
"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

Vol. V

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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

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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.

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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-

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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!

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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

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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,

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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

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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

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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

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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

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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

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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

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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,

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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-

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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-

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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.

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“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.”

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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 worshippers*" 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.

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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

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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
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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.

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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

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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

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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

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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-
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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

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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 psychio 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.

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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.

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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

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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

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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
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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";

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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-

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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."

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"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-

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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-

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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

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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

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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".

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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

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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.

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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.)

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"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-

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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

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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

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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

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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

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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.

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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.

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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

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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

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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

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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*".

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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.

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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.

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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.

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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.

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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.

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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.

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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.