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"Fools deride. Philosophers investigate."

# Life and Action

The Great Work in America

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## *The Spirit of the Work*

No. 10

By the TK



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

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

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

But we realized that, as the accredited representa-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

I have reference to the temptation among Students

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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and unremitting service stand for and represent.

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

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

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

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

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

So mote it be !!!

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## “Occultism”

By J. D. Buck, M. D.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Names only have changed; principles and laws—never.

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



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

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

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

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

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

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

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

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

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

One result is the School of Natural Science.

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

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

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

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

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

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

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

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

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

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

## Life and Action

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It cannot stop, and is sure to go ahead.

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

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

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

No reader of ordinary intelligence could mistake the

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

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

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

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

Only the few in any age have done this



### TOWARDS THE LIGHT

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

George Townshend.

# Life and Action

## *An Abject Apology*

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

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

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

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

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

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

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

TK



To the Editor-in-Chief:

Auburn, Maine.

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

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

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

S. B. S.

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### *Thanks*

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

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

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

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

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

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

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

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

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

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

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

Your Friend and Elder Brother,

TK



August 29, 1912.

Dear Friend, or Friends—

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

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

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

Your grateful friend,

I. H.

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### *From the Files of the TK*

My dear Friend and Brother:

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

Cordially and fraternally,

TK

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November 27, 1913.

My dear Friend and Brother TK:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Your Friend and Brother, F.



### *Intellectual Vanity*

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

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

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

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

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

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

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

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

The vain man in place and authority and flattered by



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

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

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

“I, my Lords, embody the law.”

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

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

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

Vanity, in its mildest possible exemplification in char-

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

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

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

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

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

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



### JOHN RUSKIN SAYS:

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

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## *A New Book*



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TK

# Life and Action

## *Addenda to the Great Psychological Crime*

(Chapters V and VIII)

*By Rev. Harry Marschner*

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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## LEAGUE REPORT

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

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## *The Character of Hamlet*

*By a Friend of the Work*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



# Life and Action

## RECEIVING AND GIVING

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

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

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

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

August 19, 1912.

Editor-in-Chief,

Dear Friend—

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

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

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

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

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

Gratefully,

I. H.

August 26, 1912

I.H.,

Jamestown, N. Y.

Dear Friend—

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

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

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

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

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

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

Cordially and truly,  
Indo-American Book Co.

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### CROSSING THE BAR

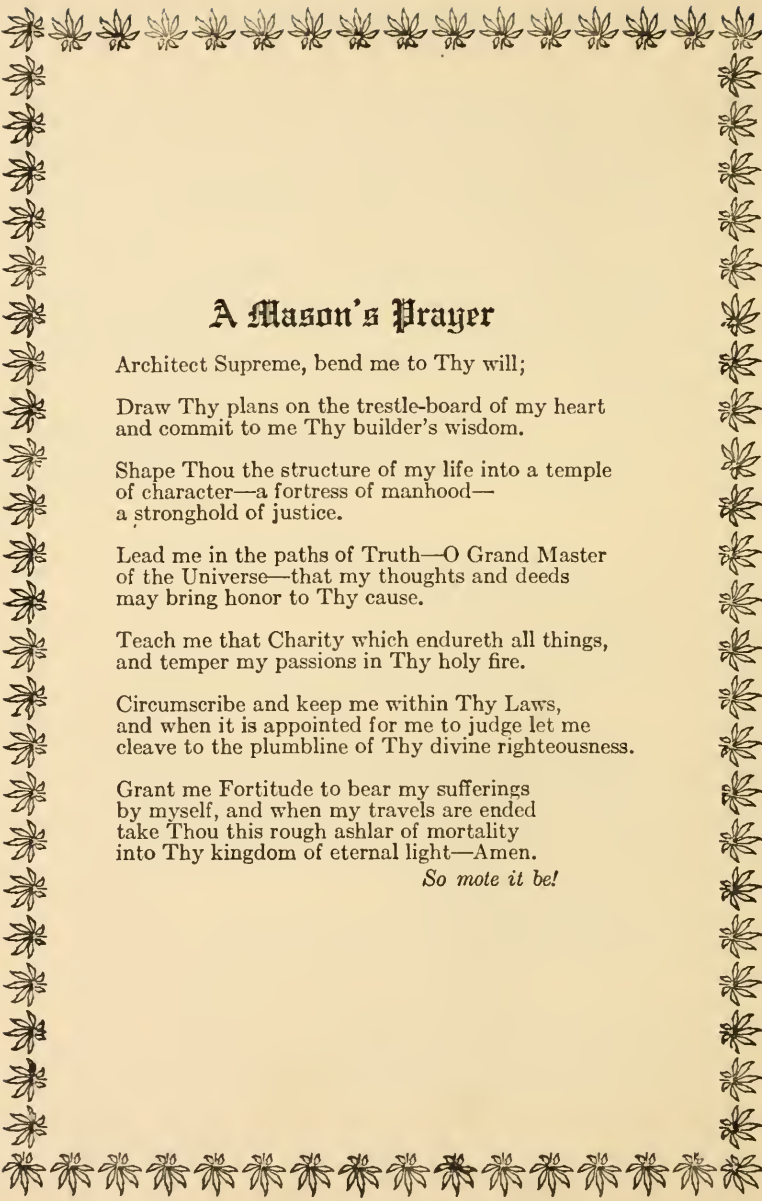
Sunset and evening star,  
And one clear call for me;  
And may there be no moaning of the bar,  
When I put out to sea.

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

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

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

*Tennyson.*  
[ Page 123 ]



## A Mason's Prayer

Architect Supreme, bend me to Thy will;

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

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

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

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

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

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

*So mote it be!*