. I believe that any man or woman who reads it carefully, and without prejudice, will never have occasion to regret the expenditure of the amount of money necessary to purchase a copy.

But if you follow this suggestion, I want you to assume the responsibility of doing your own reading, and drawing your own conclusions; and I *don't* want you to write to me

Life and Action

nor ask me for my own opinions, further than I have already given them, nor ask me whether the Great School approves or disapproves the book, its author, or his work.

The book itself is so full of information, and it is stated so clearly and so simply, that you will have no difficulty in understanding what the author *means*; and with that in mind, the responsibility is *yours*, to draw your own conclusions.

The book contains 425 pages of reading matter, and to one who is interested in the subject there is not an uninteresting page in the book. It is substantially bound in cloth with gold lettering; and contains 40 chapters. The type is large and clear, and the entire book is gotten up in such manner and form that it does not "look difficult", as so often is the case with books of science or of medicine.

It contains a "Reference Index" at the back, which ought to be of great help to the reader in finding any definite subject quickly.

The book sells for Two Dollars (\$2.00), and can be obtained by sending that price to the Indo-American Book Company, 5705 W. Lake St., Chicago.

I understand also that other literature, in the nature of circulars, can be obtained from the Book Company on application, giving full information to those who wish it before sending for the book. I would suggest to those who may be interested enough to want the book, that it is always a wise thing to obtain all the information possible before investing one's money, however enticing a thing may appear to us. It costs but little to send a card asking for descriptive circulars; and any reputable book company is always glad to send such literature to those who ask for it.

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Life and Action

Addenda to the Great Psychological Crime

(Chapters V and VIII)

By Rev. Harry Marschner

Considering what they term "willing" cases, Edmund Gurney and Frederic W. H. Myers in "*Some Higher Aspects of Mesmerism*" (Proceedings of the Society for Psychological Research, Vol. III, pp. 415s.) quote from Esdaile as follows:

"I had been looking for a blind man upon whom to test the 'imagination theory', and one at last presented himself. I placed him on a stool without saying a word to him, and entranced him in ten minutes, without touching him. This man became so susceptible that, by making him the object of my attention, I could entrance him in whatever occupation he was engaged, and at any distance within the hospital enclosure

"My *first attempt* to influence the blind man was made by gazing at him silently over a wall, while he was engaged in the act of eating his solitary dinner, at a distance of twenty yards. He gradually ceased to eat, and in a quarter of an hour was profoundly entranced and cataleptic. This was repeated at the most untimely hours,

Life and Action

when he could not possibly know of my being in his neighborhood, and always with like results."

After comparing with this case Reichenbach's account of repeatedly *waking* a somnambulist by the mere exercise of *will*, the authors of the above mentioned article tell how a surgeon of Lymington, "writing some four months after the incidents occurred, describes how a medical student, a guest in his own house, twice succeeded in mesmerizing the man-servant of a common friend—at a distance of nearly 20 miles, the time when the attempt was to be made having in each case been privately arranged with the man's master. On the first occasion, the unwitting 'subject' fell at the time fixed (7:30 p. m.) into a state of profound coma, not at all resembling natural sleep, from which he was with difficulty aroused. He said that 'before he fell asleep he had lost the use of his legs; he had endeavoured to kick the cat away and could not do so.' On the second occasion a similar fit was induced at 9:30 in the morning, while he was in the act of walking across a meadow to feed the pigs."

Further on, some cases are referred to which show the power of *volition*, "whereby the 'subject's' power of response to a question was shown to be at the mercy of the unexpressed will of his controller," which statement certainly contradicts that of Professor John D. Quackenbos that paralysis of the will be "*inconceivable*."

The case of the Rev. J. L. Sisson corroborates this power to control his "subjects" by volition alone. He has made several trials on sensitive "subjects" with complete success, as we read on page 418. When one of these "subjects" was walking many yards in front of him, engaged in conversation and totally unaware of his

Life and Action

attention—"I could," he says, "by raising my hand and *willing* it, draw her head quite back."

The following experiment of Mr. Sisson's was performed on an incredulous lady, whose first experience as a subject had been a few moments' subjection to the slightest possible hypnotic process in the course of the evening.

"Conversation went on to other topics, and then followed a light supper. Several of the gentlemen, myself among the number, were obliged to stand. I stood talking to a friend, against the wall, and at the back of Miss Cooke, some three or four feet from her. Her wine-glass was filled, and I made up my mind that she should not drink without my *willing*. I kept on talking and watching her many futile attempts to get the glass to her mouth. Sometimes she got it a few inches from the level of the table; sometimes she got it a little higher, but she evidently felt that it was not for some reason to be done. At last I said, "Miss Cooke, why don't you drink your wine?" and her answer was at once,—“I will when you let me.”

After this case a similar one is mentioned from the *Zoist*, where Mr. Barth says of a patient of his own: "When she wished to leave the room, I could at any time prevent her by willing that she should stay, and this silently Frequently when she has been at the tea-table, and I quite behind and out of sight, have I locked her jaw or arrested her hand with her bread-and-butter in it, when half way betwixt her plate and her mouth."

Mr. N. Dunscombe records of himself that, having attended some mesmeric performances, he was for some time at the mercy of the operator's silent will, and he

Life and Action

goes on to say, speaking of the operator: "He has caused me, by way of experiment, to leave my seat in one part of my house, and follow him all through it and out of it till I found him. He was not in the room with me, neither had I the slightest idea of his attempting the experiment. I felt an unaccountable desire to go in a certain direction."

The subsequent statement on page 419 that "there is hardly any well-attested record of the induction of *actions*, when the 'willer' and the 'willed' have been further removed from one another than two neighboring rooms" will be readily understood when considering that it was made nearly thirty years ago, and by reading further, on page 420: "The examples which we have already published have been unconnected with mesmerism."

If *volition*, then, is so powerful in cases where mesmerism and hypnotism are either not employed at all or, if employed, are referred to as "the slightest possible hypnotic process" or as merely "having attended some mesmeric performances," what, then, must be the power of volition when the "subjects" have given up their own will entirely? Must not even the mental impulse of the operator absolutely control the subject who has no longer a will of his own? If no one can be hypnotized without his consent, that is: without giving up his will and submitting to the will of the operator,—and to this all scientists agree,—then the "subject" becomes indeed, as soon as he gives up his will-power, *the passive instrument of the operator's will*.

In order to prove, however, that the hypnotized subject be *not* entirely under the control of the operator, Dr. Thomson Jay Hudson, in his "Law of Psychic Phenom-

Life and Action

ena," page 140, asserts that the subject "never betrays a vital secret," and: "in all the years during which the science of hypnotism has been practised, no one has ever been known to betray the secrets of any society or order. The attempt has often been made, but it has never succeeded."

Dr. Hudson evidently forgets that the subject, if he be, for instance, a Free-Mason, "reflects, not his own mind, but the mind of the hypnotist." How can he reveal a secret which is unknown to the hypnotist? And if the hypnotist were a Free-Mason, the subject would also be unable to reveal any secret of that order, because the operator, no matter what he *says* to the subject, would in reality *not* want the secret *revealed*, for if his words do not correspond with his *inward intent*, he simply does not "will inwardly, in the background of his own consciousness" that the secret he knows be revealed at all. The subject, having no longer a will of his own, is, then, *the passive instrument of the operator's will*; and if the latter is a bad man, the helpless subject will do what the operator inwardly wants him to do, even to the point of actually committing a crime.

LEAGUE REPORT

We had hoped to be able to publish the annual report of the *League of Visible Helpers* in this issue of *Life and Action*. The President informs us, however, that the reports have not yet come in from all the chartered Groups throughout the country, and for this reason he could not give a complete report at this time. We shall hope to be in position to publish his report in the next issue.

[Page 117]

Life and Action

The Character of Hamlet

By a Friend of the Work

To consider the character of an individual can only be of value to us insofar as it shows us the right or wrong way of living.

However complicated and intricate the character of a hero may be, however great the talent of the author to sketch him masterfully, the only real usefulness and benefit we can draw out of the study or comparison of such a character consists in the knowledge of what was right in the acts of the personage and what was wrong.

As the opinions on right or wrong are as various as are the sects, philosophies, creeds, churches, all the "isms" like Spiritualism, Malthusianism, Eddyism, Haeckelism, etc., it seems logical that we first give a scientific definition of right and wrong before we can usefully speak about a man's character.

Everything in nature can be classed in one or the other of two principles which are at the basis of every operation in nature, of every thought of man and of every one of his acts.

These principles may be defined as the Constructive and the Destructive, respectively; the one we can observe in spring, busily building up; the other we see in

Life and Action

the autumn relentlessly tearing down. The one we observe in the infant; the other in the senile old man.

The importance, however, of the two forces, though not recognized by so-called scientific authority, becomes more vital in the Moral realm of man, where its extremes show themselves in the highly moral and useful man on one hand, and the inhabitants of the insane asylum or the prison on the other. However far the one or the other may have gone, they are both but the result of the one or the other of these two principles.

Having now a clear definition of right or wrong, of constructive or destructive, it becomes comparatively easy to make a useful study of a character.

Hamlet is, it seems to me, a character who is very much on the destructive side of nature, and exactly or mathematically in proportion to that, result his unhappiness and dramatic end and the sufferings of those who were associated with him.

His spiritual senses were very refined, and this enabled him to receive a message from his departed father. This message was one of hatred and revenge towards his murderer, the most destructive thoughts we can entertain. Not only did Hamlet entertain them but he put them into action, wanting to constitute himself the judge, attorney, audience and executioner. He thus became a murderer quite unintentionally. His whole life was consecrated to the same vengeance, killing thus the father of his friend and driving to despair and death Ophelia his love. Would he have known and would he have had the courage to live his life in conformity with Nature's Constructive Principle, he would never have given himself up to the thought of revenge, knowing that God or Nature punishes an undiscovered crime so severely by the pangs of remorse of a

Life and Action

guilty conscience and self-accusation of the criminal, that he need not interpose his personal punishment. He would have come to know that there is in Nature a law of exact retributive justice, giving happiness and harmony to those who voluntarily comply with Nature's kind dictates, and sufferings to those who have violated God's or Nature's command; and, if sometimes it seems not so, we must not forget that Nature or God is never in a hurry and that His mills grind slowly but exceedingly fine.

Unless man has paid for his deeds to the utmost farthing through continual effort for the good, he will, neither in this life nor in the lives to come, attain that happiness Nature has provided for him. Or, in other words, he will never enter the "Kingdom".

Though, therefore, Hamlet was a noble Soul, full of good and lofty inspirations, his life became unhappy, his influence was pernicious and destructive.

Through ignorance of the fundamental laws of life, he associated himself with the destructive forces, and not only brought sufferings and death upon him, but upon his friends, those who had an interest in him and even those who loved him.

The Master, Jesus, had an exact knowledge of that Law (having received his instruction in the Great School of the venerable Brotherhood of which Bulwer-Lytton speaks in "Zanoni", and which is called to-day the School of Natural Science) for he said: "But I say unto you which hear: Love your enemies, do good to them who hate you, bless them that curse you and pray for them who despitefully use you."

Life and Action

RECEIVING AND GIVING

From time to time many of our readers have asked numerous questions concerning our method of giving "to those who need".

The following correspondence (and there are hundreds of similar letters in our files) will answer some of these questions better than we could otherwise do.

It may, perhaps, be a matter of interest as well as information to our many readers, to know that during every sixty days we give away to the deserving Friends of the Work who are in need, all the way from 6,000 to 10,000 copies of our various publications, including copies of *Life and Action*.

This statement is made as a simple statement of fact, and in no sense in the spirit of boastfulness; for this represents but a comparatively small fraction of the labors of the Great School in behalf of "those who need".

August 19, 1912.

Editor-in-Chief,

Dear Friend—

Inclosed is one dollar for *Life and Action*. I wish it could be many times more; and were I not a dependent invalid, it would surely be otherwise. As it is, while the trifling amount of even one subscription means something of real self-denial to me, nevertheless, even if the little Messenger were not nearly so helpful as it is, it would be gladly given for the benefit of the noble Work I fully believe you are carrying forward.

In this connection, may I ask if you ever have any shop-worn copies of the "*Harmonics of Evolution*"? For

[Page 121]

Life and Action

a long while I have earnestly desired to own a copy of that wonderful book; and I thought it might be possible that worn or damaged copies could be obtained at reduced prices. If so, perhaps I can so manage as to have my own copy.

Through the great kindness of our good Dr. Lindlahr, I became acquainted with "The Great Work" and afterwards it came to me as a gift from my sister, and for two years it has been my "Holy Bible".

I wish that I might make to humanity some offering that, in part, would balance your high service to me; or, that it were possible for me to express to you my profound sense of its deep worth.

Gratefully,

I. H.

August 26, 1912

I.H.,

Jamestown, N. Y.

Dear Friend—

Accept our sincere thanks for your generous words of appreciation of our little magazine, *Life and Action*. They comfort and cheer us in the somewhat lonely work we are doing.

Replying to your valued inquiry concerning shop-worn or damaged copies of "*Harmonics of Evolution*", we have no such copies of the book at this time.

But immediately upon receipt of your inquiry, we shipped to you, free of all charges and postage prepaid, a Gift copy of a new and perfect copy of the book; and we earnestly hope that, ere this, you are deeply enjoying the wonderful message of Love it contains for all who are

[Page 122]

Life and Action

“duly and truly prepared, worthy and well qualified to receive it,” and rightly use it.

Dear Friend: Please do not trouble about paying for this copy. It is sent as a Gift to you, and it gives us the most sincere pleasure, if you will but accept it in the spirit of friendship and good will in which we send it.

Thanking you once more for your gracious words of commendation and appreciation, and with greetings of sincere friendship and all good wishes for your health and happiness,

Cordially and truly,
Indo-American Book Co.

CROSSING THE BAR

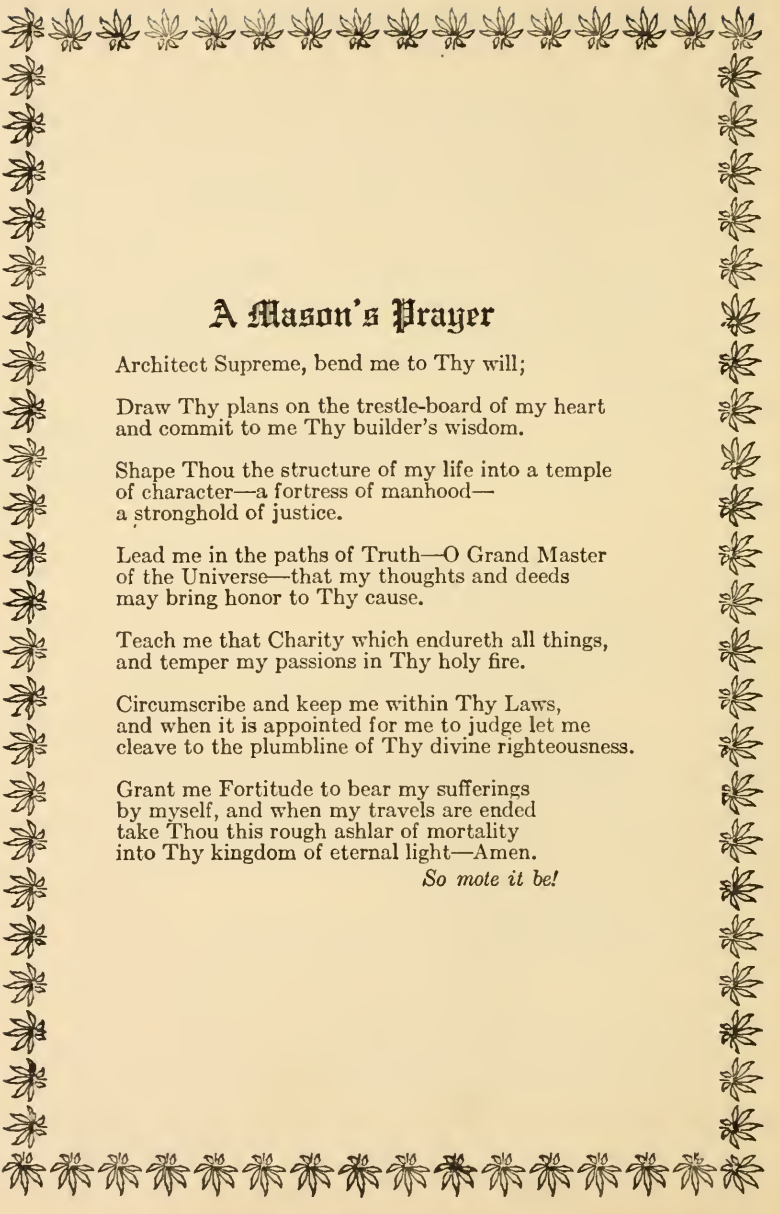
Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam;
When that which drew from out the boundless deep,
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Tennyson.
[Page 123]



A Mason's Prayer

Architect Supreme, bend me to Thy will;

Draw Thy plans on the trestle-board of my heart
and commit to me Thy builder's wisdom.

Shape Thou the structure of my life into a temple
of character—a fortress of manhood—
a stronghold of justice.

Lead me in the paths of Truth—O Grand Master
of the Universe—that my thoughts and deeds
may bring honor to Thy cause.

Teach me that Charity which endureth all things,
and temper my passions in Thy holy fire.

Circumscribe and keep me within Thy Laws,
and when it is appointed for me to judge let me
cleave to the plumbline of Thy divine righteousness.

Grant me Fortitude to bear my sufferings
by myself, and when my travels are ended
take Thou this rough ashlar of mortality
into Thy kingdom of eternal light—Amen.

So mote it be!

"Fools decide. Philosophers investigate."

Life and Action

The Great Work in America

Vol. V

March-April

No. III

League of Visible Helpers

Second Annual Report

To Our Elder Brother, Officers and Members of the
League of Visible Helpers,
Greeting:



IT is with great satisfaction and happiness that your President makes to you this, his Second Annual Report of the work and labors performed and the progress made by the *League of Visible Helpers* during the year 1913.

Officers of the *League*, besides their regular duties of looking after, housing, feeding and clothing, poor, unfortunate men, women and children in the city of Chicago, whom they have assisted during the past year, are pleased to report to you the fact that they have organized Subordinate Groups throughout the country, until to-day a chain of organized workers of the *League of Visible Helpers* stretches from the Pacific to the

[Page 125]

Life and Action

Atlantic, and the "Spirit of the Work" initiated here has finally crossed the trackless ocean and found lodgment in Europe. And we hope that in the very near future our organization, devoted to noble deeds of charity and love, will find an abiding place in every country in the known world.

In each of these centers, members of the Subordinate Groups are learning and adopting very largely the methods used by this, the parent body; and men and women of these various groups, whose charity heretofore consisted of a simple contribution to some charitable institution, are now themselves visiting the poor and unfortunate, and performing deeds of kindness to which heretofore they were strangers, and which personal acts have brought to their notice the distressing circumstances which surround so many unfortunate families, and have revealed to them the necessity for the existence of the organization of the *League of Visible Helpers*.

Some little misunderstanding and friction having arisen between the *League* and other organizations—some of whom have an army of paid employees in their service—your President, with the assistance of the *Elder Brother*, prepared a circular letter setting forth our position towards other charitable organizations connected or affiliated with religious bodies, secret societies, state or city charities, and who in many cases are the recipients of public monies.

In these circular letters, which were sent to all the organized groups to whom charters had been issued, we tried to set forth the necessity for the absolute independence of our organization, because:

1. The *League of Visible Helpers* is seeking to care for those, and *those only*, who are *not* members of any Church

Life and Action

or other body to which they owe allegiance, and from whom they are entitled to receive such help as they are in need of.

2. We should not, therefore, assume to help anyone who belongs to any church (be it Protestant or Catholic), nor any one who has come under the jurisdiction or care of other organizations or charitable institutions.

3. When our members are called upon to investigate any family to whom the attention of the *League* has been drawn, they should first ascertain if the individual is affiliated or indented with any church or other body, such as the Masons, Odd Fellows, or Knights of Pythias, etc., whose duty it is to care for them. If they find that this family is identified with a church or other society, they should immediately notify the organization which is charged with the responsibility of assisting them.

4. It is a well known fact that charity cases are often foisted upon others than their own organizations of which they are members. This more especially applies to the Catholic Church, which too often would seem to make studied efforts to foist upon the Masons, or Odd Fellows, charity cases which they should care for themselves. And this Church, doubtless, has more charitable cases than all other churches combined. Besides, they collect millions of dollars from their communicants (in ways known only to themselves) and should be compelled to care for their own cases of destitution and want.

Let it, then, be understood by every member of the *League of Visible Helpers*, that we are organized to *help the helpless* who have no claim on any church or other institution.

We hold the friendliest and most fraternal feeling towards all real, moral, helpful organizations (and there

Life and Action

are many) who are helping to care for needy, suffering and distressed humanity in all our great cities. They have their own methods of distributing, as they have of collecting funds for the great cause which calls them into existence.

And in this connection permit me to say that the great fundamental weakness of many charitable organizations is the abuse and misuse of the funds collected in the name of *Charity*.

Before me is the report of one organization which collected for *charitable* purposes the sum of \$12,000. But when the report is analyzed we learn that but \$1,500 of this amount was actually expended for the purpose for which it was collected. The balance went for hall rent, musicians, printing and salaries of employees. Thus, the real object for which this amount was given signally failed of its purpose. And this is but *one* of the reasons the *League of Visible Helpers* can not affiliate with other organizations.

Another is that the members of the *League of Visible Helpers* have never received one penny for their labors, no matter how arduous the services may have been; and many of our beloved workers are giving every moment they can, after their day's toil is ended, to the Cause which gave them membership in this honored organization.

Another and vital reason is that every penny contributed to the *League of Visible Helpers* for the cause of charity is expended *for that purpose and that purpose only*.

Another reason we cannot afford to become identified with other organizations is that the *League* does not beg or issue emotional appeals to the public, and every penny received by the *League of Visible Helpers* or the Subordinate bodies, whether of money, clothing or foods, is

Life and Action

voluntarily contributed and every dollar so contributed is expended for the purpose donated.

Your President, at this moment, will not enter into a detailed account of the expenditures of the past year; but takes pleasure in reporting that there was expended by the four committees of the *League of Visible Helpers*, in the city of Chicago, the sum of \$686.34, and that 111 families had been assisted, of which 87 were adults and 163 children. Or, a total of 250 souls to whom we brought happiness, joy and helpfulness during the past year.

The expenditures for the four groups in Chicago have been made as follows:

OAK PARK, RIVER FOREST AND MAYWOOD

This committee visited 18 families, having a membership of 97 souls; has cared for 8 families with a membership of 41; has made 77 visits to the various families during the year; and has expended the sum of \$57.23.

THE NORTH SIDE COMMITTEE

Visited and cared for 31 adults and 60 children; and has expended the sum of \$133.64. Secured positions for 6 adults and found homes for 4 children. Made 181 visits.

SOUTH SIDE COMMITTEE

Has cared for 20 families consisting of 23 adults and 32 children; and has expended the sum of \$191.35.

WEST SIDE COMMITTEE

Visited 45 families; assisted 21 adults and 39 children, and expended the sum of \$304.12.

Outside of the four committees, there was expended under the direction of your President the sum of \$312.72.

Life and Action

This amount was expended for various purposes, such as keeping several children in school who would otherwise have been compelled to work. Providing the necessities for several old couples who, in their declining years, would have been separated, the old husband and father going to one home for the poor, the dear old wife and mother to another.

This fund also furnished on Christmas day about 90 baskets filled with necessities, and 187 little stockings were filled with nuts, candy, etc., for the 163 children who were under our care.

There was therefore expended in the city of Chicago, in the Cause of Charity, a total sum of \$999.06.

The total expense of the *League* for the year 1913 was \$13.20. This amount was expended for paper, envelopes and postage.

There was contributed for expense account the sum of \$320.25, and on account of Charity the sum of \$1,636.75, or a total of \$1,957.00. This amount carried to the balance on hand January 15, 1913, gives us a balance of \$3,174.61, less the expenditure for the year up to February 1, 1914 of \$1,012.26, leaving in the Treasury a balance of \$2,162.35.

During the past year there has been contributed, as we have before noted, clothing from many of the good friends from all over the country, such as suits, underclothing, blankets, quilts, shoes, hats and caps, and table delicacies for the sick, to the amount of several hundred dollars.

Nor must I fail in this expenditure to note what has been accomplished by the *Subordinate Groups* scattered, as they are, in the cities so far distant from the Parent Body.

Life and Action

SAN FRANCISCO GROUP

Since the organization, a few months ago, of the San Francisco Group, it has contributed the sum of \$98.78, and has expended the sum of \$46.42, leaving in the treasury the sum of \$52.36. Besides, placing in many of the libraries in the state of California sets of the Text-Books of the Harmonic Philosophy.

The Secretary in her report says, "Before this *Group* is a year older its members hope that the way may be opened for some vital work of its own which can be carried on without encroaching upon that of already established organizations."

SEATTLE

The Seattle Group reports that since its organization it has expended the sum of \$26.25. Six families, or 19 souls, have been aided and assisted. In the report before me the secretary says, "One family we are looking after, a dear old grandmother with a daughter and two little children, one of whom had a few days previously chopped off three fingers, when assisted, shed tears of joy, and in a voice husky with emotion remarked, "people are growing more like brothers and sisters," and while she did not belong to any church, yet, she prayed to the Great Father, and he had answered her prayers and "sent us the good doctor and clothing and food."

MINNEAPOLIS

Minneapolis, although few in number, have been splendid workers in the *League* work and have expended the sum of \$27.08; and now have remaining in their treasury the sum of \$30.42. In the report before me the secretary says, "Clothing, food and flowering plants have been given to those sick and destitute. Medical assis-

Life and Action

tance has been given free. One *League* member has ca ed for a child which in many ways had been neglected;" and in conclusion she says, "Our *Group* regrets the fact that there is not more to report, but we are beginning to realize the future possibilities of the work and to get the methods of our *Group* systematized."

PITTSBURGH

This Group has been organized but a very few weeks, and reports that it has disbursed the sum of \$14.41 and now has in its treasury \$70.91. The secretary says, "We were unable to complete our local organization in time to do Christmas work to any extent. We were also handicapped by our unfamiliarity with the work, and hence have proceeded slowly and cautiously. While desiring most earnestly to serve those who truly need, we hope to avoid mistakes and overcome difficulties as we gain experience in the work."

WASHINGTON, D. C.

The Washington Group, which has just been organized, has contributed the sum of \$63.00; has expended the sum of \$50.45, leaving \$12.55 in the treasury for the coming year.

BOSTON

The Boston Group reports that there has been contributed to the *League* the sum of \$174.75, and there has been expended for rent, clothing and food, a total amount of \$166.36, leaving a balance in the treasury of \$8.39. They have assisted eight families, 11 adults and 16 children or a total of 27.

All this charitable work was accomplished before the organization of the *League*. The treasurer in his report says, "We have just received our new charter and at our

Life and Action

next meeting will proceed to effect our organization, and we shall all be glad when this is done, for it will make our Group of greater service to those who need. I am sure that every member of our Group will realize more and more, as time goes on, the great field of usefulness which, through the medium of the *League of Visible Helpers*, is going to be given us. It will give everyone of us good opportunities to demonstrate what the "*Spirit of the Work*" really means to us. We realize, too, that we are just the pioneers of this work, and that the *League* will grow with the years until its activities will be felt, not only throughout the length and breadth of this country, but throughout the World. Every member of the Boston Group knows that to be a member of the *League of Visible Helpers* is one of the greatest honors that could be conferred upon any man or woman; and it is a privilege indeed to be identified with the great Cause for which it stands.

NEW YORK

This Group, although few in number, contributed \$122.00 and expended the sum of \$57.28, and now has in its treasury the sum of \$64.72. They have also placed in many of the libraries of the state copies of the Text-Books of the Harmonic Philosophy, and have assisted in various ways the needy and distressed.

BUFFALO

The secretary has, owing to his absence from the city, been unable to report all the facts from that city, but we learn unofficially that there was expended the sum of \$46.00, and there is now remaining in the treasury the sum of \$46.00.

In a letter from one of the group he says, "Quite a large part of our contributions this year were in the form

Life and Action

of clothing, bedding, foods, toys, books, etc., which we used for our Christmas work."

In connection herewith, your President desires to say, the good Friends in Buffalo have been exceedingly generous to the *League* in the way of clothing, when it was most needed, during the past year.

LOS ANGELES

No organization of the *League* has yet been effected in this city, but many are working faithfully in this Cause. One friend writes: "I think it is difficult for those who have never known privation to understand the sensitiveness and trials of the very poor. It is easy to 'talk down' to people unless one's heart and soul is in true sympathy with the poor souls. To be able to render service without giving offense or discomfort is truly an art. What a splendid movement this is and what a beautiful monument this will be throughout the ages to the Great Services of the Beloved TK and RA for humanity. I distributed six Christmas Baskets to our dear friends. Oh, how I wished I could have given more!"

TO RECAPITULATE

We find that there has been expended by the *League of Visible Helpers* in the city of Chicago a total sum of \$1,000.06, and by the Subordinate Group the sum of \$434.25, or a total amount of \$1,434.31 during the year of 1913.

We have noted the fact that the spirit of the *League Work* has crossed the ocean, and you will permit me to quote from a letter now before me from one of these who, in the "Spirit of the Work," has taken an active part with a few friends in the city of Paris, France, And although

Life and Action

they are not yet organized, and have not yet received a Charter from the Parent Body, are working faithfully in the cause of Charity, and on last Christmas the secretary says:

“I think you may be interested to hear of a modest effort we made this Christmas to help some of those in need. We, one and all, gave something to the common fund. Clothing, wool for making into warm things, books, food, etc., and even some English friends who are not interested in this Great Work, but have a soft spot for the poor, gave good warm clothing for the children; and thanks to all this kindness, we were able to make up 18 big baskets of clothing for men, women and children, and in some cases, money, not forgetting to stuff in some toys and candies, plum-cake, oranges, etc., etc., so that the children might be light hearted and happy and enjoy something that was not just a stern necessity of life.

“We were all very happy in doing this, knowing the sore need of those for whom we were tying up those parcels; and as it was the mutual effort of our entire group, inspired by the remembrance of your splendid effort last year in Chicago, I think we all had the feeling that it brought us into closer touch with you over there, and that it was a link, as it were, to attach our hearts to yours.

“Ours was but a modest beginning, but we hope next Christmas we may be able to help many more than we did this year; as from now on, we are going to have this object in view, and work for it. Not only in December, as was the case of 1913, but through all the twelve months of 1914, which will enable us to accomplish much more ” Thus you see, dear friends, the effort we are putting forth here, is bearing abundant fruit not only in the cities of the United States, but, as has been said, the “*Spirit*

Life and Action

of the Work" is flowing into other lands, where, let us hope, it will continue to spread until the beneficent object for which this great association was organized will spread over the whole world.

LEAGUE PINS

Leases for *League Symbols* have been issued to almost all of the Groups, and there are now being worn 96 pins.

There have been nine (9) charters issued and one Group is in process of organization.

PHYSICIANS

All our physicians have not only given their professional services, but have supplied the medicine; and in very many cases have, and are continuing to give treatments, such as Electrical, Osteopathic, Chiropractic and various systems of baths, absolutely free of charge. They have, whenever called upon to do so, day or night, regardless of the inclemency of the weather, visited the sick, rendering all the assistance professionally and financially that was in their power to do.

ATTORNEYS

Our attorneys, when called upon, have at all times advised, protected and defended the weak and helpless against the strong. Misunderstandings have been adjusted, the weak and erring have been strengthened, families have been re-united, and the cup which debauches and destroys has in many instances been dashed aside and erring humanity restored to a splendid manhood.

RELIEF COMMITTEE

Too much praise can not be given to Members of the *Relief Committee* and those dear friends and helpers more intimately associated with them, for the splendid work

[*Page 136*]

Life and Action

they have accomplished during the past year. Through the hot nights of summer and the cold blasts of winter, and every Sabbath (usually given over to rest) they went forth on errands of love and helpfulness to poor, suffering humanity.

Their duties are not entirely confined to charity, for in every case where possible, employment of some character or kind has been secured, thereby making them self-supporting and therefore self-respecting.

Not only have they freely and gladly given of their means, but their personal services. Their only compensation has been the knowledge of duties well performed.

The books of the Treasurer have been audited by the Auditing Committee and found to be correct; and every member of this splendid organization is entering upon the new year with the determination to render greater service to the Cause which called the *League* into being, than in any year heretofore.

The "*Spirit of the Work*" is everywhere manifested, not only among the members of the *organized groups* but among those who know the purpose of this work, and what we are doing. The *League of Visible Helpers* and the brotherly love and true helpfulness which animates each and every member thereof, is growing, spreading and multiplying everywhere.

Where last year we had one organized body, today we have ten, and one other in process of organization. The very great privilege of being identified with the *League* is being appreciated by all, and every member is gratified and grateful to the Great Father, the blessed Friends and our Elder Brother and his beloved companion, Florence Huntley, for the privilege of membership in an organization whose name and fame and acts of service to humanity

Life and Action

will go tumbling down the ages to the last syllable of recorded time.

Your President feels confident that the impulse that has gone forth from this Center in the cause of brotherly love and charity will never cease. Nor can he close his report without expressing his sincere thanks and gratitude for the help and continued suggestions of our beloved *Elder Brother*, who in all things pertaining to the direction of the *League* affairs has guided and directed us.

Relief coming from the *League of Visible Helpers* has been divested of the humiliation which too often characterizes private charity; and our Relief Committees have ascertained from experience that the coldness and frigidity which so often follows institutional, unintelligent, and ostentatious contributions are thereby avoided.

The *League of Visible Helpers*, of which we are now but units in a great and mighty movement brought forth into being by our two beloved Instructors, will grow and multiply beyond our dreams of today; because we know that it has received the blessing of the Great Father and the Great Friends.

How true the words of the blessed RA when she wrote, "*True altruism is that state or condition of soul in which all its energies are centered upon the need and requirements of the needs of humanity.*" And again, "*What other motive can inspire the really happy man except the desire to make others happy?*"

Your President must not close this report without expressing his gratitude to the distant friends who so generously have forwarded us for distribution money, clothing and little delicacies of every description. These boxes and bundles have come from all over the country, some from unknown sources, but all alike welcome. To

Life and Action

these friends, known and unknown, we sincerely tender the thanks of the *League of Visible Helpers*.

We also desire to bear our testimony to the courtesy, assistance and help rendered your President by every member of the *League*, not only in Chicago, but in every center wherever the purposes of the *League* are known. All has been peace, harmony, cheerfulness and goodwill everywhere and in every act.

Your President has tried to press forward the *Great Work* in which we are engaged. Doubtless he has made errors, but you have been patient, believing, doubtless, that they were errors of the head and not of the heart.

Commending each member of the *League of Visible Helpers* everywhere to the sheltering care of the Great Father and Great Friends, I am, believe me,

Yours for the GREAT CAUSE,

CHARLES CRANE, *President*.



SUPPLEMENTAL

Without his knowledge or consent, I want to say a word in behalf of our Beloved President, whose modesty and forgetfulness-of-self would prevent him from taking any share of the just credit due him for the splendid success of the *League* during these trying months of its infancy.

I speak from the position of *one who knows* when I say that he has given his heart and soul to the work, utterly without thought of himself nor of the weariness from carrying the heavy burdens of responsibility for the success of the Extension Work of the Indo-American Book Company, and the Educational Work of the Central Group, in which he has done his full share.

Life and Action

It must be remembered that the *League* is yet in its very young infancy, and that these formative years of infancy are the most intense, trying, wearing and difficult of all the years of its entire life; for in these years of babyhood we are teaching the infant to walk without falling; to gather its natural forces, conserve them for future use, and apply them in such manner that the infant shall some day become a strong, powerful, splendid man who shall carry with cheerful, majestic strength the burdens of sorrow, suffering, distress and want which otherwise would overwhelm and crush to earth those it has come to help.

Our Beloved President, in the Spirit of the Work, has labored day and night, week-days and Sundays, work-days, and Holidays without fee or reward of any kind whatsoever, save the reward of an approving Conscience; and in doing this noble and unselfish work for the *League* he has had in mind the motive and the purpose which inspired and impelled the Blessed RA and myself during the years we labored, dreamed, hoped, prayed, toiled that we might bring into existence this LEAGUE OF VISIBLE HELPERS.

In the name of the Blessed RA, and in my own behalf, I want to express to him, and to all the dear Friends of the Work who have joined with us so generously and unselfishly, our gratitude and Love.

If the thirty years of my life spent in the Work of the Great School accomplished nothing else, I should feel that the *League of Visible Helpers* would stand, throughout the years to come, as a Pledge that our "lives were worth the living," and that we have left the world a little better than we found it.

In answer to many questions from interested Friends,
[Page 140]

Life and Action

I want to explain *how* it is that we are able to pledge to the world the fact that every cent received by the League for Charity goes to that end without charge of any kind for expenses.

1. There are no salaried officers in the *League*, nor salaried employees of any kind, for the work is all volunteered and without charges of any kind.

2. This fact reduces the expenses to the very smallest minimum, for stationery, stamps, express, and incidentals. And to cover these, a group of us here at the Center have pledged enough money to meet all such expenses for the Central Group.

3. For the Local Groups there will be enough men who will pledge sufficient money to cover the small necessary expenses of each Local Group.

We thus find it a simple and very easy matter to guarantee the distribution of every cent contributed for charity to that purpose. And this is a pledge that will be kept inviolate by the *League* so long as it exemplifies the *Spirit of the Great Work*. If the *League* should ever violate the spirit of that pledge it then and thereby ceases to represent the SPIRIT OF THE WORK.

It is a fundamental principle of the *League* that all who serve it and its work do so *without material reward of any kind whatsoever*. This alone represents the true *Spirit of CHARITY*.

May we ever and always hold ourselves in readiness to answer the Prayers of all who call upon us, or come to us for help in the hour of their extremity.

Your Friend and Elder Brother,
TK.

Life and Action

Question Box

By the TK

Ques. 1. Define the following terms, as you employ them and intend them to be understood in the School and Work: (a) Student. (b) Accepted Student. (c) Student in good standing. (d) Representative. (e) Accredited Representative.

Ans. The terms (a) and (b) are intended to be used synonymously. They mean—One who has regularly applied for admittance as a Student of the Great School; has been tried, tested and found “duly and truly prepared, worthy and well qualified;” and finally accepted by me as a Student. Everything hinges on my *acceptance*. It quite often occurs that I accept an applicant, and then recommend that he (or she) devote some time to the work of preparing for the Examination (which is the first regular step in the work of a student). In such cases I instruct the applicant to advise me when he (or she) is ready for the Examination, at which time I will appoint an Examiner for that purpose. Now, the question might arise as to whether such an applicant *during the work of preparation* is a *Student* in the sense I use the term. Yes, he is. The simple fact that I have *accepted* him makes him a *Student*. And so, you see, the terms “Student” and “Accepted Student” mean the same thing.

Life and Action

(c) A "Student in Good Standing" is one who has not been suspended. It occurs, now and then, that after one has become a Student and has entered upon the Work something occurs to make it clear that the individual is not entitled to go on with the Instruction. In this case the Student is "Suspended"—until such time as the disability can be overcome or removed. During this period of *suspension* the Student is "Not in Good Standing," and is therefore not entitled to the privileges and benefits of a Student. One who has been *expelled* is no longer a Student, and should not be designated as such at all.

(d) and (e) are also intended to be used synonymously. A "*Representative*" is a Student in Good Standing who has been admitted by me to the ranks of my "*Instructors*." An "*Accredited Representative*" means the same thing. In a rather loose way, I think I have, perhaps, spoken of a mere Student as a Representative. But until a Student has become an Instructor, duly appointed by me as such, he could hardly be charged with the responsibilities of a "*Representative*." And yet, every Student *ought* to be a Representative, as far as he has gone in the work; because one of the conditions precedent to studentship is that the individual must know the teachings and findings of the School contained in the three text-books and *accept the Principles* for which the School stands. Strictly speaking, one who accepts the Principles of the School *ought* to be charged with the responsibility of exemplifying them in his daily life. And this is true, insofar as I am in position to fix that responsibility upon him. But, strictly speaking, I prefer to speak of a Representative as a Student who has proven himself qualified to act as an *Instructor* and has been charged with that responsibility.

Life and Action

Ques. 2. Is "Polarity" the Constructive Principle of Nature in action? Or, are they one and the same thing? If so, then what process would correspond to the Destructive Principle?

Ans. This is a hard one. That is, it is difficult of explanation in words so that the student may know exactly what the scientist means when he uses the term "*Polarity*." Let me see if I can get at it from its primary aspect.

(a) The earth has two "poles." These are in some way due to the fact that the earth is a magnetic body. Its poles are at opposite points (in space). In terms of magnetism, these poles are also exact opposites. That is, one is positive and the other is negative, in a magnetic sense. Every other planet manifests the same conditions, and hence, the planets, revolving in space, are all affected by the pull of magnetic force in such manner that the positive pole of each planet is attracted by the negative pole of every other planet. The result is that they assume toward each other a definite relation and position, as they swing through space; and it is this law of Polarity, sometimes called "Planetary Gravity," that holds them in place and governs the definite courses they travel—in their relations to each other.

(b) Now, as nearly as it is possible for physical science to demonstrate the principle, it seems to be a fact, running through all nature, that even down to the smallest atom, or molecule, or ion of matter, the same law holds. That is to say, every atom of matter is just a little "planet" having its two opposite poles (magnetically) which govern its relation to other atoms.

(c) The entire field of *Chemistry* is governed by the same great Law of Polarity. It is this principle that

Life and Action

causes the various kinds of atoms to have an attraction for each other. And this Law of Polarity in Chemistry, known also as "*Chemical Affinity*," or "*Chemical Attraction*," causes the gathering of chemical atoms together into the various "*Chemical Compounds*."

For instance: Wherever this principle of Chemical Affinity operates so as to draw together into close relation two atoms of hydrogen with one atom of oxygen, the result is what we call "*Water*." Think of it—all through the great oceans of water, from a chemical analysis of the substance we find that each and every atom of oxygen has attracted to itself and holds there two atoms of hydrogen; and that is why we designate the chemical formula of water by the symbol " H_2O ," meaning simply "Hydrogen 2 atoms with Oxygen 1 atom."

Is it not rather interesting to think of water in this sense? In all the Great Pacific Ocean there are just twice as many atoms of hydrogen as there are of oxygen, and they are all related to each other in just that way, namely, every atom of oxygen attracts to it and holds two atoms of hydrogen so closely that no other atoms of other kinds come between them.

But suppose the formula were " NH_3 ,"—meaning one atom of nitrogen with three atoms of hydrogen—instead of an ocean of water, we would have an ocean of "*Ammonia*," if the temperature is as low as 36 degrees below zero.

And again, if the atoms were associated together according to the formula " C_2H_6OH ," then our great ocean steamships would be plowing their way through oceans of "*Alcohol*" instead of water. And what a "hilarious" and "hellorious" time the seamen would have!

We might go on indefinitely, putting the elements

Life and Action

together in different ratios or proportions, and with each combination we would have a different result.

From the foregoing, it must be apparent that every one of these various compounds is due to the action of "Polarity" in the atoms of which it is composed. And again, as to any given compound, it is the "*Constructive*" action and power of this principle that preserves its constituency.

And, in this sense, I can answer your question in the affirmative, and say that "*Polarity*" is the "*Constructive Principle in Action.*"

But let us look at the matter from another viewpoint: Take water (H_2O). Suppose the metal Potassium were brought into contact with it; the Oxygen immediately separates from its two Hydrogen atoms and combines with two Potassium atoms instead. The reaction is so violent, and the heat generated is so great, that the escaping two Hydrogen atoms are set on fire; that is, they immediately form a new union with an Oxygen atom of the air, and the result is the well-known combination we call *Lye*.

Now, in this case, the action of Polarity in the Potassium has broken up the combination of H_2O , and destroyed the "Water." Insofar as *water* is concerned, then, the Polarity in this case was "*Destructive*," was it not? But at the same time, insofar as the *Lye* is concerned it is still *Constructive*, is it not?

Answering your question again, in a general sense, I believe if you will read carefully the text of *Harmonics* you will find somewhere therein that the author has said, in substance, that the Law of Affinity involves both *Attraction* and *Repulsion*; but that *in essence* there is no such thing as *Repulsion*; because that which seems to be

Life and Action

repulsion is but the result of greater *attractions* in other lines, or other directions and relations.

The Law of Polarity in action which constructively builds up the beautiful mosses that cover the granite boulder, at the same time is disintegrating the granite boulder and using its substance to feed the moss that covers it. Thus, to the moss the process is *constructive* and to the granite boulder it is *destructive*. But, after all, the sum-total of the process means simply "*Change*."

From this you will observe that it is virtually impossible to separate the principle, or the process, in such manner at all times that it spells "Construction" or "Destruction." And this is because always that which is constructive in one direction is destructive in some other, when applied to purely physical things and physical processes.

The same Principle that is building up these physical bodies of ours, from day to day, is at the same time disintegrating and tearing down the vegetable and animal forms we use for physical foods.

In a psychic sense, whatever weakens the intelligence, disorganizes the Power of Will in the individual, or subjects the powers of the Soul to the Will of others, is *Destructive*. And so, *Psychic Subjection* is always *Destructive* in its effects upon the *subject*.

Yes, Subjection is the process back of the Destructive Principle, in the psychic world. And I believe this covers, in a general sense, all the various questions that grow out of the problem you have presented to me for solution.

In this connection, by way of conclusion, let me say that I verily believe you will find all your questions answered in the books—either directly, or by logical inference, from the literal text. But it will take time and considerable effort to master the subject alone.

Life and Action

Ques. 3. There seems to be a difference of opinion among some of the Students concerning the desirability of opening our group meetings with some sort of ceremony, such as prayer, or music, or reading a text from the books. Will you please instruct us on this point? We seem to need a word that will define for us the principle by which we are to be governed in our efforts to exemplify the Spirit of the Work.

Ans. You have touched upon one of the most vital and important subjects that comes before every movement of this nature, sooner or later, for consideration and solution. I am glad of the opportunity to talk to you and the students and friends of the Work elsewhere, upon the subject, and I hope I shall be able to remove from your minds some of the mystery and uncertainty.

A study of comparative religions reveals the fact that there is as truly a *religious* element or nature in man as there is in him a musical or esthetic element or nature. It is natural for men and women to want to come together into social relations, wherever they are sufficiently near to each other to make it possible. This is due to the "social nature" of mankind.

It is almost as natural for them to want to join in making some kind of music when they meet together as it is for them to want to meet socially. And this is due to the "musical nature" of mankind.

And it is almost as natural for them, when together, to want to turn their attention and consideration to the great problem of God, or man's relation to Deity, or the continuity of individual life, or the life after physical death, as it is for them to join in music. And this, again, is due to the "religious nature" of mankind.

The subject, therefore, is one which goes to the funda-

Life and Action

mental and essential nature of man as an individual intelligence, or Soul. And the acceptance of the idea of another life involves the natural desire to commune with those who have passed beyond us into that life.

This desire for communion with all that means higher and nobler concepts of the Soul is back of every form of "Worship" that was ever devised by man. (This has no reference to church creeds).

And it is all in line with the evolutionary unfoldment of the Soul, and is therefore something of which no man nor woman needs be ashamed.

But a study of the subject seems to disclose the further fact that wherever men and women meet together for the purpose of religious communion or worship there is a natural tendency to ritualism, to the development of certain forms and ceremonies which seem to them consistent with their ideals of life here and there.

And it is also found that in proportion as men and women thus reduce their ideas of communion and worship to ritualistic forms and ceremonies they lose the real *Spirit* of the *communion and worship*. This statement is one which I trust will lead to study of the subject for the purpose of ascertaining whether or not it is justified. My own personal study of it has convinced me of its literal truth.

It is on the basis of this discovery that the Great Friends have come to realize that ceremonialism, formalism and ritualism are among the things of vital importance to be avoided in all our efforts to exemplify the real *Spirit* of the Work.

Without going further, I believe I am justified in saying that it is desirable for the Students in their group meetings to avoid ceremonial openings or closings of their

Life and Action

meetings. Especially is it desirable to avoid any form that has a tendency to degenerate into nothing more than a mere *repetition of words*, however beautiful and appropriate when filled with the real *Spirit of the Work*.

For instance: The Great Invocation of the Masters, —“Great Father, to whom we are all as but children,” etc., is, to my own mind, the most beautiful and perfect *Prayer* ever formulated or uttered, in human language. But, even so, its continued repetition soon impels inattention to its inmost spirit and intent. The *words* begin to lose their deep and sacred meaning to us as we hear them repeated, or as we go over them ourselves. And the instant we begin to lose the consciousness of our touch with the Great Ones beyond, by reason of the *form*, that moment the entire Prayer has lost its value to us. And beyond that point every time we utter those wonderful words we commit a profound sacrilege.

To avoid the possibility of this, I urge upon the Students and Friends NOT to make use of the Great Prayer, nor any *other* Prayer, as a regular form or ceremony either of opening or closing your meetings.

To avoid the natural impulse to fall into inattention and indulge in parrot-like repetitions, I suggest that you open your meetings with about three minutes of absolute *silence*, during which each individual is to use his or her own method of invoking the presence and the benediction and the help of the spiritual Friends and Helpers. Your leader can give the word “Silence,” and at the end of the time allotted for this silent communion, he also can give one rap, to indicate the time is up.

And I would suggest also to such of the Students and Friends as desire to invoke a “blessing” at the table,

Life and Action

before meals, that they follow the same general idea of a *silent* invocation, in which *all* are asked to join.

This method removes all tendency toward ritualism, or formalism, and removes the temptation to fall into inactive or inattentive mental attitude as well. And that is the point to attain in every instance.

“And merely to avoid the possible monotony of repetition, I suggest that instead of opening *all* your meetings in this same way, your leader might occasionally substitute a five-minute talk on some vital theme that will have the effect of bringing all present into a harmonious attitude of soul and invoking their intense and willing cooperation in all the efforts of the meeting.

In order that you may all go home with something definite in mind that will be of help to you in the days to intervene before the next meeting, I suggest that your leader appoint some one (unknown to all the rest), who shall carefully prepare himself for that purpose, and who shall take three minutes (or five) to impress some *one thought* upon all present. And I suggest that the individual should know at least a week ahead that he will be called on, and that the selection of individuals should be changed so that in time all will have a chance to express themselves in a final effort.

These are only suggestions, and are intended to invite further thought and consideration of the subject; for it is a most important one, and vital to the life and success of the entire movement, in the years to come.

Ques. 4. How many “Spheres” or “Planes” belong to this planet? How are they numbered? Is the “Magnetic Field,” so often referred to in the “*G. P. Crime*,” one of them?

Life and Action

Ans. There are Thirteen distinct "Spheres" or "Planes" connected with this planet. Except in one single instance (which exception you will find on page 236 of "*The Great Psychological Crime*," in the first full paragraph on that page) I have referred to them as "One Physical" and "Twelve Spiritual," making in all Thirteen.

In the exception referred to I use the following expression: "Under this law of spiritual gravity the second spiritual sphere (the first beyond the physical), etc." Now, in this case I have spoken of the first beyond the physical as "the *second* spiritual." In all other cases I speak of the first beyond the physical as the "*first* spiritual."

The question naturally arises as to *why* I made this single exception. My answer is that at the time I wanted to call attention to the fact that we are just as truly "*Spiritual*" men and women here on earth in our physical bodies, as we are after we drop the physical body and pass on. You can now see that if we count this physical world also as a *spiritual* sphere, then the first sphere beyond this earthly sphere would be the "*second* spiritual."

I see now that it is confusing, simply because I did not explain the matter fully in the book. Therefore, please disregard the reference on page 236, first paragraph, (G. P. C.), and I will correct it in the next edition of the book.

Now, the spheres are numbered as follows, in their regular order: 1 Physical and 12 Spiritual. The first in regular order is the Physical; and beyond the Physical they are spoken of as the *first* Spiritual, *second* Spiritual, *third* Spiritual, and so on up to and including the *twelfth* Spiritual. This makes 1 Physical and 12 Spiritual, and this gives us the total of 13 distinct "Spheres" or "Planes."

Now look on the next page of the "*G. P. Crime*," page

[*Page 152*]

Life and Action

237, second paragraph, and you will see that I speak of “the *first sphere beyond* that of the physical.” If I had simply said—“The *first spiritual*,” it would have meant the same thing; for that is the order in which I have spoken of them all through the books.

But how about the “*Magnetic Field?*” Please remember that this is *not* a “Sphere” or “Plane” as these are spoken of in the books. It has nothing whatever to do with them. And wherever I speak of the Magnetic Field, please keep in mind the fact that I am not referring to any of the “Spheres” or “Planes” of this planet at all.

And when I speak of the *first Spiritual*, please remember that I do *not* mean the *Magnetic Field*. Whenever I speak of the Magnetic Field I refer to a *condition* which exists between the *Physical Plane* and the *First Spiritual*. It is neither of these Planes, however.

I am under the impression that Theosophical writers sometimes speak of the Magnetic Field as a “Plane,” or “Sphere.” I am not sure of this. But whether they do or do not, it is vitally important to those who would understand the language of the Great School to know that this School does not treat the Magnetic Field as a distinct “Sphere” or “Plane.”

Remember, there are but 13 distinct Spheres or Planes, as we designate them; and of these the Physical is the first in order from lowest to highest; then follow 12 Spiritual, and these are numbered in ascending order beginning with the *first Spiritual* and ending with the 12th. Thus making 13 distinct Spheres or Planes in all; 1 Physical and 12 Spiritual.

Ques. 5. What is Life?

Ans. There are Four *Life-Elements* in Nature. These

[*Page 153*]

Life and Action

are universal in space, so far as science knows. One of these Life-Elements enters into and vitalizes mineral substances and the entire mineral kingdom. Two of them do the same for vegetables and the vegetable kingdom. Three of them do the same for the animals and the animal kingdom below man. Four of them enter into man and the kingdom of man. The names of these four Life-Elements you will find in "Harmonies of Evolution," at the bottom of page 95.

Now, if we speak of Life in the mineral kingdom, we refer to that one Life-Element. When we speak of Life in the vegetable kingdom, we refer to the combination of the *two* Life-Elements that enter into it. When we speak of Life in the animal kingdom, below man, we refer to the combination of *three* Life-Elements; and when we refer to Life in Man, we are speaking of the combination of the *four* Life-Elements that enter into man.

Life, in the abstract, therefore, in the mineral kingdom, is an "*Element*" of Nature. In the vegetable kingdom it is a *double* Element; or, a *composite* Element made up of *two* individual and distinct Elements. In the animal kingdom, below man, it may rightly be said to be a *triple* Element; or, a *composite* Element made up of *three* individual and distinct Elements. In the kingdom of Man, it may very properly be said to be a *quadruple* Element; or, a *composite* of *four* Life-Elements.

When we speak of the Life that enters into and vitalizes these physical bodies of ours we have reference to as much of that *quadruple* Element, or *composite* of *four*, as enters into them.

And in this connection, I may as well make clear the fact that we use the term "*Vitality*" in precisely the same sense. The Vitality of the mineral is simple, and com-

Life and Action

posed of one Element only; of the vegetable a composite of two; of the animal, below man, a composite of three and of man a composite of four.

Ques. 6. Is Life, or Vitality, merely *Force*; or is it a material *substance*; or is it both?

Ans. It is impossible to answer this question with absolute scientific accuracy. It is certain, however, that Life, or Vitality, as an *Element* is *substantial*. It is equally certain that *Force* is one of its invariable *manifestations*. That is to say, wherever Life, or Vitality, is manifest, there is *activity* in some form and degree; and wherever there is activity there is also *Force*, for the two are inseparable.

Personally, I cannot intelligently conceive of *Force* entirely separate and apart from Matter or Substance in some form or degree. And for this reason, I am led to *believe* that Life involves *both* Substance and Force.

In one or two places in "*Harmonics of Evolution*" both Life and Vitality are referred to as *an Element*. The foregoing elucidation will make clear the sense in which this is correct.

But I want to make clear the fact that it was an error on the part of those who had the final formulation of questions, to ask for a *definition* of the term "*Vitality*," because the term is nowhere defined in the books. It is true, the word is used, and used in a manner that would rather clearly indicate the meaning to be given it; but nowhere in the books did the authors definitely and specifically define the term. And the intent in formulating the book of Questions was to confine the questions to that which is clearly and definitely answered *in the books* of the Harmonic Series.

Life and Action

I make this explanation here because I am inclined to believe there may be a considerable number of other questions whose direct and definite answers are not to be found in the text of the three books; but by studying the *context* answers may be *inferred* with a reasonable degree of accuracy.

This must not be taken as a criticism upon anybody, nor upon anyone's work. It is merely intended to explain a fact which will enable Students and Friends of the Work to understand a matter never before explained, namely, that the *intent* was to include in the book of Questions such questions only as are definitely and clearly answered in the text of the three books; but by reason of the limitations of finite human intelligence a few questions do not quite conform to the original intent.

When Students run across such questions (if others of that nature are in the book) they are not expected to answer them. This statement is made for the benefit of those who are engaged in a study of the books for the purpose of finding the answers by the aid of the KEY. And it may be possible that this will explain why some of the references in the Key do not appear to be entirely satisfactory. This, however, is merely a suggestion.

Ques. 7. What is Fire?

Ans. The visible or tangible manifestation of *Combustion*.

This answer will have little meaning except to the physical scientist. And this is because the average individual has very little understanding of what is meant by the term *Combustion*.

A simple definition of Combustion is "Chemical combination evolving heat."

Life and Action

The *rapidity* of chemical combination undoubtedly determines, in large measure, the *degree* of heat evolved. And the degree of heat runs all the way from that resulting from the slow process of combination (as in the physical body) to the most intense activity, as in burning wood or coal, or other substances which produce both heat and light to the physical senses of man.

Fire has been spoken of as one of the "Four Elements of Nature," but in the scientific sense that it is the result of rapid chemical combination called *Combustion* it would seem that it is hardly accurate to call it an "*Element*."

Nevertheless, it fills a place of such vast importance in the economy of Nature that it is not strange the ancients gave it so prominent a place in their own understanding and appreciation of God's beneficence to Man.

Ques. 8. When will Volume IV of the Harmonic Series be published?

Ans. I do not know. But I want to make an explanation in this connection which, I hope, will be of interest to a good many Students and Friends of the Work throughout the country. It is this: When Vol. III was published it was my intention to proceed at once with the task of writing the MS. of Vol. IV; and at that time I had determined to write on "WHAT SCIENCE KNOWS OF THE SPIRITUAL WORLD." That appeared to me, at that time, to be the next regular and sequential step in the line of publication.

Since then, however, I have come to realize that the subject-matter of that volume should be reserved for the very *last* volume of the Series; as well as the last I shall ever write. But there are two other volumes I am hoping

Life and Action

to write before giving to the world what the Great School has come to KNOW about the Spiritual World. I may never be able to do this, but I shall try my very best.

And if I shall be able to accomplish what I now have in mind, I shall write one volume covering the subject of *Health*; and this will tell as much as I can of what Natural Science knows of the preservation of health and the cure of disease. I am not giving you the *name* of this volume; neither shall I do so until I am ready to give it to the public. This is only because I have in mind a name, or title, which is so excellent and appropriate that I am quite sure it would be appropriated by some other writer before I could protect it, in case I should mention it at this time.

Then I also have in mind another volume covering the subject of Economics and Sociology, according to the teachings and findings of Natural Science. For this volume also I have selected a title which I shall not mention here, for the reasons above given.

If I shall be permitted to accomplish the work laid out (before my term of service here expires) the two volumes above suggested will constitute Volumes IV and V of the Harmonic Series; and in that event the closing volume of the Series will be Volume VI, and it will cover the subject of *what Science knows of the Spiritual World*, but under a different title. The name of this volume also I shall withhold until the MS. is ready for the printer.

I have answered somewhat fully concerning this subject, for the reason that many inquiries have come to me during the last two years concerning Volume IV, and others are coming constantly. I am unable to respond to these inquiries by letter. I am therefore using *Life and Action* as my "Messenger" to carry the answers I am unable to send by "Uncle Samuel." I trust the many

Life and Action

patient inquirers who have been waiting so long will pardon me when I tell them that it has been a physical impossibility for me to respond to them before this, or in any other manner. Indeed, this is the first time I have been able to respond to them through *Life and Action*.

Ques. 9. If Consciousness is a receiving attribute of the Soul, and exists after physical dissolution, what becomes of it while we sleep?

Ans. Consciousness is an attribute of the *Soul*. During physical sleep the Soul simply retires from the plane of physical things, and “lets loose”—as it were—of the physical sense channels, for the time. Consciousness, therefore, has withdrawn, for the time, from the plane of physical things, including the physical brain itself and all its physical sense channels.

And this is why, in perfect physical sleep, we do not know what is going on about us on the physical plane of life.

But this does not mean that the *Soul itself* is actually asleep. In fact, we have the best of evidence that during physical sleep the Soul is awake and very active upon the Spiritual Plane of consciousness.

This naturally leads up to the question: “Why do we not remember, after we awake to physical consciousness, all that has occurred during our experiences upon the Spiritual Plane, while in physical sleep?”

This question, and a number of others, have already been answered in a former number of *Life and Action*.

Ques. 10. What bond of attraction holds the atoms together which compose the spiritual body?

Ans. The bond of spiritual atomic attraction. But

Life and Action

how much more do you know now than you did before I answered you? I believe I can safely say "*Nothing.*" Why?

Because spiritual atomic attraction, or gravity, is as great a mystery as physical gravity; and there is no more profound mystery in all Nature than the mystery of *Gravity*.

All we know about it is that *something* causes the apple to fall to the ground, when its stem separates from the branch on which it grew. The great *Newton*, after lying under the tree and seeing the apple fall, fell to thinking and wondering and philosophizing about it; and finally he named the thing, or cause, "*Gravitation.*" But even he knew no more about it after he gave it a name than he did before. And in its ultimate aspect it is as much a mystery today as it was 5,000 years ago.

We simply know that there is *something*, some *force* which impels the individual particles of matter composing this big round earth to attract each other and "gravitate" together into this great mass and remain there. We know this only because we see the *results*; but that is about all I can tell you. Who knows anything more?

A lecture by Osborne Reynolds, delivered at Cambridge in 1903, "On the Inversion of Ideas as to the True Structure of the Universe," contains, perhaps, the latest word of science on this subject, and is of profound interest to students of the subject.

Ques. 11. If it is true that the hypnotic subject is so completely under the control of the operator's (hypnotist's) Will that he "sees, hears, feels," etc., only what is in the mind of the operator—as Dr. Quackenbos has said—then, by what process is it possible for an hypnotic

Life and Action

subject to bring back definite information of what is occurring at a distance, when such information is at the time unknown to the operator?

Ans. There are many cases where hypnosis produces clairvoyance in the subject. But even in such cases, wherever the hypnotic command of the operator has reference only to such things as are in the hypnotist's mind at the time, the clairvoyant vision of the subject will be limited to whatever subject-matter the operator's mind covers. In all such cases it is perfectly clear that the will of the subject is under the absolute control of the operator.

But now, suppose the operator really desires to obtain knowledge of something that is *not* in his mind at the time; the *command*, in this case, is a definite hypnotic command to go *outside* the knowledge of the operator. Instantly the subject obeys the command and turns its attention to things *outside*. The clairvoyant vision is projected to whatever distant point is designated (if one is so designated, and if not then to any point or field within its limitations); and in this case whatever it *sees* it *reports*.

But do you not see that, even in *this* case, the subject literally obeys the *command* of the operator? And *that* is the one *vital* point. Whenever the hypnotic command is for the subject to use his subjective vision to see *other* things than those in the mind of the operator, the command is obeyed, to the full limit of the subject's clairvoyant vision. But in this, you see, he is still *obeying the hypnotist's command*.

Thus, he still "sees what the operator *tells* him to see," as Dr. Q. suggests; and this again verifies the position of the School, and shows that *the subject obeys the will of the operator*. And this is equally true whether the command

Life and Action

has reference to knowledge in the mind of the operator, or outside of it—so long as the thing commanded lies within the limitations of the subject's clairvoyant vision, or other subjective senses.

In the case of "Miss S.," reported in the proceedings of the S. P. R., the subject was given the post-hypnotic suggestion that when she awoke she would see a certain portrait on the back of a certain card (the king of clubs) in the deck before her. True to the post-hypnotic suggestion, or command, she saw the portrait on the back of that particular card. But she went further than this; for when another deck was produced and she ran through it, seeing only the back of each card, she saw the same portrait on the same card of the new deck, i. e., on the back of the king of clubs.

The question here is, by what process did she see the same portrait on the same card of another deck she had neither seen nor touched?

In her case hypnosis had produced clairvoyance. When she ran through the second deck and clairvoyantly saw the face of the king of clubs, the process of "the natural association of ideas" suggested to her mind the same portrait she had seen on the same card of the first deck. This is a simple case of automatic mental suggestion through association of ideas. It is entirely automatic on the part of the subject, and is due entirely to the hypnotic process.

But this does not violate the fact that the *subject obeys the command of the operator*; and that is the *vital point* under consideration. In truth, in this particular case the subject obeyed the command so literally and so fully that she saw the same portrait on the same card of another deck; and I am quite certain that if fifty or even a hundred

Life and Action

other decks had been given her she would have seen the same portrait on the back of each and every king of clubs, without seeing the face of a single card with her physical eyes.

This only proves more clearly how far-reaching is the power of a post-hypnotic "suggestion" (command); and how impossible it is for the subject to get away from it.

In this connection, let me call attention to the interesting series of articles in *Life and Action* from the pen of Mr. Harry Marschner. The various cases of hypnotic experimentation he is reporting from the official reports of the S. P. R. should be of great educational value to those who are not familiar with the wide range of hypnotic phenomena.

I am sure the readers of this little magazine will appreciate his efforts to be of help to them in obtaining a liberal education on the subject of hypnotism without the evil effects of the personal experience—in this case.

Ques. 12. What is *Natural Law*?

Ans. This term has never been specifically defined in the literature of the School covered by the Harmonic Series. One of the Students of the School recently gave me his own definition, as follows:

"Natural Law is the fixed relationship which Universal Intelligence has established for the government, control and operation of all the activities and processes within the realms of Nature."

This seems to cover the subject about as fully and definitely as it is possible to express it in English words. It is worthy of the most thoughtful consideration. I shall be glad to have suggestions from any who may have different views of the subject.

Life and Action

Ques. 13. Is it a fact that the blue sky is a vast field of planetary magnetic currents, all of which are charted and definitely traceable by the wise intelligences as the currents of our own oceans by our physical scientists? Is it not furthermore true that the strength and character of these planetary tidal currents vary? Do not these currents affect conditions upon this planet, and was not a definite knowledge of these effects vouchsafed to some of the great Intelligences of physical life in the ages past, before man began the misuse of definite knowledge of spiritual things?

Ans. I do not know. It would seem to me that your question—or, more accurately, series of questions—is rather more the expression of a *theory* of your own. There is no doubt that each planet has a definite magnetic value and influence; and I am convinced that the Great Friends know something of the magnetic value and potency of the various planets of our own planetary system. But I am not sufficiently informed on the subject to answer your inquiries with any degree of authority. For this reason I prefer to plead IGNORANCE.

Ques. 14. What is *Cold*?

Ans. It has been called "*The negative pole of Heat.*" That is, perhaps, about as accurate an answer as could be given, even by the scientists. The terms *heat* and *cold* in their relation to each other are certainly relative. If we should select any given degree of temperature, as for instance Zero, and agree that all above that degree represents *heat* and all below it *cold*—even the intelligence of a child would be able to understand and appreciate the fact that the definition is entirely arbitrary. And it would seem entirely clear also, that the further we ascend

Life and Action

above Zero the greater the degree of *heat*; and the further we descend below Zero the greater the degree of *cold*.

As a matter of practical fact, we each of us measure this distinction according to our own individual feeling, at any given time. For illustration: My daughter comes into my work-room which I keep at about 72° , and she says, "This is insufferably *hot*." To me it is just comfortable. Then I go into her room, which she keeps at 65° , and I say, "This is too *cold* for me." She says it is just comfortable to her.

Now we step into the parlor, which we endeavor to keep at about 69° . She says, "This is *Hot*." I say, "This is *Cold*." Why? Because that is the way the temperature affects each of us. And this again is doubtless because we are keyed to different temperatures. The *comfort* point with her is about 60° and with me it is about 70° .

But if we could measure the sensibilities of a polar bear, it would probably be found that his *comfort* point is about 20° , or possibly lower. And then again, if we could measure the sensibilities of an alligator, or a South Sea Islander, we should doubtless find that the *comfort* point has moved up to about 100° .

From all of which it would appear that the subject of *heat* and *cold* is one which depends very much upon the internal condition of the individual. In other words, they are purely arbitrary terms, as we use them from day to day and hour to hour in expressing our individual feelings with reference to temperature.

If there is a point in nature below which it ceases to grow "*colder*," then it would seem that this should be the starting point of *temperature*. In this case, however, every degree above that point would be either a degree

Life and Action

of *heat*, or a degree *less* of *cold*. And any way we take it, the terms are entirely arbitrary.

Suppose there is another point beyond which there is nothing *hotter*. Let us then suppose that between the lowest point and the highest represents 5000°. Now, if *heat* and *cold* mean simply the opposite poles of *temperature*, then it would be mathematically fair to say that the half-way point would be the natural line between them. In this case all from Zero up to 2500° would stand for "*Cold*," and all above 2500° would stand for "*Heat*." But still this is arbitrary.

From all this, and everything else we can think of on the subject, there is nothing to indicate that the terms are anything more than "Arbitrary designations of individual sensibility to temperature."

And all I have said concerning "*Combustion*" and "*Fire*," in answer to a previous question, is subject to the same difficulties herein suggested. It is a subject that carries us into the presence of the *ultimate* in both directions; and I want to emphasize the fact that I do not profess to know anything at all about ultimates. It is only what lies between these ultimate extremes in nature that man can justly claim to know anything about—and even there our actual knowledge is pitifully limited.

Ques. 15. HYPOTHETICALLY, let us assume that a boy of the age of 10 years is left an orphan, but his father has willed him an immense fortune. A number of relatives have not been made beneficiaries in the will. They are jealous of the boy's wealth, and wicked enough to do anything to deprive him of its benefits. To that end, they tempt him with liquor until he becomes a drunkard. They finally have him committed to an asylum,

Life and Action

and themselves appointed his guardians and given possession of his wealth.

The boy falls deeper and deeper into vice, not realizing that he is the victim of a deliberate plot, and through the suggestions of his guardians he comes to believe that he alone is at fault, and loses entirely his self-respect.

In his sober moments he knows his course is wrong, but through continued indulgence his Will-Power is destroyed so far that he is unable to master the appetite for drink.

To sum up: A threefold crime has been committed against this boy, without his power to avert it, viz.—(1) He has been robbed of his estate. (2) He has been robbed of his health. (3) He has been forced into the pathway of Destruction.

Would this boy be personally responsible for his condition, and suffer the penalty of the Destructive Principle? If not, how could he be saved? Is there such a thing as a being, created by the Great God of Love, going down to Spiritual Death without being given a chance to fight his own battle, except with such weapons as nature gives him before he has reached the age of 10 years?

Ans. (1) Although he suffers physically, and temporarily his Will-Power is weakened, there is no psychic devolution such as would result from his own intentional violation of MORALITY. (2) He is *not* responsible for his condition. (3) The responsibility rests upon his guardians—those who placed the temptations before him and induced him to fall before he had arrived at an age and degree of intelligence necessary to guard himself and walk alone. (4) Even though he go down to physical death before he has developed the Power of Will to master the demon of drink, the responsibility is still on his guard-

Life and Action

ians; and one of the many penalties they have invoked upon themselves is that they must devote themselves to his life and service on the spiritual side of life until they have helped him master the evil they have fastened upon him. And their compensation is not complete until they have restored to him all of a *spiritual and psychical* nature of which they have deprived him; and have rendered unto him a service that shall be a *full equivalent* for all the physical wrong they have done him, both as to health and wealth.

Although measured by our human standards, it would seem that nature permits a good many injustices; nevertheless, when we come to measure results from what we know of the great *Law of Compensation* it becomes more and more evident that these apparent injustices are only *seeming*, and that in any event they are but temporary inequities which adjust themselves to the deeper and more abiding judgments of Nature. When we apply to them the great, broad, deep and comprehensive LAW OF COMPENSATION, we find that both "*Compensatory Justice*" and "*Retributive Justice*" are fully and unequivocally meted out in every specific instance.

I shall never forget the day nor the hour, in my own life, when my inmost Soul came to understand, appreciate, and really KNOW that NATURE IS CONSISTENT. It was the most wonderful and glorious revelation that had ever come to me. It was the dawning of a new day—the beginning of a new era—the birth of a new realization within me. Since then I have lived in the abiding consciousness that *all Nature reflects the ultimate Goodness of the Great Universal Intelligence.*

Ques. 16. What is *Mind*?

[Page 168]

Life and Action

Ans. An *Activity* of the *Soul*.

According to the terminology of the Great School, *Love* is "the *highest* activity of the *Soul*." It will be clear to those who have followed the teachings of the School that *Love* is not a *mental* process, nor an *intellectual* activity in any sense. It is something that transcends the purely intellectual processes.

The *mind* has reference to the *intellectual* side of man. By some writers it is treated as synonymous with the *Soul*, or the *Ego*, or the *Individual Intelligence*. The Great School does not so consider it.

With this School, the *Soul* is the *Ego*, or essential *Entity* of the individual Man. The *Soul* is that which manifests itself through the physical body on the physical plane, and through the spiritual body on the spiritual planes. It is back of all manifestations of human intelligence. Its manifestations are all the results of its various "*Activities*."

The *Mind* is that particular *Activity* of the *Soul* which manifests itself in all the intellectual, rational and intelligent processes of human beings.

Ques. 17. In "*Schlaf und Tod*," a book, by *Splittgerber*, published by *Julius Fricke*, in Halle, Germany, the following incident is related:

A missionary, before leaving Germany for India, entered into an agreement with his friend that he who should die first should manifest himself to the other and bid him adieu. One evening the friend in Germany saw a white figure enter his room, and heard these words: "I am your friend *Sch*,—I am unspeakably happy; but our agreement has caused me many a sigh."

Later on the message came by mail that *Sch*,—had

Life and Action

died in India at about the time of his appearance to his friend in Germany. My question is this:

Is it more difficult for a *rightly developed Soul*—except a Master—to return momentarily to the earth plane after physical death than it would be for one who is less *advanced*? Again: Am I correct in surmising that in “*Phantasms of the Living*,” as Rev. W. Stanton Moses called those manifestations which took place *at the time of death or immediately thereafter*, the souls of the departed are easily able to manifest themselves on account of having, just then, still some elements of physical vigor?

Ans. (a) The less developed an individual is *spiritually* at the time of physical death, the stronger is its hold upon the physical magnetism of the body; and the stronger its hold upon the physical magnetism, the easier can it control the magnetic element sufficient to manifest itself on the physical plane.

(b) In cases of sudden death the magnetism of the physical body often remains more or less intact for some little while after actual death. During this period, while the physical magnetism is still strong, the individual finds it much easier to manifest itself than later on, after the magnetism has dissolved, or become dissipated and scattered. It is for this reason that so often these manifestations occur almost immediately at death.

There is a good deal that could be said in this connection, but the subject is one which would require considerably more space than I have at command in *Life and Action*; and I will not attempt to go into the elucidation of the subject further at this time. If I am ever able to write the MS. for Vol. VI this subject will be fully covered therein.

Life and Action

Ques. 18. What are "Accidents?" Do they just "happen," or are they the results of pre-existing causes?

Ans. The Standard Dictionary says: "Anything occurring unexpectedly, or without known or assignable cause."

I believe it is generally accepted among men of science that "Nothing occurs without a cause." The things we call "accidents" are no exceptions. We call them "accidents" only because they occur unexpectedly to us.

For illustration: I am riding a nervous horse; when I am thinking of something else, a paper is blown under his feet; he jumps out from under me, and I fall to the ground, breaking an arm. I call it an accident only because it happened unexpectedly to me.

But when we trace each link in the chain of events which led to the broken arm, we see that everything occurred in a perfectly natural way—all things duly considered. There was no violation of natural law at any point in the chain of incidents.

Answering your question: Things do not "just happen," without any cause. Very often they do occur without our knowledge, or consent, or ability to anticipate them; and when that is the case we usually say the results are "accidents."

Ques. 19. Is it true the Florence Huntley, since she passed to the other life, has spoken through a "Trumpet Medium," on the Pacific Coast, and proclaimed that she is the author of "*The Great Psychological Crime*," and that she has found out her mistake, that the "theories" of the book are unfounded, and that she is sorry she wrote the book?

Ans. NO! EMPHATICALLY NO! In the first

[Page 171]

Life and Action

place, Florence Huntley is not a *liar*; and she *never was* a liar. She did not write "*The Great Psychological Crime*," and she never made such a claim. She knows that I wrote the book myself, and that I alone am responsible for it.

She knows now, even more definitely than she did while in this life, that hypnotism and mediumship are THE DESTRUCTIVE PRINCIPLE OF NATURE IN OPERATION; and she knows that the statements contained in the book are TRUE.

Furthermore, to my personal knowledge, she has spent much time and effort, since she passed into the spiritual life, in helping the unfortunate victims of mediumship overcome the destructive effects of the subjective process, and in educating others in a knowledge of how to help those who have fallen victims of mediumship and hypnotism.

Such reports as that above suggested are the results of deliberate dishonesty on the part of the controls who utter them.

I want the Students and Friends of the Work to anticipate similar reports concerning *myself* after I shall have passed to the other life. And I want you to know NOW that they are *false*. My life here stands for DEFINITE KNOWLEDGE on these subjects. I am here to tell you that "*The Great Psychological Crime*" does not represent anybody's "*theories*." It stands for the literal and absolute TRUTH.

I am under obligation to one of my beloved Students and Friends for the statement above concerning Florence Huntley. He tells me that Spiritualists and Students of the Occult on the Coast are making much of the alleged "Messages from Florence Huntley." Of course, he knows

Life and Action

that the alleged messages are *false*; but he is troubled that anyone should believe for one instant that Florence Huntley would make such statements.

It is to be regretted that any Medium would permit herself to become an automatic instrument of *falsehood* and deliberate *crime*. It is also deeply to be deplored that any spiritual control will thus resort to *deliberate falsehood* to further the evil designs and destructive practices of criminals upon the lowest plane of spiritual life.

But I want the Students and Friends of the Work to know that I am today as closely in touch with Florence Huntley as I was when she was on the physical plane of life working in our "Den" together, she at her desk and I at mine, so near that we could reach out at any moment and clasp hands. I know today exactly what her life is and what she is doing. I know that she has never controlled nor communicated *through any* medium. I KNOW that her work in that life is strictly in harmony with her work here, and that she is doing all in her power to help me in the establishment of "The Great Work in America." I *know* that she has not repudiated a single utterance of the Great School contained in the Harmonic Series.

As I sit here writing she stands beside me and asks me to convey to the Students and Friends of the Work everywhere a message of greeting and of Love from her, and her own assurance that she is today, as when she was here in the physical body, a loyal Student and Friend of the Work, and is doing all in her power to supplement the Work of the Great School she so earnestly labored to establish upon earth.

Ques. 20. Does the Great School unqualifiedly rec-
[Page 173]

Life and Action

commend "*Cremation*" as the best method of disposing of the physical bodies of human beings after physical death?

Ans. Yes.

Ques. 21. Are there ever conditions or circumstances under which cremation is inadvisable?

Ans. No.

Ques. 22. What are the advantages of cremation?

Ans. (a) It is the quickest method of resolving the physical body back into its original elements. (b) It is the cleanest method known at present. (c) It is the surest and most complete method of destroying all disease germs. This is especially important in all cases of contagious diseases. It is, however, important in all cases, whether the cause of death was a contagious disease or not. Cremation disposes of all disease germs associated with the physical body. (d) It prevents the contamination of water in the earth, caused by the decaying bodies in cemeteries. (e) It is the most complete guard against the possibility of burial alive. Statistics show that a good many people are buried alive every year. This is due to the fact that "suspended animation" so closely resembles physical death that it is not always possible to determine which it is. It is far better to release the Soul through the process of cremation than it is to bury the individual alive.

Ques. 23. Is cremation of any specific value to the liberated Soul?

Ans. Yes. If you will turn to Chapter XXVI of "*The Great Work*," and study carefully the meaning of the various diagrams and figures on page 444, you will

[*Page 174*]

Life and Action

obtain a very clear idea of the importance of "Magnetism" in the influence of the physical body upon the soul after physical death. As therein suggested, it often occurs that the physical magnetism is so strong as to hold the Soul and spiritual body so bound that they can go but a short distance from the physical body. Sometimes it occurs that this magnetic attraction of the physical body exerts a strong influence on the Soul and spiritual body for months after death, in fact, until the physical body is well along in the process of decomposition. Now it is one of the most important facts in connection with cremation that the action of fire immediately destroys and dissipates the physical magnetism of the body, and therefore instantly releases the Soul and spiritual body from that bond of attraction which otherwise would make it an "earth-bound" Soul. If cremation had no other value, it would be justified by this fact alone.

Ques. 24. Is the cremation of a physical body painful to the Soul?

Ans. No. Where physical death has actually occurred there is no sensation at all, except the feeling of release from all magnetic attraction. It is just possible that in the event physical death had *not* occurred, but the condition was that of "suspended animation," there might be some suffering; but this is not necessarily true, for the reason that the nerves of the physical body are completely paralyzed in many such cases, in which case there is no sensation whatever. Remember that physical fire does not affect spiritual bodies.

Ques. 25. Although I am not, as yet, a regular Student of Natural Science, I am greatly interested in the Work

Life and Action

of the School, and would consider it a great favor if you will give me your views on the subject of "*The Fire Walk*," of which I give you the following instance, and quotations from writers who touch upon the subject. From a German book, I quote the following:

"We had occasion, in Cegielski's Foundry, in Posen, to witness a test which proved to us that in the fire-test of the Middle Ages the skin might actually remain unhurt. When the white-hot cast-iron was flowing in a stream from the furnace, the foreman, Mr. Anschuetz, ran his hand slowly several times through the stream without being hurt. He also stated that, in the royal foundry at Königsberg, in the presence of several university-professors, he had dipped his hand several times in the white-hot liquid iron, which performance, however, required a previous clipping of the nails. It is known to founders that white-hot iron does not burn the skin, but red-hot iron does, being of a lower temperature. It seems as if white heat, but not red heat, causes the skin momentarily to perspire, thus forming a vaporous glove, keeping the iron off the skin."

Greyher then quotes Mrs. Honynwood's testimony regarding several fire-tests of Mr. Home which may be compared with the report given in "*The Experiences of W. Stanton Moses*," published in the *Proceedings of the Society for Psychical Research*, Part XXV, p, 307f, where you read that Mr. Home "put his head in the bright wood fire. The hair was *in* the blaze and must, under ordinary circumstances, have been singed off. His head was in the grate, and his neck on a level with the top bar. He also put his hand into the fire, smoothed away the wood and coal, and picked out a live coal, which he held in his

Life and Action

hand for a few seconds, but replaced soon, saying the power was not sufficient."

In Proceedings of S. P. R., Part XXIV, p. 179, we read of a girl who "Upon her knees, held in one hand a lighted taper, which rested upon the ground. During her ecstasy she put her hands together, and her fingers were loosely crossed above the flame, which they enveloped in the cavity between the two hands. The taper burnt; the flame showed its point between the fingers and was blown about at the time by a rather strong current of air. But the flame did not seem to produce any alteration in the skin which it touched."

Dr. Dozous goes on: "Astonished at this strange fact, I did not allow anyone to put a stop to it, and taking out my watch I could observe it perfectly for a quarter of an hour. Her prayer ended, Bernadette rose, and prepared to leave the grotto. I kept her back for a moment and asked her to show me her hand, which I examined with the greatest care. I could not find the slightest trace of a burn anywhere. I then tried to place the flame of the taper beneath her hand without her observing it; but she drew her hand quickly back, exclaiming "You burn me!"

In Part XXXVI of the Proceedings, Andrew Lang discusses "*The Fire Walk*" and gives quite a number of instances where this performance was practised without injury, quoting, among others, Colonel Gudgeon, a British resident in Raratonga, who says, after having described the bed of hot stones, the heat of which set a green branch ablaze in a quarter of a minute: "I walked with bare feet, and after we (Dr. W. Craig, Dr. G. Craig, Mr. Goodwin and he) had done so, about 200 Maoris followed. No one, so far as I saw, went through with boots on. I

Life and Action

did not walk quickly across the oven, but with deliberation, because I feared I should tread on a sharp point of the stones and fall. My feet also were very tender. I did not mention the fact, but my impression as I crossed the oven was that the skin would all peel off my feet. Yet all I really felt when the task was accomplished was a tingling sensation not unlike slight electric shocks on the soles of my feet, and this continued for seven hours or more."

E. N. Bennett, in "*Proceedings*," Part XLIV, p. 270, asks: "How are we to account for the immunity from injury enjoyed by the Nistinares of Bulgaria, or the Fire-Walkers of Mauritius and Japan?" He goes on to say: "In these instances there is good evidence to show that the performers tread with naked feet upon glowing embers."

Other reports of Fire-Walking are given by Mrs. G. S. Schwabe, Mr. J. G. Piddington, by a resident magistrate in Mauritius and by J. A. Sharbrock, in the "*Journal of Society for Psychical Research*," Vol. X, p. 154, 250f, 296f and 297f, all of which leave no doubt that the heat of those ovens over which the performers walked was so intense that water, splashed on the embers, hissed and formed into steam, and that a thermometer, suspended by a simple device over the center of the stones, 5 or 6 feet above them, had to be withdrawn almost immediately, "as the solder began to melt and drop, and the instrument to be destroyed."

(Cf. also: *Journal S. P. R.*, Vol. X, p. 132f.)

There is an apparent contravention of a natural law in these cases which call to one's mind the report in the book ascribed to Daniel, Chapter 3, 19. The following passages: Leviticus 18, 21; Deuteronomy 12, 31 and 18, 10; 2 Kings 16:3; 17:17; 21:6; 23:10; Jeremiah 7:31,

Life and Action

and Ezekiel 20:31, refer, in my opinion, to actual sacrifices of human beings and have probably nothing to do with the question of "fire-walking," although Ezekiel speaks of men who make their "sons to pass through the fire," and the same expression is used in 2 Kings 23:10; 21:6; 17:17 and 16:3. However that may be, fire-walking is actually being practiced even now as some sort of religious ceremony; but was also accomplished by Europeans who were not among the holy men, and were entirely lacking that condition of ecstasy which, as some claim, was necessary for the performance.

Whether the aura protects the body from physical injury, or whether such cases could be explained otherwise, I cannot tell. Of one thing, however, I am entirely certain, viz: Nature's laws are immutable.

Will you, dear TK., kindly give me the benefit of your knowledge on this interesting subject?

Harry Marschner.

Ans. It has been my privilege to witness many exhibitions of the interesting phenomenon above referred to, and it gives me pleasure to answer the question asked me as to just what occurs and by what means the physical body is protected against the destructive effects of heat.

It is a fact, scientifically demonstrable, that it is possible for one who has been properly trained to exercise absolute mental control over the magnetism generated by his own physical body. By such mental control it is therefore possible for one (who possesses that power) to encase the physical body in a dense coating of animal magnetism.

This encasement or insulation may be made so dense and so positively charged as to constitute a perfect protection of the physical body against the most intense

Life and Action

heat. It is by this process that the *Master* insulates or encases his physical body in a dense coating of positively charged magnetism and walks at will through fire without injury.

There are certain mental states or conditions which automatically act upon the magnetism of the physical body in the same manner. The ecstatic condition of mind produces this same condition of insulation of the body. In this case, however, the action of the mind upon the magnetism of the body is automatic. The result, however, is the same insofar as the protection of the body against heat is concerned. And this is the process by which religious ecstasies are able to walk through fire, or upon stones that are super-heated.

There is, however, something more than simply a coating of magnetism around the body in such cases. That is to say, the magnetism, being positively charged, flows swiftly from the surface of the body. In so doing it carries the heat with it away from the surface of the body, just as would be the case if an intense current of air could be blown from the surface of the body at every point. It would carry the heat away from the body. But suppose the direction of the current is changed, as would be the case if the magnetism were negatively charged, and the current were made to flow toward the surface of the body. In that case the heat would be carried with the current to the body and the result would be that the body would be burned. In this case there is no protection against the heat.

Bear in mind that a *Master* is able to control the magnetism of his own body by the action of his will, and it is by his mental control of his own magnetism that he protects his body against the most intense heat.

Life and Action

Ques. 26. Was Emanuel Swedenborg a Master of the Great School?

Ans. No.

Ques. 27. Will any of the Masters of the present day tell what they know of the future life, more than what is told in the books of the Harmonic Series? If so, where can one not of the School learn more of this great mystery?

Ans. I doubt that any member of the School would feel at liberty to tell more than is told in the books. The authors of the volumes of the Harmonic Series know many things concerning the spiritual life not told in the books. And they knew them at the time they were preparing the MSS. of those books. But they did not tell them. Why? Because they knew that it would be only the rare exception among men and women who would understand and accept what they did tell. The question was ever present in their minds as they wrote: "How far can I go without exciting the prejudice and hostility of my readers?"

The Students and Friends of the Work know how comparatively few there are who have been able to receive even the small amount we have told in the books. The fact that so few have responded thus far is the best of evidence that the books contain all that it is wise to try to give to the world at this time. One of the serious mistakes the Students make is in trying to tell too much to those who are not ready to receive it. In every such case the result is only to convince the listener that the Student is mentally disbalanced. And the result is that instead of doing good, actual harm and injury to the Cause is done.

I wish I could so impress the Students everywhere with the importance of conservatism that they would be

Life and Action

many times more careful in this regard. For they are doing the Work and the Cause far more harm than good by attempting to give to the public more than it is ready to receive. Only through a long and patient educational work will it be possible ever to give to the world anything more than is told in the books of the Harmonic Series. Possibly three or four hundred years from now the world will have progressed to a point where it may be able to receive further light on the great problem of the Life beyond. If so, the Great School will be ready to give of their knowledge all the world can receive and make a right use of.

Ques. 28. The question of Women's Suffrage is assuming such importance at the present time that I know I am speaking for others as well as for myself, in asking for information as to the position of the School on the subject.

Ans. The Great School grants to women every "Right" it grants to men. There can be no question as to the absolute right of women to stand upon an equality with men before the Laws of the Land. While anyone who thinks will readily observe the fact that Nature has made definite distinctions between the sexes, and has fitted women for their own distinct place in the home and in society; nevertheless, when we come to the question of *intelligence* all who are honest will admit that men and women should stand upon a level.

The right of franchise is one which should be determined by the standard of *Intelligence* and *Morality*. On that basis women rank with men beyond all question, and should be entitled to the same rights and consideration with them.

The subject is one which goes to the very foundation
[Page 182]

Life and Action

of sociology and civil government, and cannot be covered fully by any answer I can give in this manner. But if there has been or is in the mind of any Student any doubt as to the position of the School on the subject, let this be sufficient to make clear that the Great School recognizes men and women as the *two equal halves* of Society, with equal Rights and Prerogatives, Duties and Responsibilities.

Ques. 29. What are the findings of the Great School in regard to *Time* and *Space* in the Spiritual World? Has the Ether of Space any spiritual significance?

Ans. I do not think I understand the meaning of your question. However, possibly the following will cover the subject you have in mind:

The spiritual world is a material world, analogous to the physical, except in its refinement and vibratory intensity. Wherever matter exists *Time* and *Space* are necessary conditions. It is true, however, that we measure both, in one sense, by the rapidity of our accomplishments. The spiritual life is one of much more rapid accomplishment than the physical. But it is an error to assume that time and space are ever annihilated as a result of increased refinement and vibratory activity of matter. It is 25,000 miles around the earth, whether we travel the distance in a year or a second.

Ques. 30. Is it ever permissible to take the physical life of our kind?

Ans. From the viewpoint of the Great School, one is morally justified in defending his own life, even at the expense of the life of a fellow human. Physical life is the most sacred physical endowment of every individual.

Life and Action

Nature not only provides the individual with the means to protect that endowment, but she seems to expect of him that he will do so.

In the same sense only is war justifiable, if at all. But under no conditions nor circumstances is one justified in taking human life as a *punishment*. The death penalty for crime is held by the School to be unwarranted.

Men and women who bring children into the world are charged with the responsibility of protecting them. In a moral sense they are justified in sacrificing the lives of others, if it be *necessary* to protect the lives of their children. The same is true of the members of the *family and home*. The home is the most sacred institution of the entire social structure. It is the foundation upon which society is erected. The life of society demands the protection of the home. It is, therefore, permissible to defend the home, even at the expense of human life, wherever that is necessary.

Summarizing: Human life may be sacrificed: (a) In *self-defense*; (b) In defense of our husbands or wives; (c) In defense of our fathers and mothers; (d) In defense of our children; (e) In defense of the home and all its members.

Wherever war is inevitable in defense of society, the home, the principles of government and the life of the nation, the sacrifice of human life is justified.

But in no case is it right to sacrifice human life as a punishment for crime. Capital punishment is not justified by the Moral Code and the Law of Justice.

Ques. 31. In the New Thought teaching and practice much attention is given to the phrase "*In the Silence*,"

[*Page 184*]

Life and Action

and the practice of meditation involved therein. Is the process back of this Constructive or Destructive?

Ans. It depends upon the attitude of Soul of the individual who practices it. In very many cases, however, the individuals do not understand what is necessary to protect themselves from falling into a negative attitude of Soul, and in such cases they fall into the subjective condition and often become mediums. This is destructive.

But there is a method of meditation which never loses the positive self-control. This is constructive. But without instruction, it is not wise to engage in practices which involve the "Going into the Silence" to which you refer. And you should also know that there are very few who are able to instruct safely as to the method of avoiding subjective tendencies. I should counsel those who do not know the distinction thoroughly not to engage in the character of meditation which carries them into negative and introspective mental attitudes.

Ques. 32. In a previous number of *Life and Action* you say: "Natural Science has actually solved the economic and sociologic problem."

I am not going to ask you to disclose your solution, but my question is this: Would the Great School advise one who is its *friend* and who hopes sometime to become an admitted Student thereof, to espouse the cause of Socialism and help the movement along? In other words, would such a course be in harmony with the economic and sociologic principles of the Great School? You will understand my reasons for this question when I say:

(a) I have faith in the wisdom of the Great School.

(b) I feel deeply for those who are wronged through

Life and Action

the injustice of our present-day economic system, and I know that our sociologic conditions are deplorable.

(c) So far as I am at present informed, or have light on the question, I see no remedy offered for existing ills, other than from Socialism.

(d) I feel that I should be more active than I have been in an effort to remedy present conditions. I have had experience as a speaker, and sometimes I feel it my duty to help this cause along. A movement so world-wide seems to me to be inspired by intelligences from the other side as well as from this. E. P. C.

Ans. Your question is one that is most difficult to answer clearly and comprehensively in the space at my command. But I understand so well your perplexity, and the causes for it, and I want so much to help remove your uncertainty and point you toward the general direction for the relief we so much need, that I am tempted to try even though I know the results must be of necessity imperfect and inadequate. You will pardon me if I confine myself to just one phase of the subject.

(a) It is clear to me, as it is to you, that our present economic and sociologic system is vastly defective.

(b) It also would seem that we have little or no cause to hope that either of the old-time political parties will ever solve the problem wisely.

(c) It is also true that the economics of Socialism are, in some respects, clearly in advance of the present system.

But there is one fundamental weakness at the basis of Socialism, as it is generally advocated today, that must forever defeat the aims and shatter the hopes of those who look to it for relief. EXCEPT its leading advocates and teachers shall be able to overcome this one fundamental weakness and error.

Life and Action

If all men were honest, sincere, loyal and willing to do their full share of the hard *work*, Socialism would be the legitimate and natural solution of the great problem. But men are *not* all honest, nor sincere, nor loyal, nor willing to do their full share of the hard work necessary to exemplify the principles of Socialism.

In other words, Socialism, in the midst of this day and generation of men, is but an idealistic dream of ideally perfect conditions; whereas, we have to deal with a problem that is thoroughly *real* and *practical*, and which can never be solved by dreams or dreamers.

The one fundamental thing that would make of Socialism a power, and convert it from the dream of impractical dreamers to a real solution of practical thinkers and workers, is the recognition of the fact that MORALITY is the vital principle at the foundation of all economic and sociologic structures that endure.

If the friends of Socialism in this country today were all Students of the Great School, and had taken the instruction through the *Test Course*, the *First General Examination*, the *Examination for the Ethical Section*, and the *Ethical Section*, and had finally solved the great THIRTEENTH PROBLEM and subscribed to the obligation therein binding themselves to the exemplification of the SPIRIT OF THE WORK in their DAILY LIFE AND CONDUCT, it would be possible to inaugurate the solution of the Great School upon the present foundation of Socialism, and make of it an exemplification that would open the eyes of the whole world.

With this brief explanation, let me answer your question as follows: If you will begin at the foundation, and teach to Socialists the *Ethical Formulary* of the *Great School* as the only SCIENTIFIC MORALITY necessary

Life and Action

to exemplify the SPIRIT OF THE WORK, then I can say with all my heart that *such* Socialism is in direct line with the spirit and purpose of the Great School, and in harmony with its Solution of the great Problem of Economics and Sociology.

But if you make the fatal error of omitting from your Socialism the *Moral Foundation* in harmony with the real SPIRIT OF THE GREAT WORK, then you might far better join with the *present* system than throw your influence with the Socialism of *today*; for Socialism without MORALITY as its fundamental principle is nothing better than the system of today with ANARCHY added. Do I make the matter clear and definite? If not, I want you to tell me frankly, and ask for further information. For, this is the first time I have ever attempted to answer such a question, and it is important that I make myself understood, for otherwise I do harm instead of good.

Questions and answers will be continued in next issue.



Thoughts do not need the wings of birds
to fly to any goal;

Like subtle lightning, not like birds,
They speed from soul to soul.

Hide in your heart a bitter thought,
Still it has power to blight:

Think love, although you speak it not,
It gives the world more Light.

Hindu Magazine.

"Fools decide. Philosophers investigate."

Life and Action

The Great Work in America

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May-June

No. IV

Question Box

By the TK

(Continued from March-April)

Ques. 33. I have a brother who has walked in his sleep occasionally since childhood. Recently while working in a factory as engineer, the nut from a bolt in the engine was lost. For several days he searched for it without success. Then he told the superintendent, and together they searched diligently for some days, but without success. The matter troubled my brother that evening before retiring. In the middle of the night he arose, dressed himself, went to the factory a mile away, found the nut and put it in place. His wife was the only person who knew of this, and she went with him and returned, knowing all the while that he was asleep. The next morning, to his and the superintendent's great surprise, the lost nut was in its proper place; and it was only through the wife that they learned how it came there.

My question is: How could he find a thing in the

[Page 189]

Life and Action

darkness while asleep, which he could not find in the daytime when wide awake?

Ans. There are two different methods by which he might have done the thing. In physical sleep the intelligent Soul is never asleep, but is always active and awake upon the plane of spiritual things. With sleep-walkers it often occurs that the individual comes into conscious communion and intelligent communication with those on the spiritual side of life. In that case, it was possible that some of his spiritual friends may have known where the lost nut was lying, and while in his sleep directed him to it and suggested to him to put it in its proper place, and then conducted him back to his bed. That is one way it may have occurred, and more than likely is the real way it was accomplished.

But again, it often occurs that one in sleep will remember having seen a thing, but in his natural waking condition he may not have the least remembrance of it. In such cases, the individual, if the matter is one that has troubled him during his waking hours, will go in his sleep and find the article. This might have been the case with your brother. WHY these things occur we do not know.

Ques. 34. Is it true that *in the beginning* all animals were bi-sexual, the male performing both functions?

Ans. I do not know. There is nothing, either in the discoveries of science or in the revelations of history, to suggest such a thing. Furthermore, I do not profess to know any more about the conditions of life "in the beginning" than I do about what they may be "in the ending." The fact is, the beginnings and the endings of things are so remote from the present in which we live

Life and Action

that I should not have very much confidence in anyone who professed to know anything definite about them.

Ques. 35. Does the allegory of Eve being taken from Adam while he slept represent the separation of the male and female elements after the first obscuration of the earth period called crustacean?

Ans. I do not know. Nor do I know anyone who does know.

Ques. 36. Is the soul of man still double, and can he send down both male and female lines to the physical plane at one time, or incarnate singly as it suits his purpose?

Ans. Your question *assumes* that the soul of man was at one time double, that is to say, bi-sexual. I have no evidence or information to substantiate such an assumption; and it does not seem wise to indulge in speculations concerning subjects of so remote a nature. As to the balance of your question, it also *assumes* the truth of reincarnation. This also is a subject so far away from the things that are of present practical value that it seems a waste of time and valuable space to discuss them. Let us try to make the Question Box practical.

Ques. 37. Is it wise or discreet for Students and Friends of the Work to discuss either among themselves, or in their meetings, or with those outside the School, the subject of "*Affinity*," or ever to assume that they have found their "*Affinities*?"

Ans. NO! EMPHATICALLY NO! Already the indiscretions of some of the Students and Friends have brought embarrassments to the School, the Work and

Life and Action

myself, and real harm to the Cause. In the minds of many outside who are not informed as to the position of the Great School or its definite knowledge on this subject, the term "*Affinity*" is associated with the idea and practice of "*Free-Love*." And "*Free-Love*" is but another name for utter lawlessness in the love relations, and entire disregard of the obligations of the marriage ties and relations. There are other good reasons why Students and Friends of this School should avoid all discussion of the subject with anyone whomsoever. I shall write of this later. It is dangerous ground.

Ques. 38. Vol. I, p. 98 says: "The Higher Science demonstrates that these Elements (the '*Life Elements*') are unlike in essence, differing in character and capacity. It demonstrates that they are of different degrees of refinement and therefore move at different rates of vibratory action."

Page 96: "In the union of physical matter with one or more of these Life Elements arise the phenomena of magnetism, vitality and life."

Page 96: "Each Life Element displays dual and yet differing powers of positive and receptive energy."

The foregoing quotations, and many others I might cite in the books, would seem to invest these Life Elements with the properties which belong alone to *Matter*; and yet, I am under the impression the School does not regard them as *Material* in any sense. Am I mistaken, and if so, wherein?

Ans. Yes indeed, you *are mistaken*. I am quite sure that nowhere in the text-works of the School will you find any statement to justify your impression as to the position of the School on this subject.

[Page 192]

Life and Action

On the contrary, wherever the subject is mentioned the language of the School will be found clearly to imply, if it does not positively state, that the Life Elements are all *material*, so far as the knowledge of the School goes.

In truth, the purpose of the School has been to make clear the fact that the entire *Spiritual World*, from the lowest to the highest sphere, is as truly a *Material* world as is the world of physical material in which we live here upon the earth plane.

The differences are due, not to the *absence of matter*, but to the degrees of refinement and increased vibratory activity of the individual particles of which the *materials* are composed. Do I make the matter clear?

One of the fundamental errors which many students make is in *assuming* (for it is an *assumption*, pure and simple) that the *Spiritual World* is an *IM-material* world—a world that is entirely above and beyond all things *material*.

Such an error as this must necessarily lead to erroneous conclusions and results all along the way.

I hope I have said enough to correct the errors and misconceptions of my questioner, and all others who have had difficulties of a similar nature in their efforts to understand the teachings and findings of the Great School on this fundamental subject of "MATTER." Matter is (a) Physical; (b) Ethereal; (c) Spiritual.

Ques. 39. Does the Law of Compensation, as elucidated on page 254 of "*The Great Work*," apply to "*Gifts*" of material value?

Ans. Yes.

Ques. 40. Does it apply also to interest on money, rent, and the like?

[Page 193]

Life and Action

Ans. Yes. It applies to everything of material value.

Ques. 41 Can one pay his debt by merely showing his creditor a way by which he may obtain its equivalent, or more, from other parties?

Ans. No. He must return the *equivalent* and not merely *a way of getting* it.

Ques. 42 Does the Individualized Intelligence originate thought, or is all thought impressed upon the intelligence from without?

Ans. To answer this question with absolute certainty would require a knowledge of *Causes* greater than I possess. Measured by all the evidences within the range of our individual consciousness, it would seem that the assumed power of individual Will would give to the individual intelligence the power of original thought. And yet, so subtle is the dependence of individual human intelligence upon the Great Universal Intelligence, and so mysterious the relations existing between them, that it is not safe to dogmatize upon such a subject. If you ask for my individual opinion upon the subject, I should have to say that I hold myself responsible for the power of individual thought; for otherwise I would appear to myself to be an *Instrument* of Thought rather than its *Master*.

Ques. 13 Is all Matter, in its final reduction, homogeneous?

Ans. If you mean by this, are all the so-called chemical "Elements," such as gold, iron, mercury, silver, copper, platinum and the like, evolutions from a common substance—such as a "Cosmic Ether"—then I can answer you very definitely and positively in the affirmative.

Life and Action

The evidence upon which this answer is based is in the demonstration by the members of the Great School of the transmutation of the various metals. It has been proven by actual demonstration that transmutation is possible. This fact alone would seem to establish the fact that the various elements are reducible to a common etheric form from which all the known elements are precipitated.

Ques. 44 Is life (vestigial, embryonic life) spontaneous? Is it capable of chemical creation?

Ans. It has been demonstrated that upon the establishment of certain chemical conditions, germinal or embryonic life springs into manifestation. This is as far as it is wise to go in defining what actually occurs. For instance: A chemist takes certain chemical substances that (so far as we can determine) are devoid of individualized life, and he brings them together at a certain temperature and under certain conditions which all appear to be devoid of individualized life; and the result is that almost instantly there manifests rudimentary, or embryonic, germ life. It is, perhaps, premature to declare, at this time, that this result is, in truth, a "chemical creation."

Ques. 45 Taking account, as well as our minds can, of the infinite number of varying *forms*—say microscopic life, infusorial life—and granting that matter is real, and that all life inhabits bodies made of the same elemental substance, and reducible thereto—what is it that causes all these manifold Species? *Mere* environment cannot do it.

There are fifty different kinds of ants. Environment
[Page 195]

Life and Action

might account for that—but it can't take the same substance and make of it an ant and the next throw a pinch-bug and the next an angle-worm, and so on. Then what is the *Origin of Species*?

Ans. I know the author of this question personally, and have known him somewhat intimately for more than ten years. He is one of the most brilliant thinkers and lecturers of the day. In propounding the foregoing question he knows full well that he has asked me to answer a question which, in the realm of physical science, constitutes one of the profound mysteries in the great "*Riddle of the Universe*."

I am convinced that he does not regard me as a *fool*. I do not believe he thinks me a *knave*. I am even persuaded that he has a certain character of *respect* for my intelligence and integrity. Otherwise, I should have to conclude that he has tried to lay a *trap* for me, in the hope that I would tumble into it and place myself at his mercy.

But I am convinced of his desire to know whether I am able to throw any light upon the great mystery and profound problem of the *Origin of Species*. Whether I can or not, I shall make a brief statement of certain facts known to Natural Science (and to myself personally) and leave it to him and to you, my readers, to determine whether these facts of science have anything to do with the problem. Here are the facts:

(a) As explained in the volumes of the Harmonic Series, there runs everywhere through nature—between the physical plane and the first spiritual plane—a condition designated as the "*Magnetic Field*." I will not re-explain all this here, but must refer those who are interested in the subject to the text-works referred to for full and detailed information.

Life and Action

(b) The Magnetic Field itself is composed of many strata, ranging from the grossest and heaviest and coarsest form and condition of animal magnetism to the finest and most tenuous where it merges into Spiritual Magnetism.

(c) This Magnetic Field lies upon the surface of the earth, and extends even below the surface of the material earth to a depth below that within which life germinates.

(d) One who has been properly trained until he has developed constructively the power of "Clairvoyance" and Spiritual Vision, is able to see into the conditions of the Magnetic Field and personally sense the forms and conditions of life existing therein.

(e) One thus trained, looking into the lower strata of the Magnetic Field, is able to see what appear to be nothing more than the "*Patterns of Things*" that live upon the earth.

(f) At first view of them one is naturally inclined to think that they are the living things themselves; but upon closer study and observation he soon comes to realize that they are not living things at all, but simply "*Patterns*" of things floating in space.

Has the reader ever looked long and steadily into the embers of a wood fire and there watched the play of energies? If so, have you not often seen the outlines of various living things you have seen in actual life upon earth? If so, you know that these outlines are *not* actual living entities, but are simply "Patterns," as it were, in which and about which the active forces of nature play, thus bringing them out in clearer outline to the sense of vision.

Again, have you ever watched the upper edge of a "thunder-cloud"—the *tumulus*—as it rolls up from the horizon? If so, have you not also observed therein what appear to be the forms of various living things? In this

Life and Action

case also you know at once that these forms are not actual living things, but simply the "Patterns" of certain things you have seen in life upon the surface of the earth.

Now these are somewhat analogous to the "Patterns" one sees in the lower rounds of the Magnetic Field. But there is a distinct difference in that in the Magnetic Field may be seen every conceivable form known to individual life; and again, each of these forms is distinct and complete and does not run into other forms as do the forms we see in the fire and in the clouds.

Much more I could say concerning this realm of the "*Patterns of Things*" that would be of profound interest; but if I shall ever be able to write the MS. of Vol. VI, I shall hope to develop this subject fully therein. All I need say here in addition to the above is to state the simple fact that I have personally witnessed these things myself many times, in the lines of my personal instruction and work.

Whether they have any relation whatever to the problem of the "*Origin of Species*," I am not in position to declare definitely. I may, perhaps, be pardoned, however, for suggesting that I have sometimes thought that these "Patterns" may be the actual *designs* which the Great Universal Intelligence has determined upon as the forms of individual life adapted to this particular planet.

If such be the case, then the "*Origin of Species*" may justly be said to be *in the mind of God*; and I frankly confess that this thought is not in the least repugnant to my own present intelligence and concept of cosmology.

Whether the foregoing will prove to be of any interest or value to my distinguished Friend seems to me very doubtful; but he is not asked to believe it. I have simply

Life and Action

given him a definite statement of certain facts of nature which are interesting *to me*, and sometime I trust he may have the opportunity to verify the truth of my statement *as to the facts*.

Once knowing for himself that these "Patterns" do exist, as I have suggested, he is then in position to place his own philosophic value upon them, and determine for himself whether they have any bearing upon the great problem of the "*Origin of Species*" over which men of science have so widely differed.

If it be true that back of every form of physical life there is a *spiritual pattern*, then the "*Origin of Species*" is in the *spiritual* aspect of Nature and *not* in the physical, as our modern biologists—physicists—assume.

In this view of Life and Nature, the physical forms we see constitute but a great mechanical device by and through which *spiritual* life is evolved—a sort of mechanical mold, as it were, in which individual life in its spiritual aspect is cast.

If the patterns of life are *back* of the physical—as the known facts would indicate—then we but waste our time and energy in seeking for a "*missing link*" in physical nature. Do I make myself clear?

For the "*Origin of Species*" is a *spiritual* problem and not a physical one.

Ques. 46. Where and why did individual, human personality, appear—in your theory? *When* and *why* did "*Man become a Living Soul?*"

Ans. I decline to answer, lest I "incriminate myself."

Ques. 47. On "Exhibition Day," at the close of a country school, the teacher asked poor little Johnny

Life and Action

(who had been punished for everything that ever happened) "Johnny, who made the world?"

The poor little fellow burst out crying—"I did,—b—but I d-di-didn't go to; and 'f 'u won't whip me—I'll n-ne-never do it no more-long 's I live!"

Pardon me, if this would seem to make light of the good friend who propounds the foregoing questions that are so far beyond the limits of my own personal knowledge. I do not mean to ridicule him, for I am sure he was earnest and sincere in his desire to know what, if anything, I could offer that would be of help to him in his effort to solve the great and vital question of the origin and purpose of human life.

I have to confess that the great *ultimates* are beyond the limits of all the demonstrations of Natural Science. The wisest of the Great Friends, when asked concerning the Origin or the ultimate Destiny of the individual Human Soul, with head uncovered and humbly bowed in the conscious presence of a great, infinite, ultimate Mystery, replies: "*I do not know.*"

In the presence of such questions, the temptation is ever present, with the ignorant, to offer their *theories*, *speculations* and *beliefs* for acceptance as definite knowledge. There is no greater misfortune than to yield to such a temptation, and no greater triumph than to learn to say simply and frankly—"I DO NOT KNOW." God help me to avoid egotism!

Ques. 48. Volume III tells us there are three mileposts in the Ethical Section, the first being Self-Control and the second Personal Responsibility. If it be permitted, what is the third?

Ans. The correct answer to this question would
[*Page 200*]

Life and Action

give the key to one of the most difficult problems of the Ethical Formulary, and would therefore give to all future students information that would enable them to obtain the *answer* to the problem without having to do the *work* necessary to a full understanding and *realization* of its purpose as a vital element in the process of Spiritual Unfoldment. If you will kindly wait until after you have passed the problem to which this refers you will then have the answer, and in such way as to know its full *meaning and import*. With this explanation, I trust you will pardon me for not answering your question *at this time* and *in this way*. It is fully and explicitly answered in Vol. III, of the H. S., and you are entitled to know the answer, *provided* you find it yourself therein.

Ques. 49. Volume III also tells us what constitutes Scientific Demonstration on the Constructive side of Life. We are further told it is necessary for us to know poisons as well as foods. What, then, constitutes personal demonstration on the destructive side of life?

Ans. Absolute and complete *personal demonstration* means the *personal experience* on the destructive side of life as well as on the constructive. And it is true that most of us actually do make the personal demonstration along destructive lines. But, after all, this is not always necessary in order to obtain a working knowledge of life's laws, principles and processes. For we always have open to us the entire storehouse of "Assumed Knowledge," which is that we obtain through personal observation and the recorded *experiences of others*.

For instance: There are two ways for each of us to learn the destructive nature of arsenic without having to take it ourselves and thus get the *personal experience*;

Life and Action

viz.: (1) By reading what science has recorded as the results of the personal demonstrations of mankind all down the past ages. (2) By watching some other person than ourselves take enough of it to produce destructive results.

In both these cases we take the experiences of others, and we find that it is sufficient for all practical purposes, without our having to reduce the matter to absolute knowledge through the personal experience. I believe it is safe to say that the average individual depends far more upon the classification of knowledge which I have designated as "*Assumed*" than upon actual knowledge demonstrated through personal experience. And it is fortunate that nature makes it possible for us to make use of the experiences of others. For this opens to us the vast storehouse of information recorded in history and science.

I know a man who indulges himself in a life of license and immorality; and he excuses himself on the ground that it is necessary for him to "gather all experience" while in this life. He must know the bad as well as the good, and there is only one way for him to *know it*, and that is by *living it*. In his license, immorality and wickedness he is simply "*getting experience*." I asked him if he had yet committed any murders, and he said he had not *yet*, but that he was saving that till the *last*. So far as I know he is still "*Getting Experience*." May he soon learn the value of the experience of *others*, and avail himself of it in time to save himself from that "*last!*"

Ques. 50. Volume II informs us that a medium in trance condition generates magnetic energy rapidly. So does a normal man during natural sleep. Are spiritual intelligences able to work upon the normal sleeping man, provided they could not do so if he were awake?

[*Page 202*]

Life and Action

Ans. No. The *medium* in trance condition not only generates magnetic energy rapidly, but in that condition his magnetic energy is all under the control of the spiritual individual who is entrancing him. In natural sleep the process of generating magnetic energy goes on with equal rapidity, but it is under the mental control of the individual himself precisely the same as if he were awake. Although in sleep the body is relaxed and quiescent, the Soul is just as much awake as at any time; and it is the relation of the Soul to the magnetic energy that determines whether outside intelligences can approach sufficiently close to exercise control over the mind of the individual.

Ques. 51. Do you know whether this world will ever witness the living of the life that you teach and that Jesus taught?

Ans. No, not as a matter of absolute definite knowledge; but I have an abiding *Faith* in the evolutionary growth and development of humanity, the logical result of which is exactly what your question suggests. I verily *believe* the time will come when this blessed country of ours will inaugurate the economic and sociologic system of the Great School, on the foundation of *Morality* necessary to its perpetuity. This means that those who take part in the exemplification and demonstration of the principles for which Natural Science stands will LIVE THE LIFE. And if the progress in future is as rapid as it has been during the last twenty years, it will not be many generations that will intervene between this and the consummation of that for which we have labored.

Ques. 52. How may the repulsion of two positive or two negative electrical charges be explained? Is there in this case also an "expression of a closer affinity, or a new attraction?" If so, what is it?

[Page 203]

Life and Action

Ans. In order that you may follow me, let me suggest that you study a text-book of physics—for example, the one by W. Watson. At page 622 to 627 you will find explanations and illustrations of “*Electrical Lines of Force.*” I quote, as follows: “A line of force will always start from a body which is positively electrified and end in a body which is negatively electrified. * * * * If a body is charged with e units of positive electricity, so that e lines of force leave the body and must terminate on a negatively charged body, somewhere or other there must necessarily exist e units of negative electricity.”

Now let us assume each line of force, radiating in all directions, to be a stretched rubber thread, holding in place a pith-ball charged with positive electricity. Then let us suppose that we move another positively charged pith-ball (also held in place by the same means) near the first pith-ball. What would be the result? Simply this: The rubber threads between the two balls would be bent, or curved, with the result that the pulling force between the two pith-balls, in each other's direction, would be lessened and the two balls would move away from each other until they reached their new equilibrium.

Thus, you see, what *looks* like repulsion can be explained by the data of physical science alone, to be (in reality) *greater attraction elsewhere*. It may be shown much more clearly from the data of the Higher Science; but inasmuch as the Higher Science has no status in the minds of those outside, it would be virtually a waste of energy, at this time, to open up that view of the subject.

Ques. 53. In the case of separating Oxygen and Hydrogen (H_2O), what is the new substance furnished by Nature for the closer vibratory affinity of the two ele-

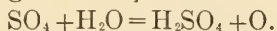
[Page 204]

Life and Action

ments, when the separation is made by electrolysis?

Ans. If you will acquaint yourself, through the most modern text-works of physical science, with the subject of electrolysis, you will find that perfectly pure water is practically a non-conductor; so also is pure sulphuric acid. But if you will mix the two you will have a fairly good conductor—an “electrolyte.”

When you pass an electrical current through this dilute sulphuric acid you will have a discharge of Hydrogen at the cathode and of Oxygen at the anode. It is therefore evident that the sulphuric acid (H_2SO_4), when dissolved in water, is in a different condition from that in which it was before solution. In fact, in the solution a greater or less proportion of the molecules must be permanently split up into their *ions*—so that in place of a molecule of H_2SO_4 , we have Hydrogen *ions* with their positive charge $+e$, and an SO_4 *ion* with its negative charge $-e$, because of the presence of water. While H_2 is given off at the cathode, at the anode a secondary reaction takes place, and the SO_4 reacting with the water of the solution so as to produce sulphuric acid and free Oxygen, according to the equation:



You now will be able to see that the *ion* SO_4 , in this particular case, is “the new substance furnished by Nature for the closer vibratory affinity.”

Your questions could be answered with greater scientific accuracy and precision from the facts of the Higher Science, but the explanations here given are, perhaps sufficient for your present needs and purposes. If I shall live to finish the MS. of Vol VI., of the Harmonic Series, I shall hope to cover this and many other questions and problems from the viewpoint of the Higher Science, and

Life and Action

with such a wealth of details as to bring the subject within the understanding of all who are sufficiently interested to follow me through the elucidations. For the present I hope the foregoing will be sufficient for practical needs.

Ques. 54. In Vol. I, p. 107, last paragraph, the author states: "When this period is reached the most subtle element of Nature is inducted into the animal man, and the animal man becomes the human. From this point of progress, man is said to possess a Soul."

Just what does the Great School mean by "*animal man?*" The sentence here quoted would seem to suggest a "missing link."

Ans. It was my privilege, as well as my responsibility, to edit the MS. of Vol. I., before it went to the publishers, and I did so with the utmost care. It never occurred to me, until I received your question, that there could be any ambiguity or uncertainty as to the exact meaning of the expression employed. I find, however, that the sentence, standing alone, is not self-explanatory, and that it must be taken in connection with its context, in order to be definite and clear.

I still believe that the MS., taken as a whole, makes clear the fact that there is no such thing in Nature as a *physical* "missing link," between the highest type of *animal* and the lowest type of *man*.

In any event, it was never intended to convey the idea that Nature completed a distinct type of *physical* organism which it called "*animal man*," and then inducted into that physical organism the Soul Element and made of it a "*human*."

The purpose has been, throughout the entire elucidation of this subject, to make clear the fact that when

Life and Action

individual intelligence was evolved to a point where its next advance made it susceptible to co-ordination with the Soul Element in Nature, a higher *physical* type became equally necessary; and that this demand was satisfied by Nature in the physical form and organism of *man*. Thus, the physical form and organism of the *human* is but a response of Nature to the demand of the evolving *individual intelligence* for something finer and higher in which to manifest itself upon the physical plane of life.

Strictly speaking, the term "animal man" has reference to all there is in man upon the physical plane below the Soul Element.

This, I hope, makes clear the underlying fact that Evolution is primarily a process of individualizing intelligence; and that the various types and species of physical organisms are but the mechanical devices of Nature to enable the evolving *Intelligence* to express itself.

There is another phase of this entire subject that is of most profound interest from the viewpoint of Science alone; but it involves one of the most vital secrets of all Nature. I am not in position to assume the responsibility of even trying to elucidate it, as yet. But it would make clear one of the mysteries of "Genesis," and further elucidate the significance of the term "*animal man*," as the term is employed by the Great School. Sometime I hope I shall feel at liberty to present the subject from a distinctly scientific point of view.

Ques. 55. Do the words "*ethereal*" and "*spiritual*," as used in Vols. I. and II., of the Harmonic Series, signify the same thing? In other words, are they used interchangeably? Or, does "*ethereal*" stand for something between the purely physical and the purely spiritual? Or,

Life and Action

has it reference to the hypothetical "ether" of physical science?

Ans. It is true that everything in the physical universe has its spiritual counterpart. That is to say, there are spiritual trees, flowers, rocks and rivers, as well as spiritual animals and men, women and children. It is equally true, however, that in every instance the relation of the *thing* to the *Life-Elements* is maintained.

For illustration: The spiritual stone is etherialized by the spiritual expression of the Electro-Magnetic Life-Element alone; the spiritual tree is vivified by the spiritual Electro-Magnetic and also the spiritual Vito-Chemical Life-Elements; the spiritual animal is animated by these two *and* the Spiritual Life-Element; and man is vitalized by the spiritual expression of all four Life-Elements.

These facts are nowhere definitely and fully explained in the three volumes of the H-S. But in different places throughout the books the terms I have just employed are used. I have reference to the terms—"ethercalized," "vivified," "animated" and "vitalized." But they have not been used in such manner as to differentiate their meaning clearly. It was not believed at the time that it would add anything to help the student. On the other hand, it was believed that any effort on our part to differentiate fully would only result in confusing the student.

For these reasons the terms were used only in such manner as to *suggest* the idea that there might be a difference in the spiritual composition of the various material things manifest on the spiritual planes of life.

The terms have been used in such manner as to be synonymous in some instances, and in some others they are used interchangeably. I have had in mind that in Vol. VI., it might be possible to go into this subject more

Life and Action

fully, and in such manner as to differentiate clearly and definitely.

Ques. 56. To which of these slightly different definitions of "*Faith*" in Vols. II. and III., does the Great School give preference, if either?

Vol. II., p. 91: "Faith is the intuitive *perception* of that which both reason and conscience approve."

Vol. III., p. 429: "Faith is the intuitive *conviction* of that which both reason and conscience approve."

Ans. The latter definition is scientifically correct.

Ques. 57. Why is it that vegetable food is more *refined* than animal food? From "The Genesis of Physical Life," one would expect the very opposite. Vol. I., pp. 45 and 51.

Ans. It is *not*. The *difference* is one of *magnetic* values. The statement in Vol. I., p. 51, is not clear; rather, it is not full and complete. While the definition of "fine foods" there given is correct, yet it is the *magnetic quality* that excludes the flesh of animals, for the time, and not a question of "fineness."

Ques. 58. Referring to statements at pp. 153, 177, 196 and 199 of "The Great Work,"—how is it that some would, or could, turn their knowledge, received from Masters, to destructive uses and even become a perpetual menace to society if, by turning from the Moral Principles of the Formulary, they inevitably lose their spiritual development and forfeit their spiritual powers?

Ans. As explained elsewhere, the "Great Physician" must know the poisons as well as the constructive remedies. Now, he learns these poisons and their destructive

Life and Action

effects as a part of his schooling in becoming a Great Physician. You can readily understand the fact that, if at any time he should be moved by a strong enough impulse, he could make use of his knowledge of poisons to kill his fellow men.

As an analogy, in the process of becoming a "Master," one must learn the use of hypnotism in all its destructive effects. Now, suppose there comes an impulse strong enough to induce him to make use of hypnotism as a destructive agency. He has the *power* to do so.

Suppose he yields to the temptation, what are the results *upon himself*? He loses all his psychic powers as a MASTER. That is Nature's penalty for his abuse of power. In other words, he is deprived of the benefits to *himself*, which accrue from the work he has done in learning the mastery of Nature's processes. He forfeits his own evolutionary development along constructive lines and sinks to the level of a hypnotist. In order to regain those lost constructive powers he must go through all the personal effort of *mastering himself* once more. But he still has the knowledge of the destructive forces, and can make use of them upon those he can control. Do you not see that a man with such a knowledge is a menace to society, so long as he is not protected by higher motives and impulses from falling under the temptation?

But you say: "How is it possible for a moral man, as described in Vol. III., p. 199, to abuse the confidence reposed in him? How could he ever turn back, if he knows the consequences of such a devolution?"

I understand and appreciate your perplexity. From my own viewpoint, I am unable to think of any temptation that would be strong enough to impel ME to take such a backward step, knowing as I do the consequences that are

Life and Action

inevitable. And I have no doubt you see the matter in the same light. But you must not forget the fact that the achievement of Mastership does not divest one of his own independent power of Will. He has the *Power* to turn back, if he so determines; for otherwise he would not be a *Master*.

And I am convinced also that there are *very few* men who ever would turn back, once having achieved the evolutionary development of Mastership; and yet, I am informed that there have been a few cases of that kind—enough to prove the fact that one who has achieved Mastership has the power to forfeit it.

Do not forget the fact that other men are moved by motives that would not influence you in the slightest. The same is equally true of yourself in your relations to others. There are all kinds of men; and the man who said "It takes all kinds of men to make a world," was right. I cannot tell you *WHY* any man would deliberately forfeit the benefits to *himself* which he knows are the rewards of his constructive effort in achieving Mastership; but certain it is that he *can*, and some there are who *have done so*.

It would seem to YOU and to ME that any man who has once suffered the tortures resulting from the poison he has contracted through immoral relations, would never again expose himself to such a penalty. But we both know that there are thousands of men to-day who are doing just that sort of thing every day. From my own point of view it is inexplicable; and yet, I know it to be a *fact*. You say "WHY?" I think you can answer the question as easily as I can, and with just as much wisdom. We must take things as we find them, and not as we think they ought to be.

Life and Action

Again you say: "Would he not, the very moment he turns away from morality, be deprived of his spiritual powers? How then, could he turn his knowledge to destructive uses and become a menace to society, when his spiritual powers are lost to him?"

It is his *Constructive and Independent Psychic Powers* that are lost to him. He still has the *knowledge*, and the power to *abuse* it. Nature's penalty deprives him of his MASTERSHIP. He no longer is able to commune with the spiritual realms independently, nor travel in foreign countries. But he has the powers of a *Black Magician*. With these, and his power to abuse the knowledge of a Master, does it not appear to you that he would be a dangerous influence? It does to me.

Ques. 59. Why, in Vol. III, are the two "Ways" designated the "South" and the "North?" Why are they not referred to as the *East* and the *West*?

Ans. In the symbolism of Freemasonry, "The sun in the South at its meridian height is the beauty and glory of the day," and the North is always dark. While it is true that the sun *rises* in the East, yet it is *brightest* and sheds the broadest light when it is in the South, to those of us in this northern hemisphere. It is also true that the sun is *never* in the *North*, to us. For this reason the North would seem very fittingly to symbolize darkness.

The terms are employed only in their symbolic sense. A study of chapter III of the same volume will make clear the fact that Light symbolizes *Truth*, and the South Road is thus the way to Light, or Truth.

You are correct in that in a literal and scientific sense the directions corresponding to the points of the compass have nothing whatever to do with it.

Life and Action

Ques. 60. How has the School of Natural Science demonstrated *personally* that a hypnotist does control the Will and Voluntary Powers of his subject during the continuance of the hypnotic relation?

Ans. By its personal observations and scientific tests.

Ques. 61. Is the "*Great Master*," referred to in Vol. III, p. 454, the same as "*The Beloved Master*" who responded to the appeal for Light on the subject of Prayer?

Ans. No.

The foregoing questions are but a fraction of the number that have accumulated in my *Question Box*. The importance of other subject-matter has crowded this department out during the last year, almost entirely. I regret this delay, but hope the Students and Friends of the Work will understand and approve the course I have followed.

There are still many questions in the "Box" awaiting my attention. I will get to them as soon as may be possible without detriment to the interest of the Work in general.

Permit me to suggest that I am always glad to receive questions, but I trust those who send them will select such as are of *practical* value and real *service* to our readers.

OPENING SELECTION

Are you in earnest? Seize this very minute;
What you can do, or dream you can, begin it;
Boldness has genius, power and magic in it.
Only engage and then the mind grows heated
Begin, and the work will be completed.

—Goethe.

[Page 213]

Life and Action

Addenda to the Great Psychological Crime

(Chapters V and VIII)

By Rev. Harry Marschner



THE CLAIM of TK that the operator's *will* guides the "subject's" conduct is borne out by some statements of the Society of Psychical Research as we find them in the proceedings of that society. For instance: "A boy in a light state of trance is asked what is his name, and gives it; he is at once asked again, and now (at the mesmerist's *silent wish*)* he cannot remember it." Vol. I, p. 253.

On p. 255, we read: "Wells, again in a tolerably deep state of trance, was seated in the opposite corner, in such a position that he could not have seen Mr. Smith, even had his eyes been open and in their normal state; and one of the present reporters kept up a *perpetual loud howling and clapping** at the distance of an inch or two from his ear. Mr. Smith, then at quite uncertain intervals, whispered the one syllable 'Fred,' so faintly as to be inaudible to the gentleman who was sitting in contact with him,

* Italics are mine whenever marked with *.

Life and Action

and who saw his lips move. Wells responded at once to every such whisper. This experiment was successfully repeated ten times. Mr. Smith, with his companion, then went into the adjoining dark room, where thick curtains separated him from the 'subject,' and again ten immediate responses were given to the whispered word, which at that distance would have been *inaudible* to an ordinary ear, *even if listened for in perfect silence, instead of amid unearthly bellowing*.* On being asked afterwards, whether he had heard the bellow's voice, Wells replied that he had only heard Mr. Smith."—It is safe to say that he would not have *heard* him, either, if Mr. Smith had not *willed* to be heard by Wells. *Exalted sensibility* is certainly out of the question when *the unexpressed will of the operator* has control over the "subject's" answers, as in the following experiment quoted from page 256.

"A list of twelve *Yeses* and *Noes* in arbitrary order was written by one of ourselves and put into Mr. Smith's hand, with directions that he should successively 'will' the 'subject' to respond or not to respond, in accordance with the order of the list. Mr. Beard having been previously put into the deep trance, and lying with closed eyes, a tuning fork was struck and held at his ear, with the question, 'Do you hear?' which in this case was asked by one of ourselves, as the ordinary insensibility to other voices than those of the operator had not supervened. This was done twelve times with a completely successful result, the answer or the failure to answer corresponding in each case with the 'yes' or 'no' of the written list—that is to say, with the *silently concentrated will* of the mesmerist."

In this case "the ordinary insensibility to other voices than that of the operator had not supervened." It seems, however, that the operator *willed* his "subject"

Life and Action

to be sensitive to questions asked by others; without the operator's will the subject would not have answered questions which were suggested to him by the operator as well as the answers themselves, at least when the "subject" is previously put into the *deep trance*. In lighter trance-conditions the "subject" may not entirely lose consciousness and, for instance, hear sounds, but is unable to acknowledge them, as Mr. Beard's own account, given in a foot-note on p. 256, will show. Here is what he says: "During the experiments of January 1, when Mr. Smith mesmerized me, I did not entirely lose consciousness at any time, but only experienced a sensation of total numbness in my limbs. When the trial as to whether I could hear sounds was made, I heard the sounds distinctly each time, but in a large number of instances I felt totally unable to acknowledge that I heard them. I seemed to know each time whether Mr. Smith *wished** me to say that I heard them; and as *I had surrendered my will to his** at the commencement of the experiment, *I was unable to reassert my power of volition** whilst under his influence."

Exactly! The operator's will has control over his subject. If the former *wills* the latter to answer "yes" or "no," the latter *does* so; if the operator *does not will* the subject to answer, the latter *cannot* answer. He is completely at the mercy of the operator.

These experiments are not those just quoted, when the subject had been in the *deep trance*.

In Vol. II. of the Psychical Research Proceedings we read on p. 14: "Without the slightest change of expression or other observable muscular movement, and quite out of contact with the 'subject', Mr. Smith then *silently willed** the subject to open or not to open his hand, in accordance with the 'Yes' or 'No' (as Professor W. F.

Life and Action

Barrett pointed out to Mr. Smith). "Twenty successive experiments were made in this way; seventeen of these were quite successful, and three were failures. But these three failures were possibly due to inadvertence on Mr. Smith's part, as he subsequently stated that on those occasions he had not been prompt enough to direct his will in the right direction, before the question was asked."

Further down on the same page we read in this report by Professor Barrett, as follows: "At three feet apart, twenty-five trials were successively made, and in *every case* the 'subject' responded or did not respond in exact accordance with the *silent will** of Mr. Smith, as directed by me.

"At six feet apart, six similar trials were made without a single failure.

"At 12 feet apart, six more trials were made without a single failure.

"At 17 feet apart, six more trials were made without a single failure.

"In this last case Mr. Smith had to be placed outside the study door, which was then closed with the exception of a narrow chink just wide enough to admit of passing a card in or out, whilst I remained in the study, observing the 'subject.' To avoid any possible indication from the tone in which I asked the question, in all cases except the first dozen experiments, I shuffled the cards face downwards, and then handed the unknown 'Yes' or 'No' to Mr. Smith, who looked at the card and *willed accordingly*.* I noted down the result, and then, and not till then, looked at the card."

Further down on p. 15, Professor Barrett says:

"The difference in *the power of the will of the hypnotist** and that of any other person was strikingly manifest, and

[Page 217]

Life and Action

the proof of the existence of a peculiar 'rapport' between operator and subject was simply overwhelming. I several times exerted my will in opposition to that of Mr. Smith—that is to say, willed that the 'subject' should or should not respond, when Mr. Smith willed the opposite, both of us being equally distant from the 'subject.' In every case his will triumphed."

On p. 20f. of this Vol. II. reports are given of hypnotized or mesmerized subjects tasting what the operator actually tastes, feeling pinched when the operator was pinched, and so forth, which also goes to show that the subject sees, hears, tastes, smells and feels what the operator's mind and will makes him hear, taste, smell, feel or see, and this is so in spite of the statement we read on p. 204, as follows: "For while these experiments showed (as I have described) that the mere proximity of the mesmerizer's hands was ineffective if his *attention** was not directed to his work, they also showed that mere concentrated attention on his part, without any manual process, was equally ineffective." Why? Because the *mesmerizer himself did not believe it would be*, unless combined with the manual process of making passes. For the same reason mere gazing at the selected finger of the subject without the manual process—which the operator believed to be necessary—did *not* change the normal condition of that finger, though Mr. Smith *attempted* to produce some local effect by gazing at the finger of the subject."

For all this and all that, whatever may be said to the contrary, it is after all, the *will of the hypnotizer that controls the subject*, which statement is once more corroborated by Mr. Edmund Gurney when he says, speaking of hypnotic subjects, in Vol. II., S. P. R., p. 287:

"They are often conscious of the falseness of what is

Life and Action

told them, and of the folly and harmfulness of the things they are bidden to do; they are even sensible of a strong objection to doing them, and *not* sensible of any positive motive impelling them to act; but it simply does not occur to them that they have a choice in the matter." This may be granted of the *alert* state; but of a subject in the *deep* state (where there is, according to Mr. Gurney himself, cf. p. 68 of same Vol., no true memory exhibited compare with MS.), it would be more correct to say: It does not only *not* occur to him that he *has* a choice, but it also does *not* occur to him that he has no choice.

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We are now in position to redeem our pledge to all purchasers of the first edition of the "KEY TO NATURAL SCIENCE," and take this method of notifying all those who desire to avail themselves of our offer.

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Le Torneau says, "The civilization of any country can be measured by the status of its women."

Life and Action

From the Files of Florence Huntley

My Dear Mrs. Huntley:

In compliance with the request in your much-appreciated letter of June 13th, I am writing you further of my new problems. I should have done this some time ago, but wished to *prove* some things before venturing to write of them. At the time I wrote you it seemed to me I was overwhelmed by a fearful spiritual darkness. Plunged suddenly into the old environment, possessed of the new light I had received from the Harmonic Series, I had the feeling always that I was "wrestling, not with flesh and blood, but with principalities and powers."

I felt much discouraged because I seemed to be drawn into this horrible spiritual atmosphere, and too weak to resist it. I had hard work merely managing to *keep quiet* when I saw so much misery caused by nothing but wilful ignorance. When we could get away from it for a little while my husband and I seemed unable to rise to our accustomed level of calm content, but seemed spiritually exhausted.

At night I tried faithfully to read and study, and to realize the presence and comfort of the Great Friends. Frequently I would succeed fairly well in this, and go to sleep, strengthened and comforted. (So you see, dear Mrs. Huntley, I was praying and working both, even

Life and Action

before receiving your letter. In fact, I could not have gone through this time without.) But my sleep was troubled—a most unusual thing with me—and I had dreams of all sorts of calamities coming to my loved ones.

It was then I prayed to *you* for help, and I received it long before your letter reached me. "*The Dream Child*" arrived one Saturday, and the day we finished reading it, out under the trees, the pall lifted and I could again live my own life. I can never tell you what that wonderful book has meant to me, nor how grateful I feel to you for it. That it came at the "psychological moment" is, perhaps, in answer to my prayers and yours—at least I like to think so. Of course it goes without saying that there are still frequent times of stress and trouble, but I feel that I have regained my equilibrium.

Your advice as to the only way one can be of service to one's family helped me greatly, partly because it showed me I was right in the course I had mapped out for myself.

Both sisters asked me for "*The Dream Child*," and thought it was "beautiful." One of them is now reading "*Zanoni*." She and I read the first number of "*Life and Action*" together, and were equally impressed.

All her thought now seems to be for her three-year-old daughter and a young baby.

My youngest sister, who is very talented musically as well as in other directions, lost her first child, has two others, and is expecting a third. She is married to a hard and narrow man, and has become almost an invalid. All the children are spoiled, and my father, who helped greatly in this, is most caustic in his criticisms.

The women's lives are one endless round of terror of "draughts" and "germs." They are blind even to the new ideas of healthful living. My mother is the most

Life and Action

normal of them all, but even she has a hunted, worried look, and seems to have lost her natural serenity.

When I came and saw conditions, I realized, for the first time in my life, the utter uselessness of remonstrances and advice, and that my only hope lay in "being what I wanted them to be." The idea sounds very simple, but it struck me with appalling force.

I am glad to be able to write you, however, that I believe I have, by your aid, made some progress. For the first time in my whole life I lived at peace with every member of my family while under the same roof. My sympathy for them all has grown, and they feel it. I find it easier than I dared to hope, to let them live their own lives, because I have come to realize that their only hope of learning lies in this. But the discord and sorrow resulting make my heart ache many times, and render the light-heartedness you advise my greatest difficulty at the present time.

Oddly enough, they all attribute this quality to me. I overheard one say to the other one day as I was playing with the children, "Carrie seems younger than either one of us—but then, she has never had the responsibility of sick children." "Yes, and you will find her changed in a good many other ways too," answered the youngest.

She has questioned me rather closely as to whether I had "a new religion," as so many of her friends seemed to have, and I give her a little of the philosophy when she seems interested. I am thankful to say, "preachiness" is not one of my temptations at present—perhaps the only one I am escaping.

All the conditions are so new to me that I feel almost as strange as if I had suddenly been translated into another world. Though the change was not of my seeking, and all

Life and Action

conditions have been exceptionally unfavorable, I believe I am coming to like it. Since we are in our own home I have had glimpses of a peace sometimes for which I have striven for many years.

One evening I sat outside watching the sunset until dark. On my way through the house I stopped and played the opening measures of a Beethoven sonata we studied last winter. All at once it seemed to me I was enveloped in a flood of harmony of unspeakable beauty and I played those few chords again and again.

They have been only everyday chords to me since, only *suggesting* wonderful things. Were the gates ajar for a moment?

Financially, I believe the move will be a success. And certainly it is a satisfaction to be near one's family. The place is one of the most beautiful I have ever seen. I do not see how the change can fail to be of benefit to me physically. The children (my sister's) are developing beautifully as a result of it. And it gives my husband a chance for which he has longed all his life.

Yet all these combined reasons would not have been sufficient to induce me to make the change. The isolation, the spiritual and intellectual poverty of the community in general, the desolation of the part of the estate falling to our share, the impossibility of securing competent help, and the physical labor thus entailed upon me in transforming a *hovel* into a *home*—all these and many other conditions with which I shall not burden you, would tend to make me long for the "flesh-pots of Egypt."

But from the beginning, I have felt that my *duty* lay here. I look upon it as a golden opportunity to answer my own prayers in a way I would have shrunk from choosing for myself, but which I dare not shirk. Perhaps

Life and Action

I shall not pass this way again, and what I can do must be done now.

I believe there are two problems for me to solve. The first is my spiritual attitude, which shall "transform the iron chain of obligation into the sparkling, bejeweled, golden thread of privilege." The other is to develop enough strength to make a positive assertion of my individuality, as compared with my father's.

He is a most positive man, and everyone who comes within his radius feels the influence of his moods. I have noticed, since I am familiar with the Harmonic Philosophy, that he subsists entirely on the positive foods. He likes meat, but eats it sparingly. Eggs he has 365 mornings every year, and is not averse to having them twice a day. Salads he will not touch. He eats only those positive vegetables which grow under the ground. Milk and fruit—especially apples—complete his dietary.

He does not arouse in me the violent opposition he did formerly, and which I can now so well understand in the others. I can see his really fine qualities better than ever before. He is really an exceptionally fine man, except that his whole life is spoiled by the evil influences he invites. He is a very strong man intellectually, and I try to meet him on this ground. If I may only bring him a *glimmer* of light!

There are times when my self-control is very good, when I believe I have a quieting and sweetening influence over him, but I am not sure. Perhaps you will remember my telling you of his violence, bitterness, cynicism and consequent chronically hurt feelings. This atmosphere is reflected by every member of the family, according to their various temperaments.

I am so near of kin to it all myself that, while I was
[Page 224]

Life and Action

rapidly outgrowing all tendency in that direction, I find it takes more strength than I have to keep from being drawn into it at times, almost before I know it. I seldom notice it until after I have left them, when I suffer from a feeling of depression and unrest which is very hard to overcome. My T. C. work has really been my greatest help in this.

When I shall have won sufficient self-control to transform their discords into harmony—to make my “atmosphere” more positive than theirs, and when I shall be able to render them, not only cheerful, but joyous service, I shall think that I am succeeding.

Be sure I shall work, dear Mrs. Huntley. I feel that the Great Friends are with me in this, but I know I must stand or fall by my personal efforts. If I should fail it would mean that I had proved myself unworthy of my connection with the Great School. And if it had not been possible for me to succeed I believe I should not have been placed here.

I have tried to be as frank and explicit with you as I could, and trust I did not misunderstand your request. It seems too bad to send you so long a letter all about my personal affairs, when you are so overburdened already and with matters of such weighty import to us all.

Sincerely your friend, C.

Dear Student:

I have no time to-day for a letter, but must send you a word of congratulation, commendation and confidence.

You are all right and will win. Through self-conquest and self-control you will conquer people and situations,

[Page 225]

Life and Action

but you must not weary of well doing. To educate and "*exemplify*" before one's nearest relatives is, I believe, the supreme test of all. Nothing is so difficult, nothing calls for such continuous self-control, patience, sympathy, kindness and self-forgetfulness.

But if you persist in your good work the Law of Compensation will take you up and sustain you and give you back all just rewards for your courage, and at crucial moments when your courage seems to be at ebb-tide and your nerves ting'e with self-restraint, call upon the Great Friends for a new supply *and you will get it*; and remember also that you have one friend in Chicago who will not forget you, and who is watching your experiment with great interest.

Have you in your library the little book, "*As a Man Thinketh*," by James Allen? If not, you should have one of these, for here is a bridge between their present blindness and indifference and the Light as it has come to you. This little book may constitute an open door to the Great Work.

When you have dealt with your father without irritation or self-assertion or intensity you will have accomplished a great thing for yourself, and who knows what it may do for *him*? In your dealings with him *forget yourself* as nearly as may be possible. Try to see his viewpoints and opinions and reasons and motives, but do not antagonize any of them.

Learn when and where to *be silent*. One of the greatest accomplishments that any man or woman may achieve is the art of *cheerful silence*. To be cheerfully helpful and cheerfully companionable in such a situation as yours I regard as a very great achievement.

I have every faith that you are going to work out that

Life and Action

situation in such a way as to bring only content and peace and happiness to all concerned, your family and yourself.

With abiding confidence,

FLORENCE HUNTLEY.

Editors, *Life and Action*,

Dear Friends:

Apropos of "Careless Reading and Readers," by the TK, in the last number of *Life and Action*, I just ran across the following "Prayer" which struck me as rather "pat":

"A READER'S PRAYER"

"Charles Lamb once said he felt more like saying grace before a good book than before meat. H. H. Barstow, receiving his suggestion from Dr. Henry Van Dyke's "Writer's Prayer," in "The Ruling Passion," gives us a suggestive "Reader's Prayer."

"Lord, let me never slight the meaning nor the moral of anything I read. Make me respect my mind so much that I dare not read what has no meaning nor moral. Help me choose with equal care my friends and my books, because they are both for life. Show me that as in a river, so in reading, the depths hold more of strength and beauty than the shallows. Teach me the value of art without being blind to thought. Keep me from caring more for much reading than for careful reading; for books than the book. Give me an ideal that will let me read only the best, and when that is done, stop me. Repay me with power to teach others, and then help me to say from a disciplined mind, a grateful *Amen*."

Very truly, G. S. C.

[Page 227]

Life and Action

From the Files of the TK

Dear Friend TK:

Nearly two years have now passed since the Work of the School was closed to me, and I believe the time has wrought some changes in my attitude and condition of mind and soul. The changes are not so marked as I would like to be able to report, but there have been some changes, and I wish to again make application for Instruction in the Work of the Great School.

I am writing to you under the advice of Brother M to whom I made application some time ago. I do not know just how fully he intended that I should write you, and as I hesitate to write you at length, I refer you to him, as to my attitude, etc. I will, however, write you briefly.

Every vest'ge of skepticism that I ever entertained in regard to the Great School and the claims that you make for it and its Work has been completely dispelled. I am thoroughly convinced that it teaches the Truth and points to the Way of Life. And believing this, TK, no matter what my moral status might be, so long as my intelligence is such as it is, it would be absolutely impossible for me ever to still the fervent desire in my heart to take up the Great Work and live my life in accordance with its lofty principles, and follow firmly and straightway its "Pathway

[Page 228]

Life and Action

which leads onward and upward into the Light of Eternal Truth." However oblique may be my course, and however far I may land from the goal, MASTERSHIP is my ambition.

As I look back over the past, and when I read my correspondence with you, I can see that when I last made application to you for the Work, I was possessed of the most inordinate vanity. When I consider how many times I fell before temptation, how weak I really proved to be, I almost blush to think of the elated opinion I had of myself. I really believe, TK, that it was simply an ebullition of youthful enthusiasm, and that it has now passed away.

I am aware of my many shortcomings, my mental and moral obliquities, peculiarities and deficiencies. I know that I am not a well-balanced individual. It seems to me that my moral and spiritual development is not in proportion to my intellectual, and it is this—the "heart quality"—that I am seeking to develop. I believe that most of my "Lions on the Way" resolve themselves into, or are phases of, "*Selfishness*." It is this that I want to extirpate, root, stem and branches. If I thought that the teachings of the Great School were going to do nothing more for me than develop me along intellectual lines, it would have no attraction for me whatsoever. I want genuine, whole-souled unselfishness, humility and charity. * * *

Being convinced of the righteousness of the Cause of the Great School, and having a warm personal interest in the success of its Movement in this country, as well as having almost a loathing antipathy for its Enemy, I trust that I may be found "duly and truly prepared, worthy and well qualified" to take up some part of the Work, for

Life and Action

I very much desire to prepare myself for some kind of useful service to the Cause of the Great School.

With kindest regards and friendly greetings, I am,
Fraternally yours,

My Dear Friend J:

I am just in receipt of your valued and interesting letter of the 25th inst. and I thank you for it.

I hope you will not misunderstand me when I tell you that this letter before me is the first real sign you have ever given me that would seem to me to indicate that you have any real idea or understanding of what the School and Work stand for, or the things in yourself that have made your approach to the door impossible, up to this time.

The fact that you place "*SELFISHNESS*" as the one great big old Daddy "*LION*" of all the lesser "*Lions*" that crouch along the pathway of your life, gives me real hope that you have finally come to see the thing that I have been trying to tell you all these years.

Then, the further fact that you are able to see, recognize and realize *VANITY* as one of the phases of Selfishness that has dominated all your past efforts, gives me still greater hope that you have really and truly passed a most important Mile-Post in the journey of your life, and arrived at a point where it is possible for you to begin the Work that has only waited until you could see, understand, realize, know the *TRUTH* concerning your own internal state of being, and square your conduct by the *SQUARE OF VIRTUE*.

Nothing would afford me greater real pleasure and gratification than that you may be able to *prove* yourself "duly and truly prepared, worthy and well qualified" for

Life and Action

admittance into the ranks of our Student Corps of Friends and Helpers.

But, my dear boy, I know you are intelligent enough to realize that the burden is on *YOU* in all this work of demonstration, and that all I can do is to open the way for you to make your Record. You must bear in mind that in applying for admittance, you are subject to the conditions that govern every other applicant, and that you must be able to prove to the satisfaction of those who are already in the Work, that you have truly outgrown the weaknesses and shortcomings that barred your way in the past. If you can do that, you may be sure of a hearty and genuine welcome among us; but if not, then you must not hold me personally responsible for your failure. I shall open the way for you to present your case and for the Students to pass upon it, as nearly without prejudice as may be possible.

To that end, I am going to ask you to begin all over, and make your Record from the very beginning. I am, therefore, inclosing the regular list of Preliminary Questions, and I want you to take not less than thirty days for their consideration and for the formulation of your answers, in such manner that each shall be full, frank complete and responsive to the question. I suggest that you write out each answer fully before you transcribe it into the list of your formal answers to be sent to me.

I want you to know the meaning of this PERSONAL RECORD, so that you will make it in a manner and form that you will be content to have it stand for all time, as an expression of the TRUTH to which you are willing at all times the Great Friends shall refer in future.

When you have completed your answers, please send them to me, together with the inclosed list of questions,

Life and Action

and as soon thereafter as I shall be able to obtain reports from your references, I will advise you as to the results.

In the meantime, I wish you would call on the Friends of the Work again, that they may know from YOU that you have applied again for the Work, and have come to meet them again for the purpose of enabling them to judge of your present condition and attitude of Soul, as well as your internal state of being, as compared with what they were when you first applied.

Assuring you of my sincere friendship and good will, and of the hope that you may be able to slay the "*Lions*"—big, little, old and young—and come to the door of the School "with clean hands and a pure heart," I remain,

With greetings of good will,

Your friend and elder brother, TK.

MY PRAYER

Great Father, Exalted Brotherhood of Light,
Beloved Invisible Helpers:

In the spirit of prayer, purity of thought, humility of heart and with a deep and abiding appreciation of the privilege of asking, receiving and giving, I humbly ask your guidance, help and inspiration in my efforts to "Live the Life," acquire SELF-CONTROL, SELF-COMPLETION and to come into full co-operation with NATURE'S CONSTRUCTIVE PRINCIPLE.

Be with me and second my efforts in so far as my motives are pure, my cause just, and the objects to be accomplished are beneficent and unselfish.

Help me in the hour of real need and may I be the means of helping others in time of their necessity.

May I, at all times, be worthy of your watchful care and soon become a real Helper in the GREAT CAUSE OF HUMANITY.

So mote it be!

Life and Action

Letter of a "Socialist"

Chula Vista, Cal., April 15, 1914.

EDITOR, LIFE AND ACTION,

My Dear TK:

In your always liberal and generous attitude you ask in several instances under the "Question Box" for a suggestion here and if you "make yourself clear" there, etc. Because of this and because I think I find vital differences in my own mind, I wish to suggest the following:

As the Great School uses the terms Nature and God synonymously and also God and the Great Universal Intelligence as synonymous terms, do we not find a perfusion of terms that will prevent clear thinking if we accept the definition of "Natural Law" under Q. 12 of the March-April number? Why not simply: "Natural Law is a term used to describe man's observations of fixed relations in the activities of Nature."

I find it helps me to rationalize the Harmonic Philosophy, if I remember that I am a part of Nature and that Nature includes everything. That is, God and Nature are one and I am a part. Thus, I do not fear to do wrong, because a God of vengeance outside myself will smite me; but I will endeavor to do well, act harmonically, because I am an essential part of Nature—a cog in the great

[Page 233]

Life and Action

machine and I must run true and be always in working order. Otherwise I create inharmony in Nature's parts and inharmony is immoral.

From this I see clearly the harmonic teachings that all men are brothers, and to fight one with another, for any purpose, is to create inharmony—immorality.

In Q. 15, I would suggest that society committed the first crime in permitting the "right of dead men to regulate the living." Also, some one has said that it is immoral, unjust, inharmonic to permit a child to start life with enormous wealth, while others start with nothing, a second fault of society. So in all there are five crimes against the boy.

In Q. 30, If all men are brothers, how can we set up any family ties that will justify killing anybody—even in self-defense? In your answer to Q. 32, you state that our economic and social system is vastly defective. But in answering Q. 30, you contend it is based fundamentally on the family and home, and that killing is justified to preserve the family and home. There are those who claim to have traced our property system, which makes masters of some and wage-slaves of others, to a foundation in the home as such, and it is useful and necessary because it protects property against humanity. It goes further and says that politicians, priests, professors and lawyers uphold the home-making women and children economically dependent, because property-owners pay these classes to do so, and starves them if they rebel or fail.

In answering Q. 32, you ask if you make yourself clear. As I fail to understand may I suggest, not as a socialist, but as an observer of society to-day, that we now have social production. The work is done and all things are produced, but distribution is individualistic and inade-

Life and Action

quate. Socialism proposes to distribute rationally what is produced—enough for all. Personally, I object to government actually doing the distributing, but it may clear the restrictions which prevent intelligent co-operation. I should say socialism is more moral in its aim than the present system. As to its possibility we may judge how effective government and state regulation of monopoly of public property is progressing.

I know that if TK had time and space to cover this field he could clear all things up, and I must admit I am impatient for the time when he shall be able to take up the work.

R. EDWARDS.

(BY THE EDITOR)

It is a pleasure to receive such letters as the foregoing. It is a pleasure to respond to such letters. It is full of the "*Spirit of the Work*." It is kind, generous, courteous, earnest, tolerant, free from the critical attitude, devoid of bitterness and hostility, without dogmatism or egotism. It is like the hand-shake of a true friend, and calls forth that which is good in its recipient. I want to thank my Friend for it, although I shall not be able to do anything more in response at present. It will be a pleasure to devote myself to further consideration of the various subjects therein touched upon, at some future time, when I shall be able to command the desired space; and I promise my Friend "Billy" to do so as soon as possible without crowding out other matter which seems more immediately important.

Just a word of explanation, however, may not be amiss at this time. The invitation at the close of my answer to question No. 32, in the March-April issue of *Life and Action*, was prolific of results. Something like one hundred

[Page 235]

Life and Action

letters have been received, varying in length from one page to fifty, and in spirit from *friendship* to the most *unreasoning hatred*. These manuscripts would make one of the most picturesque volumes ever published, if they could be assembled into a book entitled something like "FROM SOCIALISM TO HEAVEN AND BACK TO HELL" (A Round-Trip Ticket that admits you free to all side-shows en route), or words and figures to that effect.

I have known, by reason of more than thirty years of careful study of all that has been published on the subjects of Economics and Sociology, that there is a very wide diversity of opinion among those who call themselves "*Socialists*," as to just what "*Socialism*" is, what it includes and what it excludes. But never until the receipt of these letters, in response to my invitation, have I had any clear understanding of the almost limitless varieties of "*Socialism*" that are running loose in all parts of this beautiful land of ours. Nor have I had any very clear appreciation of how *very few* there are among the rank and file of those who *call* themselves "*Socialists*" who have any clear or definite understanding of what is meant by the term, as it is defined and employed by leading publicists of the present generation.

One important item has been made very clear to me, out of the heterogeneous mass of vituperation, egotism, bombast, dogmatism, vindictive criticism and ignorance, expressed in the various communications I have received on the subject, since the publication of the last issue of *Life and Action*, viz.: Before it is possible to discuss the subject of "*Socialism*" in such manner as to be understood, or in such manner as to result in any good to those interested in the subject, it is first necessary for those

Life and Action

who are to take part in the discussion to get together in some way, and agree upon a *definition* of "*Socialism*," and such other terms as are vitally important to an understanding of the subject.

It must be clear to anyone with half a globule of "gray matter," that if one writer on the subject assumes that "*Socialism*" means "*Single Tax*," and another assumes that it means "*Christian Science*," these two might discuss the subject from now until the Millennium has been passed and forgotten of men, and while the Great Universal Intelligence was winding up the scroll of past, present and future, preparing to discontinue TIME and enter upon that alleged subsequent period "*when Time shall be no more*," our two "*Socialists*" would still be discussing the subject of "*Socialism*," each without the least idea as to what the other meant.

And this is but a fair illustration of the meaning of all these letters that have come to me on the subject of my answer to Q. 32. If the one hundred, or more, who have thought the subject of sufficient importance to demand a letter of instruction to me, were asked to define what they meant by "*Socialism*," there would be not far from one hundred different definitions of the term.

How, then, is it possible for us ever to discuss the subject intelligently, or arrive at any definite and rational result, until we have first *defined our terms* and come to a definite understanding and agreement as to the *exact meaning* of the terms we employ?

As an interesting experiment, I am going to ask all those who care to do so, to write out and send to me a careful and exact *definition* of the term "*Socialism*," as *you* understand the term, and as *you* would employ the word if you were writing upon the subject.

Life and Action

Limit your *definition* to one hundred words; then, if there are any phases of the meaning not fully covered, you may make such elucidations and illustrations as you like, to clear up any and all points. But please confine your exact *definition* to the one hundred words, and let this stand alone as if it were complete. Then draw a line, so as to cut off this definition entirely, and below the line make your explanations and elucidation, so that they, too, shall stand alone and not become confused as a part of your definition.

Judging from the nature of the letters received, I anticipate some very interesting and illuminating results, if my correspondents on the subject will enter into the real spirit of this experiment. Indeed, it appears to me that there is a possibility of great good resulting from our mutual efforts.

Let me assure all my readers, and especially those of my correspondents who have so far forgotten themselves as to indulge in malice, sarcasm, hatred, and all manner of incivility and discourtesy—that I have not permitted myself to be wounded, nor hurt, nor offended, nor in the least annoyed nor embittered by anything they have said. I KNOW that if ever they come to realize how earnestly, loyally and unselfishly I have labored to serve them, along with the rest of humanity, and exemplify the real Spirit of the Work, they cannot hold against me the spirit of hatred and malice which was eating out their very Souls—when they flung at my head all this avalanche of bitterness and hatred, in the spirit of fratricide.

Deep down in my heart is the ever-present consciousness that “these are my Brothers and Sisters who have suffered great injustice; and because they have hastily read and meagerly understood what I have tried to express,

Life and Action

they think that I rejoice with their enemies in their sufferings, their privations and want, and that I would do nothing to right their wrongs. They think that my concept of 'Brotherhood' is not sincere, and that in using the term I only mock them, taunt and revile them, in order to see them writhe in deeper agony."

O! my Friends, if you could only know how my heart aches for you and all others who have suffered and still suffer injustice from the enforcement of our crudely imperfect man-made laws, rules and regulations, you would say, in deepest humility and regret, "Forgive me, I did not understand!" I KNOW this, and it is because I *do* know, that my heart is free from bitterness or resentment, and filled with fraternal sympathy and affection.

If my pen shall ever inscribe the words that express the knowledge of the Great School on this mighty theme of the ages, so that you may see the magnificent picture in all its splendid proportions, and measure them in the light of their true perspective, you will cry out in amazement and joy—even as I have done—and will turn your souls, with renewed energies and enthusiasm, to the task of helping on the Great Work of Emancipation.

In the meantime, let us foster the spirit of Brotherhood, and strive for the consummation of life's noblest aspirations. To each of you who have struck me upon the one cheek, I turn the other. Smite that also, and while the bruised flesh is quivering with agony, let me pray that I may yet live to say the word and express the thought that shall emancipate you and your brothers and sisters, and mine, from the bondage of servitude, and point the *Way to the Land of Liberty and LIGHT.*

Your Friend and Elder Brother,

TK.

Life and Action

Letters from Dr. Buck

My Dear Brother:

Your letter from Daytona reached me a day or two ago, and I will answer you the best I can. Of course, you will expect me to be plain and sincere. The knowledge given out by the Great School to "accredited Students" is not something given from without, but developed from within one's inner-self. The first question is—"What do you want? and *why do you want it?*" It may be only curiosity for something "new," and "different," and that you are able and willing to pay for. Mind, I am by no means saying this is the case with you, for I do not *know*, and no one but yourself can decide it. TK has far more applicants than he can possibly attend to, and has to choose which he will accept for the "personal instruction" or guideover the work, and this cannot be a matter of personal favor. As he is anxious to carry on the work, and be responsible for methods he employs, he has to select those students who, in their turn, may become helpers and instructors of others. It is in no case a personal favor, though one receiving the help may so regard it.

It is here that the question of age comes in, as do deficient education and many other considerations. As there is no fee, or reward in any case, but all gratuitous, unbiased judgment must alone discriminate and decide the matter. Then, you may say—"Age is a misfortune

Life and Action

and a bar to progress." I answer *No*, unless *you* decide to so regard it. If you have taken up this interest in deeper soul-problems only late in life, so that it is all new to you, that you may now regard as unfortunate, but it is not a basis of criticism for others, however much *you* may regret it. Furthermore, if you are sincere in seeking Light and real Knowledge, no one outside yourself can prevent your finding it. Get the bound volumes of "*Life and Action*," the "*Harmonic Series*" and other books recommended, and not only read them carefully, but study them till you realize all they are designed to teach. In any case, whether an "accepted student" or not, it is a matter of *growth* in understanding, and in either case you have to do the work yourself. An instructor could only ask you questions, to see if you were doing it yourself. He might hasten your progress, but could not determine it, for that depends on you alone.

So you see, my brother, the road is clear, and nothing stands in your way. Not only study and "learn the Doctrine" but "Live the Life," and you are sure to realize all you wish and deserve.

Wishing you all success,

Yours fraternally, J. D. B.

(I am seventy-four past.)

* * *

My Dear Brother:

Your good letter received and fully appreciated, and I will do all in my power to aid you. In the first place, an attitude of open-minded reception is of prime importance. No "foregone conclusions" that you cannot examine and relabel at any time. You are to be the sole judge, and the prime purpose and aim is to teach and aid you in this

[Page 241]

Life and Action

judgment. At certain points it may *seem* dogmatic, but when you realize that it deals with Science and not belief, with facts and not theories, you will see that scientific demonstration is as precise as dogma, but with authority and credulity entirely eliminated.

Another thing: You are not exploring a field outside; call it by any name you please; you are to "begin to commence to get ready"—to take full possession of your own conscious realm; all your faculties, capacities, and powers; the inner life of the Soul, and the outer life and relations of the body; in a sense, and to a degree, not before realized. Whatever may be your present status—large or small—does not in the least change the Law. Whether you are one mile, or ten "up the mountain," the idea is—how to climb *higher*; you are left to "classify and label yourself," as no one this side of God can do, except yourself. All of this means—"on the road to self-knowledge and mastership." Now you ask, how to get at it and do it?

Get the three books of the *Harmonic Series*, and make a careful study of them, the same as for an "Exam". in College. Note every point or proposition as you go along; even formulating an exact question, to which the text gives the answer. A book has just been issued by the I. A. Book Co, containing 3857 such questions. You are better without this at first, later it will come in play. When you thus become thoroughly familiar with the contents of the books, thus independently making them your own, then "face yourself" and ask the question—How far do you agree with and accept all this? Does it appeal to your reason, judgment and conscience? If you take exception at any point, write it down, think it over, and

Life and Action

see whether it is out of line with the general theorem of the books, or your unbiased judgment.

If you take no exceptions, then is the time to write TK and thereafter work under assistance.

Many students cannot, or will not, pursue the above independent course. It seems "too long," or "too hard" and they are handicapped for all future time, even if admitted as "accredited students."

But it is the thoroughness of this preliminary work that alone can carry you into the front ranks, from which time you are practically master of your own destiny and all future progress.

It cannot be hurried, nor accomplished in any other way. So, you see, I am recommending a "still-hunt" up to a certain point. Whether it takes you a month, or six months, concerns no one but yourself, as it depends on how your time may be occupied. If you and the Mrs. could read the *Harmonics of Evolution* together, commenting as you go along, it would be fine. Just "an hour at twilight" or "before bedtime." You would both appreciate it, and each other, more and more—like the "parson" and "finity"—in Churchill's " *Inside of the Cup*."

This has become a long letter, but I wanted to help you get under way.

There is a group of students in your city, but knowing you as I do, with your depth, breadth, and intensity, and your work and ideals, I think you will do better alone. Later you will be able to help *them*.

It is *Individualism* in the highest and best sense, and then—*Altruism*, and finally—*Mastership*.

Sincerely and faithfully yours,

J. D. BUCK.

Life and Action

A Young Psychologist

The following is a conversation held by a small boy of six years, with his Mother, recently. I thought you might be interested. I am personally acquainted with the parties, and vouch for their honesty and sincerity.

"When I was on earth before, all this place was thick woods then, and where the High School is, was a cemetery" (As a matter of history this is true). "You and Pap were not my father and mother then. I used to see *you* though, Mamma, a little light-haired girl, two years younger than I. Pap, I remember of seeing only a few times; I did not know him well then."

His Mother, thinking he had only had a vivid dream, and knowing how great is his desire to be a soldier, said: "Well, dear, were you an officer then?"—expecting him to answer in the affirmative. He immediately replied:

"Oh, no, I did not live to be a man; I went to God when I was two figures old, one and six. I did not stay on earth long that time."

Then he said: "My, but I was scared when those two British soldiers came out of the woods and started for me. Some of our men took care of me in a hurry—shut me up in a tent and saved me. I was ten, then. But, Mamma, I never dreamed you and Pap would be my father and mother sometime on earth."

This boy is the son of Professor B., who was connected with our Normal School and who passed out of this life a

Life and Action

year ago in February. He was a remarkably fine Soul and became quite noted in his line of work as a teacher of History and Geography.

He (the boy) has said many interesting and helpful things to his Mother, always prefacing them with, "Pap says," so and so; or, "Pap told me to tell you," so and so; and one time it was, "Pap says I am to comfort you, because you are grieving."

I hope to keep in touch with the Mother and boy. She has been very wise in dealing with the child, so far; but I feared, as others came in touch with them, some who are interested in demonstration of psychic phenomena would desire to experiment with him, and that she might be tempted to allow them to do so.

She is seeking a foundation for her Faith, and I have sent her the Great Work, thinking, if she finds there a solution for her perplexities, I would recommend the G. P. C., that she might the better be prepared to protect the boy, and just *how* to create a Constructive environment for him.

Faithfully your student, M. H. R.

DAYTON, WASHINGTON.

Dear Friend:

Just received your notice calling my attention to the expiration of my subscription to "*Life and Action*" and hasten to renew. Indeed, the magazine has been worth very much more to me than the subscription price.

I consider the knowledge that "*Life and Action*," the Harmonic Series and all the books sold by the Indo-American Book Company have given me, to be one of the greatest treasures I possess.

J. T. A.

[Page 245]

Life and Action

Letters on Christmas Giving

EDITOR, *Life and Action*,

Dear Friend:

Please find enclosed one dollar (\$1) to pay for continuation of my subscription. I am not sure, but the same is overdue. In your generosity you have continued to send the magazine, regardless of the date of expiration.

It would be impossible to tell here what a tremendous factor the *Harmonic Philosophy* has been in my life, from the time I first found the books in the Public Library.

However, two very strong thoughts inspire me to take up your attention for a brief space. The first is an attempt to convey to you my deep gratitude for the strong impression your appeal to reason in regard to *Christmas Giving* has made on me. It has led me, the two past seasons, to follow your suggestions. At first I encountered indifferent feelings on the part of others. Later I gained enough encouragement to carry it out fully.

The success of the experiment I can confidently measure by the feeling of real happiness, never before experienced, even after the most strenuous labors, involving self-denial in trying to please my friends with appropriate gifts.

The emancipation from material thought necessarily involved in concentrating the mind on selecting presents

[*Page 246*]

Life and Action

is wonderful. Permitting freedom to place the mind on spiritual things at a time of the year when all sense of the fitness of things demands such a privilege is one I am sure many would appreciate.

The second thought was, that others might find help and support in a similar growing conviction, in hearing how one individual grappled with the problem that looms up after Christmas, when those at a distance miss the usual exchange of presents.

An explanation of my attitude was necessary, out of respect for their feelings (which may be far from my ideal, but from their standpoint are worthy and not to be disregarded).

I therefore add a copy of the letter which, slightly varied, I sent to the friends I could not reach personally.

I take no credit for it, as it was out of the great necessity I was led to state the bald truth, which no one in good conscience dares to disrespect. Here is my letter:

"Dear Friend:

"This has been a holiday season full of happiness, work and effort, varied according to the individuals in our circle.

"Some working heart and hand preparing pleasant surprises for others; some bringing cheer to the needy, etc. Each did a share, and I did mine, by living up to a conviction at the risk of bringing on my head disapproval and doubtful thoughts as to my sincere motive. However, I know my near friends and relatives will understand, which makes me courageous.

"Starting last year, we have now completely given up the idea of celebrating the birth of Christ by *giving presents*.

"Perhaps, you have noticed there is a widespread movement to make the custom a general one.

"We all know the best of things can be carried to

Life and Action

excess. Although we never carried the Christmas gift idea to excess, many do so.

"Since all thinking people realize their responsibility to their fellow-men, in the sense that they must set the example when once they have a conviction of a truth, we feel that we would be lax in our duty, if we did not do the same in setting this particular example. Although it might not be appreciated at this time.

"In our home there is still another side to the subject. Our children are very free in their natures. Mingled with their many good qualities is a disposition to take advantage of every opportunity to indulge their selfish desires.

"So, I feel it our duty to rear them with respect for the *sacredness of Christmas*, rather than to permit them to look upon it as the *big day* in the year, when the lust for the possession of all kinds of material things shall be satisfied.

"Many in our circle continue to remember us with gifts, lovely touches of remembrance, showing a kindly thought and consideration, giving us an evidence of the spiritual understanding of the day, coupled with material generosity.

"For instance, the parcel you sent was more than enough to show us the loving thought, the spirit of which I fully reciprocate.

"I only trust that in my own way I can show as much love and understanding of the Christmas message, the one we must hold fast to the year round, the truth of the *Universal Brotherhood of Man*, the realization of which will bring 'Peace on Earth, Good Will to Men.'

"Sincerely your friend,

M. A. F.

Life and Action

River Forest, Ill.

Dear Friend:

Your excellent letter of last month was directed to the Indo-American Book Co., and for this reason was so delayed that it did not reach me until yesterday. This is the explanation of the long delay in my response to it.

I want to thank you for your generous expressions of appreciation of my article in *Life and Action* on "*THE SPIRIT OF THE WORK*," and especially that dealing with the subject of "*Christmas Giving*."

I am glad to know that it was sufficient to inspire you with the spirit to join with me in the effort to lift from the Souls of mankind the ever-increasing burden of debt to our Friends, who insist on making us gifts of material value on Christmas, which we are not in position to reciprocate in a material sense.

I am much pleased with the manner in which you have expressed yourself, in the copy of your letter to your friends on the subject. Surely, you have made the matter very clear, and expressed yourself in such manner that it would be difficult for anyone to find fault with either your words or the sentiments expressed, or the spirit back of them.

In this connection, will you permit me to make a suggestion that may, perhaps, be of some help to you, and, at the same time, it may serve to spread the literature on the subject among those who would become our Helpers, if they but knew of the way open to them.

The thought I have in mind is this: Suppose you had on hand a supply of copies of *Life and Action* containing my article on the subject, and carefully mark the article

Life and Action

with pencil, or such parts of it as may seem to you appropriate to your several Friends who are accustomed to sending you presents of material value—and should send a copy of the magazine, so marked, to each of them. Would this serve to emphasize your reasons for asking them to place you on the “Exempt” list in future?

The reason I suggest this idea is that a number of the Students and Friends of the Great School made use of the article in the manner suggested, and each one reported that it produced exactly the desired result, and thus saved them much labor in the writing of long letters on the subject.

I do not know whether the Book Company has on hand extra copies of that issue, but I have no doubt it has, for I understand it prints a considerable supply of extra copies of each issue of the magazine, for the express purpose of sending sample copies to those who ask for them. If my suggestion is of any value to you, a note to the Book Company would ascertain whether copies can be had for the purpose suggested.

Again thanking you for your generous words of appreciation, and with greetings of friendship and good will, believe me always,

Cordially and fraternally, TK.

O brother man, fold to thine heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
Of Him whose holy work was “doing good;”
So shall the wide earth seem our Father’s temple,
Each loving life a psalm of gratitude.

—Whittier.

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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No. V

Question Box

By the TK

(Continued)

Ques. 62. At Page 460 of "*Harmonics of Evolution*," I find these words: "Happiness is the most irresistible teacher of goodness on earth or in heaven."

I love this statement. I want to believe it. I do partly believe it now. But there is a struggle in my own mind as between suffering and happiness as to which is the greater teacher. The story of the prodigal son (Luke XV) is a fitting illustration. Can you give me any light on the subject?

Ans. Possibly; at any rate I will try. I believe you will agree with me in that a fair way of measuring the *value* of any influence in our lives (which I understand is the problem to be determined in this case) is by determining which is the more powerful influence in our lives, and which impels us the farther, in the direction of goodness.

The two extremes to which you refer are *happiness* on

[Page 251]

Life and Action

the one hand and *suffering* on the other. As you already know, happiness is the natural result of the love-relation; and the natural result of suffering is either *fear* or *hate*, or *both*. We are impelled to run away from whatever we fear, and often we are impelled to hate the individual who fills us with fear. Then, it is a contest between *Love* on the one hand and *Fear and Hate* on the other.

Now, the extreme to which the impulse of fear or hate would move us, is to take the life of the individual who inspires it. We may take such a life, either in self-defense, defending ourselves against the fear of our own death, or because we hate the individual enough to be willing to take his life as a punishment, and as a means of removing him from our lives.

But for those we *love* we would freely *give our own* lives, compared with which we hold the lives of others cheap.

In other words, the extreme to which fear and hate may impel us is willingly to sacrifice the lives of *others*; while *Love alone* is great enough to impel us freely to sacrifice *our own* lives. Is not Love, then, the stronger influence? And *happiness* is the natural *result* of *Love*.

I do not believe the story of the prodigal son discloses anything to disprove these findings. I believe the father's love in that instance was a greater influence than was the influence of suffering which impelled the son to return home. For, I am sure that such a father would freely have given his *own life*, as well as the life of his calf, for the wayward son, out of *love* for him, had the occasion demanded it; but I can hardly believe that such a son would have been impelled to sacrifice his own life for the sake of anything that might come to him through suffering.

And so, it seems to me that Happiness, which is the

Life and Action

natural result of Love, is a vastly more potent influence in our lives than fear, or hatred, or any other result of suffering. And it is in this sense that it is spoken of as a "Teacher of Goodness," in the quotation to which you have referred.

Ques. 63. On page 145 of the last number of *Life and Action* you say: "Every atom of oxygen attracts to it two other atoms of hydrogen so closely that no other atoms of other kinds can come between them." Does this mean that spiritual matter cannot pass between them?

Ans. No. It has reference to physical matter alone.

Ques. 64. Am I correct in assuming that an insane person who remains insane until his death (or one who dies from paresis) has reached the "*Line of Despair*," no matter through what means he became insane?

Ans. No, indeed! I can hardly believe it possible that anyone who has made a careful study of the volumes of the Harmonic Series—especially Vol. II—would ever find it possible to draw such a conclusion therefrom.

Paresis is a purely physical disease, sometimes called "softening of the brain." It may, and often does, have no effect upon the spiritual organism (and the Soul back of both), other than merely to arrest development for the time. Physical death, in such cases, releases the spiritual organism from the handicap of the physical. Immediately it resumes its normal spiritual functions, and spiritual growth proceeds at once.

To the individual himself, physical death is like a sudden awakening from sleep, in such cases.

Please make another careful and complete study of the

Life and Action

G. P. C. on the subject. I am sure it will enable you to obtain a much clearer grasp of the subject.

Ques. 65. If a person is physically ill—let us say, a consumptive, whose nervous system is very much lowered and whose emotions are intensified, is not his spiritual body also weakened by the long illness; and will not the spiritual body be very weak, too, after death?

Ans. No, not necessarily. On the other hand, it is possible for one who lives on an exalted plane of moral and spiritual life to suffer the most depleting physical disease without in the least weakening the spiritual body. Very much depends upon the kind of life one lives, from a *spiritual* point of view. And this is why it is so important for us at all times to *live the life* in such manner as to exemplify the *Spirit of the Work*. I hope my questioner, and all those who have faith in the teachings of the Great School, can grasp the full significance of this answer, for it is of vital importance to us all.

Ques. 66. Cannot one's emotional nature be weakened and depleted by physical illness alone; or, are mental and psychic defects always involved?

Ans. Physical illness, insofar as it affects the emotional nature, does so by and through its action upon the mind, or psychic nature of the individual. The three sides of our individual being, physical, spiritual and psychical, are so intimately related with and interdependent upon each other, that the condition of either has a natural tendency to react upon the others. But this *tendency can be overcome* by the individual himself through the power of *Will*, if he but make use of that power to the limit of his abilities. And here again is suggested the vital importance

Life and Action

of keeping all our powers under the control of the Will, and exercising them in harmony with the constructive principle of being. And again we have a powerful suggestion of the vital importance of keeping our own Will free from the subjective control of any other Will.

Ques. 67. Does not the Soul of the average individual remain in the lower spheres until his magnetic body has evaporated and he can rise into the sphere where he belongs?

Ans. Every individual goes exactly where he "*belongs*," after physical death. If he remains, for a time, in the lower spheres, it is because, for the time, there is where he "*belongs*." As soon as he has overcome the conditions which hold him down, he will follow the impulse of gravity and rise to a higher level of spiritual life and condition. It is true that a very large proportion of mankind go into the lower spheres of spiritual life, for a time. This is because their life here has been such as to give them a gravity co-ordinating with these lower spheres. But it is *possible* for every individual, while here upon earth, so to *live his life* as to create for himself a spiritual gravity that will enable him to rise immediately into higher spheres, as soon as he is liberated from the physical body at death.

One of the purposes of this present movement on the part of the Great School is to make these scientific problems clear to humanity in general, and inspire men and women, yes, and children, to exemplify in their daily lives and conduct the real *Spirit of the Work*, the natural result of which is to carry them over the lower rounds of spiritual life into higher and happier spiritual conditions, as soon as they are liberated from physical bondage at physical death.

Life and Action

It is a noble, and ennobling, educational movement on the part of the Great School, and I esteem it the greatest and most exalted privilege that could be bestowed upon me that I have been given a small place in this glorious Work for Humanity. Pray for me, my beloved Friends, that I may be worthy of the trust reposed in me, and discharge the responsibilities so generously laid upon me. I need your friendship and sympathy, and all the encouragement you can give me.

Ques. 68. Please state briefly the great advantages of cremation of the physical body at death, over other methods of disposition employed by humanity to-day.

Ans. I could not do it "*briefly*," and at the same time accomplish anything of sufficient value to warrant the effort. This subject has been covered already, however, in previous issues of *Life and Action*, as far as it would seem wise to go at present. I refer you to the numbers following bound Vol. IV, of this magazine, for such answer as I am in position to give at present through this medium of communication. There also have been answered the questions as to the advisability of *immediate* cremation. Look them up *carefully*.

Ques. 69. The definition of "*Natural Law*" in the last *Life and Action* interested me, and I wish the discussion might be extended to cover all the uses of the word "*Law*" contained in the Harmonic Series. May I ask if I am right in the following:

1. Accepting the statement: "Natural Law is the fixed relation which Universal Intelligence has established for the government, control and operation of all the activities and processes within the realm of Nature"—I assume

Life and Action

that such a Law can be stated only by one who *knows* how Universal Intelligence fixes relationships, and how the activities and the processes of Nature are controlled.

Finite intelligence can seldom comprehend such almost infinite knowledge. By careful observation, repeated under many conditions and compared with historic records, one may, however, learn enough so that some statement can be made at least to approach the dignity of Natural Law.

In physical science this condition may be illustrated by the Natural Law of Gravitation. It may be stated thus: "*Every mass of physical matter in the universe exerts an attraction on every other mass in the universe.*" To this law no physical scientist ever has recorded an exception. There are many who may at times ignore it. In countless instances other forces may overcome the effects of gravitation, but if the Law is correct the attraction always exists.

There are other ideas in physical science which are not held with as much certainty to be correctly stated. They are tentative statements of what their formulators assume to be Natural Law. But the ideas have not been thoroughly tested; they are, therefore, but the statement of theories or hypotheses. They represent only belief—*assumed* knowledge; to-morrow may prove them inaccurate, or necessitate modified restatements of them.

Even when a Law has been tested by all reasonable methods and accepted as Natural Law, further developments in other lines may suggest other tests, finally resulting in proof positive that the statement formulated did not state a Natural Law. An illustration of this may be found in the statements of physical science as to the immutability of the elements. Up to the recent discoveries

Life and Action

in radioactivity these were accepted as the statement of a Natural Law. No man had observed an exception. It was accepted as the basis of action. But we know now that the statement of physical science was not correct. The Great Intelligence no doubt has established some relationships in the matter, but we find that men do not fully comprehend them. However, it is only human that, so long as no man in the history of the world has observed an exception to a certain definite statement—and for ages all manner of tests and confirmations have been observed—the statement is accepted as that of a Natural Law. It is said to be a fact—demonstrated.

(By the Editor: Insofar as the general principles are concerned the foregoing is in exact alignment with the position of the Great School. With reference to one *fact*, however, it would seem to contain one mistake. It is a fact, not known to physical science, that the transmutability of the elements has been known to and demonstrated by the Great School for more than ten thousand years. It is known to-day by the Great School, and one of its modern Students, in conformity with the methods of the School, has demonstrated it chemically. In the field of *Colloidal Chemistry* a new vista is just opening to physical science, and there can be no doubt that we are on the eve of discoveries that will shake the very foundations of physical science, and startle the world into a forced recognition of the Higher Science. There is much other scientific knowledge known to the Great School, and it only awaits the education of the right men to a point where they can lay aside their dogmatism and prejudice sufficiently to make a scientific study of the findings of the older School of Science. TK.)

Life and Action

2. But there is another whole side to this discussion. This involves the relation of man, as an Individual Intelligence, to the Laws of Nature. A statement of the Law may be made in such manner as to cover this relation of Individual to General Intelligence, but in an indirect way. For example—the Law of Gravitation may be stated thus: *“Whenever, under ordinary circumstances, you push a man off the roof of a ten-story building, ignoring the attraction between his physical body and the earth, you will cause a violent fall and kill a man.”*

Now, in another way, this defines just as truly a “fixed relationship which the Universal Intelligence has established,” as does the first statement. This, however, is a special phase of the great Law. Is there a way to distinguish between these forms of statement?

(By the Editor: Yes. The statement of a Law of Nature, *as such*, is always *impersonal* and *general*. Its statement from any other viewpoint, as for instance, in its application to Ethics, or Religion, is always *specific* and *personal*. I believe if you will follow this clue through to its legitimate conclusion you will find it helpful to you in differentiating the coldly scientific from the philosophic, religious, or ethical statement of a Natural Law. TK.)

3. In continuation of the modifications possible, we find laws stated in the form of commands and penalties, thus: *“Do not push a friend off a ten-story building, without some means of supporting him in the air; for if you do he will fall, and you will lose a friend.”*

This still may be considered an accurate statement of one phase of the Law of Gravitation, a Natural Law. But this is a *Rule of Conduct*, and it is noteworthy that the first statement of the law appears here chiefly in the pen-

Life and Action

alty. Is it not true that the Moral Code is made up of such statements of the Natural Laws?

(By the Editor: It is indeed true. TK.)

4. It is here that difficulty arises in the relation of man to Natural Law. The Moral Code is presented without a clear exposition of the penalties, and the general law behind them. Codes have even been presented, for which according to our best judgment there is no penalty. To follow the same law in this new form, it would be: "*Do not push a man off a ten-story building.*"

Does it not seem that this is a very human form of law as distinct from Natural Law? It is of interest to note the gradations between the first and fourth forms of statement which, taken by themselves, seem so different.

(By the Editor: It is indeed a very human application of the Law. It is because of this, however, that it differs in form so radically from the first statement of the Natural Law, *as such*. The third form of statement, wherein the penalty is given, is intended to give to man a sufficient *reason for obeying* the Law. It is both a command and an appeal—a command to follow a definite line of conduct and an appeal to reason, the justification lying in the penalty and its inevitable effect upon the individual. But in the fourth form of statement it is assumed that the individual recognizes the authority back of the statement and its legal right and power to make and enforce obedience to the law stated. As for instance, in the commandments no penalties nor justifications are given. In the commandment, "*Thou shalt not kill*," the individual recognizes the authority and the right of the Intelligence back of the command, to promulgate and enforce it; hence, no appeal is made to reason to justify the course of conduct commanded. It is assumed, taken for granted. TK.)

Life and Action

5. There is, finally, a type of law depending on governmental authority. It would read thus: "*Do not push a man off a ten-story building, for if you do, and we catch you, and if we find you responsible, we will hang you.*" Here it is noteworthy that the penalty is not *inevitable*; it is therefore not a Natural Law, but one of *human* origin. This is governmental law, or civil law.

Thus, laws are of various kinds; and in any statement of Natural Law we have to do with finite intelligence trying to determine ultimates. We can hardly do better than depend on the best experience of the ages. It would seem to me, however, that the first form of statement is the one best adapted to the safeguarding of human development. If one thoroughly understands the fundamental principle, the special application is usually made without much difficulty or danger. Furthermore, the success men have in avoiding man-made laws of the fifth type, make the third form of the real Natural Law less valuable. Such a Natural Law is so similar to civil law, that men may get the impression they can avoid it.

Now I am interested and a little confused as to the use of the word "Law," in the text-books. In Vol. II, p. 235: "It is the law of life. * * * There are no exceptions." must refer to such a law as the first. So also in Vol. I, p. 154: "Everything is susceptible to demonstration under Natural Law." But in Vol. II, p. 87, is mention of "that which is contrary to Natural Law."

In Vol. III, p. 379, it is explained that Personal Responsibility can no more be violated than gravity; but gravity is usually stated in the first form. Can such a law be violated? If correctly stated it is true regardless of man's action. On the other hand, Personal Responsibility can

Life and Action

hardly be stated except with a personal or human application; the second form might cover it.

(By the Editor: No, such a law cannot be violated. It is for that reason that its analogy to gravity is pointed out. Neither can be violated. There is a general Law of Personal Responsibility. It is only because it could not exist except for the "*Person*," that there is any room for confusion. It really falls under the first class when rightly applied.

I have gone over all your references, and I do not believe your uncertainty is a matter over which you have any occasion for anxiety. Your own classification is so clear and so comprehensive that I am sure you get a generally correct understanding of the manner in which the Great School employs the term "Law." I would gladly give a detailed analysis and elucidation of the various references you have noted, if I were not certain of your grasp of the subject. I appreciate your keen analysis, as well as your desire to be absolutely certain. It is a joy to me to receive such letters as yours, and I want you to know that I appreciate the spirit of your inquiries thoroughly. TK.)

Ques. 70. It seems that the evolutionary struggle is for the Completion of the human species, culminating in the union of man and woman as true Soul-Mates, each of whom has achieved Self-Completion. Now, if one refuses to live the life, invokes the Destructive Principle, and falls below the "Line of Despair," what of his Soul-Mate who lives the life and earns the reward of Individual Completion and Happiness?

Ans. If you will read carefully the closing chapter of Vol. II, you will discover that it is the consensus of judg-

Life and Action

ment of the Great Friends that the disappearance of the individual and *seeming* "*Spiritual Death*," is *not* what it *appears* to be. While there is, as yet, a mystery here which has not been positively solved; nevertheless, I am sure that I speak truly when I say that it is the best judgment of the majority of the Great Friends, that this seeming "Second Death" is but another *transition*; and that, at most, the individual only sinks to the level of animal life, for the time being; and that in due time he rises again to the level of the Human, and is given another opportunity to rise by his own personal effort to higher planes—and thus meet his Soul-Mate, when both have earned the full reward of Self-Completion.

I have given much thought and consideration to this problem, and I am convinced that there is no room in Nature for the ultimate DEATH and EXTINCTION of any individual, whether that individual be an individual atom or Matter or an individual human Soul. And I am convinced also that Nature is both consistent and just, and that she will offer no inducements to individual completion without keeping her part of the compact.

I am convinced that however often the individual may fall, there is absolutely no limit to the number of opportunities he may have to rise again into the realms of Human Life, until at last he will evolve to a point where the impulse of the Soul is always toward the Light, and that in the end he will receive Nature's reward of perfect Happiness in the perfect Love Relation. Again let me say: "Let not your heart be troubled, neither let it be afraid," for Nature is just and holds out no promises which she fails to keep.

Ques. 71. In Vol. I, p. 139: The author speaks of the

[Page 263]

Life and Action

“Principle of Polarity which is universal in time and space.” She speaks of the universality of the Life Elements. The use of the word “*universal*” is made so often, and without qualification, that I am led to wonder how one can demonstrate the universality of these things. How far can it be demonstrated by personal experience as to the extension of the Life Elements and the Law of Polarity, and from what point must the further extension be assumed? I can understand the possibility of demonstration within the bounds of our own planet; but can any of the Great Friends project their consciousness beyond our planet, and demonstrate by personal experience the existence of human life upon other planets vitalized by the same Life Elements, and obeying the same Law of Polarity? How does one arrive at an actual demonstration of the item of knowledge you mention in the last issue of *Life and Action*, viz., that the positive pole of each planet is attracted by the negative pole of every other planet?

Ans. If it were not for the power of the Great Friends to visit personally other planets and there study the problems of individual life, it would indeed be assumption, pure and simple, for them to make such statements as you refer to. But it is true that they do have such power, and that they *have* obtained their knowledge of this subject with the same scientific exactness they have attained to concerning life upon our own planet.

I am aware of the fact that this assurance on my part will have no meaning with those who accept only the data and dictum of the school of physical science. I do not offer it with that thought or purpose in mind. The foregoing question, however, comes from one who has been admitted as a Student of the Great School; and he asks

Life and Action

such questions only as he is entitled to have answered, since the knowledge is clearly within the demonstrations of Natural Science. There may also be other Students who are equally entitled to such information as the School is in position to give upon the subject.

As to the Law of Polarity to which I have referred in the last previous issue of *Life and Action*, let me say that I have therein but stated the findings of the school of physical science. It is, however, verified by the Higher Science.

In this, however, it is but fair and proper to state that I have drawn upon the storehouse of *assumed* scientific knowledge. In other words, I have not personally demonstrated the scientific accuracy of my own statement. I hope, however, that I have heretofore made clear the fact that in large measure the scientific data I have given to the world in the text-works are from the storehouse of the accumulated scientific demonstrations of the *Great Friends*, much of which is beyond the limitations of my own personal verifications, as yet. As far as I have been able to go personally, however, I have found every statement they have made to be absolutely true.

Ques. 72. Is "Crystal-Gazing" constructive or destructive? What is the effect upon the individual doing the gazing? Am I correct in supposing that the images or events sensed by the gazer are the results of a powerfully concentrated mind? If so, do you know whether the events "shadowed" in the crystal ball have ever proven correct?

Ans. It depends upon the development of the individual whether the process is constructive or destructive. One who is a *Master* can gaze in the crystal without detriment to himself; but this is because he knows every step of the way and every phase of the process.

Life and Action

I am sure that I am entirely correct, however, when I say that to the very largest number of those to-day who use the crystal as a method of obtaining occult information, the process is exceedingly *destructive*. This is because, not understanding the vital importance of the "Wakeful Consciousness" in all psychic experimentation, they naturally and almost inevitably, drift into an introspective and negative attitude of Soul, and become a *subjective sensitive* upon whose Consciousness, by the power of the dominant Will of another, the images are impressed.

In all such instances the gazer sits quietly with his attention fixed in the line of his vision upon the crystal ball. He drifts gradually into a state of mental negativity, until he falls partially under the hypnotic control of some other individual, who may be either in the physical body, or a physically disembodied individual. Most frequently it is some one on the spiritual side of life, who obtains control of the Consciousness and Will of the gazer, and by the power of hypnotic suggestion creates whatever pictures, symbols, or suggestions he may desire to impress upon the Consciousness of the sensitive gazer.

Thus, you will observe, that the gazer gets whatever the dominating Will of his principal wills that he shall see. If the pictures, symbols, or suggestions are a reproduction of something that is actually happening, or has happened then very naturally you will note that it is a "*true message*." If otherwise, it turns out to be "*false*." It all depends upon the individual who is responsible for creating the pictures that are impressed upon the mind of the subject, the gazer.

Here again, I believe I am strictly within the lines of truth when I say that the very largest percentage of such pictures can be classed among the "*false*." This, however,

Life and Action

does not mean that there are no true ones. As above indicated, it all depends upon the *Control*.

And here again is room for much harm to result through ignorance on the part of the gazer. In most instances the degree of control exercised upon him is only just enough to make him sensitive to psychic impressions. He is not aware of any control upon him. He therefore concludes that he is entirely "*independent*," and that there is "*no harm in it*." It may even be weeks, or months, before he begins to realize that he is under nervous tension, and actually approaching a nervous break-down of some kind. Yet, all the while his nervous poise is being gradually but surely undermined and his self-control destroyed. In time he inevitably becomes a "*nervous wreck*," in the event he keeps it up.

By reason of the very large number, comparatively speaking, who drift into subjective conditions, and the very few who are able to become "*independent*," I feel it my serious *Duty* to advise against the practice of "*Crystal-Gazing*." Especially do I emphasize this view among the Students and Friends of the Work.

Ques. 73. I have finished a careful study of the literature of the Great School on the subject of Prayer, and in order to complete my understanding of the subject, permit me to ask this one further question, viz.: "*HOW shall we pray?*"

The only information given, as to the *manner* of prayer, are (1) in the case of the mother who prayed "*kneeling, with quivering lips and in broken accents*," and (2) at the Annual Convocation of the Great School, where they all repeated the Great Prayer, "*reverently and with bowed heads*."

Life and Action

It seems clear that the process of prayer involves "intelligent communication," therefore a definition of what constitutes "intelligent communication" would seem to answer my question. Spoken or written words are generally accepted as the methods of intelligent communication; but are such communications actually limited to "spoken and written words?" In other words, are actual *words* absolutely necessary to "intelligent communication?" Is it not possible to communicate intelligently with the Great Friends and the Liberal League of Spiritual Helpers by thought alone?"

Ans. It is, indeed, possible to invoke the full process and meaning of *Prayer* by the aid of *thought alone*. But the average individual *thinks* only in *words*. To those, however, who understand the method, there is a "*Language of Impulse*;" and by this method prayer may be communicated independently of words in any form.

But for the benefit of all who may be interested, let me say that any method by which the individual is able to communicate what is in his own Soul to those upon the spiritual planes of life, or to those in the physical body upon the earth, is legitimate as a method of "intelligent communication." It is also legitimate as a method of *Prayer*.

Ques. 74. We are a few earnest students of the textbooks of the Great School, and trying to read them with care and to obtain therefrom all that may be possible. We fail to understand why Judaism is not mentioned in the classification of the different religions and philosophies of the past. We have been under the impression that Judaism brought many of the moral and sanitary laws to the world. Are we wrong?

[Page 268]

Life and Action

Ans. No, you are not wrong. Indeed, all that you suggest is quite true. The same may be said with equal justification concerning the Order of the Hermetic Brotherhood, the Order of the Magi, the Rosierucians, the Taoists, the Confucianists, the Parsees, the Zoroastrians, and many other philosophies, religions and peoples. It did not seem necessary, for the purposes of the Work in hand, that any attempt be made to classify all the various lines of evolutionary influence in the growth and development of civilization. For these reasons only Judaism was omitted. Its mention did not seem necessary in that connection. Its omission was not through any prejudice, as your question would seem to imply.

Ques. 75. On page 450 of the "*Harmonics of Evolution*" may be found the two following statements:

(a) "It is not, however, until the Individual Intelligence arrives at an independent and rational conception of the law that he can hope to form a rationally happy alliance."

(b) "Science alone enables him to determine whether the impulses and attractions he feels are evidences of completion or partial completion."

May I ask you to tell me through *Life and Action*, what "an independent and rational conception of the law" is, and also by what means one may determine whether or not he possesses it?

Ans. *Independence*, in this connection, means "without dependence upon the dicta, or the conclusions of any other individual intelligence."

Rational is self-explanatory. It has reference to that "conception of the law" which rests entirely upon one's own reasoning powers and rational processes.

Life and Action

When one has determined that his conception of the law is founded upon his own intelligence, "without dependence upon the dicta, or the conclusions of any other individual intelligence," he may know that he possesses an "independent and rational conception of the law."

Ques. 76. Is physical magnetism of the human body generated by the cerebro-spinal fluid, which apparently circulates through the so-called nutrient nerves, coming in contact with the red blood cells as they pass through the capillaries?

Ans. Every nerve center of the body is a generator of animal magnetism (human magnetism, in man); every gland is a storehouse, and every nerve a channel of distribution. The entire process of alimentation is involved in the generation of magnetism. It is synchronous with the vital processes of the physical organism. Contact of the cerebro-spinal fluid with the red blood is but one single (and rather small) step in the entire process of generation. It is a far more comprehensive problem than is generally conceived by the physical scientist, and I find it very difficult to give any clear elucidation of the process within the limitations of any answer I could possibly give from the Q-B. You will therefore pardon me, I am sure, for the inadequacy of this answer to your question. Sometime I shall endeavor to cover the subject in a much more comprehensive way, if you will be patient with me until I shall be able to command the time, space and vitality (and enough of the *Magnetism*) to turn the wheels.

Ques. 77. Is there a law of Nature whereby conscious impressions will cast into the mold of offspring the same impressions, physically, spiritually, psychically and mor-

Life and Action

ally? For illustration: During the prenatal period of her child a mother saw the left foot of a pig cut off by a moving train. The child was born without a left hand. Was this a result of what she saw in the accident to the pig? If so, who is responsible for such defects?

Ans. Many similar instances, throughout the ages past, demonstrate, beyond question, that during the period of gestation the relation of the mother's mind to the child (both physically and spiritually) is of such unique, mysterious and potent a nature as to bring about just such marvelous results as that to which you refer. An instance which is within the range of my own personal knowledge was as follows:

Early in the gestatory period the mother received a terrific nervous and mental shock, from seeing two large dogs suddenly spring upon each other in deadly combat, during which she was knocked down, severely bruised and frightened into insensibility for a time. She gave birth to twins, one of which was normal, so far as physical conditions indicated, and the other had as full and complete a coat of hair as that of a dog, and it was seemingly the exact counterpart of that of one of the two dogs she saw. Not only that—the head and features of the child were almost a facsimile of those of the same dog.

Fortunately, as it appeared to her friends, the child lived but a few weeks; but during its short life it was much the more advanced in point of development, and betrayed many of the natural characteristics of a puppy, such as barking and sniffing.

From the aspect of a study of this mysterious and interesting problem, it would have been a matter of profound interest to have been able to study its mental development, characteristics and idiosyncracies through

Life and Action

its infancy, childhood, youth and maturity, had it lived through those stages of development.

As to *moral* responsibility in such instances, there is clearly none, from our human methods of measuring responsibility; because the process is *involuntary*, so far as the mother is concerned. The results, however, are clearly enough due to the *mental state* of the mother at some point in the march of events through which she has passed.

In the case above referred to, and as an evidence that the result was one directly associated with the incident of the dog-fight, the mother's first utterance, upon seeing her baby, was: "My God! It's that same horrible dog!"

Such experiences as these should suggest to us all, and to the mothers of future generations, the vital importance of guarding against all such shocks as would lead to such results, or any other that may be regarded as abnormal, from the viewpoint of human nature and its natural evolutionary unfoldment. The subject is one of profound importance, concerning which much could be said that should be of interest and value to humanity, especially to the *mothers* of humanity.

Ques. 78. In answering Q. 22 in the March-April issue of *Life and Action*, you seem to favor cremation rather than burial, and for a most important reason, viz., to guard against burial alive. Assuming, as we do, that we may do so unconsciously, is there any way to avoid such terrible mistakes?

Ans. Yes, and in my own humble judgment the subject is one which demands careful and intelligent legislation. In case of burials, it should be required that the body either be embalmed by a process that would make life impossible and immediate death inevitable; or, that

Life and Action

the body be held in an atmosphere favorable to quick decomposition, until the process of decomposition has actually set in, and reached a point where the possibility of further life is eliminated.

The latter provision might also be made to apply to bodies that are to be cremated. I believe that here in Chicago, the process of embalming is required in *all cases*, whether burial or cremation is to follow; and this appears to me a very wise provision.

There is something that fills the soul with a sense of horror in opening the casket of a beloved friend or loved one, who has been lying for years, to find the body lying *face down*. This identical thing occurred in the family of one of my dear friends, and it has left with me a vivid remembrance of the shock that came to me at the discovery. It is not a pleasant memory to cherish, I can assure you.

Ques. 79. I know a lady whose little boy made a practice of running away from home. The mother tried every way she could think of to cure him of the habit, but without avail. Finally she determined to employ mental suggestion upon the boy while he was asleep. This was quite successful with the little fellow, so long as she kept up the suggestion, "You do not *want* to run away from home any more;" but when she discontinued the suggestion, he resumed his practice of running away.

My question is: Just what effect has a good suggestion upon a sleeping child? What shade or degree of harm falls upon the child through this process? And what of the personal responsibility of the mother in this case?

Ans. It all depends upon the mother's knowledge of the process she employs, and of how she employs it.

Life and Action

Quietly sitting by the bedside and talking softly to the child while he sleeps, never in the least *commanding* him, but always and at every step of the way appealing to his *reason* and his sense of *morality and justice*, and especially to his LOVE, may be done by one who keeps strictly within these lines, without the least harm to the child.

But on the other hand, it is of the most vital importance that the individual who does the talking make every utterance an appeal to the rational intelligence of the child, and at no time assume, either in word or spirit, the attitude of command, nor that of dogmatism.

One who is ignorant of the hypnotic process, or of the methods of invoking it, should never indulge in such practices as you have suggested; because a sleeping child is often very susceptible to suggestion, and if the negative tendency is present, it is more than likely to be increased, until it crosses the line of hypnosis.

A faithful adherence to the lines I have marked out, however, should guard against any serious or destructive results. Nevertheless, I should not like to assume responsibility for the results of any experimenting along the lines suggested by you. The possibilities of error and mistake are so many and so enticing that one is taking chances in almost any case.

Ques. 80. In Matthew II, 1 and 2, we read: "Now when Jesus was born, in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying: 'Where is he that is born king of the Jews? For we have seen his star in the East, and are come to worship him.'"

Who was it that the "Wise Men of the East" came to worship?

Life and Action

Ans. I do not know positively. I have been assured, however, by the Great Friends, that He was one of their own number; that by virtue of this fact and the relationship thus existing between them, they knew definitely of His coming, and had come to "*worship*" Him.

It seems to me important to a clear understanding of the full meaning and significance of this historic event, that we should know exactly what is meant by the term "*worship*" in this connection. In its archaic significance, and the sense in which it is employed here, it meant only that they had come to *honor* Him, and by this act of theirs to prove the high esteem in which they held Him, and to foreshadow something of the importance of His mission among men.

In this archaic generalization it was not deemed "profane" to say that "God *worshipped* man." That is to say, God *honored* man. It was in something of this same broad general sense the term was employed here.

Ques. 81. Is *prophecy* a gift?

Ans. (a) In the sense that all our faculties, capacities and powers may be regarded as "gifts" to mankind from the Creator, it may be so regarded.

(b) In a sense that a *subjective* psychic is *given* the ability to foretell future events, as a direct result of the hypnotic process, it may also be consistently regarded as a "gift" from the controlling intelligence.

(c) But *not* in the sense in which it is employed by the Great School and the Great Friends. For in this use of the term, it is a POWER which is acquired by the Student under the scientific guidance of a Master who has acquired the power himself through years of patient personal effort under scientific guidance. In this case it is

Life and Action

an *acquirement*, and in no sense a "gift." Here it is *bought* by years of toil and intense *personal effort*, and *paid* for by the USE to which it is dedicated.

Ques. 82. Is it some peculiar conformation of the brain that gives rise to those impressions we sometimes *thrust* from us? Or, is it spiritual intelligences impressing presageful convictions upon us? Or, is it a mere matter of independent psychical training? And can *all* independent psychics acquire the power (or gift) of prophecy?

Ans. (a) No, it is not the result of any peculiar brain conformation.

(b) Yes, wherever it is the result of the subjective psychic process, it arises from the dominating influence of outside spiritual intelligences impressing upon their subject the convictions which they give out as "prophecies." But this is *the wrong way*, for it is the result of the *subjective psychic process*.

(c) Yes, as an independent development, it comes as the result of "psychical training;" and *all* independent psychics may acquire the *power* (*not the gift*, in this case), if they have the time to devote to the specific study, and can receive such instruction from one who himself has acquired the *Power*, and time, place, opportunity and facilities for study and *work* can be provided.

Ques. 83. If the gases are of such rapid vibratory activity that they elude the eye, which is the most highly developed of all our senses, why are we able to perceive them through our sense of smell which is less developed?

Ans. It is not true that we are unable to see the gases. It is only that we have not learned to differentiate them from the elements in which they float. Every medium through which light travels on its way to the eye reflects

Life and Action

its shade of color to our consciousness through the sense of vision. But we have not learned to differentiate them.

Then again, it is only *en masse* that the gases affect the smell, and not in the individual particle. A single particle of any gas would hardly impress its presence upon the olfactory nerve with sufficient force to bring it clearly within our consciousness through the sense of smell. The same is equally true, however, as to the sense of vision. The eye is not able to sense the individual particles of a gas, with such distinctness as to make any *conscious* impression upon our vision.

Ques. 84. Was the Great Father ever a human being? If so, does His human life fall within the period of history known to the Great School? Or, does His human existence fall in a cycle or period of evolution antedating the present world period of evolution?

Ans. I do not know. I am informed by those far wiser than I, however, that He has served His apprenticeship as a human embodiment, and that His present individuality has been attained through the same evolutionary process that governs the individualization of *all Intelligence*.

I have reason to *believe* that His physical embodiments belonged to a period long antedating the period of history known to this School, or any other of which I know anything.

And perhaps it may have been upon some other planet than the earth. I do not know.

Ques. 85. Let me call attention to the use of the word "creative," Vol. II, p. 288, par. 5; and ask if the term

Life and Action

“constructive” would not more accurately express the intent of the author and the purpose of the School?

Ans. Yes. Thank you! If you will kindly turn to Vol. III, p. 122, par. 4; you will find your question answered, and your position verified. Again, thank you! (TK.)

Ques. 86. Among the many brickbats hurled at your devoted head, perhaps a small bouquet would be all the more appreciated. Let me toss it anyway—Look out!

I received a copy of “*The Great Psychological Crime*” as a gift from a friend. I was so pleased and impressed that I sent for the other two volumes of the Series as soon as I could do so. Since then I have been reading and studying them, and have become a devoted reader of *Life and Action*—and find it a veritable store-house of information. I wish you could command the time and means to publish it weekly, or at least monthly. I am “hungry” for it all the time.

I am looking forward with intense pleasure to the time when you will be able to give us the other volumes you have suggested. The Harmonic Philosophy has given me more comfort, and is a greater inspiration to higher aims and more exalted purposes than anything that has ever come my way. For in teaching us how to live it also teaches us how to die; and thus it is a guide to us both here and in the hereafter.

May I submit the following questions for the Q-B?

(a) What relation do husband and wife sustain to each other on the spiritual planes?

(b) In case a woman marries two or more men on the earth plane, what relation do the men sustain to each other after physical death; and likewise, if a man marries two

Life and Action

or more women on the earth plane, what relation do the women sustain to each other on the spiritual side of life?

(c) Does the Great School sanction the marriage of one who has divorced a former companion? These questions have been put to me many times, and I have had to answer—"I do not know." An answer from you I am sure will be appreciated.

Ans. Thank you for the "bouquet!" Its fragrance is so sweet and enjoyable to me that I am warned lest I fall a victim of Intellectual Vanity. God forbid!

(a)—*Analogously* the same they sustained upon earth.

(b)—This depends entirely upon the individual concerned. There is nothing in their earthly ties to bind them in any way, *merely* because of the marriage ties and relations. If they assume personal relations and associations with each other on the spiritual side it is because of other things and by reason of other influences.

(c)—Provided there are no children of the marriage whose rights and interests would be put in jeopardy, the Great School recognizes the right of every individual to "Life, Liberty and the *Pursuit of Happiness*," both here and in the life to come. But this is one of those individual problems which must be worked out with due regard for all the Rights, Prerogatives, Duties and Responsibilities of the definite individuals concerned. Please, therefore, do not regard this answer as anything more than a generalization; and remember that each individual case must be determined and worked out consistent with the specific facts applicable thereto.

Ques. 87. In the "*Genesis of Physical Life*" it is stated that the different forms of life are the results of the refinement of the atom and its coming into relation with

Life and Action

the various Life Elements. Man is said to appear—"when animal substance is so refined and animal man so raised in vibratory condition that he comes into a natural and harmonic relation with the fourth and highest Life Element in Nature. My question is: Why do we not see instances of the operation of the law?

Ans. That is exactly what we do see in the birth of every human infant. Its physical organism is developed in exact conformity with the principle stated. But it is evident that you have not entirely understood the meaning of the author in her use of terms.

This same question, in a somewhat different form and covering a somewhat different aspect of Nature, is answered in the forthcoming issue of *Life and Action*, and I believe it will enable you to get a clearer understanding of what the author was endeavoring to elucidate. Let me add, however, that there has been no attempt on the part of the authors of the Harmonic Series to account for the "Adam and Eve" of the human race. In the answer to which I have just referred, however, I have given a suggestion of my own individual view of that event referred to as "*the Birth of the Human Race*," and the "*Origin of Species*."

Ques. 88. Please tell me what you know about the "*Magian Society*," of New York City, and whether it is an offspring of, or commended by, the Great School.

Ans. In various forms, and from various angles, this same question has come to me from all over the country. I do not like to answer it; because I do not wish to invite nor incite hostility on the part of any one.

I feel it my personal responsibility, however, to say in response to the many inquiries that have come to me concerning the subject, that the "*Magian Society*" is *not*

Life and Action

an offspring of the Great School, nor in anyway whatsoever connected with nor related to the Great School nor its Work. It is a very different institution, and springs from a very different source.

To those of my questioners who belong to the Masonic Fraternity, I would suggest that an inquiry addressed to George F. Moore, Editor of *The New Age*, The Temple, Washington, D. C., asking a reply through the columns of his magazine, would elicit information that may be of value to members of that fraternity, as well as to the specific inquirers.

When it is said that true marriage must have the sanction of both intuition and reason, it is meant that the act must be a matter of impulse, feeling, love, and also a matter of reason, judgment and reflection. It must be remembered that Nature supplies man with his impulses and his intuitions. Man, however, must supply his own reasoning. Intuition and impulse indicate the operation of the law of harmonics. It requires, however, an individual and definite knowledge of harmonics to determine the nature and the value of our intuitions and impulses. Man intuitionally seeks harmony for this triune nature. Science alone enables him to determine whether the impulses and attractions he feels are evidences of completion or partial completion.—*Harmonics of Evolution*.

LOST. STRAYED OR STOLEN

Will the Friend who borrowed "Facing the Twentieth Century" from the office of the Indo-American Book Co. please return it to this office.

I. A. B: Co.

[Page 281]

Life and Action

Addenda to the Great Psychological Crime

(Third Series)

By Rev. Harry Marschner



AN address on "Human Personality," Frederic W. H. Myers, one of the most prominent members of the S. P. R. (Society for Psychical Research), states, on p. 8, Vol. IV of the *P. R. P.* (Psychical Research Proceedings), that the hypnotized subject "felt the hypnotizer's will *obsessing* him," so that he cannot help saying what the operator *wants* him to say, though he is perfectly aware of the perversity of what he says. This subject's statement that he "felt the hypnotizer's will *obsessing* him" is rather significant in connection with Mr. Myers' further remark "that it is usually more difficult to implant these suggestions in a mind which has been well educated and is accustomed to self-control."

The claim of the author of "The Great Psychological Crime" that the subject does what the operator wants him, or her, to do is verified by quite a number of experiments, some of which are submitted on the following pages.

* Italics are mine wherever marked with an asterisk.

Life and Action

In *P. R. P.*, Vol. IV, pp. 9f., Professor Liegeois states that Mlle. A. E. was made by him "to fire on her own mother, with a pistol which she had no means of knowing to be unloaded." Had it been *loaded* (with Prof. L's. knowledge) Miss E. would *not* have fired it off at her mother, for in this case the operator would *not* have willed her to do so in reality.

The same conclusion holds good in the other case, reported on p. 10, where Prof. Liegeois gave to M. N. "a paper of white powder, informing him that it was arsenic, and that on his return home he must dissolve it in a glass of water and give it to his aunt." The nephew, M. N., duly presented to his aunt the supposed poison. But would he have done so, *if, to the knowledge of the operator, it had been poison?* By no means! For in this case, Prof. L. would *not*, in reality, have *wanted* him to do so, even if he had told M. N. to do it. And Mr. Myers is perfectly right when saying, on p. 11: "In fine, then, *the hypnotic trance*, like alcohol, chloroform, and other means of acting on the nervous system, *can conceivably be employed by bad men for bad ends.*"*

That the subject is under the control of the operator's *will* becomes still more evident by M. Pierre Janet's experiments of *hypnotization at a distance*. According to *P. R. P.*, Vol. IV, pp. 128s and 174, he sent Madame B. to sleep when, and only when, he *willed* it. "In sleep thus induced by *will*, Madame B. was under the influence of the person who had really willed her from the next room—not of the person who had been placed near her." The conclusion arrived at by the committee of the French Academy of Medicine, reported through M. Husson, on p. 138 of *P. R. P.*, Vol. IV, is that it is "the magnetizer's will alone" which has the same influence on the subject as passes; and

Life and Action

Mr. Myers draws the same inference when saying, on p. 173: "It is never the 'pass' or the gaze of the eyes, or the touch of the fingers which sends the subject into trance, but always an agency of that unknown 'psychical' kind which our evidence shows sometimes to accompany the exercise of intense *thought* or *will*."

"In the *Revue Philosophique* for December, 1886, Dr. Ruault maintains that he and others have frequently sent subjects to sleep 'by an effort of will' in an adjoining room; but that the real cause of the sleep was the suggestion given by the changed sound accompanying the hypnotizer's quickened circulation, which the subject hears through the wall," to which Frederic W. H. Myers remarks in *P. R. P.*, Vol. IV, p. 535: "This is meant, it seems, to apply to the Havre case, now well known, of *sommeil a distance*, where Dr. Gibert or M. Pierre Janet can throw Mme. B. into the hypnotic trance "by an effort of will," from their houses to hers. Yet I confess that, whatever may be the true meaning of this curious history, I find it hard to believe that a peasant woman is sent to sleep by "the sound of a going" in the arteries of an elderly physician, at a distance of half a mile." It seems strange that Dr. Ruault, though he has *himself* sent subjects to sleep "by an effort of will," should think the *control by will* impossible in Mme. B.'s case and try to explain it rather by the sound of a quickened circulation in the arteries of an operator who was not even in the same room with the subject.

There is hardly anything which shows more plainly the control of the hypnotizer over his subject than *hypnotization at a distance by the mere effort of will*, as indicated by the experiments of M. Pierre Janet who sent Mme. B. to sleep whenever he *willed* it, or by those of Dr. Gibotteau,

Life and Action

given in *P. R. P.*, Vol. IX, one of which, reported on p. 31, is as follows:

“After lunching at the hospital—officers’ hall—I asked a colleague to choose an hour for me at random. The hour chosen was, I think, 2:30. When that hour came I walked up and down in the corridor, at least 300 yards from the hall, mentally ordering Berthe to go to sleep, as if I had been close to her. After ten minutes, it seemed to me, I cannot say why, that I had succeeded. I walked back to the window of the *creche*, where Berthe was, and looked in. She was asleep. I entered. They told me that she had been asleep for ten minutes or so. She had lain down, and they had seen her go to sleep. It was her ordinary somnambulistic sleep—a sleep into which she sometimes fell spontaneously. I repeated the experiment a great number of times, always choosing an hour at random. I almost always succeeded, with occasional failures when she was occupied in talking, or when I lacked patience. I observed that a prolonged effort was necessary for success. It did not seem that I merely supplied a signal at which she voluntarily sent herself to sleep; but rather the sleep itself seemed an effect directly and laboriously produced by my *will*.* I have had the same feeling in sending other subjects to sleep from a distance.”

Hypnotization at a distance, whether we explain, or try to explain it, by thought-transference, or telepathy, or mental suggestion, indicates plainly *the will of the operator as the controlling agency*. The experiments of Professor Charles Richet, reported in *P. R. P.*, Vol. V, pp. 33s, lead to the same inference. The second of these experiments I submit in the following free translation from the original French: “I give the mental suggestion from 3:10 to 3:45” (for Leonie to go to sleep). “I arrive at the home of Mr.

Life and Action

Ferrari at 3:45. Leonie was out. She enters the house at 3:51; her first word to the maid who opens the door to her is: 'I cannot walk, my legs shake.' Not till then is she informed that I am at the house. Put to sleep she tells me that in the shop to which she had gone to buy some aprons she had suddenly felt troubled by the heat; abruptly she had left the shop, even without knowing the color of the aprons she had come to buy. On the road she was afraid to roll under the wheels, for her legs trembled and refused to walk further. She gives me the address of the shop where she thus was seized with this stupefaction, and I then calculate the time it would take her to get home. It would have taken her about twenty minutes and, as she returned at 3:51, it follows that she had felt the effect to sleep around 3:31."

Leonie was put to sleep by Prof. Richet sometimes from the street, sometimes from his house, the distance varying each time; also by M. Janet at half a mile's distance; and so were other subjects influenced by mental suggestion—that is, by the *will* of the operator, at a distance, like Mme. B., whose case Mr. Gurney mentions again on p. 221 of Vol. V, when speaking of distant trance-induction, and remarks: "The attempts at producing *sommeil a distance* were suggested by the discovery already mentioned of the need that the operator's *will** should co-operate in the hypnotic process. It was then found that *the will alone was sufficient*.'"*

This statement of Mr. Gurney's finds further corroboration in the hypnotization at a distance of another subject, Madame D., by Dr. J. Hericourt, one of Dr. Richet's ablest assistants. To quote from Mr. Gurney's abstract of the original account in *La Revue Scientifique*, as published in *P. R. P.*, Vol. V, p. 222: "M. Hericourt found

Life and Action

her exceedingly easy to hypnotize, and after about a fortnight could entrance her *by his will alone*”* . . . “he found that all the ordinary physical processes remained completely ineffectual *if his will was not that the trance should ensue*.* He soon began to extend the distance between himself and his ‘subject,’ and instead of producing the effect from one corner of a room to another, he could produce it from one house or one street to another. The first trial from a distant street was specially interesting. While concentrating his thoughts on the desired effect, at 3:00 p. m., Dr. Hericourt was summoned to see some patients, and for a time forgot all about Madame D. He then remembered that he was engaged to meet her on the promenade at 4:30; but not finding her, he bethought him that possibly his experiment had succeeded, and towards 5:00 o’clock he vigorously *willed* that she should wake. In the evening Mme. D., spontaneously, and without his having made the slightest allusion to her absence from the promenade, informed him that about 3:00 o’clock she had been suddenly seized by an irresistible inclination to go to sleep, though she never slept in the day-time. It was all she could do to walk into another room, where she fell on a sofa, and was afterwards found by a servant who shook her, but could not make her do more than open her eyes. All that Mme. D. remembered experiencing at this time was a violent headache, which disappeared towards 5:00 o’clock, the hour when M. Hericourt *willed* the undoing of his work. This experiment was the first of a series, during which a number of persons had the opportunity of arranging the conditions and testing the results. The hypothesis of expectant attention was doubly excluded; for if M. Hericourt gave Mme. D. notice of his intention to entrance her, but actually *willed* that she

Life and Action

remain awake, she retained her normal condition, and imagined that he had failed."

Dr. Dufay made similar experiments, mentioned in *P. R. P.*, Vol. VI, pp. 407 and 412f. When he *wills* that Mme. A. should sleep, she goes to sleep; when he *wills* that she shall not be able to drink, she cannot do so. When he mentally orders another lady, Mme. C., to sleep, he finds her asleep an hour later on entering her house and he likewise succeeds in *waking her from a distance by mere volition*. He even puts her to sleep at *a distance of 112 kilometres* by an act of *volition* and, *by his will*, wakes her again six hours later.

Dr. Wetterstrand, of Stockholm, whom Walter Leaf quotes in a book review in *P. R. P.*, Vol. IX, p. 216, wrote to Dr. H. Schmidkunz in Munich: "I have at the present moment under treatment a lady aged thirty-three, who has slept for three weeks without intermission. By fixed thought I can send her to sleep *from my house** and wake her up again; I can make her execute a prescribed movement, and when I ask her why she did so, she always replies, 'Because you *will** it.' I have made her get up in a state of sleep from her own room and come to mine, and when asked 'Why did you get up?' she answered, 'Because you *will** it.'"

That it is *the operator's will* which effects this *distant hypnotization* can hardly be doubted by anyone who analyzes the cases of Mme. B., Mme. D., Leonie, Mme. A., Mme. C., and others of that kind. But to satisfy the reader completely let me refer to still another experiment in this direction, reported in *P. R. P.*, Vol. V, p. 223, where Dr. Dusart subjected a girl of fourteen to *purely mental suggestion*.

"One day, before the usual hour for waking the patient

Life and Action

had arrived, he gave her the mental command to awake. The effect was instantaneous: the patient woke, and again, in accordance with his will, began her hysterical screaming. He took a seat with his back to her, and conversed with other persons, without appearing to pay any attention to her; but on his silently giving her the mental suggestion to fall again into the trance, *his will was again obeyed.** More than one hundred experiments of the sort were made under various conditions, and with uniform success” . . .

“After a time Dr. Dusart discontinued his visits, and the girl’s father used to hypnotize her instead. Nearly a fortnight after this change, it occurred to Dr. Dusart, when at a distance of 10 kilometres, to try whether he still retained his power, and he *willed** that the patient should not allow herself to be entranced; then after half-an-hour, thinking that the effect might be bad for her, he removed the prohibition. Early next morning he was surprised to receive a letter from the father, stating that on the previous day he had only succeeded in hypnotizing his daughter after a prolonged and painful struggle; and that, when entranced, she had declared that her resistance had been due to Dr. Dusart’s command, and that she had only succumbed *when he permitted her.*”*

With reference to *hypnotization at a distance* Mr. Frederic W. H. Myers, President of the Society for Psychical Research in 1900, makes this pertinent remark in his maturest work “*Human Personality and its Survival of Bodily Death*,” Vol. I., p. 207:

“Of course, it is plain that if one can thus influence unexpectant persons from a distance, there must be sometimes *some kind of power** actually exercised by the hypnotizer—something beyond the mere tact and im-

Life and Action

pressiveness of address, which is all that Bernheim and his followers admit or claim."

On p. 208 Mr. Myers mentions Mrs. Sidgwick's experiments as removing Mr. Gurney's objection to the telepathic explanation of hypnotism which is rather attributable to *mental suggestion*, "through the action of the operator's *mind** on that of the subject," and on p. 533 he relates the following case of hypnotization at a distance, where the subject was in Spain, the hypnotizer in France: "The subject of the experiment was a Mlle. R., whom Dr. Latour had treated hypnotically for hysterical paralysis since September, 1886. Prior to his treatment, in 1885, she had had daily hysterical attacks, but both these and the paralysis had almost entirely disappeared at the time of his experiment, October, 1890. She was then living at Madrid, and he was traveling in France. During a journey from Poitiers to Migne he attempted for an hour or two to send her to sleep and *pour fixer bien la suggestion* to produce a violent hysteric attack after the sleep. Some time after his return to Madrid he learned of the complete success of the experiment."

The "some kind of power" exercised in this case by the hypnotizer was, indeed, something beyond impressiveness of address. It was *not verbal, but mental* suggestion enforced by the operator's *will*. It seems strange that Mr. Myers, *op. cit.*, p. 206, should speak of "pure suggestion" as the determining cause of many hypnotic phenomena, and add: "whatever that may be," without discovering it to be the *will-power of the operator*. In the Appendix to Chapter IX, *op. cit.*, Vol. II, p. 542f., he speaks, indeed, of "some form of energy akin to the so-called 'will-power' which we at least appear to ourselves to exercise here on earth, although its true nature, or

Life and Action

even its actual existence, is matter of controversy" and states, in dealing with cases of possession, that the communicating spirits themselves ascribe their achievements to "will-power;" and yet he fails to see that in hypnotization by physically embodied operators the determining cause is the same, viz., *will-power of the hypnotizer*.

The above cases of *hypnotization at a distance* indicate, if anything does, not only the power of post-hypnotic suggestions, but the subjection of the subject to the control of the operator's will, even beyond the life in the physical body. They certainly corroborate the statements made by the author of "*The Great Psychological Crime*" in the chapter on "Post-Mortem Hypnotism."

After the complete surrender of his own will to the hypnotizer, the subject is under the latter's control for all time, unless released from the awful bond by the hypnotizer himself before the final reckoning. A statement of Walter Leaf, made in *P. R. P.*, Vol. VI, p. 222, in a review of Professor Jules Liegeois' work on "Suggestion and Somnambulism in Relation to Jurisprudence," seems rather appropriate right here; it is this: "It appeared impossible to set limits to the *power** possessed by the *hypnotizer** over the *future** as well as the *present**, over the *character** as well as the *momentary acts**, of a really susceptible subject."

And all this at the pleasure of the hypnotizer's *will*.

Life and Action

The Great Work in America

By J. D. Buck, M. D.

INTRODUCTION



THE PURPOSE of the following essays is to facilitate Social Progress, by making clear the principles and active agents upon which such progress depends. So far as these principles are made clear and apprehensible to the average Intelligence, they may furnish the opportunity for constructive work; but this alone by no means insures progress.

Will the average Intelligence *make the application* when satisfied that progress lies solely along the lines indicated, either as a matter of Duty, determined by conscience, or a matter of satisfaction from the humane impulse and moral responsibility?

In other words, the *power* to help should also include the *determination to do so*.

The appeal herein made is not to the self-interest of antagonistic classes who are more or less arrayed against each other.

And while, in the highest sense, self-interest is also here involved, it is in a higher degree and on quite a different plane.

[Page 292]

Life and Action

It concerns not what they possess, in the way of material things, but what they *are* and what they may *become* in a higher and intrinsic sense.

This large, intelligent and educated middle class might easily hold the Balance of Power to-day and guide society and civilization along Constructive lines with equal Justice and opportunity to all. Instead of this, they are largely indifferent; leaving the extremes—like poverty and wealth—to “fight it out,” while the middle class, swayed by party interest and political power, are involved on either side, and swayed largely by mere incidents, or excitement.

The best equipped portion of society thus belittle themselves, neglect both duty and opportunity and surrender their birthright.

Nor is this in any sense an appeal to the ambition for Leadership, but solely to a sense of Duty and Personal Responsibility, in aiding Justice and promoting the Commonwealth.

Beside this satisfaction of being helpful to a noble cause, the pride of Leadership is a complete antithesis, and by comparison little less than contemptible.

The Principles that determine this progress are reducible to exact science and rest upon Natural Law.

As such, they are not familiar to the average Intelligence. Only the few here and there clearly apprehend them.

The reason for this lies in the fact that modern Science is so largely materialistic. The fault lies not in the Science *per se*, nor in its method of arriving at Truth, but in its restriction so largely to things of the physical plane.

In thus sticking to Utilities, such as matter and force, weight and number, production and distribution, it finds

Life and Action

only restricted estimates and understanding of Utilities. Materialism thus defeats itself, narrows our resources and utilities and fails to set them free.

It is like capital hoarded in bank, as compared with that utilized by manufactures and distributed among workmen.

The larger its distribution the more active and useful it becomes.

Now, the School of Natural Science from which the following concepts and definitions are derived, includes the whole of Physical Science, all that it has actually discovered, formulated and demonstrated, to which is added the same laws and methods as applied to Mental, Moral and Spiritual Science, with the demonstrated results.

The largest problem, and the one most practically related to resources and utilities and specifically involved in all progress, is the Problem of Morality, or the exact Science of Ethics.

Utilities and Resources are only means to ends, like food and clothing, for the maintenance of life; while life itself, when maintained, has an ulterior purpose of its own, viz., the Completion of the Individual and mutual Happiness of all.

This means the *Building of Character*, and the growth and higher evolution of the soul of man.

Morality is not determined by sentiments and guided by impulse and emotion, but a matter of *fact*, of intrinsic values determined by Natural Law, and the exercise of rational volition by the individual.

The following definitions, formulated by the School of Natural Science, are subject to demonstration in the life of every intelligent Individual. I have endeavored to make them the scientific basis of what follows:

Life and Action

"There is a Constructive Principle in Nature that impels every entity to seek vibratory correspondence with another like entity of opposite polarity."

"Morality is the established harmonic relation which Man, as an Individual Intelligence sustains to the Constructive Principle of Nature."

"Science is exact Knowledge of the Facts of Nature classified and systematized."

"Philosophy is the conclusions which men in their search for knowledge of truth have drawn from the Facts of Science."

"Truth is the established relation which the Facts of Nature sustain to each other, and to the Individual Intelligence or soul of man."

"Religion is the application of the Facts of Science and the Conclusions of Philosophy to Individual Life and Conduct."

"Faith is the Soul's Intuitive Conviction of that which both Reason and Conscience approve."

"Belief is a process of mental gymnastics in which Imagination and Dogma readily appeal to Ignorance, Superstition and Fear." (J. D. B.)

"Superstition is belief born of Ignorance of the nature of man and the Laws of the universe safeguarded by fear and enforced by dogma and persecution." (J. D. B.)

By comparing Superstition and Belief with the definition of *Truth*, their real value and relation to *Dogma* are made plain.

ECONOMICS AND MORALITY

The differences in individuals as to innate capacities is one of the most remarkable facts in natural history.

The contrasted results—as Poverty and Wealth, Sick-

Life and Action

ness and Health, Intelligence and Weakmindedness, make the struggle for existence complicated in the extreme, and make the distribution of economic resources and social equality exceedingly difficult.

All men are *not* equal in *anything*, and the function of giving and receiving, though basic, has a very broad field to cover.

But the *human* is the *Humane*.

The fortunate and successful cannot disregard the unfortunate and unsuccessful without annulling their own real progress and retarding their own development.

It is difficult to define these adverse conditions and principles, because they are so paradoxical.

We are enjoined to seek our own salvation; but he who, in doing this, forgets or disregards the salvation of his brothers, may only become selfish and sanctimonious, and by no means a shining example to others.

Whether humanity as a whole is advancing or receding, along the lines of Evolution, must depend upon how we define Evolution, and how far we really understand the complex nature of man.

So far as physical science and the material interests and capacities of man are concerned, degeneracy and devolution seem too often in evidence.

For instance: As in the animal world whole species become extinct, so we find whole races of men, like the Tasmanians, degenerating toward barbarism, and whole civilizations disappearing.

Some tribes among our North American Indians seem slowly rising from Barbarism, and others possessing traditions and folklore of past civilizations now slowly disappearing, or already vanished.

Herbert Spencer's "*Descriptive Sociology*" is full of

Life and Action

these social traditions and fragments of the upward and downward trends.

Without these broad considerations any attempt to estimate present economic conditions and social problems would be superficial and of little value.

If civilization is really advancing, we ought to be able to determine why. If it is undergoing degeneracy, still more ought we to know why, in order to be of any real service in promoting an upward trend.

All Economic and Social problems must be viewed in the light of Scientific Sociology, and not in that of mere expediency.

If religion cannot help in this uplift of man, it will have to take a back seat. I hold that the religion of Jesus stands just here as "The Light of the World" and the Hope of man.

Onesided or partial views may be true as far as they go, but they continually need readjustment to *larger* views.

On the other hand, we so often meet "glittering generalizations," that cover everything and land nowhere, like a ship without a rudder or compass, to be submerged in the first great storm.

As to actual knowledge along all these lines, it can only come from one who has had experience covering the entire route.

Then, the consistency of all his teaching the Motive that inspires his life and the aspiration with which he fills his listeners or disciples and helps the world, needs leave us in no doubt or uncertainty as to his credentials.

Coming now to the problem of Economics, or the material resources of life and the effort to aid in their distribution so as to secure exact Justice and social content, we

Life and Action

must go deeper and discover basic principles and universal laws, in order to build permanently.

The massing of wealth by inheritance, by special privilege, by enterprise, by insight and fortunate venture—all these date from the remotest ages and follow the progress of civilization.

Whatever may have been the plea, the excuse, or the justification, whether spiritual, temporal, sociologic, or economic principles, the majority of mankind have been impoverished, exploited, degraded, starved, and held in slavery by the few.

Individual rights and the well-being of the masses have seldom been regarded by the fortunate few.

Here and there individuals among the more fortunate have felt the humane impulse and joined in the uplift of the whole; and so, the spirit of Democracy and the economic and social impulses have never been without a witness.

The masses have been exploited in war and in peace, or left in indifference to starve, when no longer needed to enrich their masters.

And yet, these masses have all the time held the *balance of power*, though seldom *realizing* it. Utilized as soldiers in battle, or as laborers in times of peace, they have been defenders or producers of wealth and power in which they had no share.

The universal Brotherhood of Man, as preached and practiced by the Nazarine as an example to the whole world, has been sophisticated by the most powerful and unscrupulous Hierarchy the world has ever known, "for the good of Mother Church;" and as a result the masses have been held in ignorance, superstition and fear hope-

Life and Action

lessly to enslave them, even in the presence of constitutional Liberty and the legal rights of all individuals, as here in America.

The result is a widespread socialistic and economic warfare, such as the world never before has witnessed.

The great principle of "*Life, Liberty and the Pursuit of Happiness*," for every individual, has been definitely formulated and openly declared as the very foundation of government here in America. During the first few decades, or till the middle of the eighteenth century, the spirit of unrest and the complaint of economic injustice slept beneath the surface.

Rich and poor, the man of wealth and the poor laborer, dwelt side by side as usual.

Even in the forming of our constitution the two classes were in evidence and the problem of the "greatest good to the few," and of "the greatest good to the largest number," was often in evidence.

Then in 1738 began the era of invention, when machinery changed the entire problem of production and distribution and began a complete revolution in the status and use of the laborer, his remuneration and opportunities.

Since the invention of Kay's fly-shuttle, for weaving, and other machines that followed rapidly from mere suggestion, the toiler and his employer have entered a new world; and yet, the weavers and factory hands are still often oppressed and in bondage, and strikes are frequent.

The whole problem of demand, supply and distribution of utilities, together with the distribution and accumulation of wealth, has introduced us into a new world.

But the principles at the foundation of all these economic and social problems have remained unchanged.

No intelligent individual, whether capitalist or laborer,

Life and Action

will deny that conditions existing are unjust, and that something is radically wrong.

Here and there may be found a selfish, purse-proud aristocrat of wealth and power who is quite satisfied with existing conditions. He cares not a rap for the unearned "submerged increment."

At times he is compelled to yield to public opinion or the clamor and demands of his workmen, or suffer a greater loss; nevertheless, swayed by selfishness, he yields reluctantly.

Here the first step, viz., *Publicity*, has been gained.

The newspapers cannot avoid the discussion. Social and economic upheavals occur almost daily in some part of the country.

The great majority, rich or poor, take sides as their personal interests are involved. Seldom understanding the real issues, they jump at conclusions, with little care for results so long as things come their way.

The sooner it is realized that these great problems will never down till a fair measure of Equity, Justice, and Right is secured, the sooner will come peace and safety for all.

Bitterness, anger and resentment are often in evidence, and retaliation, like a great tidal wave, threatens destruction.

Compromise and co-operation often appeal to deaf ears. The Moral element involved is seldom recognized, and so, no basis of agreement or adjustment is discerned.

The remedies proposed, under many names, apply to local or general conditions; and when these are modified others, even more aggravating, take their place.

Many theorists imagine they have reached the foundation principles and are ready to build the social state; as

Life and Action

with various forms of Socialism, "Single Tax," or Anarchy.

The Socialistic Party everywhere increases, but consensus of judgment often seems entirely wanting.

It is not my object to criticise any of these things. The unrest, the injustice and the bitter antagonisms are everywhere in evidence.

What is needed is a Moral foundation to support a clear conviction, brotherly co-operation and construction of the Social State.

The problems of Production, Distribution, Compensation and Co-operation for mutual good and mutual happiness, are seldom discerned or in evidence in the contending parties.

These things of which we complain arise from ignorance. Confusion reigns among the workmen for want of any clear designs on our trestleboard.

The meaning of life, the value of opportunity, the law of compensation, of Duty and Personal Responsibility, seem largely unknown or disregarded; and we cut off a limb to cure an ulcer, instead of knowing how to heal it.

If every man were as ready to give as to receive, and to do his Duty as to demand his rights and prerogatives, the Millennium would have dawned long ago.

Such a general uprising of the common people as is now in evidence all over the civilized world has never before been witnessed in the history of man.

Perhaps the nearest approach may be found in the Crusades to the Holy Land, though covering far less territory.

The mob-impulse is often more or less in evidence, as in labor strikes.

Heretofore these uprisings have resulted in war; and when the battles were over the common people settled

Life and Action

back into slavery and degradation aggravated by increased poverty and destitution.

The present Socialistic world-movement differs from all others of its kind, by reason of the *fact* and *meaning* of *one word*, and that is "*Organization*" of the workers.

With the rapid advance of Science and of Civilization, the resources and general utilities of society have multiplied almost immeasurably, as have also the means of transportation and distribution.

All of these things constitute the great problem of Economics.

The right of every individual to Life, Liberty and the Pursuit of Happiness applies directly to the actual necessities of life—food, clothing and shelter; and this is where *Socialism* comes in.

Whatever facilitates an equitable distribution and places these resources, as far as possible, within the reach of all is considered Social Justice, which a very large proportion of wage-earners and of the common people are *now* organized to promote and to demand.

Special privilege and the power of wealth have arrayed themselves on the opposite side, and the co-operation of the common people has been met by the combination of capital.

Public utilities, Franchises and immense grants of land to private corporations have subsidized these resources to the great disadvantage of the common people putting immense power in the hands of the few who are thus enabled to increase their wealth from the common stock of communities or municipalities.

These issues and problems have been considered almost exclusively from the materialistic point of view; so much

Life and Action

so that atheism has been charged against Socialists, as an offense.

A large proportion of the problems and issues involved are indeed materialistic; and, inasmuch as organized religions take little interest in them (or like Rome, condemn all who participate in Social reform of such abuses as are complained of) Atheism and Anarchy are charged by their adversaries to Socialism.

It is thus that surface problems are most at issue and that radical reforms come so slowly.

In the face of all this confusion and conflict the Economic warfare goes on; with organized Labor meeting organized capital like hostile armies.

The plea of the capitalist is for "Law and Order." The plea of the Socialist is for *Equity* and *Justice*.

There are new names and different issues, but on the whole it is the war of the Ages.

Wealth, power and divine right are in the hands of the few; while the masses struggle, starve and die; or are whipped or anathematized into slavery or obedience.

This warfare between Capitalism and Socialism, using these terms in the broadest general sense, cannot be turned aside nor put down.

Meantime, the spirit of charity for the relief of poverty, sickness and suffering, has wonderfully increased; and this *spirit of helpfulness* has more advocates and helpers to-day than at any previous time in the history of man.

This Altruistic spirit, though not wholly organized, is but another phase of the Socialistic movement. If the soul and body represented by these two great movements could be united they might hold the balance of power and become *invincible*; and, in a broad way, this seems to be the trend of the times.

Life and Action

This brings us naturally and logically to the principle of Constructive Sociology.

Man could hardly imagine or dream of an Ideal State, or a completely co-operative Commonwealth, if such a thing were impossible in human history.

It is only necessary to go over the attempts that have been made in this country alone, together with the sad failures and disappointments recorded, to realize that such a dream is not Eutopian, but practical and possible to realize.

Just as there has been an *Ideal Man* who, though crucified when living, and while dead sophisticated, misinterpreted and supernaturalized for two thousand years, yet remains to-day "*The Light of the World*" undimmed and unchanged; so there must be possible an *Ideal State* in which the principles taught and exemplified by that Ideal Man are the presiding genius and inspiration of every soul.

First, there must be recognized a *Principle of Construction*, natural, basic, universal, unchangeable and spiritual.

Physically, or *Kinetically*, this principle is *Polarity*.

Ethically it is the principle of *Morality*.

Spiritually it is the principle of *Harmony*.

Psychically it is *Love*.

Mathematically it is *Compensation* or *Equilibrium*, *Perfect Poise* or *Balance*.

Every one of these principles is demonstrated in the constitution and life of man; but it is not so clearly and easily discerned that they are universal in Nature and equally obtain in every grain of sand—in atom, molecule and mass—as in suns and solar systems.

This is the principle of construction by and upon which God—the Universal Intelligence—builds the universe,

Life and Action

veins every leaf, paints every flower and crystalizes every snow-flake.

Uniformity, order, harmony, beauty, utility, day after day, season after season, age after age!

This Cosmic Principle nowhere else rises to such heights as in the constitution and soul of man. It is thus "Heaven's first Law." No chance nor caprice, accident nor uncertainty anywhere, unless in the life of man through ignorance, neglect, or violence of this law.

Man is invited, permitted and empowered to build for himself. This is his "Likeness" or "Sonship" with God; his supreme endowment by his Creator.

If he fails to exercise his power or claim his birthright, he may reverse every principle of his being and so bring his life under the Destructive Principle—the negation or negative pole of the Constructive Principle.

This is the meaning of "*Being a Man.*" Nothing can restrain or constrain him but *himself*.

What else can be the meaning of the saying—"I would have you either hot or cold, but because ye are neither hot nor cold, I have spewed you out of my mouth?"

Sins of omission and the sins of commission are the byways on the negative and the positive sides of the highway of the soul. The one neglects and the other violates this personal responsibility which God (or Nature) has *fixed* as an eternal law in the nature of man.

After these preliminary suggestions there need be no difficulty in defining this law, or basic principle.

"There is a constructive principle in Nature that impels every entity to seek vibratory correspondence with another like entity of opposite polarity."

We have dealt superficially with man's efforts at the Construction of an Ideal State or Social Commonwealth.

Life and Action

I think the cause of these repeated failures lies largely in the fact that the individuals concerned had no adequate conception of the deeper meaning and broader scope of the Principle of *Morality*, which often begins and ends with the sex problem in these experiments. It is not my intention here to deal with the problem of sex, but to include it in the general problem.

Bearing in mind the foregoing reference to the "*Constructive Principle in Nature*," Morality has been clearly and precisely defined as:—

"The established Harmonic relation which man as an Individual Intelligence sustains to the Constructive Principle of Nature."

These principles are intrinsic, not fantastic or capricious.

So far as mechanics are concerned they may be reduced to "Substance, Motion and Number."

So far as the *character of man*—the thing which he builds—is concerned, they are reducible to *Conduct*.

Socialists, such as Karl Marx, regard these problems almost exclusively from the physical or materialistic basis, and though aiming to reduce them to terms of science, the science itself is also materialistic, leaving their Ideal, like Nietzsche's "Splendid Blonde Beast" *fit* only for the material plane, and unfit for any other—morality left out, and Egotism supreme. The proletariat in power has displaced the autocrat, and the "war of the ages" must begin all over again.

Jealousy can never take the place of Justice, not "*Individualism*" sit in the seat of an *Ideal* community of living souls.

If one were to undertake to build a cottage or a palace, perfectly ignorant of every principle of Construction, or

Life and Action

the law of proportion, one could hardly imagine the result.

If there are well-defined principles of Construction, and a "Canon of Proportion" (Vitruvius) in building a house, how infinitely more are these in evidence in the building of character and in perfecting the temple of the human soul.

Any really constructive principle or scientific work in Social Structure must regard and conform with all the facts in evidence.

When these are demonstrated, classified and catalogued, and the natural and orderly sequence kept steadily in view, our work may be called scientific, not otherwise.

Socialism may indeed confine itself to material conditions and issues, and address its efforts to the improvement and adjustment of these.

But if it declares that there are no other nor higher conditions or considerations, it thereby weakens its own cause.

The charge of "Materialism," or "Atheism," often brought by religionists against Socialists, follows the charge made by socialists against its opponents that organized religion and organized capital, or privilege, conspire together in keeping the masses in bondage.

Religion thus espouses the cause of the so-called "higher" classes; and irreligion, lawlessness and disorder are thus urged against Socialism to damn it in the eyes of the world.

The middle classes to-day form the strongest bulwark against Socialism.

The largest issue raised to-day in this country by Socialism is in regard to public lands, franchises and public utilities in general (such as water, gas, street railroads, and the like), with government or municipal ownership

Life and Action

of all these, with equal rights and privileges—or equitable distribution—to every citizen, in view.

On these lines Socialism has made immense progress; because, while wealth and power, “political pull” and the like, are arrayed against these economic measures, not a single *reason* or just *argument* can be urged against them.

True it is that municipalities will have to learn how best to administer these rights and responsibilities for the good of all. So rapid and unprecedented has been the growth of cities and of these modern utilities, often due to the foresight and enterprise of a few individuals, that it is not at all strange that communities have been slow in realizing the immense profits arising from private ownership; and the “watering of stocks” has made adjustment of individual and civic rights complicated and difficult.

Much of the profit accruing to the “company” really belongs to the city or the people.

This renders estimates of value and equitable adjustment difficult.

In the face of all this the Socialist sees no reason why such unjust monopoly should continue indefinitely.

It may readily be seen that when, from the very nature of things, material interests are so largely involved, and the injustice to citizens in general is beyond contradiction, that to stigmatize the Socialist as a “materialist” or an “Atheist” for the purpose of restraining his work, or hurting his cause, is an unjust abomination unworthy of any honest man.

Admit if you choose, for the sake of the argument, that every Socialist is an Atheist, what has that to do with the injustice complained of, and the need of correction, more than to say that every socialist has blue eyes and yellow hair?

Life and Action

This is the charge made to-day by lecturers under the badge of Rome, going from city to city denouncing Socialism and warning the faithful against it, and invoking the anathema of Rome upon it.

Boil these things down and view them in the light of history, with Priestcraft and Prerogative, and every such charge made by Rome is a just reason why men should become Socialists and *oppose Rome*.

It is but just for me to say that I have never been in any way identified with Socialism, but in my judgment these questions have become so large, so imminent, and insistent as to involve the whole problem of Sociology, the construction of Society, and the progress of civilization.

My interest has long been centered in the orderly and progressive higher evolution of man, in which are involved the whole nature of man—all his faculties, capacities, powers, rights, prerogatives, duties, obligations and responsibilities—all of which are now active factors in the evolution of the human race.

The "Sleeping Giant" in man has at last awakened. It is the awakened consciousness of the Human Soul, now active in every part, not one element of which the real Scientists can ignore.

"Natural Selection" has reached the point of "Divine Selection," as defined by Prof. Fisk.

The "Improved Animal" without any "Missing Link" has merged in the personally Responsible, Intelligent, Human Soul.

It is my purpose to show that MORALITY is the active Constructive Principle to which we must look for all really higher evolution, and the realization of Man's Birthright.

Therefore, Economics and the Science of Sociology are in evidence and the physical basis has to be regarded no

Life and Action

less than the Humane Impulse, the Spiritual trend, and the Eternal Destiny of the Human Soul leading toward self-completion, self-content, and Happiness.

If the Constructive Principle in Nature involved and aimed at *less* than this, it would be unworthy of the Divine Architect of the Universe, a passing theory, or a freak of human imagination.

In my next paper I shall endeavor to show how the Constructive Principle *as Morality* comes in and applies to every problem.

Three-In-One

There seems to be growing, among the Students and Friends, a natural desire for the three volumes of the Harmonic Series bound under one cover.

During the last year we have received a number of inquiries and requests; and, although the cost of getting out single copies of such a book is necessarily very heavy, yet we have complied with each and all of these requests to the very best of our ability, regardless of the item of cost.

Our success in satisfying the Friends is evidenced by the fact that, without advertising the books in that form nor even so much as mentioning the matter, the demand has steadily increased until it has been necessary to make an arrangement for getting out the books in that form.

It gives us great pleasure to announce the fact that we have completed an arrangement with one whom we believe to be the most artistic book-binder in Chicago, to have bound in *de luxe* form one hundred copies of the THREE-IN-ONE—Vols. I, II and III of the Harmonic Series—under one cover.

These will be bound in genuine Persian Morocco (Ox-

Life and Action

ford Bible Style), the edges overlapping, to protect the "red-under-gold" edges of the book. It will be printed on French Japan paper, and the halftones on French Japan Plate—Blackwater end sheets—round corners—silk headbands and markers—English thread-sewed—Gold stamped on cover—and, if desired, the *name* of the purchaser stamped in gold on the cover.

This complete THREE-IN-ONE *de luxe* will be sold for \$12.00 postpaid.

INDO-AMERICAN BOOK CO.

Bird's-Eye View of the Work



FROM the Students and Friends who visit Chicago come to us with ever-increasing frequency the questions: Is the Work growing? Who are reading the books? Are they going into other lands? Will they be translated into French, German, Spanish, Swedish, Norwegian, Italian, or other languages? Are the subscriptions to *Life and Action* coming in, etc., etc.?

They know what a study of the Science and Philosophy has meant to them, and they feel that if the people generally shall be able to learn of the books and other literature of the School, a mighty evolution in religious and philosophic thought will spread over the world and inaugurate that "Peace on earth, good will to men" for which we all so fervently pray.

There comes a time in the life of every Student when he feels impelled to proclaim "from the house-tops" the happiness and peace that have come to him or her from a study of the text-books; and this feeling of enthusiasm

Life and Action

is not confined to a few, but to all classes of readers and students of the literature.

To answer this wide-spread inquiry, we have asked the Business Manager of the Indo-American Book Company for information concerning the sale and destination of books, and we take pleasure in giving to our readers the names of some of the countries into which the text books of the Harmonic Philosophy are going in quantities.

Naturally it would be expected that Students and Friends would carry the books with them on such journeys as they might make into foreign countries; but the fact that our books are going to people who are isolated, to a very great extent, from contact with the literature of other countries, would seem strongly to indicate that the intelligent and thoughtful people of all lands are seeking, as never before, Light upon the great problem of Human Life and Destiny.

For this spread of the knowledge we are indebted to Students and Friends of the Work everywhere, and we take this occasion to express our appreciation and most cordial and sincere thanks.

As our readers well know, we do not advertise our books to the public in glaring head-lines, nor offer premiums or other special inducements to agents to sell them. We do, however, give to Libraries all over the United States our books and literature as nearly at cost as possible. This is because it is the mission of the Indo-American Book Company to spread a knowledge of the Science and Philosophy of the Great School as widely as possible; and we feel that every Friend who can help us in this laudable enterprise is rendering a service to the Cause of Truth, which he will never have cause to regret.

In Ontario, Canada (as would be expected from the

Life and Action

high standard of their intelligence) the people are taking a considerable number of our publications; the same applies to British Columbia. This is very largely because of the Free Public School system, resulting in a wide general desire for knowledge, as well as in freedom from religious superstition and domination. From the information before us we find that our books and literature are going into:—

Chili, South America	Koyukuk, Alaska
Tientsin, China	San Miguel, Central America
Tofty, Alaska	Guatamala, Central America
Gold Coast, Africa	Fairbanks, Alaska
Philippine Islands	Australia
Newfoundland	Canal Zone, Panama
New Zealand	Italy
Germany	Porto Rico
Sweden	Tauba, Japan
Atlin, British Columbia	Isle of Pines, West Indies
Dawson City, Yukon	West Indies
Russia	Dutch East Indies, Java
Kingston, Jamaica	Scerabaia, Java
France	Honolulu
Austria	Holland
England	Norway
Ireland	Cuba
Korea	Herda, C. P. India
Kakayama, Japan	Copenhagen, Denmark
Portorose Pirana, Austria	Portugal
Mexico	Peru
Borneo	Finland
Isle of Wight	Brazil

Even into the heart of Liberia and Nigeria, in Africa, they have found their way. A cultured gentleman in

Life and Action

Africa (graduate of Wilberforce College, England) orders books almost every month, and finds pleasure in placing them in the homes of the cultured people in that far-off land.

In fact, wherever the people have risen above the domination, coercion and debauchery of priestcraft, and the spirit of Liberty prevails, there the books may be found and there they are doing their truly "Great Work."

We cannot close this brief report without expressing our profound thanks to those splendid and generous Souls who have made it possible for us to send out, free of all cost to the recipients, over 42,000 books and magazines during the last year. These books are constantly going to libraries, and to those intelligent and hungry souls who find themselves unable financially to purchase them. Many of our Masonic Brothers have placed them in the Lodges, as well as in the Public Libraries of their respective cities. Others have generously placed the books in the great ships traveling between Europe and America.

One of our beloved Friends, a resident of California, writes: "The demand for '*The Great Work*' at our Public Library here is so great that five reservation cards are filed against it all the time, and it has now been made a seven-day book instead of a fourteen."

Two of our Friends (not yet Students) now Masters of their respective Masonic Lodges are giving *De Luxe* copies of "*The Great Work*" to all newly obligated Brothers whom they raise to the sublime degree of Master Mason, with request that they prepare an analysis of this volume and read the same in open Lodge within one year from date of presentation. Who dares predict the spiritual good that may flow from these evidences of the love of these Masters of splendid Lodges, in the years to come? Other

Life and Action

Masters are contemplating the same course; while others are giving copies of Dr. Buck's book, "*The Genius of Freemasonry*."

Suppose the Master of each and every Masonic Lodge in the United States should follow in the footsteps of these splendid men and Masons, we do not hesitate to say that the coming years would witness a revivification, and awakening of the Craft, such as it has not seen in all the years of Masonic History.

Notwithstanding the fact that the average life of a good book, commercially speaking, is about three years, we find from the report before us that Vol. I, "*Harmonics of Evolution*," is now in its seventeenth edition, Vol. II, "*The Great Psychological Crime*," in its sixteenth edition, and Vol. III, "*The Great Work*," in its twentieth edition; and, with almost no advertising, such as that given by the largest publishing houses in our largest cities, the sales are steadily increasing.

Best of all, however, we do not hesitate to say that we believe there is not one home wherein these books have found lodgment (and unbiased reading and study) but has been made happier, more tolerant, more peaceful, more generous, more loving, more considerate and more kind, in consequence thereof.

We hope that the Students and Friends of the Work will not feel that we are out of alignment with the Spirit of the Work in expressing the hope that each of them will do what he or she can to help us bring these books to the friendly attention of every liberal-minded and intelligent seeker for Truth and for Spiritual Light in America. This may be done in many different ways. For instance: By placing copies in every Public Library, every Masonic Library, Libraries of Ships and Railroads, and every other

Life and Action

institution where the truth-seeking wayfarer may be able to find them.

Each present subscriber to *Life and Action*, if he but try, can surely add at least one new subscriber, and by so doing help us to spread a knowledge of this Philosophy and thereby make some other home happier, some other heart glad, and thereby help to lift the heavy burden we all are carrying in behalf of the great Cause of TRUTH.

As an item of good news, we are sure that the readers of *Life and Action* will be glad to know that we have just had the magazine admitted to second-class privileges in the mails, thus realizing a substantial saving in the cost of sending out the magazine.

While now and then some individual who becomes overburdened by his wisdom is generous enough to tell us how ignorant we are, and how easy it would be for us to improve the standard and quality of the Magazine, if we would only adopt him as our mentor and guide; nevertheless, we are constantly made happy by the large number of letters of appreciation and thanks from the readers of *Life and Action*, and by the feeling that we are able to be of some real service to those who honor us with their friendship and confidence.

With greetings of Friendship and Good Will, believe me always,

Your Friend and Elder Brother.

"Fools deride. Philosophers investigate."

Life and Action

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What of the Protestant Churches?



THE following letter is from one of the loyal and far-seeing *Friends of the Work* who has been thinking deeply as to the future of this great Movement in its relation to the influences of the various Churches, but more especially those churches that have aligned themselves with the "*Progressive Intelligence of the Age.*"

He asks a number of questions in such manner as to bring out in clear and forceful perspective the problem of the future, and he thereby makes it possible to elucidate certain phases of the subject which have presented themselves to the minds of many of our Students and Friends and impelled them to submit their questions in the hope of obtaining some hint as to how the Great School views the problem, and, perhaps, some suggestions as to its solution.

I shall quote his entire letter, and then follow it with such answers to his various questions, and such suggestions in connection therewith, as appear to me most clearly to elucidate and illuminate the subject, and, incidentally,

[Page 317]

Life and Action

to answer many questions that have come to me during the last three years from Students and Friends who have looked with the eye of "*Prophesy*" into the alembic of human history for the transformation and consummation of all our hopes.

Here is his letter:

"Dear Friends:—In judging the future of the Great School and its truly Great Work, it seems to me that I, in my mind's eye, can see a time when it will be compelled to take some decisive stand with regard to the Protestant Churches and the relation existing between those Churches on the one hand and the Great School on the other. This problem will no doubt present itself for consideration through various channels, and it seems to me that it is more than likely to involve the following questions, perhaps, among many others:

(1) Will the Protestant Church, in its intrinsic organization; its personnel of paid ministers, preachers and educators; on its materialistic and mercenary foundation, and in the real spirit of its work; in its heterogeneity of creeds and beliefs and inter-sectarian animosities—even after going through a process of reconstruction and purgation—ever be fittingly qualified to propagate the tenets of the Great Work of Natural Science and the Harmonic Philosophy, among men?

(2) In other words, will any form of religious organization, whether based on a vicarious atonement (such as that proclaimed by the church today, or otherwise) ever prove adequate in promulgating principles that essentially demand of its postulants a high degree of individual intelligence and personal judgment—individual initiative, effort and application, and individual responsibility?

(3) Could the Great School, in its essential nature and

Life and Action

in the spirit of its Work, consistently accept any plan of organization that places the exponents and propounders of its principles on a basis of material emoluments and compensations and especially on the basis of a profession?

(4) Suppose the efforts of the Great School should, by a slow and normal process, dissolve the heterogeneity of the Church and interblend its elements into one homogeneous bond of brotherhood, would not its organization into a definite unit, under that status of society, expose it to the control of vain and selfish individuals who would corrupt it and break it up into various schisms and creeds, and force humanity backward again into the tragic errors of the past?

(5) Are not the future strength and incorruptibility of the Great Work based on a growing and inviolate individualism, wherein development and attainment are separate and individual, emanating from within—from the Soul itself—as it harkens to the whispered fiat of Nature?

(6) Man, embodying the elements of his own self-adjustment in his relation to Nature, and conscious of these hitherto latent powers, applies them to the development of his higher and finer sensibilities and that attitude of Soul that makes him attentive and sensitive to the intuitive mandates of the Creator of his being. He thereby co-operates with Nature in his own self-development. Through this growing consciousness he becomes personally responsible and morally accountable in the highest sense of these terms. He develops psychically, intellectually and spiritually. He evolves a Master and adjusts himself, rationally and voluntarily, in a harmonic moral and ethical relation with his fellows. He becomes, as it were, a church and a government unto himself, a moni-

Life and Action

tor and mentor in the moral and ethical aspect of his own life. Under the status of a society of evolved men and women the principles of life become individualized, rather than organized; each man is the evolvment and consequently, the subject of himself, and is subordinate and amenable only to the higher tribunal of Nature.

If the above is correct, is not the Great School seeking a true harmonic among the members of human society in every phase of human relationships, by the independent, rational and voluntary activities of the individual in his quest for self-development, rather than by the concerted effort of an organized body working in his behalf?

Is not the Great Work the direct antithesis of organized moral and ethical endeavor?

Is not the absorption of its philosophy, principles and methods into the organized body and creed of a church the first sign of their retrogression, and the gradual decline of their usefulness?

(7) Will not the intelligent student in conforming himself consistently with the requirements, philosophy and principles of the Great School be compelled forever to lay aside and disclaim the hitherto creed and dogmas of his church; and will he not, in his evolvment, eventually feel his psychical, intellectual and spiritual independence of any religious organization; and will he not abandon the church as effete and non-essential to his ethical and moral existence?

In presenting this problem by way of a series of self-answering questions, I but frankly express my candid opinion concerning the gradual alignment of the church forces relative to the Great School and its Work.

This prescience of a possible future condition was in-

Life and Action

spired by my observation of the activities and attitude of different members of the clergy.

This activity can hardly be called unfriendly to the movement of Natural Science.

In fact, these good men of the Gospel, in all sincerity, are actively engaged in serving up their Sunday sermons well seasoned with the science, the sound logic and the philosophy of the Great School. To the casual observer this appears to be a good and wholesome sign, and possibly it is; but to me it portends a possible future complication or inconsistency.

The more progressive ministers of the several churches, the country over, will see in Natural Science a great possibility; and they will rapidly exploit it in resuscitating their moribund institutions.

With the voluble evidence of empty churches and sadly decimated congregations, an anxious ministry will be sedulously active and ever alert to anything that will tend to recover and re-establish a once lucrative *business* where honor and glory to the Vicars of Christ were assured; and where power, influence and public laudation were never sought in vain.

In the frenzy of their plight they will seize upon Natural Science; and, flushed with new hope for their ambitions, they will thunder an incongruous mixture of creed and Natural Science, dogma and Harmonic Philosophy, from their pulpits, to an attenuated and slow-thinking congregation.

Although sincere and honest men, within their limited understanding, little do they realize that the Science and the Philosophy they are so enthusiastically absorbing into the church system, voice, in spirit at least, the direct antithesis of some of their own views—and, if rightly

Life and Action

understood and applied by their adherents, will surely bring their own institution to a slow and easy death.

THE SPIRIT OF THE WORK will slowly pervade the world; the fortified walls that contain and divide each individual church into a separate, self-centered and contending entity, will slowly be dissolved; and the whole of humanity will flow into one great bond of Human Brotherhood.

It is when this point in the future draws near enough to the tip of its nose, that church clericalism will begin to realize that it is inimical and diametrically opposed to the church as a conglomeration of creeds and an organized unit, in which status it is susceptible to individual control and made a lucrative business, a source of vain-glory and superficial honor, and a *profession*.

At this climacteric point in human evolution will the self-satisfied potentates of the church harmonize with their time, in both spirit and deed?

Will their ministers and priests forever set aside the paternity of their flocks, the bishops their dignity, the cardinals their robes, the pope his crown?

Will their vanity and selfish ambition make way for frank, truth-seeking, sturdy manhood, inspired by a sublime spirit of true Christian altruism?

Or, will the church continue to exist as a lodestone to their vain, ignoble ambitions, their bigotry and their greed?

Will church clericalism, with hypocritical holiness, continue to drag a selfish narrowness and prejudice into an incongruous relation with the open-hearted and open-minded Christian precept: "On earth peace, good-will to men?"

Ah! Answer ye who can! The earth may yet bear

Life and Action

witness to a great upheaval, another great crime in the name of Christ and of the Great Father.

To me it would seem inevitable that there will develop a great cleavage, a great universal segregation throughout our religious life. The true Vicars of Christ, of which the church must have many, will follow the fiats of Nature, the dictates of that attitude of soul which has made them true Christian Men.

They will find themselves living in the spirit of brotherly love and helpfulness—*outside* the soul-smothering control of the organized ranks.

Their actions will be the expression of loving hearts, with spirits that can be compensated for only through the kind acts of another.

And, on the other hand, those creatures of lust, of vain ambition and greed who, with their simulating hypocrisy, have blasphemed the name of Christ by their presence in the pulpit of Man's church, will slink guiltily into the ranks of ignorance and lead a stupid brood under the voluminous, gloomy and ready cloak of the Moloch of papal despotism.

Thus, humanity will stand divided and marshaled in force at the final day and in the final struggle which will decide whether our Mother Earth shall be the Kingdom of Heaven, or whether it shall pass forever under the gloom of the reign of terror and of Hell.

I scan the horoscope of human destiny. I see reflected in the sky a great ebullition and fermentation on Mother Earth; it is a chemical activity of attraction and repulsion. It is a process of cleaning, of purgation, of Nature righting herself. I watch it anxiously, hopefully, longingly, as the activity becomes more virulent and intense.

Life and Action

I see a chaotic upheaval of convulsed humanity, of rent and torn, shaken and crumbling human institutions, seats where Satan found an attentive ear and spewed a slimy spawn of lust for power, vain ambition and greed.

I hear the agonized cry of crime, of vice, of immorality, as Nature applies her purging acid of death.

I see a struggle within church and within state, within all the organs of society, and within man and within woman. At last the turmoil subsides, and out of the black and heated sediment in the crucible of time there arises two exalted and noble images. They are the Individual Man and Woman—the Completed Individual.

Their faces are wreathed in the smiles of happiness and reflect peace and harmony, and their personalities are radiant with the spirit of brotherly love. Hand in hand they step forth facing a conscious, joyous, glorious eternity in quest of the Mother of their Being—THE TRUTH.

Sometime ago I addressed myself (in the consensus of the foregoing) to an orthodox student body of "*Friends of the Work*." Although my opinion was asked for, my honest and frank expression proved perturbing to most of them.

They promptly expired an atmosphere of feeling so chilling that they completely froze me out.

These good men claim that the Great Work and the Harmonic Philosophy fully substantiate the church; inferring that the work going on under church auspices will be the natural and eventual outcome.

With an honest and heartfelt good-will for these brethren, I now turn to the Great School and, if that

Life and Action

body considers me worthy and qualified to keep its confidences, ask for final judgment as to my position.

Whether my vision of the future has been through a jaundiced eye, I am not conscious of it. My position is wholly impartial, with a desire to know only the *Truth*.

LeR. V. A.



By the TK.

1. While I view this vital problem with the limited vision of human intelligence, and may, therefore, not see it in its entirety, I cannot bring myself to believe that the Church, as such, will ever be fittingly qualified to carry forward the Work of Natural Science and instruct humanity in its Philosophy, unless it attains a different status from that of today.

2. Nor do I believe that any form of religious organization will find it possible, in any adequate sense, to promulgate the principles for which the Great School and its Work stand. This is a work which can be accomplished only by the chosen representatives of the School itself, and in strict accord with the methods it has proven through centuries of demonstration.

3. No, emphatically no, the Great School could not, in its essential nature, nor would it under any conditions or circumstances accept any plan of organization that would place its Instructors, its "Ministers" or exponents, on a basis of material emoluments and compensations, nor on the basis of a "Profession." To do so would strike at the very fundamental principle upon which the Work is established and upon which alone its consistency depends.

4. If the Christian churches of today were dissolved

Life and Action

and their various elements reformed "into one homogeneous bond of brotherhood," its organization into a definite unit, under those conditions, would still expose it to the control of the vain and the selfishly ambitious; and there can be little doubt that through their influence new creeds and dogmas would be formulated, and in due time virtually the same conditions would re-establish themselves at the expense of human progress. This would but inaugurate a series of recurring religious cycles, each ending where it began, only to inaugurate a new one of its kind.

5. Judging the future by the experience of the past, there can be no question as to the fact that the present and future strength and incorruptibility of the Great Work are based on "a growing and inviolate individualism, wherein development and attainment are separate and individual, emanating from within."

And now, in this connection, and as a natural sequel of all that is herein suggested, let me call attention to certain significant facts which, no doubt, the Students and Friends of the Work who have kept abreast of current development have already observed:

(a) Everywhere may be observed evidences of the fact that the books and other literature of the Great School are being read and studied by the "*Progressive Intelligence of the Age*"—to whom they were specifically addressed, and to whom this present Movement is a direct appeal.

(b) Scarcely a writer of any standing in the field of psychology at the present time has failed to adopt and appropriate the definite terminology of Natural Science and the Harmonic Philosophy, to a very noticeable and significant extent.

Life and Arcton

(c) Within the last few months I have observed, in the current magazines and periodicals throughout the country, extensive extracts taken bodily from the books of the Harmonic Series; and in not one instance has credit been given for any of these quotations. This has been going on during the last two or three years to such extent as to suggest that there is concerted action on the part of these writers and publishers.

(d) I have before me a very recent publication, a book entitled "*The Culture of Personality*," by J. Herman Randall, published by H. M. Caldwell Co., Boston, 1912.

Beginning near the bottom of page 217, is a *verbatim* quotation from page 214 of "*The Great Work*," without quotation marks.

The following twenty pages or more, of this new book, is a most ingenious exhibition of *literary piracy*, consisting of a combination of literal quotation, clever paraphrase, and ingenious restatement of the substance of the entire chapter of "*The Great Work*" on "CONSCIOUSNESS."

And yet no reference whatever is made to the work from which it is stolen.

In the same book are also numberless quotations from Drummond, Fiske, Darwin, Jowett, Brierley, F. W. H. Meyers, James, Royce, King, Lodge, Spencer, Wallace, Gates, Kepler, Holmes and numerous other writers.

But in each instance due credit is given and the utmost courtesy shown.

Naturally, the question arises in the mind of any honest reader: "What is the motive back of this piracy; and what is the purpose of this bald and unjust discrimination?"

I want the Students and Friends of the Work to take note of these things in future, and I may offer some sugges-

Life and Action

tions that will enable them to exert a courteous and wholesome influence in behalf of the Great School and Work, which will help to discourage the kind of literary piracy to which I have referred, without suggesting any selfish or unworthy motive or purpose.

(e) The liberal ministry, throughout the entire country, is making use of the literature of the Great School in virtually the same manner. They are using the books and other literature of Natural Science and the Harmonic Philosophy without acknowledgment of any kind. In truth, it would almost seem that—even among these men who, of all men, are supposed to stand for TRUTH and exemplify it in all their utterances and conduct—there is also the “*Conspiracy of Silence*,” as to the School, the Work and all the teachings and findings of Natural Science that have been formulated into definite and published statement.

Recently someone, presumably some Student, sent me a copy of one of the most important daily papers in America. It contained a number of “sermons” preached in the various pulpits of N. Y. City on the preceding Sunday, by the leading ministers of the country.

To my amazement, I found that one of the most conspicuous “*sermons*”(?) of the entire number was taken bodily from “*The Great Work*,” with only here and there a connecting sentence, or phrase, which the minister had thrown in to give continuity to his particular theme. There were over four full columns given to this “*sermon*,” and at least nine-tenths of it was taken literally from chapters II, III and IV of Vol. III of the Harmonic Series.

There was not a quotation mark, nor other suggestion of any kind, to indicate the source from which the minister had taken it; nor was there a single reference to the

Life and Action

Great School, nor to the Great Work, nor to this Movement, nor to anyone indented with either.

Had this "liberal minister" seen fit to take his "sermon" from the works of Emerson, Carlyle, Holland, or any other author of recognized ability or standing, it is altogether likely that he would have given full credit, and the volume and chapters from which he had quoted.

My dear Students, Friends and Readers, will you kindly tell me why it is, in your judgment, that this minister has done this thing? Have you any clearly defined idea as to the *motive* that impelled him?

Can you tell me why it is that Mr. Randall, above mentioned, has virtually taken an entire chapter from "*The Great Work*," bodily appropriated it in the face of copyright protection, and palmed it off upon the public as his own? Is it because he thought he could do so without the fact being observed by his readers? Or, is it because there is a deliberate "*conspiracy*" among the contemporaneous writers on the subject of psychology—a "*Conspiracy of Silence*"—with the understanding that they will appropriate to themselves the literature of the Great School, whenever and wherever possible, without giving credit to that School, nor to any of its writers?

If this be *true*, then there must be a *motive* for it; and that motive must be *deep-seated and vital*, to lead men of such intelligence and assumed standing in the literary world thus to violate every principle of common honesty, to say nothing of the courtesy due from one writer to another, under the generally accepted principles and well-known rules of literary ethics.

If it is *not* true, then I shall be glad to know how it comes about that there is such wide-spread general concurrence amongst the writers of the day, on these

Life and Action

subjects, in the practice of ignoring the existence of the School and its literature, as such, and at the same time recognizing the vital importance of the principles, the teachings and findings, and the published utterances of the School, through its writers.

In other words, I am asking the Students and Friends of the Work, as well as the readers of *Life and Action*, to join me in an earnest effort to get at the real motive and inspiration back of this anomalous situation. I do not want to do injustice to anyone. Neither do I want to appear selfish in behalf of the School and its Work.

But there is yet another phase of the general subject which appears to me to be of even more vital importance to the School and the Work in the years and the centuries to come, as well as to the *Cause of Truth* and the *Welfare of Humanity*.

I have reference to the attitude of the liberal ministry of the various Protestant Christian churches everywhere.

I have received hundreds, yes thousands, of letters from ministers of these various denominational churches everywhere; showing beyond question that the books and other literature of the School are being read and studied diligently and with the utmost care and sympathy by the progressive ministry all over the country.

These letters show the most cordial and friendly spirit and would seem to indicate a deep and abiding interest in the teachings and findings of the School, and an earnest desire to become active factors in spreading a knowledge of its principles.

This attitude is thoroughly commendable; the motive is entirely worthy; and the desire and purpose of these good men are wholly constructive, in their essential nature.

The effort they are putting forth to carry the "Gospel

Life and Action

of Truth to the uttermost parts of the earth" is one that appeals to the highest and best in human nature. It touches me deeply, and I long to express to these good Friends of the Work some measure of my own personal appreciation, as well as that of the School and the Great Friends back of it all.

But, at the same time, I seem to see in the *methods* they have adopted, that which, in due course of time, will inevitably become a most serious menace to the very Cause they seek to serve.

Unlike the "*literary pirates*" above referred to, these ministers do not seek their own personal exploitation; but they are trying to place the truths of Natural Science before their various Christian congregations in such manner and form as to appeal to their reason and enlist their sympathies without awakening anxiety as to their conformity with the dogmas and doctrines of their several churches.

To accomplish this end, *they also* quote from the books and literature of the Great School without making that fact known to their audiences. Or, they teach the principles and findings of the School to their congregations without explaining to them the fact that they *are* such. They permit their members to *infer* that they are preaching "*Progressive Presbyterianism*," or, "*Advanced Methodism*," or "*Liberal Protestantism*," or, "*The New Theology*," or, "*Modern Psychology*"—or, in fact, almost anything "*progressive*," except the simple truth that they are preaching and teaching NATURAL SCIENCE under the guise of their own church doctrines.

Now, what is the inevitable *result* of this unintentional deception?

1. One result, at least, is that they are slowly, but

Life and Action

surely, breaking down the narrow dogmatic limitations of "Methodism," "Presbyterianism," "Episcopalianism," and "*Protestantism*" in general; and are thus holding their liberal and progressive members who otherwise would withdraw from the church and join the "New Thoughters," or apply for admittance as Students of this School.

As illustration of this fact, let me narrate the following recent experience among many of a similar nature:

A young man applied for admittance as a Student of the Great School. In his answers to the preliminary questions submitted to him, he stated, among other things, that he was a member of the Presbyterian Church.

As in all such cases, I replied to him that it did not seem to me that he could *consistently* belong to the Presbyterian Church and accept and teach its dogmas wholeheartedly and at the same time become a consistent Student of this School; because the two were not in harmony on some of the vital principles of life and action.

His reply was most interesting and significant. He said that he did not believe in the doctrinal dogmas of the church, and had made that fact clear to his minister before he was accepted into the church. In truth, he explained to his minister that in every instance where in there appeared to him to be a difference in the teachings of the church and the Great School, he accepted the position of the School unqualifiedly.

To this his minister had replied, in substance, that it really made no difference; for he also (the minister) did not believe some of the doctrines of his church. He said the church had liberalized greatly, and that while both ministers and members were *nominally* supposed to accept the doctrines of the Vicarious Atonement, the Divinity

Life and Action

of Christ, and some other dogmatic doctrines, nevertheless, he did not believe that one minister in ten really believed in them.

For these reasons the minister had accepted him into the church with full knowledge of the fact that he did not believe some of the very fundamental doctrines and dogmas of the church. Therefore, he did not feel that—insofar as the church was concerned—he was inconsistent, or that he occupied an equivocal position.

From this incident, and many others of a similar nature, I can realize that this process of emasculation is going on all over the religious world and in all the various Protestant Christian Churches throughout the United States.

Every little while some over-aggressive minister comes out a little too boldly and conspicuously and attracts the notice of the conservative dogmatists of the church. The result is the minister is charged with "Heresy." The formalities of a trial are had, and the minister is either disciplined and expelled, or he apologizes and goes on drawing his salary and preaching his "Heresies."

This internal leaven of liberalism and progress is working in all the Protestant Churches, all the while coming nearer and nearer to the surface. The inevitable result would seem to be that, in course of time, these dogmatic inconsistencies of the churches will be eliminated. When that time comes, if it does, the various Protestant Churches will find themselves preaching and teaching the principles and findings of Natural Science and the Harmonic Philosophy, openly and with the sanction and authority of the churches themselves.

But where does this place the Great School and its Work?

Life and Action

The answer is, that its authority as the Great School of Natural Science back of all this spiritual knowledge will be destroyed. The various churches by that time will claim that *they* are the original source and, therefore, the authority for all these teachings.

The Great School and this movement of the *Great Work in America* will be swallowed up in the combined movement of the churches, and the fundamental purpose of it all will be very largely lost to humanity.

And all this will come about because of the conflict of *authority*. And human nature is such that its religion and philosophy must rest upon definite *authority*, to be of any real value.

Now, I can begin to see that one of the most vital and important responsibilities of this School and Movement is that of preserving the *Source of Authority* for the present teachings and findings of *Natural Science*.

To accomplish that result we must begin NOW to differentiate between the dogmas of the churches and the findings and formulations of Natural Science; and we must make these absolutely clear in the mind of every Student who comes into the Great School, and into this Great Work in America.

Because of the desire of the churches to hold their membership they will go on and on quietly teaching and preaching the teachings, findings and principles of Natural Science—labeling them “Progressive Protestantism,” or something else equivalent; and we cannot depend upon them in the least to aid us in enlightening the world as to the source of *Authority*.

The very life of this present movement, in the years to come, will very largely depend upon our ability to establish and maintain this School as the original and rightful

Life and Action

source of authority for all that differentiates its teachings and findings from the *dogmatic* teachings of the *Protestant Churches of TODAY*.

And this is not with any thought or desire to awaken the spirit of controversy between the School and those churches. That, in truth, must be avoided entirely. And we must prove ourselves the FRIENDS OF ALL PROGRESS, by commending every liberal and progressive step of the churches in their gradual alignment with the *Spirit of the Work*.

But, at the same time, we must not allow any applicant for admittance as a Student of this School to come into active fellowship and assume the responsibilities of membership in this School and movement under any misapprehensions, nor with any uncertainties in his mind as to *what* the School stands for, what it has *always* stood for, and wherein the *Protestantism of today* differs from Natural Science and the Harmonic Philosophy.

That burden of responsibility is *ours*. We may as well understand that fact and accept it as a part of our working basis, and the earlier we do so the better for all concerned.

And let it be clearly understood *now and ever* that this does not involve the least possible unfriendliness toward Protestantism, nor intolerance concerning the religion of any man. In truth, it means that we must ever and always make clear to our Students, as well as to all who may be interested, the fundamental fact that we stand squarely upon the platform of "*Life, Liberty and the Pursuit of Happiness*," and the right of all mankind to "*Worship God according to the dictates of Conscience*."

We must remember, however, that this Great Work in America is a work of *Education*; and that one of the

Life and Action

most important phases of that education is a clear and exact elucidation of the points of difference between the official and accredited doctrines and dogmas of the Protestant religion of today and the definite and specific teachings and findings of Natural Science upon which the Harmonic Philosophy is founded. *That is all.*

And then we must insist that every Student place himself or herself in a consistent position, before both the School and the World, and maintain that position while he or she remains an accredited Student of this School.

Not only is "Consistency a *Jewel*"—It is the "*Crown Jewel*" of all the *Wisdom of the Ages*.

It is difficult to elucidate the subject clearly without an appearance of selfishness. If I know myself I am sure that the motive back of my position is entirely unselfish and worthy.

If the Churches teach the findings of Natural Science as their own religious belief, what matters it, so long as they teach *Truth*?

It is only this, that they present it to the world as a *belief* and with no proof of any kind; whereas, the School presents its findings as those of a definite and exact *Science* and with them the methods by which they may be demonstrated.

And it is of the most vital importance to the humanity of the future that the methods of *Science* be established as the foundation of the *Religion of the future*.

It is for this that the *Authority* of Natural Science must be maintained, with the Great School as its only Source.

Do I make the matter clear?

LOST, STRAYED or STOLEN.

Will the kind Friend who borrowed from this office our private copies of "Facing the Twentieth Century" and "The Secret History of the Oxford Movement" please return them.

Indo-American Book Co.
Chicago, Illinois.

Life and Action

Morality and Sociology

By J. D. Buck, M. D.



HAVING, in a previous paper, given a general outline of elements and conditions involved, we may come to the definite Principles and laws under which alone adjustment [and harmony can be reached.

A demonstration is in no sense a dogma. Dogma and demonstration differ as a bare assertion without proof differs from a demonstrated fact in Nature.

Even Scientists, so-called, often dogmatize in making bare, or sweeping assertions, for which they offer no proof.

The definitions embodied in the teaching of the School of Natural Science, in the Harmonic Series, are well worth considering. These were given in the previous article.

The Constructive Principle in Nature and the definition of Morality were given in the previous paper; and it is in this sense that these terms are here used.

By Science, is meant "The facts of Nature demonstrated, classified and systematized" in natural order. The last process named involves Philosophy: viz, the *conclusions* arrived at.

By "facts of Nature" we include the Physical, Mental,

Life and Action

Moral, Psychical and Spiritual, while Physical Science concerns only the Physical.

By *Economics* is meant Management with frugality, with good judgment; guarding against loss, or waste.

Political Economy means the resources of communities utilized and managed in the same way. Every citizen is regarded as "one of the family" and as having equal rights in all—resources, utilities, needs, comforts, or enjoyments, as a factor therein, and equal responsibilities for the right use of them and the faculties, capacities and powers of his own soul in relation to them and his fellows—meaning *Morality*.

"*Constructive Socialism*" aims at the accomplishment of equitable distribution of rights, privileges, resources and opportunities; and it must equally involve responsibilities, duties and obligations; and this is the point so often overlooked, and where *Morality* comes in.

A "Socialist" may or may not be a member of an organization formed to promote the principles of Socialism, but that would naturally be his motive and aim in any case.

Socialists differ in the *methods* devised and advocated to secure equitable results.

Sociology is the *Science of Anthropology*, or the whole Nature of Man, his origin, nature, faculties, capacities and powers.

Scientific Sociology, from all these facts, must deduce the Laws under which they exist and by which they are governed, so as to create understanding and promote progress by strict conformity to law.

Modern Sociology has made the mistake of regarding man much as an "Improved Animal," and of regarding

Life and Action

physical laws and processes and material things as the only ones that affect his life among his fellows.

Natural Science, on the contrary, regards man as essentially a Spiritual Being, for the time being involved in a physical existence; hence, as having a twofold nature and definitely related, under Natural Law, to both planes, the Physical and the Spiritual, without regard (*of necessity*) to another world.

If Socialism conforms to the principles and laws of the Science of Sociology, it may adjust all Economic problems and perfect Political Economy, or the rights of all.

We have to regard man from a twofold point of view continually.

First—he is a distinct and separate Individual, not quite like any other in the Universe.

Secondly—he is a Social unit, involved with his fellows in a common nature and a common destiny.

With the “Struggle for Existence” and the “Survival of the Fittest,” man is an improved animal. And, if he ends here, he may indeed be a “splendid Blonde Beast” and go no higher.

It is especially as a *social unit* that man enters another world beyond the animal and his “Divine Evolution” begins.

True it is that in spite of “tooth and claw” many animals reveal Social Instincts, just as they reveal the germs of a higher intelligence and a love for their young and their mates.

This only shows how universal is the *Constructive Principle* in Nature, already defined.

“The falcon feeds upon the finch,

“The finch upon the fly,

“And naught can loose the hunger-pinch

“But death’s wild cry.

[Page 339]

Life and Action

“From hand to hand life’s cup is past
“Up beings piled gradation,
“Till man to angels yields at last
“The rich collation.”

Man may not actually devour his neighbors; but the “tooth and claw” may only be concealed, or rechristened as injustice, greed, indifference or oppression, still equally destructive.

Man thus defines and determines his own status, as *animal* or *human*, beyond any power in the universe to change it.

What he actually *is* depends, in the last analysis, solely and absolutely upon himself.

What else can be the meaning of the saying—“And he died, and went to his own place”?

Free Choice and Rational Volition are as basic in the life of man as is the law of Gravitation; and this is where personal responsibility comes in—and *spiritual gravity* is the positive pole of Physical Gravity.

If man’s physical body drops from a height it strikes the earth with a “thud” as to which he is not consulted and has no choice.

But he rises from the physical, the gross and the animal, by his own volition and personal effort; and when he passes the “middle point” in his upward climb he may master even physical gravity itself.

Most persons would regard this as absurd and impossible, or a miracle. Spiritual Gravity, however, pulls upwards as well as downwards.

These natural laws reach further than most people would believe, or even imagine.

Life and Action

A Master is one who knows the Law and rightly utilizes it.

The ignorant and vicious *obey* the law through *fear*.

The wise and virtuous *keep* the law through *knowledge*.

The one is a voluntary Slave; the other a self-developed Master. The Slave fears for his own salvation. The Master forgets self and works for others, and so becomes more and more Masterful. This is the "upward pull."

Since Religion, so-called, has had so much to do in promoting or retarding the progress of man, and has so often entirely obscured Morality, or reversed its principles and precepts, clear definitions ought to enable us to distinguish and utilize these basic principles.

We may state again, the basic concept according to the School of Natural Science. "*There is a Constructive Principle in Nature that impels every entity to seek vibratory correspondence with another like entity of opposite polarity.*"

"Morality is the established *harmonic relation* which man, as an Individual Intelligence, sustains to the constructive Principle of Nature." Now, what is Religion?

"Religion is the application of the *facts* of Science, and the conclusions of Philosophy, to Individual Life and Conduct."

(Dogma and Superstition are eliminated, having no place in Science.)

These Principles, Laws and Propositions have been worked out, formulated and demonstrated by Masters of the School of Natural Science, in strict conformity with the Constructive Principle in Nature.

Their application, therefore, to the problems of Indi-

Life and Action

vidual and Social Life is capable of demonstration and verification as to their validity and practical use.

The salient point is *Morality*, by which conduct is governed and character built.

When this harmonic relation referred to is once *established*; that is, assented to without mental hesitation or evasion, and the individual determines to make it the rule in life, he starts on "the Road to the South," viz, on that of continued progress and higher evolution.

Whatever obstacles he may meet, or difficulties arise to be overcome, will concern only the "day's work;" but in no sense will they change his course.

He knows that the Light he has discovered can never fail, and that he can disregard it only at his peril, because the Illumination is within.

But he may obscure the light by his own folly and grope in darkness created by himself.

Worry, confusion and uncertainty in his life will have disappeared, if he has "learned to labor and to wait," and remains loyal and true. His anchor is a *living faith*; viz, "The soul's *intuitive conviction* of that which both Reason and Conscience approve."

Now, Morality in action, as a "primary double function," measuring conduct and determining progress on Constructive lines, consists of *Giving* and *Receiving*, between which there must be maintained *perfect equilibrium*, or "Compensation."

Man may forego his own rights for the benefit of others. But here the *constructive principle* bestows upon him *intrinsic rewards* far beyond any outward gain, by *increasing his own capacity and efficiency*.

This is the growth of the Soul, the enlargement of Man's Individual domain and his *actual Possessions*.

Life and Action

So, on the other hand, if he demands and receives his rights or his just dues and neglects his duties and obligations, and so receives far more than he gives, the Law of Compensation works the other way and decreases his efficiency.

Nothing so dwarfs and belittles the soul of man as selfishness.

It is thus that Conduct and Character are inseparable.

This is the *Science of Ethics*; and it very clearly defines the relation of Individuality to Sociology, the intrinsic relation of the one to the many.

It is not a theory, but a basic principle in the Constitution of Man, as exact as any principle in Mathematics.

The race for wealth and power and fame aims to "get something for nothing."

Investments aim at profit. Money is made to earn money as "interest." One who invests a dollar and gathers a thousand may see no "injustice" in the transaction, but compliment himself for wisdom or good judgment.

If in doing this, however, he deprives others of an equitable share to which they are entitled the whole transaction becomes *immoral*; and the worst of it is that so few people seem to care so long as they get the money and keep out of Jail.

Imagine a community where every one does his utmost to get all that he can, making no return; and imagine another community where every one does the best he can to render a just equivalent for all that he receives.

We might designate the first as "a den of thieves and robbers," and the second as a Brotherhood; for it would undoubtedly be an Ideal Community.

The first is *confiscation*; the second *co-operation*.

Life and Action

If every one could realize that he has no *Rights* except as they involve *Duties*, measure for measure, Morality would be written large on every act of life and stand out plain as the *Constructive Principle* in Nature.

"Selfishness is the father of Vice;"

"Altruism the Mother of Virtue."

This problem of *Morality* is the most deep and far reaching of any in the life of man.

How often, how far and why so many Socialistic Communities have failed here in America, is revealed by a full understanding of this problem of *Morality*.

Some of these communities may have been "immoral," according to popular definitions of morality, involving sex relations. But they failed in the apprehension and use of the *Constructive Principle* to which I have referred, without which neither individual character nor social up-building can possibly go on.

Tried by this standard and measured by this unvarying Law the causes of failure may be discovered in every case.

Some may object to the association of Religious with Socialistic movements and fail entirely to see where morality comes in.

MacDonald collected a list of seventy-eight of these Socialistic Associations here in America, between the years 1819 (the "Zoar" and the "Alphadelphia Phalanx") and 1853 when the "Grand Prairie Harmonical Institute" was formed, the "Wilkinson Jemina" and her community, Going back to 1780.

"Now" (says Noyes' "*History of American Socialism*," 1870) "we will go a step farther and attempt the reconciling of still greater repugnances."

"Since the war of 1812-15 the line of socialistic ex-

Life and Action

periments lies parallel with the line of religious Revivals. Each had its two great epochs of Enthusiasm."

Nettleton and Finney were to Revivals what Owen and Fourier were to Socialism." The "New Harmony" and "Brook Farm" communities are more generally known and remembered today, except perhaps some of the religious experiments, like the "Oneida" and the "Shakers."

From groups with, perhaps, half a dozen members to Owen's experiment at New Harmony, with 900 members and 30,000 acres of land, which held together nearly three years, and that at Hopedale, Mass., with 200 members and lasting 17 to 18 years, to many which, for various reasons, lasted only a few weeks or a few months; we find the widest variation in these co-operative social communities.

But Socialism and the Revivals of Religion, thus inaugurated so long ago and so near together, have been in evidence ever since.

Today Socialism and Romanism face each other, not as groups nor as small communities, but as world issues saturating every political and economic problem and involving the freedom or the slavery of Individuals. Our interest in them here is largely Political or Economic.

Capitalism and Romanism, *per se*, are arrayed against the rights of the common people; and, though allies only on occasion, they mean the same thing and produce the same results, viz., impoverishment of the masses.

And so, the fight is on to break the power of the few over the many, as to both physical and Spiritual domination, and to establish the *Brotherhood of Man* precisely as taught and exemplified by Jesus.

It is the "War of the Ages" focalized and openly

Life and Action

at issue here in America at the beginning of the Twentieth Century.

Shall man be free mentally and physically and be accorded his just share of the necessities, utilities and opportunities of life, and be held strictly responsible for the use he makes of his opportunities? No plenary indulgence, vicarious atonement, special pleading, nor other evasion of the Moral Law should be accorded him. And there should be no conscious and intentional evasion or violation of his Personal Responsibility; all should give and receive equally and Fraternally as Brothers. This is the "fulfilment of the Law."

Here lies the greatest problem known to man, or possible to conceive of.

Other civilizations have faced this great issue and gone down to oblivion, like Egypt, "Sodom and Gomorrah and the cities of the Plains."

We reap as we sow and get what we give, with Construction and Destruction facing opposite ways; and we call it Destiny, Fate, "Kismet," when it is just *Compensation*, the "Law of the Balance," or the "Hall of the Two Truths" and the "Judgment of Osirus"—blind like Justice, and relentless in order to be Just.

Now, where stands the educated "Middle Class" of citizens where neither religious training nor labor unions directly constrain them? I answer: They are largely indifferent and often contemptuous, because almost wholly ignorant of the *Facts* here recorded.

They thus evade Moral and Personal Responsibility, Patriotism and civic Duty. They receive without giving and as they are involved as to *duties* and *responsibilities* they cannot possibly escape the results.

Ignorance cannot excuse them for the reason that their

Life and Action

ignorance is voluntary and in no sense compulsory. Had they been dominated by the Confessional and the dogma of obedience from childhood their Moral Responsibility would have been greatly altered.

They stand as a clog, as an obstruction, in the way of either Social or Clerical parties and are likely to be trampled down by either or both. Socialists regard them with contempt and Romanism as "Silent Partners." Men? Citizens? Patriots? Slightly, perhaps.

As to numbers, education, intelligence, opportunity—if they would waken and stand out to be counted they might hold the Balance of Power and dictate terms to Ignorance, Superstition and Fear on the one hand and to "Mob Law" and Capitalism on the other. A Redeemer from Injustice, a co-worker with Jesus, for the actual Brotherhood of Man.

They would do this if for one instant they *realized* in *every fibre of their being* the full meaning of *Morality* and its Law of Personal Responsibility and the Penalty for neglect or violation.

If course there are many exceptions everywhere and among all classes.

The average Socialist wants to establish Justice and to better his own condition, but he is not always ready to give and receive equally. Enviousness of the rich is not always absent.

If the well-to-do would take the lead in demanding Justice for all it might be secured.

The consummate Wisdom of the Creative Intelligence is nowhere more plainly manifest than in this that man cannot exercise his faculties and powers to the disintegration and destruction of society without thereby destroying himself, *as far as he goes*.

Life and Action

One needs but a glance at many of the Insane to see what a wreck the mind of man may become.

"Brain-Storms," indeed, followed by desolation and waste places.

Nearly the whole of crime, fully half of all diseases and almost two-thirds of the Insane of the world today are due *directly* to lack of *Self Control*!

Can anyone fail to see that *Morality* concerns every problem in the life of man?

The Individual and the Social—the one and the many—are *inseparable*. Man cannot break the bond of Brotherhood if he tries. Measure for measure he can disregard or violate it *only at his peril*.

Generation and degeneration, construction and destruction, are but the right-hand and the left-hand roads in the endless journey of the human soul.

The most inclusive terms for all these are *Morality* and *Immorality*; for they measure up the whole man, what he does, what he is and what he is becoming at any moment of his existence.

Morality is like the alembic of the assayer or the furnace of the chemist that reveals, weighs and measures every particle of substance and separates the gold from the dross in every *sample* that we call "man."

The incidents of life are numberless and infinitely various. The Principle of Construction is *one* and its demands are so simple and few that a child can understand them.

Be just! Be kind! Go out of your way to help others! Do it with cheerfulness, with a smiling face that brings sunshine into the life of others!

Nature and the Divine Intelligence will do the rest.

Life and Action

Here, indeed, is the Fatherhood of God and the Sonship of Man made manifest.

Here and thus only can any Individual Intelligence declare—"I and the Father are One."

Is not this plainly the "*Law and the Gospel*" of Jesus, the Christ, and the "Living of the Life"?

Men have confused, complicated and sophisticated it while declaring vengeance toward all who disagree with their explanations. They forget to be just and kind. Here it is "For the Glory of God," or "the church;" and they label it all "*Religion*."

Again: "*Morality is the established harmonic relation which man as an Individual Intelligence sustains to the Constructive Principle of Nature.*"

If Creative Intelligence had made it necessary for man to "split hairs" over theologies how could barbarism ever have evolved into civilization?

Mankind has advanced only by social consideration, by Community of interests, possessions, duties and obligations.

"Socialism," as variously defined and advocated today, presents a complicated platform, with plans and ventures which comparatively few understand and which many good people fear to try; and so, reform is retarded and injustice goes on.

Wage earners, wrangling over details and complaining at injustice, fight over "Recognition of Unions," believing that "in Union there is strength"—*to enforce their demands*.

Goodness knows there is injustice enough to serve as an "excuse."

Rome, under the law of self-preservation, is doing the

Life and Action

same thing, organizing her voters to enforce her dogmas and her demands.

Capitalism for the same reason, is doing the same thing through her syndicates and great corporations.

What is here but a "three-cornered fight" (a "Triple Alliance") for dominion and power over the masses, each party with a basket full of reasons, or excuses, to justify its contentions?

Suppose every good citizen outside these parties united to pull steadily and straight toward *Morality*, as herein defined, and, to establish Justice and Brotherhood as a "working hypothesis," measured up to *Morality* at every step; would not injustice and oppression be in very bad repute and soon begin to disappear?

"Parties" and "Bosses" would lose their power, because they could no longer *deceive* anyone, and they would be "*put to shame.*"

What man, worthy of the name, would find any just complaint against "Equal Justice and Opportunity for all, special privileges to none"?

It seems to me that these great principles and truths are "self-evident;" the Genius of our Government doing for society precisely what Jesus aimed to do for every Individual; and the Individual remembering his *duties* and *responsibilities* and clasping hands for a "more perfect union," and an Ideal Commonwealth.

Look at the waste and the loss from a great Labor Strike, the bitterness engendered on both sides and the murders that so often occur while the outside world complains, but does nothing else!

Everybody knows that something is wrong somewhere; and so, regardless of facts or reason, people take sides and blame one party or the other and are never in sight of

Life and Action

a just solution, one that shall prevent a return of such issues and conflicts.

Every good citizen ought to become a real *helper* along all these lines and aid in building "*the Great Republic*" where there shall be no cruelty, no injustice, no want, no oppression, no unkindness.

Can anyone imagine any "Second Coming of Christ" that would transcend such an Ideal Commonwealth? I confess I cannot; and we can build it if we choose.

We are being educated with a club; having moral principles beaten into us, or shot into us. Seemingly this is the only way, so far, that we can learn *how not to do it*.

The foreign element, from the superstitious ignorance, poverty and anarchy of the old world, is often largely in evidence.

The sting of poverty and injustice is in their blood, though too ignorant clearly to discriminate and measure exact Justice.

They are wards of this Great Republic and they need educating in every way.

So long as we answer force only by force they will continue to grow more bitter and revengeful.

"Law and order," outside of education, mean only force and despotism—and again, rebellion and resentment.

It is said that the recent strike in Colorado cost the state \$600,000 and a loss to the laborers in wages for more—to say nothing of the loss to capitalists, or of the murders committed, till finally the general government put it down by sheer force.

Does that read like civilization? like "law and order"? or like barbarism?

It is not a question of parties, nor of divided interests. Every citizen is involved whether he believes it or not.

Life and Action

It is a question of *Public Morality*, of *Social Justice*, and of *Personal Responsibility* to every citizen.

It is not the highest duty of our government to *quell* riots, but to *prevent* them—by promoting justice, fraternity and civic duty, till riots become impossible.

The time is coming when we must dig to the bottom of these great economic problems or they will overwhelm us.

Foreign Immigration has multiplied and aggravated these problems immensely. It is the bitterness and injustice, the ignorance and barbarity, accumulated for ages and vomited into our midst like a great loathsome disease or pestilence.

We have permitted it without sufficient protest and cannot now repel it. It has become part of us, and “Benevolent assimilation” is a mighty task.

Which shall it be, Civilization or Desolation? Nothing but civilization and *moral education* on the part of the intelligent middle class can save the situation and hold the balance of power.

More than all else, and more than with all others, here lies the blame and the responsibility.

The lines of *Constructive Individuality* and the lines of *Constructive Sociology* are the same. The progress, well-being and happiness of the one are involved with that of all others. Death and Desolation are the only other doors of escape.

I am trying to dig to the foundations of injustice and the unrest that promote turmoil and continually threaten disaster, and then to point clearly the remedy and the solution of the Economic and Social Problems.

Committed to neither party—the wage earner nor the capitalist employer—I have not attempted to catalogue all complaints on either side, but to deal with those

Life and Action

self-evident principles of Equity, Justice and Right that, when thoroughly understood and acted upon, should make injustice and cruelty impossible.

Public Sentiment, when clear and well defined, is a powerful force. I do not mean those spasms of feeling and resentment that follow a great outrage or murder and become "headliners" for a week in all the daily papers only to be replaced and forgotten by a new scandal or a new sensation.

I mean rather a *settled conviction* devoid of all excitement and accompanied by a *determination* on the part of *every good citizen* to stand by it till Justice is done.

Whenever the members of the great Middle Class take this position and thus stand for Equity, Justice and Right, they will hold the balance of power and become invincible.

Parties and politicians, capitalists and laborers, will reckon on them and with them, knowing that there is no escaping them.

It is one of the clearly defined purposes of the Great School of Natural Science to do its utmost to educate this great middle class along just these lines of *Scientific Morality*, to fit them to hold the balance of power, to exercise it fearlessly and unselfishly *for the Common-Weal*.

The appeal is "*to the Progressive Intelligence of the age.*"

The ignorant, the selfish and the time-serving, the Creed-bound and the superstitious, possess neither the "listening ear" nor the open mind necessary to a ready understanding and a quick response to public duty and *personal responsibility*.

These will follow slowly when convinced of the unselfish motive and wise counsel of their leaders and helpers.

The *Balance of Power* to which I refer will not at first consist so much in numbers as in the *Individual*

Life and Action

Character of those who fearlessly espouse the *Great Cause* and stand out openly, *without reproach*, regardless of self-interest.

Such men and women will be each a *nucleus* around which friends and neighbors will cluster with pride at being in such "good company."

Then come *Public Sentiment* and the *Balance of Power* to which I have referred.

Think it over, my Friends, and see if the principles of Economics and Sociology are not reducible to an *exact Science of Morality*, with a few basic principles clearly defined, appealing to the highest ideals and best interests of every clean and intelligent man and woman and then put to the highest and noblest use for the common weal, the commonwealth and the highest good of all. Is anything ever conceived by man of equal importance?

I hold that just here, *boiled down* and *crystalized*, stands the Mission of Jesus, the Ideal of the Christ, and the real *Genius* of our Declaration of Independence.

Have we not wrangled long enough over creeds, theologies and interpretations to be glad at last to *go back to Jesus* and begin to *Live the Life* and fulfill the *New Commandment*?

This is the *Great Work*, dreamed of and prophesied for ages.

This is the "one and only" purpose of the *Great Friends* and the *Great School*, as I sense it after more than ten years of the closest study of my life.

If *Scientific Morality* can be clearly discerned and accurately formulated for the guiding of conduct, the building of Character and the happiness of all mankind, its apprehension and use in daily life are the only things really deserving the name "*Education*." This is the one

Life and Action

aim and purpose of the Great School, our "Elder Brothers" who have gone this way before, as I have gleaned it from their writings.

The only *authority* it claims is that of the Mathematician who has demonstrated a problem in Mathematics and shown that—"backward and forward it still spells the same."

Its first and its last word to the neophyte, the beginner, is "*Try it and see!*" Science must prove and demonstrate, then formulate and record the result. "Go ahead and test it!"

The shallow, the trifling, the voluptuary, the creed-bound, all these "pass by on the other side;" they always have and they always will. They wag their heads, point the finger of scorn, denounce to the Inquisitor, then wrap their mantles of conceit or sanctimoniousness about them and pass on—and, yet:—

"The great and peaceful ones live, renewing the earth like the coming of spring"—and they say to every man—"Choose ye this day whom ye will serve."

And so it has come to pass that, in the dawn of this Twentieth Century, the doors of this *Old School*—this *University of the Universe*—are again opened and every sincere, intelligent and worthy seeker may be admitted.

His progress depends absolutely upon his "proficiency in each preceding degree."

The education referred to is in no sense a "*pouring in*" process; nor is it theoretical, composed of categories outside the conscious mind. It is more like the use of simple, healthy food for the nutrition, the growth and the efficiency of the human body.

It means *character-building, development, evolution.*

Life and Action

It is the road to Mastership—Mastery of the *Art of Living*.

And even this is but the beginning, the foundation, the preparation for the real *Work of Living*.

The Life Work of an individual so Educated is to benefit, to uplift, to encourage and cheer his fellow men. A "*Great Work*," indeed, fit for the Gods, that angels might covet.

The imagination of man can conceive nothing higher, nobler nor more godlike.

It is Messianic; such as was anticipated and foreshadowed among the Jews for centuries before the coming of Jesus (see last section of "*Letters to his Holiness*"—by a *Modernist*).

It is not consummated with long faces, uplifted eyes and deep-drawn sighs—as something far away among the clouds.

It enters the hovel of the poor; brings comfort, food and flowers to the sick, the sorrowing and the despairing and literally "goes about doing good," and does it with a smiling face and a heart full of Joy.

And can anyone give a *single reason* why he should not *Matriculate today* in this *University of the Universe*, this *School of Natural Science*, who from the depths of a heart that is earnest and pure, can say in truth, "I will arise and go to my Father! I will do *my best* to help my Brother! I will set my feet on the *Path* that leads upward and onward to the Perfect Day!"

It is not "selfishness," but *self-hood*. It is not "renunciation" in the old mystical sense, but *realization* and *self-completion* that is the goal.

Suppose a fair percentage of the really "best people," the educated, kind hearted and intelligent in every com-

Life and Action

munity were found to be deliberately working on these lines of self-control and education in essential morality, and were ready to co-operate in all economic and social problems, intelligently and unselfishly, what would be the result?

The number who are really interested and who desire to help is larger today than ever before.

Education and then *co-operation* are all that are needed to make them an irresistible force and give them the *Balance of Power*.

They can thus achieve in a single year more than the disjointed and unaffiliated groups now working on different lines and under many names can accomplish in ten years; yes, twenty, thirty, even *fifty years*.

This is the appeal "*to the Progressive Intelligence of the Age*," made by a Representative of the Great School in "*The Great Work*."

The response has already been a Joyful Surprise, to find that so many self-selected men and women have been ready to "*Matriculate*" and go to work in earnest to educate themselves and help the *Great Cause*.

They may be counted by the thousands and tens of thousands, even now, who are ready to co-operate; and there is literally "rejoicing in heaven" among the "Invisible Helpers" over the Inauguration of this "*Great Work in America*."

No one who has once caught the ideal, taken the first step and been imbued with the real *Spirit of the Work* can ever think for a moment of turning back to the "husks that the swine did eat."

The ratio of increasing interest and loyalty is unprecedented for thousands of years in the history of the Great School—whose resources have been preserved and

Life and Action

accumulated for ages awaiting just the dawn of the present day.

If so much has been actually achieved in a single decade, what may not the future accomplish?

The outlook should fill us with confidence, hope and joy; with enthusiasm for more and still better work; with the unqualified assurance that the great reward is beyond measure and beyond price, for the "Heirs of all the ages, in the foremost ranks of time."

Think, also, of the joy of the Great Friends and the Invisible Helpers over the rising tide of a New Life for the sorrowing children of men! Is it not Worth While?

"*There is no death;*" and Man is the arbiter of his own destiny—the Master of his own fate.



Chicago, Illinois

Dear Master:—

Whoever you are, wherever you are, and whatever you are, please accept my thanks.

To live without reading our little magazine, would now-a-days seem to me to be pretty close to zero in modes of living. I for one do not propose to try such a life as long as I have a dollar to spare for subscription purpose.

If I don't happen to have the "where-with-all," I feel pretty sure that I shall have the opportunity to read "Life and Action" anyhow, "thru intervention of Providence."

To make a long story short, here is the dollar. God bless you!

Yours gratefully,
A. V. R. B.

Life and Action

Addenda to The Great Psychological Crime

By Rev. Harry Marschner



THE "Third Series" of these "Addenda" was dealing chiefly with the power of the operator in *hypnotization at a distance*. The present series gives some remarkable instances of *post-hypnotic suggestion* and, thereafter, considers the operator's power in *clairvoyant hypnosis*.

Previously hypnotized persons should, one might think, oppose as much resistance as others to an external will; but they simply can't. Especially is this so when *post-hypnotic suggestions keep them in bondage* for the future more or less. They are in the power of the operator, by post-hypnotic suggestion, ever after "in exact proportion to the depth or intensity of the hypnotic state." Obsessed by the will of the operator, they carry out even his post-hypnotic suggestions whenever he wills them to do so.

In P. R. P. (Psychical Research Proceedings), Vol. V, p. 11, Edmund Gurney gives this instance: "Parsons was hypnotized, and told that in seven minutes he would be swimming in Brill's Baths. It was then

Life and Action

8:47. He was instantly awakened, and other 'subjects' were dealt with. At 8:53 Parsons took a header on to the floor and swam vigorously in the dust, first on his side, then making chest-strokes, and finally kicking along the floor on his back, loudly calling his friends by name meanwhile."

One may call this "hallucination," but the control of the operator's will is so evident that this sort of "hallucination" is, nevertheless, a clearly subjective process induced by psychical transference of volition. Mr. Gurney himself admits, on p. 247, "that a sporific impulse, strong enough at any rate to facilitate the passage into trance, may be *psychically** conveyed to a sensitive recipient" and that "for a believer in telepathy it is impossible to assume such mental elements as these without admitting the possibility at least that they may be reinforced, if not actually initiated, *by a psychical transference.*"* And regarding the *willing-game*, of which he gives some good examples, he says on p. 250: "The casual mode and variable place of the touch in these amateur diversions would lead us to suppose that the contact, if specialized at all, is specialized by the *will-force* which accompanies it."

One of Bernheim's interesting experiments in *post-hypnotic suggestion* is abridged as follows, by F. W. H. Myers, in P. R. P., Vol. IV, p. 11f: "In the month of August I asked S. (an old soldier) during the trance, 'On what day in the first week of October will you be at liberty?' 'On the Wednesday.' 'Well, on that day you will call on Dr. Liebault; you will find in his room the President of the Republic, who will present you with a medal and a pension.' I said nothing more to him on

* Italics are mine wherever marked with an asterisk.

Life and Action

the matter, and on awakening he remembered nothing. On October 3, Dr. Liebault wrote to me as follows: 'S. had just called at my house; he walked straight to my bookcase, and made a respectful salute; then I heard him utter the word "Excellence!" Soon he held out his right hand, and answered, "Merci, Excellence." I asked him to whom he was speaking. "Mais, au President de la Republique!" He turned again to the bookcase and saluted, then went away. The witnesses of the scene naturally asked me what that madman was doing. I answered that he was not mad, but as reasonable as they or I, only another person was acting in him.' " And so it was, indeed. Two months after the post-hypnotic suggestion had been given, the operator's will had still control of the subject.

Dr. Quackenbos has often been startled by having patients tell him of feelings which he knew to be in the background of his consciousness, which goes to show that the subject is guided, not by the spoken word of command, but by the *mind* and *will-force* of the hypnotist. When, for instance, Dr. Wiltse, as stated in P. R. P., Vol. VII, p. 74, asks his entranced subject to tell him how she liked his brother's house, she replies: "The house is nice, but the side-walk is awful narrow," which peculiarity was, indeed, *in the operator's mind*.—But it is not only *during*, but also *after* the visible hypnotic condition that mind and will-force of the operator exert their influence on the subject. When Dr. Biggs, as reported in P. R. P., Vol. VII, p. 341, has it in his *mind* to make a cross appear on the goiter of his patient and, while she is under his hypnotic influence, gently places a little cross on the goiter, *strongly desiring* that a corresponding mark should appear, it actually does so appear about six weeks

Life and Action

afterwards, though Dr. Biggs, by that time, was of the opinion that the experiment had failed.—When Dr. Rybalkin, as cited from P. R. P., Vol. VII, p. 338, tells his hypnotized subject: “When you awake, you will be cold; you will go and warm yourself at the stove, and you will burn your forearm”, then one should think that a *cold* stove could not burn the subject at all. Such, however, was the case. A redness could be seen at the place indicated, and the following morning there were two blisters on the subject’s arm, one of the size of a nut.

If the *will* of the hypnotizer in hypnotic and post-hypnotic suggestion is so powerful as to produce, as well as to remove, even *stigmata*, blisters, and the like—to the appearance of which the subject would certainly object, *if he could*,— then it will be hardly possible to maintain that the subject could not be under the full control of the operator’s will. True, “it may often be easier to induce a subject to commit some great imaginary crime—say to put arsenic in his aunt’s tea—than to perform some trifling act of manifest *inconvenience*—such as taking off his boots in public.” But the explanation does not seem to be quite convincing that the subject must have a shrewd suspicion that the supposed arsenic came out of the sugar-basin. If, however, there should be some such suspicion somewhere in the subject’s mind the inference would merely be that the stage of hypnosis is not that deep stage which delivers him absolutely into the operator’s control, or that the hypnotizer does not really will him inwardly to obey the command, it not being of vital importance.

Although there are incidents on record to be dealt with in some subsequent series—which, *seemingly*, do

Life and Action

not corroborate the claim of TK in *The Great Psychological Crime*, p. 32, that "the practise of hypnotism is one which may rob a man of his free will without the possibility of resistance on his part"—as quoted from Dr. James R. Cocke's work—the above quotations and cases, given mainly from the records of the P. R. P. (Psychical Research Proceedings) are so numerous and convincing that any further confirmation of TK's position might only be carrying coals to Newcastle. Nevertheless, it might be convenient to have a greater number of data at command, for which reason the following references are given.

In a review on some books on hypnotism, in P. R. P., Vol. XI, p. 146, Chas. L. Tuckey says of Doctor E. Mesnet, of Paris: "He comes to the same conclusion as Bernheim and Liegeois, of Nancy, that these highly sensitive subjects can be absolutely dominated by the hypnotist, and could be subjected to ill-treatment, made to sign documents, and impelled to *commit crimes by hypnotic suggestion*"*....."Dr. Mesnet has made a special study of that phase of somnambulism termed fascination"....."In this state, as has been demonstrated by previous investigators, the higher brain functions seem entirely suspended, and the subject simply follows the object which has fascinated him *without consciousness or volition*."**

Of Dr. Crocq, of Brussels, the same reviewer says, on p. 147: "Though he agrees with Dr. Mesnet and others of the Nancy School, that *the power of suggestion in profound hypnosis is so great that the patient's scruples may be overcome by repeated and energetic suggestions*,"* yet he thinks criminals will find, if they attempt to use hypnotism to effect their ends, that they will be betrayed

Life and Action

by it, for the memory is very likely to be revived by properly applied suggestions" which procedure, if effective, of course, does not contradict the contention that the subject is under the operator's control in exact proportion to the intensity of the hypnotic state.

Thomas Barkworth has this to say in P. R. P., Vol. VI, p. 85: "The most prominent and prevailing characteristic of the ordinary actions of our *waking** life is that they are performed in obedience to the *will*""*..... "The actions of the *hypnotic** state, on the other hand,"... "seem to be carried on *without volition*""*..... "until put an end to by the operator."

All these and previous quotations are in favor of the view that the hypnotizer controls his subject to the extent of the intensity of the hypnotic state. But there are cases on record which *seem* to point the other way. Among these are, for instance, cases of *clairvoyant hypnosis*, cases of *cross mesmerism*, cases of *refusal to obey*, etc., and these deserve the attention not so much, perhaps, of the general reader, but of the student. The present paper will henceforth be confined to *clairvoyant hypnosis*.

The question confronting us is this: If the hypnotic subject is so under the control of the operator's will that he "sees, hears, feels," etc., only what is in the mind of the operator—as Dr. Quackenbos has said—*how, then, are we to account for those cases* where the subject is able to impart truthful *information* of what is occurring at a distance, which information is at the time *unknown to the operator*?

For instance: Dr. Alfred Backman, of Kalmar, reports in P. R. P., Vol. VII, pp. 364 s., that Mr. Balle, a lawyer, was told by the hypnotizer, Mr. Carl Hansen,

Life and Action

to visit Mrs. Suhr, at Roeskilde, Seeland, whose two sons were present at the experiment. One of them writes: "After some hesitation on Mr. Balle's part he made the journey in a few minutes. He found our mother sick in bed, but with a slight cold only, which would pass off in a short time. We did not believe this to be true, and Hansen asked Balle to read on the corner of the house the name of the street. Balle said it was too dark to read, but Hansen *insisted* and he read 'Skomagerstraede.' We believed this to be quite wrong, for we knew that our mother lived in quite a different street. After several days we got a letter from our mother, saying that she had been sick and had removed to Skomagerstraede." Mr. Hansen himself remarks that neither he nor Mr. Balle had ever seen Mrs. Suhr; "neither of us had ever been in the town of Roeskilde, nor did we know the names of the streets there; therefore it seems to me that there could be no telepathy in this case, as the clairvoyant could not read an address we had no idea about,".....in fact "that the findings of the town and the address are pure *clairvoyance*."*

If Mr. Hansen had said: "pure clairvoyance *in obedience to the hypnotizer's command*," his conclusion would be faultless. Clairvoyance*—the faculty of perceiving, as though visually, some distant scene—was, indeed, produced in the subject by the control of the operator's will.

TK, in a personal letter to the writer, says on this point: "There are many cases of hypnosis wherein the control produces clairvoyance in the subject. In all such cases, however, wherever the command of the operator is concerning that which is at the time in the hypnotist's mind, the subject's clairvoyant vision is limited to

Life and Action

whatever subject-matter the operator's command covers."

"But now, suppose the operator really desires to obtain knowledge of something that at the time is *not* in his mind; the *command*, in this case, is a definite command to go *outside* of the things that are in the operator's mind. Instantly the subject obeys, and turns its attention to those things *outside* which *fill the requirements of the command*. Instantly the clairvoyant vision is projected to the distant point designated (if one is so designated, and if not, then to any point or field within its compass) and whatever it *sees* it *reports*.

"Even in *this* case, the subject literally obeys the *command* of the operator. *That* is* the *vital point*. Whenever that command is for the subject to use his sight to see *other* things than those in the mind of the operator, the command is obeyed, to the full limit of his clairvoyant vision. But he still is strictly *obeying the hypnotic command*.

"Thus, he still 'sees what the operator *tells* him to see.' Dr. Quackenbos states it slightly differently, but the essential point lies in the fact that the subject *obeys the will* of his operator. And this is true regardless of whether the command has reference to knowledge in the mind of the operator or outside of it—so long as the thing commanded lies within the limitations of the subject's clairvoyant vision."

TK makes it perfectly clear that *the vital point* is *the subject's obedience to the hypnotizer's command* even in cases of hypnosis where the subject imparts information which at the time is unknown to the operator. The latter's command to go *outside* may actually *produce*

Life and Action

clairvoyance in the subject who, when imparting information the substance of which is *not* in the operator's mind, does so by obeying that command which *is* in the mind of the operator. When Mr. Balle reports to Mr. Hansen that Mrs. Suhr is sick in bed, and is living in Skomagerstraede,—two statements which were believed to be quite wrong,—he goes to Roeskilde *in obedience to the operator's command*; and when he reads clairvoyantly the name of the street in which Mrs. Suhr lives, he does so simply because Mr. Hansen "*insisted*" on it. The information the subject imparts is, substantially, *not* in the operator's mind, but the command *is*; and this command is literally obeyed, as soon as the control tells the subject to go *outside* of the things that are in the operator's mind.

A good illustration of this obedience to the operator's command to go outside is reported by Mr. Myers in *Human Personality and its Survival of Bodily Death*, Vol. I., pp. 555f. A gentleman requested a friend at Baltimore "to place something in a particular place in a certain house, after he had left the city, to test if it could be seen by any of Dr. Fahnestock's clairvoyants at Lancaster." Mrs. E., who had never been in Baltimore was then hypnotized by Dr. Fahnestock at Lancaster and commanded to go to Baltimore to the appointed place. When asked whether there was anything about the clock which did not belong to it, she said she saw something dark there, which looked like a bottle. When told, after a while, to examine it minutely, she stated that "it was a *dark bottle, about the length of her index finger, and was suspended by a white string, tied about its neck, that it was empty, and had no cork.*" The gentleman left for Baltimore the next day and told his friend about

Life and Acton

it. The friend produced the bottle, and it was found that Mrs. E. had described it to the very letter. "A purer case of actual clairvoyance," says Dr. Fahnestock, "could not be desired, because there was no person in the room that knew or had any suspicion of what might be placed there."—In this instance, too, the information given was *not* in the operator's mind; but the command *was*; and this command was literally obeyed.

Dr. A. S. Wiltse, of Skiddy, Kansas—the same who was mentioned before—reports on the evidence of clairvoyance in hypnosis, in P. R. P., Vol. VII, pp. 75 and 80, quite a number of experiments in clairvoyant hypnosis.

One of them I abbreviate thus: Mr. Howard was lifted up quietly into the kitchen through the window, while Fannie was hypnotized by Dr. Wiltse and told to examine the kitchen. She saw a man there with his ear up to the door, and flute in his hand, and looking at his watch. This was correct, though the doctor did not even know the flute was there; it had been carelessly placed, and Mr. Howard accidentally laid his hand upon it in groping his way through the dark room.

In another experiment Fanny was told to look into Miss Florence F's stable and to tell what she saw there. "She replied that there were two black horses, one grey horse, and one red horse (meaning, of course, a bay horse). Miss Florence said, 'That is wrong; there are only my two blacks'. Soon after her brother came in, saying there were some travelers at the house, and upon inquiry we learned that these travelers had a grey horse and a bay in the stable, so that after all Fannie was right."

In both experiments the afterwards verified information imparted by Fannie during hypnosis was *not* in the mind of the operator, Dr. Wiltse; but his *command*

Life and Action

was literally *obeyed*, viz., to go *outside*—in one case to the kitchen, in the other to the stable—and to “tell what she saw there.” Instantly the subject obeys the hypnotic command and reports what she sees, and that is exactly what the operator *willed* her to do.

This obedience to the hypnotizer's command to go outside is the vital point. This holds good even in cases where the subject's report is *not* veridical. His vision may deceive him, but he *obeys*. To illustrate: John Park was put to sleep by William Reid, the operator, who desired Park to give information regarding the fate of Franklin's expedition. The report in P. R. P., Vol. VII, p. 51, shows plainly that the statements of the subject, in this instance, were inaccurate. When, however, the same operator sent Park to Old Greenland on board the *Hamilton Ross*, a whale-ship belonging to the port of Peterhead, the subject “saw David Cardno, second-mate, getting his hand bandaged up by the doctor in the cabin, having got it injured while sealing” and, when again directed to go to the *Hamilton Ross* on the following day, “found Captain Gray, of the *Eclipse*, conversing with the captain” (of the former whale-ship) “about the seal fishing being up.”—Neither of these statements could have been in the mind of the operator, yet both of them were afterwards verified.

It does not make a bit of difference whether the information given by the subject during the hypnotic state be accurate or not. The point is: *the operator's command—to go outside and report—is obeyed!* And this corroborates exactly the position of TK when he says on p. 37 of *The Great Psychological Crime*. “A hypnotist *does** control the will or voluntary powers of his subject during the continuance of the hypnotic relation.”

Life and Action

The writer hardly finds a more appropriate conclusion to this paper than TK's personal answer to the following question:

Miss S. was given the hypnotic suggestion that she would see a certain portrait on the back of a certain card after she was awakened. She did so, as commanded. But she went further and saw the same portrait on the back of a card of another deck which she had not seen or touched. By what process did she see the portrait on the card of the second deck?

TK gives this answer: "The hypnotic process, in this case, developed her clairvoyant vision. When she ran through the second deck and clairvoyantly saw the face of the same card (king of clubs) the process of hypnotic association suggested to her mind the same portrait she had seen on the same card of the other deck. This is a case of mental suggestion by association of ideas. But this does not violate the fact that the subject obeys the command of the operator; and as far as the command relates to data in the operator's mind the subject sees that only; but *whenever the command enlarges the scope the subject obeys just the same.*"*



Jacksonville, Fla.

Dear Friend and Brother:

Your reminder that the term of my subscription to LIFE and ACTION is at hand has just reached me; so I hasten to respond with a cheque for renewal.

It can hardly be a question as to whether the magazine is worth the price. I regard it really as priceless. While my age and circumstances forbid my enrollment you may certainly count me as a friend of the Great Work. It will bring others the gift which is denied me, and I can heartily rejoice with them and you.

Of course, you are working under many handicaps. Was any substantial good ever won otherwise? The only real merit of Faith is that it keeps fortitude in the heart and a smile on the face even in the hour of final defeat.

With fraternal love,

Your friend and brother,
F. O. N.

Life and Action

EXPIRATION OF SUBSCRIPTIONS.

Dear Friends:

With the issue of this number of "*Life and Action*" about 1,800 subscriptions to this magazine will expire and we are wondering how many of our readers will be willing to discontinue reading its pages.

If this magazine has seemed to you to be worth the price (and a little more) then we will be glad, yes, grateful, if you will renew at once. We are conscious of the fact that it is only half as good as we would like to make it, and will hope to make it in the future.

We are working under many handicaps because of intense opposition and antagonism, but if every subscriber will renew his subscription and if he will try to secure just *one* other subscriber, it will help to spread abroad the knowledge of the Harmonic Philosophy which are its purpose and aim.

It may interest our readers and friends to know that we are placing a free copy of this magazine in every prison of the United States. It will also be to them a source of pleasure to know that as fast as we can do so, we are placing a copy of "*Harmonics of Evolution*," "*The Great Psychological Crime*" and "*The Great Work*" on the shelves of all these penal institutions absolutely free of charge to them or the State.

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Life and Action

will become a beacon-light to point the way to a new and better life here and in the great beyond.

Besides these free gifts of books, we are continually giving to those who are crippled or aged and are unable (owing to financial reverses) to purchase copies for themselves.

These free gifts to our unfortunate Brothers and Sisters sap our financial vitality to the utmost. Therefore, dear friend, if you believe this magazine is worth \$1.00 for the coming two years, and if you can secure even one more subscriber, we shall be glad and grateful indeed for your efforts in the Great Cause in which we are all enlisted.

With greetings of good will to you all,
Your Friend and Brother,
TK



FRIENDS AND READERS.

This issue of the magazine completes the Fifth Volume of "Life and Action" and we take the present opportunity of reminding our many friends and readers that the Fifth Bound Volume will be ready for distribution as soon as it can be printed and bound.

It will be bound in English Beauty Cloth and an exact duplicate of the other four Bound Volumes.

To Our Artistic Friends and Readers.

We desire to draw the attention of our friends and readers to the beautiful cover design of the present issue of "Life and Action."

The artistic design on the issue of the May-June magazine was by a beloved friend now in California.

The July-August and the design on the present issue, September-October, are the work of a beloved friend in Chicago.

There may be other friends and readers who would be pleased to send in cover designs for coming issues. If any there be, we shall be delighted to receive and later, may be, use them.

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that is lifted above
The paltry cares of
Self's selfish love,
Which adds no weight
to another's care
And gives no soul
a burden to bear,
Which takes what comes
as its part and lot,
Which laughs at trouble
and worries not,
Which sleeps without malice
or fraud in its breast
And rises pure
from its daily rest.

—*Jami*.

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