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"Fools decide. Philosophers investigate."

# Life and Action

The Great Work in America

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## *League of Visible Helpers*

### *Second Annual Report*

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### OAK PARK, RIVER FOREST AND MAYWOOD

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

### THE NORTH SIDE COMMITTEE

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

### SOUTH SIDE COMMITTEE

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

### WEST SIDE COMMITTEE

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

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

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

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

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

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

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

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

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



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## SAN FRANCISCO GROUP

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

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

## SEATTLE

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

## MINNEAPOLIS

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

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

### PITTSBURGH

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

### WASHINGTON, D. C.

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

### BOSTON

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

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



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

### NEW YORK

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

### BUFFALO

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

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

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

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

### LOS ANGELES

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

### TO RECAPITULATE

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

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

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

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

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

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

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

### LEAGUE PINS

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

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

### PHYSICIANS

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

### ATTORNEYS

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

### RELIEF COMMITTEE

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

Yours for the GREAT CAUSE,

CHARLES CRANE, *President*.



## SUPPLEMENTAL

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

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

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

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

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

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

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

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

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

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

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

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

May we ever and always hold ourselves in readiness to answer the Prayers of all who call upon us, or come to us for help in the hour of their extremity.

Your Friend and Elder Brother,  
TK.

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## Question Box

By the TK

*Ques. 1.* Define the following terms, as you employ them and intend them to be understood in the School and Work: (a) Student. (b) Accepted Student. (c) Student in good standing. (d) Representative. (e) Accredited Representative.

*Ans.* The terms (a) and (b) are intended to be used synonymously. They mean—One who has regularly applied for admittance as a Student of the Great School; has been tried, tested and found “duly and truly prepared, worthy and well qualified;” and finally accepted by me as a Student. Everything hinges on my *acceptance*. It quite often occurs that I accept an applicant, and then recommend that he (or she) devote some time to the work of preparing for the Examination (which is the first regular step in the work of a student). In such cases I instruct the applicant to advise me when he (or she) is ready for the Examination, at which time I will appoint an Examiner for that purpose. Now, the question might arise as to whether such an applicant *during the work of preparation* is a *Student* in the sense I use the term. Yes, he is. The simple fact that I have *accepted* him makes him a *Student*. And so, you see, the terms “Student” and “Accepted Student” mean the same thing.

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(c) A "Student in Good Standing" is one who has not been suspended. It occurs, now and then, that after one has become a Student and has entered upon the Work something occurs to make it clear that the individual is not entitled to go on with the Instruction. In this case the Student is "Suspended"—until such time as the disability can be overcome or removed. During this period of *suspension* the Student is "Not in Good Standing," and is therefore not entitled to the privileges and benefits of a Student. One who has been *expelled* is no longer a Student, and should not be designated as such at all.

(d) and (e) are also intended to be used synonymously. A "*Representative*" is a Student in Good Standing who has been admitted by me to the ranks of my "*Instructors*." An "*Accredited Representative*" means the same thing. In a rather loose way, I think I have, perhaps, spoken of a mere Student as a Representative. But until a Student has become an Instructor, duly appointed by me as such, he could hardly be charged with the responsibilities of a "*Representative*." And yet, every Student *ought* to be a Representative, as far as he has gone in the work; because one of the conditions precedent to studentship is that the individual must know the teachings and findings of the School contained in the three text-books and *accept the Principles* for which the School stands. Strictly speaking, one who accepts the Principles of the School *ought* to be charged with the responsibility of exemplifying them in his daily life. And this is true, insofar as I am in position to fix that responsibility upon him. But, strictly speaking, I prefer to speak of a Representative as a Student who has proven himself qualified to act as an *Instructor* and has been charged with that responsibility.

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*Ques. 2.* Is "Polarity" the Constructive Principle of Nature in action? Or, are they one and the same thing? If so, then what process would correspond to the Destructive Principle?

*Ans.* This is a hard one. That is, it is difficult of explanation in words so that the student may know exactly what the scientist means when he uses the term "*Polarity*." Let me see if I can get at it from its primary aspect.

(a) The earth has two "poles." These are in some way due to the fact that the earth is a magnetic body. Its poles are at opposite points (in space). In terms of magnetism, these poles are also exact opposites. That is, one is positive and the other is negative, in a magnetic sense. Every other planet manifests the same conditions, and hence, the planets, revolving in space, are all affected by the pull of magnetic force in such manner that the positive pole of each planet is attracted by the negative pole of every other planet. The result is that they assume toward each other a definite relation and position, as they swing through space; and it is this law of Polarity, sometimes called "Planetary Gravity," that holds them in place and governs the definite courses they travel—in their relations to each other.

(b) Now, as nearly as it is possible for physical science to demonstrate the principle, it seems to be a fact, running through all nature, that even down to the smallest atom, or molecule, or ion of matter, the same law holds. That is to say, every atom of matter is just a little "planet" having its two opposite poles (magnetically) which govern its relation to other atoms.

(c) The entire field of *Chemistry* is governed by the same great Law of Polarity. It is this principle that



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causes the various kinds of atoms to have an attraction for each other. And this Law of Polarity in Chemistry, known also as "*Chemical Affinity*," or "*Chemical Attraction*," causes the gathering of chemical atoms together into the various "*Chemical Compounds*."

For instance: Wherever this principle of Chemical Affinity operates so as to draw together into close relation two atoms of hydrogen with one atom of oxygen, the result is what we call "*Water*." Think of it—all through the great oceans of water, from a chemical analysis of the substance we find that each and every atom of oxygen has attracted to itself and holds there two atoms of hydrogen; and that is why we designate the chemical formula of water by the symbol " $H_2O$ ," meaning simply "Hydrogen 2 atoms with Oxygen 1 atom."

Is it not rather interesting to think of water in this sense? In all the Great Pacific Ocean there are just twice as many atoms of hydrogen as there are of oxygen, and they are all related to each other in just that way, namely, every atom of oxygen attracts to it and holds two atoms of hydrogen so closely that no other atoms of other kinds come between them.

But suppose the formula were " $NH_3$ ,"—meaning one atom of nitrogen with three atoms of hydrogen—instead of an ocean of water, we would have an ocean of "*Ammonia*," if the temperature is as low as 36 degrees below zero.

And again, if the atoms were associated together according to the formula " $C_2H_6OH$ ," then our great ocean steamships would be plowing their way through oceans of "*Alcohol*" instead of water. And what a "hilarious" and "hellorious" time the seamen would have!

We might go on indefinitely, putting the elements

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together in different ratios or proportions, and with each combination we would have a different result.

From the foregoing, it must be apparent that every one of these various compounds is due to the action of "Polarity" in the atoms of which it is composed. And again, as to any given compound, it is the "*Constructive*" action and power of this principle that preserves its constituency.

And, in this sense, I can answer your question in the affirmative, and say that "*Polarity*" is the "*Constructive Principle in Action*."

But let us look at the matter from another viewpoint: Take water ( $H_2O$ ). Suppose the metal Potassium were brought into contact with it; the Oxygen immediately separates from its two Hydrogen atoms and combines with two Potassium atoms instead. The reaction is so violent, and the heat generated is so great, that the escaping two Hydrogen atoms are set on fire; that is, they immediately form a new union with an Oxygen atom of the air, and the result is the well-known combination we call *Lye*.

Now, in this case, the action of Polarity in the Potassium has broken up the combination of  $H_2O$ , and destroyed the "Water." Insofar as *water* is concerned, then, the Polarity in this case was "*Destructive*," was it not? But at the same time, insofar as the *Lye* is concerned it is still *Constructive*, is it not?

Answering your question again, in a general sense, I believe if you will read carefully the text of *Harmonics* you will find somewhere therein that the author has said, in substance, that the Law of Affinity involves both *Attraction* and *Repulsion*; but that *in essence* there is no such thing as *Repulsion*; because that which seems to be

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repulsion is but the result of greater *attractions* in other lines, or other directions and relations.

The Law of Polarity in action which constructively builds up the beautiful mosses that cover the granite boulder, at the same time is disintegrating the granite boulder and using its substance to feed the moss that covers it. Thus, to the moss the process is *constructive* and to the granite boulder it is *destructive*. But, after all, the sum-total of the process means simply "*Change*."

From this you will observe that it is virtually impossible to separate the principle, or the process, in such manner at all times that it spells "Construction" or "Destruction." And this is because always that which is constructive in one direction is destructive in some other, when applied to purely physical things and physical processes.

The same Principle that is building up these physical bodies of ours, from day to day, is at the same time disintegrating and tearing down the vegetable and animal forms we use for physical foods.

In a psychic sense, whatever weakens the intelligence, disorganizes the Power of Will in the individual, or subjects the powers of the Soul to the Will of others, is *Destructive*. And so, *Psychic Subjection* is always *Destructive* in its effects upon the *subject*.

Yes, Subjection is the process back of the Destructive Principle, in the psychic world. And I believe this covers, in a general sense, all the various questions that grow out of the problem you have presented to me for solution.

In this connection, by way of conclusion, let me say that I verily believe you will find all your questions answered in the books—either directly, or by logical inference, from the literal text. But it will take time and considerable effort to master the subject alone.

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*Ques. 3.* There seems to be a difference of opinion among some of the Students concerning the desirability of opening our group meetings with some sort of ceremony, such as prayer, or music, or reading a text from the books. Will you please instruct us on this point? We seem to need a word that will define for us the principle by which we are to be governed in our efforts to exemplify the Spirit of the Work.

*Ans.* You have touched upon one of the most vital and important subjects that comes before every movement of this nature, sooner or later, for consideration and solution. I am glad of the opportunity to talk to you and the students and friends of the Work elsewhere, upon the subject, and I hope I shall be able to remove from your minds some of the mystery and uncertainty.

A study of comparative religions reveals the fact that there is as truly a *religious* element or nature in man as there is in him a musical or esthetic element or nature. It is natural for men and women to want to come together into social relations, wherever they are sufficiently near to each other to make it possible. This is due to the "social nature" of mankind.

It is almost as natural for them to want to join in making some kind of music when they meet together as it is for them to want to meet socially. And this is due to the "musical nature" of mankind.

And it is almost as natural for them, when together, to want to turn their attention and consideration to the great problem of God, or man's relation to Deity, or the continuity of individual life, or the life after physical death, as it is for them to join in music. And this, again, is due to the "religious nature" of mankind.

The subject, therefore, is one which goes to the funda-

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mental and essential nature of man as an individual intelligence, or Soul. And the acceptance of the idea of another life involves the natural desire to commune with those who have passed beyond us into that life.

This desire for communion with all that means higher and nobler concepts of the Soul is back of every form of "Worship" that was ever devised by man. (This has no reference to church creeds).

And it is all in line with the evolutionary unfoldment of the Soul, and is therefore something of which no man nor woman needs be ashamed.

But a study of the subject seems to disclose the further fact that wherever men and women meet together for the purpose of religious communion or worship there is a natural tendency to ritualism, to the development of certain forms and ceremonies which seem to them consistent with their ideals of life here and there.

And it is also found that in proportion as men and women thus reduce their ideas of communion and worship to ritualistic forms and ceremonies they lose the real *Spirit* of the *communion and worship*. This statement is one which I trust will lead to study of the subject for the purpose of ascertaining whether or not it is justified. My own personal study of it has convinced me of its literal truth.

It is on the basis of this discovery that the Great Friends have come to realize that ceremonialism, formalism and ritualism are among the things of vital importance to be avoided in all our efforts to exemplify the real *Spirit* of the Work.

Without going further, I believe I am justified in saying that it is desirable for the Students in their group meetings to avoid ceremonial openings or closings of their

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meetings. Especially is it desirable to avoid any form that has a tendency to degenerate into nothing more than a mere *repetition of words*, however beautiful and appropriate when filled with the real *Spirit of the Work*.

For instance: The Great Invocation of the Masters, —“Great Father, to whom we are all as but children,” etc., is, to my own mind, the most beautiful and perfect *Prayer* ever formulated or uttered, in human language. But, even so, its continued repetition soon impels inattention to its inmost spirit and intent. The *words* begin to lose their deep and sacred meaning to us as we hear them repeated, or as we go over them ourselves. And the instant we begin to lose the consciousness of our touch with the Great Ones beyond, by reason of the *form*, that moment the entire Prayer has lost its value to us. And beyond that point every time we utter those wonderful words we commit a profound sacrilege.

To avoid the possibility of this, I urge upon the Students and Friends NOT to make use of the Great Prayer, nor any *other* Prayer, as a regular form or ceremony either of opening or closing your meetings.

To avoid the natural impulse to fall into inattention and indulge in parrot-like repetitions, I suggest that you open your meetings with about three minutes of absolute *silence*, during which each individual is to use his or her own method of invoking the presence and the benediction and the help of the spiritual Friends and Helpers. Your leader can give the word “Silence,” and at the end of the time allotted for this silent communion, he also can give one rap, to indicate the time is up.

And I would suggest also to such of the Students and Friends as desire to invoke a “blessing” at the table,



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before meals, that they follow the same general idea of a *silent* invocation, in which *all* are asked to join.

This method removes all tendency toward ritualism, or formalism, and removes the temptation to fall into inactive or inattentive mental attitude as well. And that is the point to attain in every instance.

“And merely to avoid the possible monotony of repetition, I suggest that instead of opening *all* your meetings in this same way, your leader might occasionally substitute a five-minute talk on some vital theme that will have the effect of bringing all present into a harmonious attitude of soul and invoking their intense and willing cooperation in all the efforts of the meeting.

In order that you may all go home with something definite in mind that will be of help to you in the days to intervene before the next meeting, I suggest that your leader appoint some one (unknown to all the rest), who shall carefully prepare himself for that purpose, and who shall take three minutes (or five) to impress some *one thought* upon all present. And I suggest that the individual should know at least a week ahead that he will be called on, and that the selection of individuals should be changed so that in time all will have a chance to express themselves in a final effort.

These are only suggestions, and are intended to invite further thought and consideration of the subject; for it is a most important one, and vital to the life and success of the entire movement, in the years to come.

*Ques. 4.* How many “Spheres” or “Planes” belong to this planet? How are they numbered? Is the “Magnetic Field,” so often referred to in the “*G. P. Crime*,” one of them?

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*Ans.* There are Thirteen distinct "Spheres" or "Planes" connected with this planet. Except in one single instance (which exception you will find on page 236 of "*The Great Psychological Crime*," in the first full paragraph on that page) I have referred to them as "One Physical" and "Twelve Spiritual," making in all Thirteen.

In the exception referred to I use the following expression: "Under this law of spiritual gravity the second spiritual sphere (the first beyond the physical), etc." Now, in this case I have spoken of the first beyond the physical as "the *second* spiritual." In all other cases I speak of the first beyond the physical as the "*first* spiritual."

The question naturally arises as to *why* I made this single exception. My answer is that at the time I wanted to call attention to the fact that we are just as truly "*Spiritual*" men and women here on earth in our physical bodies, as we are after we drop the physical body and pass on. You can now see that if we count this physical world also as a *spiritual* sphere, then the first sphere beyond this earthly sphere would be the "*second* spiritual."

I see now that it is confusing, simply because I did not explain the matter fully in the book. Therefore, please disregard the reference on page 236, first paragraph, (G. P. C.), and I will correct it in the next edition of the book.

Now, the spheres are numbered as follows, in their regular order: 1 Physical and 12 Spiritual. The first in regular order is the Physical; and beyond the Physical they are spoken of as the *first* Spiritual, *second* Spiritual, *third* Spiritual, and so on up to and including the *twelfth* Spiritual. This makes 1 Physical and 12 Spiritual, and this gives us the total of 13 distinct "Spheres" or "Planes."

Now look on the next page of the "*G. P. Crime*," page

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237, second paragraph, and you will see that I speak of “the *first sphere beyond* that of the physical.” If I had simply said—“The *first spiritual*,” it would have meant the same thing; for that is the order in which I have spoken of them all through the books.

But how about the “*Magnetic Field?*” Please remember that this is *not* a “Sphere” or “Plane” as these are spoken of in the books. It has nothing whatever to do with them. And wherever I speak of the Magnetic Field, please keep in mind the fact that I am not referring to any of the “Spheres” or “Planes” of this planet at all.

And when I speak of the *first Spiritual*, please remember that I do *not* mean the *Magnetic Field*. Whenever I speak of the Magnetic Field I refer to a *condition* which exists between the *Physical Plane* and the *First Spiritual*. It is neither of these Planes, however.

I am under the impression that Theosophical writers sometimes speak of the Magnetic Field as a “Plane,” or “Sphere.” I am not sure of this. But whether they do or do not, it is vitally important to those who would understand the language of the Great School to know that this School does not treat the Magnetic Field as a distinct “Sphere” or “Plane.”

Remember, there are but 13 distinct Spheres or Planes, as we designate them; and of these the Physical is the first in order from lowest to highest; then follow 12 Spiritual, and these are numbered in ascending order beginning with the *first Spiritual* and ending with the 12th. Thus making 13 distinct Spheres or Planes in all; 1 Physical and 12 Spiritual.

*Ques. 5.* What is Life?

*Ans.* There are Four *Life-Elements* in Nature. These

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are universal in space, so far as science knows. One of these Life-Elements enters into and vitalizes mineral substances and the entire mineral kingdom. Two of them do the same for vegetables and the vegetable kingdom. Three of them do the same for the animals and the animal kingdom below man. Four of them enter into man and the kingdom of man. The names of these four Life-Elements you will find in "Harmonies of Evolution," at the bottom of page 95.

Now, if we speak of Life in the mineral kingdom, we refer to that one Life-Element. When we speak of Life in the vegetable kingdom, we refer to the combination of the *two* Life-Elements that enter into it. When we speak of Life in the animal kingdom, below man, we refer to the combination of *three* Life-Elements; and when we refer to Life in Man, we are speaking of the combination of the *four* Life-Elements that enter into man.

Life, in the abstract, therefore, in the mineral kingdom, is an "*Element*" of Nature. In the vegetable kingdom it is a *double* Element; or, a *composite* Element made up of *two* individual and distinct Elements. In the animal kingdom, below man, it may rightly be said to be a *triple* Element; or, a *composite* Element made up of *three* individual and distinct Elements. In the kingdom of Man, it may very properly be said to be a *quadruple* Element; or, a *composite* of *four* Life-Elements.

When we speak of the Life that enters into and vitalizes these physical bodies of ours we have reference to as much of that *quadruple* Element, or *composite* of *four*, as enters into them.

And in this connection, I may as well make clear the fact that we use the term "*Vitality*" in precisely the same sense. The Vitality of the mineral is simple, and com-

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posed of one Element only; of the vegetable a composite of two; of the animal, below man, a composite of three and of man a composite of four.

*Ques. 6.* Is Life, or Vitality, merely *Force*; or is it a material *substance*; or is it both?

*Ans.* It is impossible to answer this question with absolute scientific accuracy. It is certain, however, that Life, or Vitality, as an *Element* is *substantial*. It is equally certain that *Force* is one of its invariable *manifestations*. That is to say, wherever Life, or Vitality, is manifest, there is *activity* in some form and degree; and wherever there is activity there is also *Force*, for the two are inseparable.

Personally, I cannot intelligently conceive of *Force* entirely separate and apart from Matter or Substance in some form or degree. And for this reason, I am led to *believe* that Life involves *both* Substance and Force.

In one or two places in "*Harmonics of Evolution*" both Life and Vitality are referred to as *an Element*. The foregoing elucidation will make clear the sense in which this is correct.

But I want to make clear the fact that it was an error on the part of those who had the final formulation of questions, to ask for a *definition* of the term "*Vitality*," because the term is nowhere defined in the books. It is true, the word is used, and used in a manner that would rather clearly indicate the meaning to be given it; but nowhere in the books did the authors definitely and specifically define the term. And the intent in formulating the book of Questions was to confine the questions to that which is clearly and definitely answered *in the books* of the Harmonic Series.

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I make this explanation here because I am inclined to believe there may be a considerable number of other questions whose direct and definite answers are not to be found in the text of the three books; but by studying the *context* answers may be *inferred* with a reasonable degree of accuracy.

This must not be taken as a criticism upon anybody, nor upon anyone's work. It is merely intended to explain a fact which will enable Students and Friends of the Work to understand a matter never before explained, namely, that the *intent* was to include in the book of Questions such questions only as are definitely and clearly answered in the text of the three books; but by reason of the limitations of finite human intelligence a few questions do not quite conform to the original intent.

When Students run across such questions (if others of that nature are in the book) they are not expected to answer them. This statement is made for the benefit of those who are engaged in a study of the books for the purpose of finding the answers by the aid of the KEY. And it may be possible that this will explain why some of the references in the Key do not appear to be entirely satisfactory. This, however, is merely a suggestion.

*Ques. 7. What is Fire?*

*Ans.* The visible or tangible manifestation of *Combustion*.

This answer will have little meaning except to the physical scientist. And this is because the average individual has very little understanding of what is meant by the term *Combustion*.

A simple definition of Combustion is "Chemical combination evolving heat."



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The *rapidity* of chemical combination undoubtedly determines, in large measure, the *degree* of heat evolved. And the degree of heat runs all the way from that resulting from the slow process of combination (as in the physical body) to the most intense activity, as in burning wood or coal, or other substances which produce both heat and light to the physical senses of man.

Fire has been spoken of as one of the "Four Elements of Nature," but in the scientific sense that it is the result of rapid chemical combination called *Combustion* it would seem that it is hardly accurate to call it an "*Element*."

Nevertheless, it fills a place of such vast importance in the economy of Nature that it is not strange the ancients gave it so prominent a place in their own understanding and appreciation of God's beneficence to Man.

*Ques. 8.* When will Volume IV of the Harmonic Series be published?

*Ans.* I do not know. But I want to make an explanation in this connection which, I hope, will be of interest to a good many Students and Friends of the Work throughout the country. It is this: When Vol. III was published it was my intention to proceed at once with the task of writing the MS. of Vol. IV; and at that time I had determined to write on "WHAT SCIENCE KNOWS OF THE SPIRITUAL WORLD." That appeared to me, at that time, to be the next regular and sequential step in the line of publication.

Since then, however, I have come to realize that the subject-matter of that volume should be reserved for the very *last* volume of the Series; as well as the last I shall ever write. But there are two other volumes I am hoping

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to write before giving to the world what the Great School has come to KNOW about the Spiritual World. I may never be able to do this, but I shall try my very best.

And if I shall be able to accomplish what I now have in mind, I shall write one volume covering the subject of *Health*; and this will tell as much as I can of what Natural Science knows of the preservation of health and the cure of disease. I am not giving you the *name* of this volume; neither shall I do so until I am ready to give it to the public. This is only because I have in mind a name, or title, which is so excellent and appropriate that I am quite sure it would be appropriated by some other writer before I could protect it, in case I should mention it at this time.

Then I also have in mind another volume covering the subject of Economics and Sociology, according to the teachings and findings of Natural Science. For this volume also I have selected a title which I shall not mention here, for the reasons above given.

If I shall be permitted to accomplish the work laid out (before my term of service here expires) the two volumes above suggested will constitute Volumes IV and V of the Harmonic Series; and in that event the closing volume of the Series will be Volume VI, and it will cover the subject of *what Science knows of the Spiritual World*, but under a different title. The name of this volume also I shall withhold until the MS. is ready for the printer.

I have answered somewhat fully concerning this subject, for the reason that many inquiries have come to me during the last two years concerning Volume IV, and others are coming constantly. I am unable to respond to these inquiries by letter. I am therefore using *Life and Action* as my "Messenger" to carry the answers I am unable to send by "Uncle Samuel." I trust the many

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patient inquirers who have been waiting so long will pardon me when I tell them that it has been a physical impossibility for me to respond to them before this, or in any other manner. Indeed, this is the first time I have been able to respond to them through *Life and Action*.

*Ques. 9.* If Consciousness is a receiving attribute of the Soul, and exists after physical dissolution, what becomes of it while we sleep?

*Ans.* Consciousness is an attribute of the *Soul*. During physical sleep the Soul simply retires from the plane of physical things, and “lets loose”—as it were—of the physical sense channels, for the time. Consciousness, therefore, has withdrawn, for the time, from the plane of physical things, including the physical brain itself and all its physical sense channels.

And this is why, in perfect physical sleep, we do not know what is going on about us on the physical plane of life.

But this does not mean that the *Soul itself* is actually asleep. In fact, we have the best of evidence that during physical sleep the Soul is awake and very active upon the Spiritual Plane of consciousness.

This naturally leads up to the question: “Why do we not remember, after we awake to physical consciousness, all that has occurred during our experiences upon the Spiritual Plane, while in physical sleep?”

This question, and a number of others, have already been answered in a former number of *Life and Action*.

*Ques. 10.* What bond of attraction holds the atoms together which compose the spiritual body?

*Ans.* The bond of spiritual atomic attraction. But

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how much more do you know now than you did before I answered you? I believe I can safely say "*Nothing.*" Why?

Because spiritual atomic attraction, or gravity, is as great a mystery as physical gravity; and there is no more profound mystery in all Nature than the mystery of *Gravity*.

All we know about it is that *something* causes the apple to fall to the ground, when its stem separates from the branch on which it grew. The great *Newton*, after lying under the tree and seeing the apple fall, fell to thinking and wondering and philosophizing about it; and finally he named the thing, or cause, "*Gravitation.*" But even he knew no more about it after he gave it a name than he did before. And in its ultimate aspect it is as much a mystery today as it was 5,000 years ago.

We simply know that there is *something*, some *force* which impels the individual particles of matter composing this big round earth to attract each other and "gravitate" together into this great mass and remain there. We know this only because we see the *results*; but that is about all I can tell you. Who knows anything more?

A lecture by Osborne Reynolds, delivered at Cambridge in 1903, "On the Inversion of Ideas as to the True Structure of the Universe," contains, perhaps, the latest word of science on this subject, and is of profound interest to students of the subject.

*Ques. 11.* If it is true that the hypnotic subject is so completely under the control of the operator's (hypnotist's) Will that he "sees, hears, feels," etc., only what is in the mind of the operator—as Dr. Quackenbos has said—then, by what process is it possible for an hypnotic

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subject to bring back definite information of what is occurring at a distance, when such information is at the time unknown to the operator?

*Ans.* There are many cases where hypnosis produces clairvoyance in the subject. But even in such cases, wherever the hypnotic command of the operator has reference only to such things as are in the hypnotist's mind at the time, the clairvoyant vision of the subject will be limited to whatever subject-matter the operator's mind covers. In all such cases it is perfectly clear that the will of the subject is under the absolute control of the operator.

But now, suppose the operator really desires to obtain knowledge of something that is *not* in his mind at the time; the *command*, in this case, is a definite hypnotic command to go *outside* the knowledge of the operator. Instantly the subject obeys the command and turns its attention to things *outside*. The clairvoyant vision is projected to whatever distant point is designated (if one is so designated, and if not then to any point or field within its limitations); and in this case whatever it *sees* it *reports*.

But do you not see that, even in *this* case, the subject literally obeys the *command* of the operator? And *that* is the one *vital* point. Whenever the hypnotic command is for the subject to use his subjective vision to see *other* things than those in the mind of the operator, the command is obeyed, to the full limit of the subject's clairvoyant vision. But in this, you see, he is still *obeying the hypnotist's command*.

Thus, he still "sees what the operator *tells* him to see," as Dr. Q. suggests; and this again verifies the position of the School, and shows that *the subject obeys the will of the operator*. And this is equally true whether the command

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has reference to knowledge in the mind of the operator, or outside of it—so long as the thing commanded lies within the limitations of the subject's clairvoyant vision, or other subjective senses.

In the case of "Miss S.," reported in the proceedings of the S. P. R., the subject was given the post-hypnotic suggestion that when she awoke she would see a certain portrait on the back of a certain card (the king of clubs) in the deck before her. True to the post-hypnotic suggestion, or command, she saw the portrait on the back of that particular card. But she went further than this; for when another deck was produced and she ran through it, seeing only the back of each card, she saw the same portrait on the same card of the new deck, i. e., on the back of the king of clubs.

The question here is, by what process did she see the same portrait on the same card of another deck she had neither seen nor touched?

In her case hypnosis had produced clairvoyance. When she ran through the second deck and clairvoyantly saw the face of the king of clubs, the process of "the natural association of ideas" suggested to her mind the same portrait she had seen on the same card of the first deck. This is a simple case of automatic mental suggestion through association of ideas. It is entirely automatic on the part of the subject, and is due entirely to the hypnotic process.

But this does not violate the fact that the *subject obeys the command of the operator*; and that is the *vital point* under consideration. In truth, in this particular case the subject obeyed the command so literally and so fully that she saw the same portrait on the same card of another deck; and I am quite certain that if fifty or even a hundred



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other decks had been given her she would have seen the same portrait on the back of each and every king of clubs, without seeing the face of a single card with her physical eyes.

This only proves more clearly how far-reaching is the power of a post-hypnotic "suggestion" (command); and how impossible it is for the subject to get away from it.

In this connection, let me call attention to the interesting series of articles in *Life and Action* from the pen of Mr. Harry Marschner. The various cases of hypnotic experimentation he is reporting from the official reports of the S. P. R. should be of great educational value to those who are not familiar with the wide range of hypnotic phenomena.

I am sure the readers of this little magazine will appreciate his efforts to be of help to them in obtaining a liberal education on the subject of hypnotism without the evil effects of the personal experience—in this case.

*Ques. 12.* What is *Natural Law*?

*Ans.* This term has never been specifically defined in the literature of the School covered by the Harmonic Series. One of the Students of the School recently gave me his own definition, as follows:

"Natural Law is the fixed relationship which Universal Intelligence has established for the government, control and operation of all the activities and processes within the realms of Nature."

This seems to cover the subject about as fully and definitely as it is possible to express it in English words. It is worthy of the most thoughtful consideration. I shall be glad to have suggestions from any who may have different views of the subject.

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*Ques. 13.* Is it a fact that the blue sky is a vast field of planetary magnetic currents, all of which are charted and definitely traceable by the wise intelligences as the currents of our own oceans by our physical scientists? Is it not furthermore true that the strength and character of these planetary tidal currents vary? Do not these currents affect conditions upon this planet, and was not a definite knowledge of these effects vouchsafed to some of the great Intelligences of physical life in the ages past, before man began the misuse of definite knowledge of spiritual things?

*Ans.* I do not know. It would seem to me that your question—or, more accurately, series of questions—is rather more the expression of a *theory* of your own. There is no doubt that each planet has a definite magnetic value and influence; and I am convinced that the Great Friends know something of the magnetic value and potency of the various planets of our own planetary system. But I am not sufficiently informed on the subject to answer your inquiries with any degree of authority. For this reason I prefer to plead IGNORANCE.

*Ques. 14.* What is *Cold*?

*Ans.* It has been called "*The negative pole of Heat.*" That is, perhaps, about as accurate an answer as could be given, even by the scientists. The terms *heat* and *cold* in their relation to each other are certainly relative. If we should select any given degree of temperature, as for instance Zero, and agree that all above that degree represents *heat* and all below it *cold*—even the intelligence of a child would be able to understand and appreciate the fact that the definition is entirely arbitrary. And it would seem entirely clear also, that the further we ascend

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above Zero the greater the degree of *heat*; and the further we descend below Zero the greater the degree of *cold*.

As a matter of practical fact, we each of us measure this distinction according to our own individual feeling, at any given time. For illustration: My daughter comes into my work-room which I keep at about  $72^{\circ}$ , and she says, "This is insufferably *hot*." To me it is just comfortable. Then I go into her room, which she keeps at  $65^{\circ}$ , and I say, "This is too *cold* for me." She says it is just comfortable to her.

Now we step into the parlor, which we endeavor to keep at about  $69^{\circ}$ . She says, "This is *Hot*." I say, "This is *Cold*." Why? Because that is the way the temperature affects each of us. And this again is doubtless because we are keyed to different temperatures. The *comfort* point with her is about  $60^{\circ}$  and with me it is about  $70^{\circ}$ .

But if we could measure the sensibilities of a polar bear, it would probably be found that his *comfort* point is about  $20^{\circ}$ , or possibly lower. And then again, if we could measure the sensibilities of an alligator, or a South Sea Islander, we should doubtless find that the *comfort* point has moved up to about  $100^{\circ}$ .

From all of which it would appear that the subject of *heat* and *cold* is one which depends very much upon the internal condition of the individual. In other words, they are purely arbitrary terms, as we use them from day to day and hour to hour in expressing our individual feelings with reference to temperature.

If there is a point in nature below which it ceases to grow "*colder*," then it would seem that this should be the starting point of *temperature*. In this case, however, every degree above that point would be either a degree

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of *heat*, or a degree *less* of *cold*. And any way we take it, the terms are entirely arbitrary.

Suppose there is another point beyond which there is nothing *hotter*. Let us then suppose that between the lowest point and the highest represents 5000°. Now, if *heat* and *cold* mean simply the opposite poles of *temperature*, then it would be mathematically fair to say that the half-way point would be the natural line between them. In this case all from Zero up to 2500° would stand for "*Cold*," and all above 2500° would stand for "*Heat*." But still this is arbitrary.

From all this, and everything else we can think of on the subject, there is nothing to indicate that the terms are anything more than "Arbitrary designations of individual sensibility to temperature."

And all I have said concerning "*Combustion*" and "*Fire*," in answer to a previous question, is subject to the same difficulties herein suggested. It is a subject that carries us into the presence of the *ultimate* in both directions; and I want to emphasize the fact that I do not profess to know anything at all about ultimates. It is only what lies between these ultimate extremes in nature that man can justly claim to know anything about—and even there our actual knowledge is pitifully limited.

*Ques. 15.* HYPOTHETICALLY, let us assume that a boy of the age of 10 years is left an orphan, but his father has willed him an immense fortune. A number of relatives have not been made beneficiaries in the will. They are jealous of the boy's wealth, and wicked enough to do anything to deprive him of its benefits. To that end, they tempt him with liquor until he becomes a drunkard. They finally have him committed to an asylum,

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and themselves appointed his guardians and given possession of his wealth.

The boy falls deeper and deeper into vice, not realizing that he is the victim of a deliberate plot, and through the suggestions of his guardians he comes to believe that he alone is at fault, and loses entirely his self-respect.

In his sober moments he knows his course is wrong, but through continued indulgence his Will-Power is destroyed so far that he is unable to master the appetite for drink.

To sum up: A threefold crime has been committed against this boy, without his power to avert it, viz.—(1) He has been robbed of his estate. (2) He has been robbed of his health. (3) He has been forced into the pathway of Destruction.

Would this boy be personally responsible for his condition, and suffer the penalty of the Destructive Principle? If not, how could he be saved? Is there such a thing as a being, created by the Great God of Love, going down to Spiritual Death without being given a chance to fight his own battle, except with such weapons as nature gives him before he has reached the age of 10 years?

*Ans.* (1) Although he suffers physically, and temporarily his Will-Power is weakened, there is no psychic devolution such as would result from his own intentional violation of MORALITY. (2) He is *not* responsible for his condition. (3) The responsibility rests upon his guardians—those who placed the temptations before him and induced him to fall before he had arrived at an age and degree of intelligence necessary to guard himself and walk alone. (4) Even though he go down to physical death before he has developed the Power of Will to master the demon of drink, the responsibility is still on his guard-

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ians; and one of the many penalties they have invoked upon themselves is that they must devote themselves to his life and service on the spiritual side of life until they have helped him master the evil they have fastened upon him. And their compensation is not complete until they have restored to him all of a *spiritual and psychical* nature of which they have deprived him; and have rendered unto him a service that shall be a *full equivalent* for all the physical wrong they have done him, both as to health and wealth.

Although measured by our human standards, it would seem that nature permits a good many injustices; nevertheless, when we come to measure results from what we know of the great *Law of Compensation* it becomes more and more evident that these apparent injustices are only *seeming*, and that in any event they are but temporary inequities which adjust themselves to the deeper and more abiding judgments of Nature. When we apply to them the great, broad, deep and comprehensive LAW OF COMPENSATION, we find that both "*Compensatory Justice*" and "*Retributive Justice*" are fully and unequivocally meted out in every specific instance.

I shall never forget the day nor the hour, in my own life, when my inmost Soul came to understand, appreciate, and really KNOW that NATURE IS CONSISTENT. It was the most wonderful and glorious revelation that had ever come to me. It was the dawning of a new day—the beginning of a new era—the birth of a new realization within me. Since then I have lived in the abiding consciousness that *all Nature reflects the ultimate Goodness of the Great Universal Intelligence.*

Ques. 16. What is *Mind*?

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*Ans.* An *Activity* of the *Soul*.

According to the terminology of the Great School, *Love* is "the *highest* activity of the *Soul*." It will be clear to those who have followed the teachings of the School that *Love* is not a *mental* process, nor an *intellectual* activity in any sense. It is something that transcends the purely intellectual processes.

The *mind* has reference to the *intellectual* side of man. By some writers it is treated as synonymous with the *Soul*, or the *Ego*, or the *Individual Intelligence*. The Great School does not so consider it.

With this School, the *Soul* is the *Ego*, or essential *Entity* of the individual Man. The *Soul* is that which manifests itself through the physical body on the physical plane, and through the spiritual body on the spiritual planes. It is back of all manifestations of human intelligence. Its manifestations are all the results of its various "*Activities*."

The *Mind* is that particular *Activity* of the *Soul* which manifests itself in all the intellectual, rational and intelligent processes of human beings.

*Ques. 17.* In "*Schlaf und Tod*," a book, by *Splittgerber*, published by *Julius Fricke*, in Halle, Germany, the following incident is related:

A missionary, before leaving Germany for India, entered into an agreement with his friend that he who should die first should manifest himself to the other and bid him adieu. One evening the friend in Germany saw a white figure enter his room, and heard these words: "I am your friend *Sch*,—I am unspeakably happy; but our agreement has caused me many a sigh."

Later on the message came by mail that *Sch*,—had

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died in India at about the time of his appearance to his friend in Germany. My question is this:

Is it more difficult for a *rightly developed Soul*—except a Master—to return momentarily to the earth plane after physical death than it would be for one who is less *advanced*? Again: Am I correct in surmising that in “*Phantasms of the Living*,” as Rev. W. Stanton Moses called those manifestations which took place *at the time of death or immediately thereafter*, the souls of the departed are easily able to manifest themselves on account of having, just then, still some elements of physical vigor?

Ans. (a) The less developed an individual is *spiritually* at the time of physical death, the stronger is its hold upon the physical magnetism of the body; and the stronger its hold upon the physical magnetism, the easier can it control the magnetic element sufficient to manifest itself on the physical plane.

(b) In cases of sudden death the magnetism of the physical body often remains more or less intact for some little while after actual death. During this period, while the physical magnetism is still strong, the individual finds it much easier to manifest itself than later on, after the magnetism has dissolved, or become dissipated and scattered. It is for this reason that so often these manifestations occur almost immediately at death.

There is a good deal that could be said in this connection, but the subject is one which would require considerably more space than I have at command in *Life and Action*; and I will not attempt to go into the elucidation of the subject further at this time. If I am ever able to write the MS. for Vol. VI this subject will be fully covered therein.

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*Ques. 18.* What are "Accidents?" Do they just "happen," or are they the results of pre-existing causes?

*Ans.* The Standard Dictionary says: "Anything occurring unexpectedly, or without known or assignable cause."

I believe it is generally accepted among men of science that "Nothing occurs without a cause." The things we call "accidents" are no exceptions. We call them "accidents" only because they occur unexpectedly to us.

For illustration: I am riding a nervous horse; when I am thinking of something else, a paper is blown under his feet; he jumps out from under me, and I fall to the ground, breaking an arm. I call it an accident only because it happened unexpectedly to me.

But when we trace each link in the chain of events which led to the broken arm, we see that everything occurred in a perfectly natural way—all things duly considered. There was no violation of natural law at any point in the chain of incidents.

Answering your question: Things do not "just happen," without any cause. Very often they do occur without our knowledge, or consent, or ability to anticipate them; and when that is the case we usually say the results are "accidents."

*Ques. 19.* Is it true the Florence Huntley, since she passed to the other life, has spoken through a "Trumpet Medium," on the Pacific Coast, and proclaimed that she is the author of "*The Great Psychological Crime*," and that she has found out her mistake, that the "theories" of the book are unfounded, and that she is sorry she wrote the book?

*Ans.* NO! EMPHATICALLY NO! In the first  
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place, Florence Huntley is not a *liar*; and she *never was* a liar. She did not write "*The Great Psychological Crime*," and she never made such a claim. She knows that I wrote the book myself, and that I alone am responsible for it.

She knows now, even more definitely than she did while in this life, that hypnotism and mediumship are THE DESTRUCTIVE PRINCIPLE OF NATURE IN OPERATION; and she knows that the statements contained in the book are TRUE.

Furthermore, to my personal knowledge, she has spent much time and effort, since she passed into the spiritual life, in helping the unfortunate victims of mediumship overcome the destructive effects of the subjective process, and in educating others in a knowledge of how to help those who have fallen victims of mediumship and hypnotism.

Such reports as that above suggested are the results of deliberate dishonesty on the part of the controls who utter them.

I want the Students and Friends of the Work to anticipate similar reports concerning *myself* after I shall have passed to the other life. And I want you to know NOW that they are *false*. My life here stands for DEFINITE KNOWLEDGE on these subjects. I am here to tell you that "*The Great Psychological Crime*" does not represent anybody's "*theories*." It stands for the literal and absolute TRUTH.

I am under obligation to one of my beloved Students and Friends for the statement above concerning Florence Huntley. He tells me that Spiritualists and Students of the Occult on the Coast are making much of the alleged "Messages from Florence Huntley." Of course, he knows

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that the alleged messages are *false*; but he is troubled that anyone should believe for one instant that Florence Huntley would make such statements.

It is to be regretted that any Medium would permit herself to become an automatic instrument of *falsehood* and deliberate *crime*. It is also deeply to be deplored that any spiritual control will thus resort to *deliberate falsehood* to further the evil designs and destructive practices of criminals upon the lowest plane of spiritual life.

But I want the Students and Friends of the Work to know that I am today as closely in touch with Florence Huntley as I was when she was on the physical plane of life working in our "Den" together, she at her desk and I at mine, so near that we could reach out at any moment and clasp hands. I know today exactly what her life is and what she is doing. I know that she has never controlled nor communicated *through any* medium. I KNOW that her work in that life is strictly in harmony with her work here, and that she is doing all in her power to help me in the establishment of "The Great Work in America." I *know* that she has not repudiated a single utterance of the Great School contained in the Harmonic Series.

As I sit here writing she stands beside me and asks me to convey to the Students and Friends of the Work everywhere a message of greeting and of Love from her, and her own assurance that she is today, as when she was here in the physical body, a loyal Student and Friend of the Work, and is doing all in her power to supplement the Work of the Great School she so earnestly labored to establish upon earth.

*Ques. 20.* Does the Great School unqualifiedly rec-  
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commend "*Cremation*" as the best method of disposing of the physical bodies of human beings after physical death?

*Ans.* Yes.

*Ques. 21.* Are there ever conditions or circumstances under which cremation is inadvisable?

*Ans.* No.

*Ques. 22.* What are the advantages of cremation?

*Ans.* (a) It is the quickest method of resolving the physical body back into its original elements. (b) It is the cleanest method known at present. (c) It is the surest and most complete method of destroying all disease germs. This is especially important in all cases of contagious diseases. It is, however, important in all cases, whether the cause of death was a contagious disease or not. Cremation disposes of all disease germs associated with the physical body. (d) It prevents the contamination of water in the earth, caused by the decaying bodies in cemeteries. (e) It is the most complete guard against the possibility of burial alive. Statistics show that a good many people are buried alive every year. This is due to the fact that "suspended animation" so closely resembles physical death that it is not always possible to determine which it is. It is far better to release the Soul through the process of cremation than it is to bury the individual alive.

*Ques. 23.* Is cremation of any specific value to the liberated Soul?

*Ans.* Yes. If you will turn to Chapter XXVI of "*The Great Work*," and study carefully the meaning of the various diagrams and figures on page 444, you will

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obtain a very clear idea of the importance of "Magnetism" in the influence of the physical body upon the soul after physical death. As therein suggested, it often occurs that the physical magnetism is so strong as to hold the Soul and spiritual body so bound that they can go but a short distance from the physical body. Sometimes it occurs that this magnetic attraction of the physical body exerts a strong influence on the Soul and spiritual body for months after death, in fact, until the physical body is well along in the process of decomposition. Now it is one of the most important facts in connection with cremation that the action of fire immediately destroys and dissipates the physical magnetism of the body, and therefore instantly releases the Soul and spiritual body from that bond of attraction which otherwise would make it an "earth-bound" Soul. If cremation had no other value, it would be justified by this fact alone.

*Ques. 24.* Is the cremation of a physical body painful to the Soul?

*Ans.* No. Where physical death has actually occurred there is no sensation at all, except the feeling of release from all magnetic attraction. It is just possible that in the event physical death had *not* occurred, but the condition was that of "suspended animation," there might be some suffering; but this is not necessarily true, for the reason that the nerves of the physical body are completely paralyzed in many such cases, in which case there is no sensation whatever. Remember that physical fire does not affect spiritual bodies.

*Ques. 25.* Although I am not, as yet, a regular Student of Natural Science, I am greatly interested in the Work

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of the School, and would consider it a great favor if you will give me your views on the subject of "*The Fire Walk*," of which I give you the following instance, and quotations from writers who touch upon the subject. From a German book, I quote the following:

"We had occasion, in Cegielski's Foundry, in Posen, to witness a test which proved to us that in the fire-test of the Middle Ages the skin might actually remain unhurt. When the white-hot cast-iron was flowing in a stream from the furnace, the foreman, Mr. Anschuetz, ran his hand slowly several times through the stream without being hurt. He also stated that, in the royal foundry at Königsberg, in the presence of several university-professors, he had dipped his hand several times in the white-hot liquid iron, which performance, however, required a previous clipping of the nails. It is known to founders that white-hot iron does not burn the skin, but red-hot iron does, being of a lower temperature. It seems as if white heat, but not red heat, causes the skin momentarily to perspire, thus forming a vaporous glove, keeping the iron off the skin."

Greyher then quotes Mrs. Honynwood's testimony regarding several fire-tests of Mr. Home which may be compared with the report given in "*The Experiences of W. Stanton Moses*," published in the *Proceedings of the Society for Psychical Research*, Part XXV, p, 307f, where you read that Mr. Home "put his head in the bright wood fire. The hair was *in* the blaze and must, under ordinary circumstances, have been singed off. His head was in the grate, and his neck on a level with the top bar. He also put his hand into the fire, smoothed away the wood and coal, and picked out a live coal, which he held in his

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hand for a few seconds, but replaced soon, saying the power was not sufficient."

In Proceedings of S. P. R., Part XXIV, p. 179, we read of a girl who "Upon her knees, held in one hand a lighted taper, which rested upon the ground. During her ecstasy she put her hands together, and her fingers were loosely crossed above the flame, which they enveloped in the cavity between the two hands. The taper burnt; the flame showed its point between the fingers and was blown about at the time by a rather strong current of air. But the flame did not seem to produce any alteration in the skin which it touched."

Dr. Dozous goes on: "Astonished at this strange fact, I did not allow anyone to put a stop to it, and taking out my watch I could observe it perfectly for a quarter of an hour. Her prayer ended, Bernadette rose, and prepared to leave the grotto. I kept her back for a moment and asked her to show me her hand, which I examined with the greatest care. I could not find the slightest trace of a burn anywhere. I then tried to place the flame of the taper beneath her hand without her observing it; but she drew her hand quickly back, exclaiming "You burn me!"

In Part XXXVI of the Proceedings, Andrew Lang discusses "*The Fire Walk*" and gives quite a number of instances where this performance was practised without injury, quoting, among others, Colonel Gudgeon, a British resident in Raratonga, who says, after having described the bed of hot stones, the heat of which set a green branch ablaze in a quarter of a minute: "I walked with bare feet, and after we (Dr. W. Craig, Dr. G. Craig, Mr. Goodwin and he) had done so, about 200 Maoris followed. No one, so far as I saw, went through with boots on. I

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did not walk quickly across the oven, but with deliberation, because I feared I should tread on a sharp point of the stones and fall. My feet also were very tender. I did not mention the fact, but my impression as I crossed the oven was that the skin would all peel off my feet. Yet all I really felt when the task was accomplished was a tingling sensation not unlike slight electric shocks on the soles of my feet, and this continued for seven hours or more."

E. N. Bennett, in "*Proceedings*," Part XLIV, p. 270, asks: "How are we to account for the immunity from injury enjoyed by the Nistinares of Bulgaria, or the Fire-Walkers of Mauritius and Japan?" He goes on to say: "In these instances there is good evidence to show that the performers tread with naked feet upon glowing embers."

Other reports of Fire-Walking are given by Mrs. G. S. Schwabe, Mr. J. G. Piddington, by a resident magistrate in Mauritius and by J. A. Sharbrock, in the "*Journal of Society for Psychical Research*," Vol. X, p. 154, 250f, 296f and 297f, all of which leave no doubt that the heat of those ovens over which the performers walked was so intense that water, splashed on the embers, hissed and formed into steam, and that a thermometer, suspended by a simple device over the center of the stones, 5 or 6 feet above them, had to be withdrawn almost immediately, "as the solder began to melt and drop, and the instrument to be destroyed."

(Cf. also: *Journal S. P. R.*, Vol. X, p. 132f.)

There is an apparent contravention of a natural law in these cases which call to one's mind the report in the book ascribed to Daniel, Chapter 3, 19. The following passages: Leviticus 18, 21; Deuteronomy 12, 31 and 18, 10; 2 Kings 16:3; 17:17; 21:6; 23:10; Jeremiah 7:31,

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and Ezekiel 20:31, refer, in my opinion, to actual sacrifices of human beings and have probably nothing to do with the question of "fire-walking," although Ezekiel speaks of men who make their "sons to pass through the fire," and the same expression is used in 2 Kings 23:10; 21:6; 17:17 and 16:3. However that may be, fire-walking is actually being practiced even now as some sort of religious ceremony; but was also accomplished by Europeans who were not among the holy men, and were entirely lacking that condition of ecstasy which, as some claim, was necessary for the performance.

Whether the aura protects the body from physical injury, or whether such cases could be explained otherwise, I cannot tell. Of one thing, however, I am entirely certain, viz: Nature's laws are immutable.

Will you, dear TK., kindly give me the benefit of your knowledge on this interesting subject?

Harry Marschner.

*Ans.* It has been my privilege to witness many exhibitions of the interesting phenomenon above referred to, and it gives me pleasure to answer the question asked me as to just what occurs and by what means the physical body is protected against the destructive effects of heat.

It is a fact, scientifically demonstrable, that it is possible for one who has been properly trained to exercise absolute mental control over the magnetism generated by his own physical body. By such mental control it is therefore possible for one (who possesses that power) to encase the physical body in a dense coating of animal magnetism.

This encasement or insulation may be made so dense and so positively charged as to constitute a perfect protection of the physical body against the most intense

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heat. It is by this process that the *Master* insulates or encases his physical body in a dense coating of positively charged magnetism and walks at will through fire without injury.

There are certain mental states or conditions which automatically act upon the magnetism of the physical body in the same manner. The ecstatic condition of mind produces this same condition of insulation of the body. In this case, however, the action of the mind upon the magnetism of the body is automatic. The result, however, is the same insofar as the protection of the body against heat is concerned. And this is the process by which religious ecstasies are able to walk through fire, or upon stones that are super-heated.

There is, however, something more than simply a coating of magnetism around the body in such cases. That is to say, the magnetism, being positively charged, flows swiftly from the surface of the body. In so doing it carries the heat with it away from the surface of the body, just as would be the case if an intense current of air could be blown from the surface of the body at every point. It would carry the heat away from the body. But suppose the direction of the current is changed, as would be the case if the magnetism were negatively charged, and the current were made to flow toward the surface of the body. In that case the heat would be carried with the current to the body and the result would be that the body would be burned. In this case there is no protection against the heat.

Bear in mind that a *Master* is able to control the magnetism of his own body by the action of his will, and it is by his mental control of his own magnetism that he protects his body against the most intense heat.



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*Ques. 26.* Was Emanuel Swedenborg a Master of the Great School?

*Ans.* No.

*Ques. 27.* Will any of the Masters of the present day tell what they know of the future life, more than what is told in the books of the Harmonic Series? If so, where can one not of the School learn more of this great mystery?

*Ans.* I doubt that any member of the School would feel at liberty to tell more than is told in the books. The authors of the volumes of the Harmonic Series know many things concerning the spiritual life not told in the books. And they knew them at the time they were preparing the MSS. of those books. But they did not tell them. Why? Because they knew that it would be only the rare exception among men and women who would understand and accept what they did tell. The question was ever present in their minds as they wrote: "How far can I go without exciting the prejudice and hostility of my readers?"

The Students and Friends of the Work know how comparatively few there are who have been able to receive even the small amount we have told in the books. The fact that so few have responded thus far is the best of evidence that the books contain all that it is wise to try to give to the world at this time. One of the serious mistakes the Students make is in trying to tell too much to those who are not ready to receive it. In every such case the result is only to convince the listener that the Student is mentally disbalanced. And the result is that instead of doing good, actual harm and injury to the Cause is done.

I wish I could so impress the Students everywhere with the importance of conservatism that they would be

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many times more careful in this regard. For they are doing the Work and the Cause far more harm than good by attempting to give to the public more than it is ready to receive. Only through a long and patient educational work will it be possible ever to give to the world anything more than is told in the books of the Harmonic Series. Possibly three or four hundred years from now the world will have progressed to a point where it may be able to receive further light on the great problem of the Life beyond. If so, the Great School will be ready to give of their knowledge all the world can receive and make a right use of.

*Ques. 28.* The question of Women's Suffrage is assuming such importance at the present time that I know I am speaking for others as well as for myself, in asking for information as to the position of the School on the subject.

*Ans.* The Great School grants to women every "Right" it grants to men. There can be no question as to the absolute right of women to stand upon an equality with men before the Laws of the Land. While anyone who thinks will readily observe the fact that Nature has made definite distinctions between the sexes, and has fitted women for their own distinct place in the home and in society; nevertheless, when we come to the question of *intelligence* all who are honest will admit that men and women should stand upon a level.

The right of franchise is one which should be determined by the standard of *Intelligence* and *Morality*. On that basis women rank with men beyond all question, and should be entitled to the same rights and consideration with them.

The subject is one which goes to the very foundation  
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of sociology and civil government, and cannot be covered fully by any answer I can give in this manner. But if there has been or is in the mind of any Student any doubt as to the position of the School on the subject, let this be sufficient to make clear that the Great School recognizes men and women as the *two equal halves* of Society, with equal Rights and Prerogatives, Duties and Responsibilities.

*Ques. 29.* What are the findings of the Great School in regard to *Time* and *Space* in the Spiritual World? Has the Ether of Space any spiritual significance?

*Ans.* I do not think I understand the meaning of your question. However, possibly the following will cover the subject you have in mind:

The spiritual world is a material world, analogous to the physical, except in its refinement and vibratory intensity. Wherever matter exists *Time* and *Space* are necessary conditions. It is true, however, that we measure both, in one sense, by the rapidity of our accomplishments. The spiritual life is one of much more rapid accomplishment than the physical. But it is an error to assume that time and space are ever annihilated as a result of increased refinement and vibratory activity of matter. It is 25,000 miles around the earth, whether we travel the distance in a year or a second.

*Ques. 30.* Is it ever permissible to take the physical life of our kind?

*Ans.* From the viewpoint of the Great School, one is morally justified in defending his own life, even at the expense of the life of a fellow human. Physical life is the most sacred physical endowment of every individual.

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Nature not only provides the individual with the means to protect that endowment, but she seems to expect of him that he will do so.

In the same sense only is war justifiable, if at all. But under no conditions nor circumstances is one justified in taking human life as a *punishment*. The death penalty for crime is held by the School to be unwarranted.

Men and women who bring children into the world are charged with the responsibility of protecting them. In a moral sense they are justified in sacrificing the lives of others, if it be *necessary* to protect the lives of their children. The same is true of the members of the *family and home*. The home is the most sacred institution of the entire social structure. It is the foundation upon which society is erected. The life of society demands the protection of the home. It is, therefore, permissible to defend the home, even at the expense of human life, wherever that is necessary.

Summarizing: Human life may be sacrificed: (a) In *self-defense*; (b) In defense of our husbands or wives; (c) In defense of our fathers and mothers; (d) In defense of our children; (e) In defense of the home and all its members.

Wherever war is inevitable in defense of society, the home, the principles of government and the life of the nation, the sacrifice of human life is justified.

But in no case is it right to sacrifice human life as a punishment for crime. Capital punishment is not justified by the Moral Code and the Law of Justice.

*Ques. 31.* In the New Thought teaching and practice much attention is given to the phrase "*In the Silence*,"

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and the practice of meditation involved therein. Is the process back of this Constructive or Destructive?

*Ans.* It depends upon the attitude of Soul of the individual who practices it. In very many cases, however, the individuals do not understand what is necessary to protect themselves from falling into a negative attitude of Soul, and in such cases they fall into the subjective condition and often become mediums. This is destructive.

But there is a method of meditation which never loses the positive self-control. This is constructive. But without instruction, it is not wise to engage in practices which involve the "Going into the Silence" to which you refer. And you should also know that there are very few who are able to instruct safely as to the method of avoiding subjective tendencies. I should counsel those who do not know the distinction thoroughly not to engage in the character of meditation which carries them into negative and introspective mental attitudes.

*Ques. 32.* In a previous number of *Life and Action* you say: "Natural Science has actually solved the economic and sociologic problem."

I am not going to ask you to disclose your solution, but my question is this: Would the Great School advise one who is its *friend* and who hopes sometime to become an admitted Student thereof, to espouse the cause of Socialism and help the movement along? In other words, would such a course be in harmony with the economic and sociologic principles of the Great School? You will understand my reasons for this question when I say:

(a) I have faith in the wisdom of the Great School.

(b) I feel deeply for those who are wronged through

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the injustice of our present-day economic system, and I know that our sociologic conditions are deplorable.

(c) So far as I am at present informed, or have light on the question, I see no remedy offered for existing ills, other than from Socialism.

(d) I feel that I should be more active than I have been in an effort to remedy present conditions. I have had experience as a speaker, and sometimes I feel it my duty to help this cause along. A movement so world-wide seems to me to be inspired by intelligences from the other side as well as from this. E. P. C.

*Ans.* Your question is one that is most difficult to answer clearly and comprehensively in the space at my command. But I understand so well your perplexity, and the causes for it, and I want so much to help remove your uncertainty and point you toward the general direction for the relief we so much need, that I am tempted to try even though I know the results must be of necessity imperfect and inadequate. You will pardon me if I confine myself to just one phase of the subject.

(a) It is clear to me, as it is to you, that our present economic and sociologic system is vastly defective.

(b) It also would seem that we have little or no cause to hope that either of the old-time political parties will ever solve the problem wisely.

(c) It is also true that the economics of Socialism are, in some respects, clearly in advance of the present system.

But there is one fundamental weakness at the basis of Socialism, as it is generally advocated today, that must forever defeat the aims and shatter the hopes of those who look to it for relief. EXCEPT its leading advocates and teachers shall be able to overcome this one fundamental weakness and error.



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If all men were honest, sincere, loyal and willing to do their full share of the hard *work*, Socialism would be the legitimate and natural solution of the great problem. But men are *not* all honest, nor sincere, nor loyal, nor willing to do their full share of the hard work necessary to exemplify the principles of Socialism.

In other words, Socialism, in the midst of this day and generation of men, is but an idealistic dream of ideally perfect conditions; whereas, we have to deal with a problem that is thoroughly *real* and *practical*, and which can never be solved by dreams or dreamers.

The one fundamental thing that would make of Socialism a power, and convert it from the dream of impractical dreamers to a real solution of practical thinkers and workers, is the recognition of the fact that MORALITY is the vital principle at the foundation of all economic and sociologic structures that endure.

If the friends of Socialism in this country today were all Students of the Great School, and had taken the instruction through the *Test Course*, the *First General Examination*, the *Examination for the Ethical Section*, and the *Ethical Section*, and had finally solved the great THIRTEENTH PROBLEM and subscribed to the obligation therein binding themselves to the exemplification of the SPIRIT OF THE WORK in their DAILY LIFE AND CONDUCT, it would be possible to inaugurate the solution of the Great School upon the present foundation of Socialism, and make of it an exemplification that would open the eyes of the whole world.

With this brief explanation, let me answer your question as follows: If you will begin at the foundation, and teach to Socialists the *Ethical Formulary* of the *Great School* as the only SCIENTIFIC MORALITY necessary

## Life and Action

to exemplify the SPIRIT OF THE WORK, then I can say with all my heart that *such* Socialism is in direct line with the spirit and purpose of the Great School, and in harmony with its Solution of the great Problem of Economics and Sociology.

But if you make the fatal error of omitting from your Socialism the *Moral Foundation* in harmony with the real SPIRIT OF THE GREAT WORK, then you might far better join with the *present* system than throw your influence with the Socialism of *today*; for Socialism without MORALITY as its fundamental principle is nothing better than the system of today with ANARCHY added. Do I make the matter clear and definite? If not, I want you to tell me frankly, and ask for further information. For, this is the first time I have ever attempted to answer such a question, and it is important that I make myself understood, for otherwise I do harm instead of good.

*Questions and answers will be continued in next issue.*



Thoughts do not need the wings of birds  
to fly to any goal;

Like subtle lightning, not like birds,  
They speed from soul to soul.

Hide in your heart a bitter thought,  
Still it has power to blight:  
Think love, although you speak it not,  
It gives the world more Light.

*Hindu Magazine.*