
"Fools decide. Philosophers investigate."

Life and Action

The Great Work in America

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Question Box

By the TK

(Continued from March-April)

Ques. 33. I have a brother who has walked in his sleep occasionally since childhood. Recently while working in a factory as engineer, the nut from a bolt in the engine was lost. For several days he searched for it without success. Then he told the superintendent, and together they searched diligently for some days, but without success. The matter troubled my brother that evening before retiring. In the middle of the night he arose, dressed himself, went to the factory a mile away, found the nut and put it in place. His wife was the only person who knew of this, and she went with him and returned, knowing all the while that he was asleep. The next morning, to his and the superintendent's great surprise, the lost nut was in its proper place; and it was only through the wife that they learned how it came there.

My question is: How could he find a thing in the

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darkness while asleep, which he could not find in the daytime when wide awake?

Ans. There are two different methods by which he might have done the thing. In physical sleep the intelligent Soul is never asleep, but is always active and awake upon the plane of spiritual things. With sleep-walkers it often occurs that the individual comes into conscious communion and intelligent communication with those on the spiritual side of life. In that case, it was possible that some of his spiritual friends may have known where the lost nut was lying, and while in his sleep directed him to it and suggested to him to put it in its proper place, and then conducted him back to his bed. That is one way it may have occurred, and more than likely is the real way it was accomplished.

But again, it often occurs that one in sleep will remember having seen a thing, but in his natural waking condition he may not have the least remembrance of it. In such cases, the individual, if the matter is one that has troubled him during his waking hours, will go in his sleep and find the article. This might have been the case with your brother. WHY these things occur we do not know.

Ques. 34. Is it true that *in the beginning* all animals were bi-sexual, the male performing both functions?

Ans. I do not know. There is nothing, either in the discoveries of science or in the revelations of history, to suggest such a thing. Furthermore, I do not profess to know any more about the conditions of life "in the beginning" than I do about what they may be "in the ending." The fact is, the beginnings and the endings of things are so remote from the present in which we live

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that I should not have very much confidence in anyone who professed to know anything definite about them.

Ques. 35. Does the allegory of Eve being taken from Adam while he slept represent the separation of the male and female elements after the first obscuration of the earth period called crustacean?

Ans. I do not know. Nor do I know anyone who does know.

Ques. 36. Is the soul of man still double, and can he send down both male and female lines to the physical plane at one time, or incarnate singly as it suits his purpose?

Ans. Your question *assumes* that the soul of man was at one time double, that is to say, bi-sexual. I have no evidence or information to substantiate such an assumption; and it does not seem wise to indulge in speculations concerning subjects of so remote a nature. As to the balance of your question, it also *assumes* the truth of reincarnation. This also is a subject so far away from the things that are of present practical value that it seems a waste of time and valuable space to discuss them. Let us try to make the Question Box practical.

Ques. 37. Is it wise or discreet for Students and Friends of the Work to discuss either among themselves, or in their meetings, or with those outside the School, the subject of "*Affinity*," or ever to assume that they have found their "*Affinities*?"

Ans. NO! EMPHATICALLY NO! Already the indiscretions of some of the Students and Friends have brought embarrassments to the School, the Work and

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myself, and real harm to the Cause. In the minds of many outside who are not informed as to the position of the Great School or its definite knowledge on this subject, the term "*Affinity*" is associated with the idea and practice of "*Free-Love*." And "*Free-Love*" is but another name for utter lawlessness in the love relations, and entire disregard of the obligations of the marriage ties and relations. There are other good reasons why Students and Friends of this School should avoid all discussion of the subject with anyone whomsoever. I shall write of this later. It is dangerous ground.

Ques. 38. Vol. I, p. 98 says: "The Higher Science demonstrates that these Elements (the '*Life Elements*') are unlike in essence, differing in character and capacity. It demonstrates that they are of different degrees of refinement and therefore move at different rates of vibratory action."

Page 96: "In the union of physical matter with one or more of these Life Elements arise the phenomena of magnetism, vitality and life."

Page 96: "Each Life Element displays dual and yet differing powers of positive and receptive energy."

The foregoing quotations, and many others I might cite in the books, would seem to invest these Life Elements with the properties which belong alone to *Matter*; and yet, I am under the impression the School does not regard them as *Material* in any sense. Am I mistaken, and if so, wherein?

Ans. Yes indeed, you *are mistaken*. I am quite sure that nowhere in the text-works of the School will you find any statement to justify your impression as to the position of the School on this subject.

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On the contrary, wherever the subject is mentioned the language of the School will be found clearly to imply, if it does not positively state, that the Life Elements are all *material*, so far as the knowledge of the School goes.

In truth, the purpose of the School has been to make clear the fact that the entire *Spiritual World*, from the lowest to the highest sphere, is as truly a *Material* world as is the world of physical material in which we live here upon the earth plane.

The differences are due, not to the *absence of matter*, but to the degrees of refinement and increased vibratory activity of the individual particles of which the *materials* are composed. Do I make the matter clear?

One of the fundamental errors which many students make is in *assuming* (for it is an *assumption*, pure and simple) that the *Spiritual World* is an *IM-material* world—a world that is entirely above and beyond all things *material*.

Such an error as this must necessarily lead to erroneous conclusions and results all along the way.

I hope I have said enough to correct the errors and misconceptions of my questioner, and all others who have had difficulties of a similar nature in their efforts to understand the teachings and findings of the Great School on this fundamental subject of "MATTER." Matter is (a) Physical; (b) Ethereal; (c) Spiritual.

Ques. 39. Does the Law of Compensation, as elucidated on page 254 of "*The Great Work*," apply to "*Gifts*" of material value?

Ans. Yes.

Ques. 40. Does it apply also to interest on money, rent, and the like?

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Ans. Yes. It applies to everything of material value.

Ques. 41 Can one pay his debt by merely showing his creditor a way by which he may obtain its equivalent, or more, from other parties?

Ans. No. He must return the *equivalent* and not merely *a way of getting* it.

Ques. 42 Does the Individualized Intelligence originate thought, or is all thought impressed upon the intelligence from without?

Ans. To answer this question with absolute certainty would require a knowledge of *Causes* greater than I possess. Measured by all the evidences within the range of our individual consciousness, it would seem that the assumed power of individual Will would give to the individual intelligence the power of original thought. And yet, so subtle is the dependence of individual human intelligence upon the Great Universal Intelligence, and so mysterious the relations existing between them, that it is not safe to dogmatize upon such a subject. If you ask for my individual opinion upon the subject, I should have to say that I hold myself responsible for the power of individual thought; for otherwise I would appear to myself to be an *Instrument* of Thought rather than its *Master*.

Ques. 13 Is all Matter, in its final reduction, homogeneous?

Ans. If you mean by this, are all the so-called chemical "Elements," such as gold, iron, mercury, silver, copper, platinum and the like, evolutions from a common substance—such as a "Cosmic Ether"—then I can answer you very definitely and positively in the affirmative.

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The evidence upon which this answer is based is in the demonstration by the members of the Great School of the transmutation of the various metals. It has been proven by actual demonstration that transmutation is possible. This fact alone would seem to establish the fact that the various elements are reducible to a common etheric form from which all the known elements are precipitated.

Ques. 44 Is life (vestigial, embryonic life) spontaneous? Is it capable of chemical creation?

Ans. It has been demonstrated that upon the establishment of certain chemical conditions, germinal or embryonic life springs into manifestation. This is as far as it is wise to go in defining what actually occurs. For instance: A chemist takes certain chemical substances that (so far as we can determine) are devoid of individualized life, and he brings them together at a certain temperature and under certain conditions which all appear to be devoid of individualized life; and the result is that almost instantly there manifests rudimentary, or embryonic, germ life. It is, perhaps, premature to declare, at this time, that this result is, in truth, a "chemical creation."

Ques. 45 Taking account, as well as our minds can, of the infinite number of varying *forms*—say microscopic life, infusorial life—and granting that matter is real, and that all life inhabits bodies made of the same elemental substance, and reducible thereto—what is it that causes all these manifold Species? *Mere* environment cannot do it.

There are fifty different kinds of ants. Environment
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might account for that—but it can't take the same substance and make of it an ant and the next throw a pinch-bug and the next an angle-worm, and so on. Then what is the *Origin of Species*?

Ans. I know the author of this question personally, and have known him somewhat intimately for more than ten years. He is one of the most brilliant thinkers and lecturers of the day. In propounding the foregoing question he knows full well that he has asked me to answer a question which, in the realm of physical science, constitutes one of the profound mysteries in the great "*Riddle of the Universe*."

I am convinced that he does not regard me as a *fool*. I do not believe he thinks me a *knave*. I am even persuaded that he has a certain character of *respect* for my intelligence and integrity. Otherwise, I should have to conclude that he has tried to lay a *trap* for me, in the hope that I would tumble into it and place myself at his mercy.

But I am convinced of his desire to know whether I am able to throw any light upon the great mystery and profound problem of the *Origin of Species*. Whether I can or not, I shall make a brief statement of certain facts known to Natural Science (and to myself personally) and leave it to him and to you, my readers, to determine whether these facts of science have anything to do with the problem. Here are the facts:

(a) As explained in the volumes of the Harmonic Series, there runs everywhere through nature—between the physical plane and the first spiritual plane—a condition designated as the "*Magnetic Field*." I will not re-explain all this here, but must refer those who are interested in the subject to the text-works referred to for full and detailed information.

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(b) The Magnetic Field itself is composed of many strata, ranging from the grossest and heaviest and coarsest form and condition of animal magnetism to the finest and most tenuous where it merges into Spiritual Magnetism.

(c) This Magnetic Field lies upon the surface of the earth, and extends even below the surface of the material earth to a depth below that within which life germinates.

(d) One who has been properly trained until he has developed constructively the power of "Clairvoyance" and Spiritual Vision, is able to see into the conditions of the Magnetic Field and personally sense the forms and conditions of life existing therein.

(e) One thus trained, looking into the lower strata of the Magnetic Field, is able to see what appear to be nothing more than the "*Patterns of Things*" that live upon the earth.

(f) At first view of them one is naturally inclined to think that they are the living things themselves; but upon closer study and observation he soon comes to realize that they are not living things at all, but simply "*Patterns*" of things floating in space.

Has the reader ever looked long and steadily into the embers of a wood fire and there watched the play of energies? If so, have you not often seen the outlines of various living things you have seen in actual life upon earth? If so, you know that these outlines are *not* actual living entities, but are simply "Patterns," as it were, in which and about which the active forces of nature play, thus bringing them out in clearer outline to the sense of vision.

Again, have you ever watched the upper edge of a "thunder-cloud"—the *tumulus*—as it rolls up from the horizon? If so, have you not also observed therein what appear to be the forms of various living things? In this

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case also you know at once that these forms are not actual living things, but simply the "Patterns" of certain things you have seen in life upon the surface of the earth.

Now these are somewhat analogous to the "Patterns" one sees in the lower rounds of the Magnetic Field. But there is a distinct difference in that in the Magnetic Field may be seen every conceivable form known to individual life; and again, each of these forms is distinct and complete and does not run into other forms as do the forms we see in the fire and in the clouds.

Much more I could say concerning this realm of the "*Patterns of Things*" that would be of profound interest; but if I shall ever be able to write the MS. of Vol. VI, I shall hope to develop this subject fully therein. All I need say here in addition to the above is to state the simple fact that I have personally witnessed these things myself many times, in the lines of my personal instruction and work.

Whether they have any relation whatever to the problem of the "*Origin of Species*," I am not in position to declare definitely. I may, perhaps, be pardoned, however, for suggesting that I have sometimes thought that these "Patterns" may be the actual *designs* which the Great Universal Intelligence has determined upon as the forms of individual life adapted to this particular planet.

If such be the case, then the "*Origin of Species*" may justly be said to be *in the mind of God*; and I frankly confess that this thought is not in the least repugnant to my own present intelligence and concept of cosmology.

Whether the foregoing will prove to be of any interest or value to my distinguished Friend seems to me very doubtful; but he is not asked to believe it. I have simply

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given him a definite statement of certain facts of nature which are interesting *to me*, and sometime I trust he may have the opportunity to verify the truth of my statement *as to the facts*.

Once knowing for himself that these "Patterns" do exist, as I have suggested, he is then in position to place his own philosophic value upon them, and determine for himself whether they have any bearing upon the great problem of the "*Origin of Species*" over which men of science have so widely differed.

If it be true that back of every form of physical life there is a *spiritual pattern*, then the "*Origin of Species*" is in the *spiritual* aspect of Nature and *not* in the physical, as our modern biologists—physicists—assume.

In this view of Life and Nature, the physical forms we see constitute but a great mechanical device by and through which *spiritual* life is evolved—a sort of mechanical mold, as it were, in which individual life in its spiritual aspect is cast.

If the patterns of life are *back* of the physical—as the known facts would indicate—then we but waste our time and energy in seeking for a "*missing link*" in physical nature. Do I make myself clear?

For the "*Origin of Species*" is a *spiritual* problem and not a physical one.

Ques. 46. Where and why did individual, human personality, appear—in your theory? *When* and *why* did "*Man become a Living Soul?*"

Ans. I decline to answer, lest I "incriminate myself."

Ques. 47. On "Exhibition Day," at the close of a country school, the teacher asked poor little Johnny

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(who had been punished for everything that ever happened) "Johnny, who made the world?"

The poor little fellow burst out crying—"I did,—b—but I d-di-didn't go to; and 'f 'u won't whip me—I'll n-ne-never do it no more-long 's I live!"

Pardon me, if this would seem to make light of the good friend who propounds the foregoing questions that are so far beyond the limits of my own personal knowledge. I do not mean to ridicule him, for I am sure he was earnest and sincere in his desire to know what, if anything, I could offer that would be of help to him in his effort to solve the great and vital question of the origin and purpose of human life.

I have to confess that the great *ultimates* are beyond the limits of all the demonstrations of Natural Science. The wisest of the Great Friends, when asked concerning the Origin or the ultimate Destiny of the individual Human Soul, with head uncovered and humbly bowed in the conscious presence of a great, infinite, ultimate Mystery, replies: "*I do not know.*"

In the presence of such questions, the temptation is ever present, with the ignorant, to offer their *theories*, *speculations* and *beliefs* for acceptance as definite knowledge. There is no greater misfortune than to yield to such a temptation, and no greater triumph than to learn to say simply and frankly—"I DO NOT KNOW." God help me to avoid egotism!

Ques. 48. Volume III tells us there are three mileposts in the Ethical Section, the first being Self-Control and the second Personal Responsibility. If it be permitted, what is the third?

Ans. The correct answer to this question would
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give the key to one of the most difficult problems of the Ethical Formulary, and would therefore give to all future students information that would enable them to obtain the *answer* to the problem without having to do the *work* necessary to a full understanding and *realization* of its purpose as a vital element in the process of Spiritual Unfoldment. If you will kindly wait until after you have passed the problem to which this refers you will then have the answer, and in such way as to know its full *meaning and import*. With this explanation, I trust you will pardon me for not answering your question *at this time* and *in this way*. It is fully and explicitly answered in Vol. III, of the H. S., and you are entitled to know the answer, *provided* you find it yourself therein.

Ques. 49. Volume III also tells us what constitutes Scientific Demonstration on the Constructive side of Life. We are further told it is necessary for us to know poisons as well as foods. What, then, constitutes personal demonstration on the destructive side of life?

Ans. Absolute and complete *personal demonstration* means the *personal experience* on the destructive side of life as well as on the constructive. And it is true that most of us actually do make the personal demonstration along destructive lines. But, after all, this is not always necessary in order to obtain a working knowledge of life's laws, principles and processes. For we always have open to us the entire storehouse of "Assumed Knowledge," which is that we obtain through personal observation and the recorded *experiences of others*.

For instance: There are two ways for each of us to learn the destructive nature of arsenic without having to take it ourselves and thus get the *personal experience*;

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viz.: (1) By reading what science has recorded as the results of the personal demonstrations of mankind all down the past ages. (2) By watching some other person than ourselves take enough of it to produce destructive results.

In both these cases we take the experiences of others, and we find that it is sufficient for all practical purposes, without our having to reduce the matter to absolute knowledge through the personal experience. I believe it is safe to say that the average individual depends far more upon the classification of knowledge which I have designated as "*Assumed*" than upon actual knowledge demonstrated through personal experience. And it is fortunate that nature makes it possible for us to make use of the experiences of others. For this opens to us the vast storehouse of information recorded in history and science.

I know a man who indulges himself in a life of license and immorality; and he excuses himself on the ground that it is necessary for him to "gather all experience" while in this life. He must know the bad as well as the good, and there is only one way for him to *know it*, and that is by *living it*. In his license, immorality and wickedness he is simply "*getting experience*." I asked him if he had yet committed any murders, and he said he had not *yet*, but that he was saving that till the *last*. So far as I know he is still "*Getting Experience*." May he soon learn the value of the experience of *others*, and avail himself of it in time to save himself from that "*last!*"

Ques. 50. Volume II informs us that a medium in trance condition generates magnetic energy rapidly. So does a normal man during natural sleep. Are spiritual intelligences able to work upon the normal sleeping man, provided they could not do so if he were awake?

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Ans. No. The *medium* in trance condition not only generates magnetic energy rapidly, but in that condition his magnetic energy is all under the control of the spiritual individual who is entrancing him. In natural sleep the process of generating magnetic energy goes on with equal rapidity, but it is under the mental control of the individual himself precisely the same as if he were awake. Although in sleep the body is relaxed and quiescent, the Soul is just as much awake as at any time; and it is the relation of the Soul to the magnetic energy that determines whether outside intelligences can approach sufficiently close to exercise control over the mind of the individual.

Ques. 51. Do you know whether this world will ever witness the living of the life that you teach and that Jesus taught?

Ans. No, not as a matter of absolute definite knowledge; but I have an abiding *Faith* in the evolutionary growth and development of humanity, the logical result of which is exactly what your question suggests. I verily *believe* the time will come when this blessed country of ours will inaugurate the economic and sociologic system of the Great School, on the foundation of *Morality* necessary to its perpetuity. This means that those who take part in the exemplification and demonstration of the principles for which Natural Science stands will LIVE THE LIFE. And if the progress in future is as rapid as it has been during the last twenty years, it will not be many generations that will intervene between this and the consummation of that for which we have labored.

Ques. 52. How may the repulsion of two positive or two negative electrical charges be explained? Is there in this case also an "expression of a closer affinity, or a new attraction?" If so, what is it?

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Ans. In order that you may follow me, let me suggest that you study a text-book of physics—for example, the one by W. Watson. At page 622 to 627 you will find explanations and illustrations of “*Electrical Lines of Force.*” I quote, as follows: “A line of force will always start from a body which is positively electrified and end in a body which is negatively electrified. * * * * If a body is charged with e units of positive electricity, so that e lines of force leave the body and must terminate on a negatively charged body, somewhere or other there must necessarily exist e units of negative electricity.”

Now let us assume each line of force, radiating in all directions, to be a stretched rubber thread, holding in place a pith-ball charged with positive electricity. Then let us suppose that we move another positively charged pith-ball (also held in place by the same means) near the first pith-ball. What would be the result? Simply this: The rubber threads between the two balls would be bent, or curved, with the result that the pulling force between the two pith-balls, in each other's direction, would be lessened and the two balls would move away from each other until they reached their new equilibrium.

Thus, you see, what *looks* like repulsion can be explained by the data of physical science alone, to be (in reality) *greater attraction elsewhere*. It may be shown much more clearly from the data of the Higher Science; but inasmuch as the Higher Science has no status in the minds of those outside, it would be virtually a waste of energy, at this time, to open up that view of the subject.

Ques. 53. In the case of separating Oxygen and Hydrogen (H_2O), what is the new substance furnished by Nature for the closer vibratory affinity of the two ele-

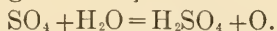
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ments, when the separation is made by electrolysis?

Ans. If you will acquaint yourself, through the most modern text-works of physical science, with the subject of electrolysis, you will find that perfectly pure water is practically a non-conductor; so also is pure sulphuric acid. But if you will mix the two you will have a fairly good conductor—an “electrolyte.”

When you pass an electrical current through this dilute sulphuric acid you will have a discharge of Hydrogen at the cathode and of Oxygen at the anode. It is therefore evident that the sulphuric acid (H_2SO_4), when dissolved in water, is in a different condition from that in which it was before solution. In fact, in the solution a greater or less proportion of the molecules must be permanently split up into their *ions*—so that in place of a molecule of H_2SO_4 , we have Hydrogen *ions* with their positive charge $+e$, and an SO_4 *ion* with its negative charge $-e$, because of the presence of water. While H_2 is given off at the cathode, at the anode a secondary reaction takes place, and the SO_4 reacting with the water of the solution so as to produce sulphuric acid and free Oxygen, according to the equation:



You now will be able to see that the *ion* SO_4 , in this particular case, is “the new substance furnished by Nature for the closer vibratory affinity.”

Your questions could be answered with greater scientific accuracy and precision from the facts of the Higher Science, but the explanations here given are, perhaps sufficient for your present needs and purposes. If I shall live to finish the MS. of Vol VI., of the Harmonic Series, I shall hope to cover this and many other questions and problems from the viewpoint of the Higher Science, and

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with such a wealth of details as to bring the subject within the understanding of all who are sufficiently interested to follow me through the elucidations. For the present I hope the foregoing will be sufficient for practical needs.

Ques. 54. In Vol. I, p. 107, last paragraph, the author states: "When this period is reached the most subtle element of Nature is inducted into the animal man, and the animal man becomes the human. From this point of progress, man is said to possess a Soul."

Just what does the Great School mean by "*animal man?*" The sentence here quoted would seem to suggest a "missing link."

Ans. It was my privilege, as well as my responsibility, to edit the MS. of Vol. I., before it went to the publishers, and I did so with the utmost care. It never occurred to me, until I received your question, that there could be any ambiguity or uncertainty as to the exact meaning of the expression employed. I find, however, that the sentence, standing alone, is not self-explanatory, and that it must be taken in connection with its context, in order to be definite and clear.

I still believe that the MS., taken as a whole, makes clear the fact that there is no such thing in Nature as a *physical* "missing link," between the highest type of *animal* and the lowest type of *man*.

In any event, it was never intended to convey the idea that Nature completed a distinct type of *physical* organism which it called "*animal man*," and then inducted into that physical organism the Soul Element and made of it a "*human*."

The purpose has been, throughout the entire elucidation of this subject, to make clear the fact that when

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individual intelligence was evolved to a point where its next advance made it susceptible to co-ordination with the Soul Element in Nature, a higher *physical* type became equally necessary; and that this demand was satisfied by Nature in the physical form and organism of *man*. Thus, the physical form and organism of the *human* is but a response of Nature to the demand of the evolving *individual intelligence* for something finer and higher in which to manifest itself upon the physical plane of life.

Strictly speaking, the term "animal man" has reference to all there is in man upon the physical plane below the Soul Element.

This, I hope, makes clear the underlying fact that Evolution is primarily a process of individualizing intelligence; and that the various types and species of physical organisms are but the mechanical devices of Nature to enable the evolving *Intelligence* to express itself.

There is another phase of this entire subject that is of most profound interest from the viewpoint of Science alone; but it involves one of the most vital secrets of all Nature. I am not in position to assume the responsibility of even trying to elucidate it, as yet. But it would make clear one of the mysteries of "Genesis," and further elucidate the significance of the term "*animal man*," as the term is employed by the Great School. Sometime I hope I shall feel at liberty to present the subject from a distinctly scientific point of view.

Ques. 55. Do the words "*ethereal*" and "*spiritual*," as used in Vols. I. and II., of the Harmonic Series, signify the same thing? In other words, are they used interchangeably? Or, does "*ethereal*" stand for something between the purely physical and the purely spiritual? Or,

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has it reference to the hypothetical "ether" of physical science?

Ans. It is true that everything in the physical universe has its spiritual counterpart. That is to say, there are spiritual trees, flowers, rocks and rivers, as well as spiritual animals and men, women and children. It is equally true, however, that in every instance the relation of the *thing* to the *Life-Elements* is maintained.

For illustration: The spiritual stone is etherealized by the spiritual expression of the Electro-Magnetic Life-Element alone; the spiritual tree is vivified by the spiritual Electro-Magnetic and also the spiritual Vito-Chemical Life-Elements; the spiritual animal is animated by these two *and* the Spiritual Life-Element; and man is vitalized by the spiritual expression of all four Life-Elements.

These facts are nowhere definitely and fully explained in the three volumes of the H-S. But in different places throughout the books the terms I have just employed are used. I have reference to the terms—"ethercalized," "vivified," "animated" and "vitalized." But they have not been used in such manner as to differentiate their meaning clearly. It was not believed at the time that it would add anything to help the student. On the other hand, it was believed that any effort on our part to differentiate fully would only result in confusing the student.

For these reasons the terms were used only in such manner as to *suggest* the idea that there might be a difference in the spiritual composition of the various material things manifest on the spiritual planes of life.

The terms have been used in such manner as to be synonymous in some instances, and in some others they are used interchangeably. I have had in mind that in Vol. VI., it might be possible to go into this subject more

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fully, and in such manner as to differentiate clearly and definitely.

Ques. 56. To which of these slightly different definitions of "*Faith*" in Vols. II. and III., does the Great School give preference, if either?

Vol. II., p. 91: "Faith is the intuitive *perception* of that which both reason and conscience approve."

Vol. III., p. 429: "Faith is the intuitive *conviction* of that which both reason and conscience approve."

Ans. The latter definition is scientifically correct.

Ques. 57. Why is it that vegetable food is more *refined* than animal food? From "The Genesis of Physical Life," one would expect the very opposite. Vol. I., pp. 45 and 51.

Ans. It is *not*. The *difference* is one of *magnetic* values. The statement in Vol. I., p. 51, is not clear; rather, it is not full and complete. While the definition of "fine foods" there given is correct, yet it is the *magnetic quality* that excludes the flesh of animals, for the time, and not a question of "fineness."

Ques. 58. Referring to statements at pp. 153, 177, 196 and 199 of "The Great Work,"—how is it that some would, or could, turn their knowledge, received from Masters, to destructive uses and even become a perpetual menace to society if, by turning from the Moral Principles of the Formulary, they inevitably lose their spiritual development and forfeit their spiritual powers?

Ans. As explained elsewhere, the "Great Physician" must know the poisons as well as the constructive remedies. Now, he learns these poisons and their destructive

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effects as a part of his schooling in becoming a Great Physician. You can readily understand the fact that, if at any time he should be moved by a strong enough impulse, he could make use of his knowledge of poisons to kill his fellow men.

As an analogy, in the process of becoming a "Master," one must learn the use of hypnotism in all its destructive effects. Now, suppose there comes an impulse strong enough to induce him to make use of hypnotism as a destructive agency. He has the *power* to do so.

Suppose he yields to the temptation, what are the results *upon himself*? He loses all his psychic powers as a MASTER. That is Nature's penalty for his abuse of power. In other words, he is deprived of the benefits to *himself*, which accrue from the work he has done in learning the mastery of Nature's processes. He forfeits his own evolutionary development along constructive lines and sinks to the level of a hypnotist. In order to regain those lost constructive powers he must go through all the personal effort of *mastering himself* once more. But he still has the knowledge of the destructive forces, and can make use of them upon those he can control. Do you not see that a man with such a knowledge is a menace to society, so long as he is not protected by higher motives and impulses from falling under the temptation?

But you say: "How is it possible for a moral man, as described in Vol. III., p. 199, to abuse the confidence reposed in him? How could he ever turn back, if he knows the consequences of such a devolution?"

I understand and appreciate your perplexity. From my own viewpoint, I am unable to think of any temptation that would be strong enough to impel ME to take such a backward step, knowing as I do the consequences that are

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inevitable. And I have no doubt you see the matter in the same light. But you must not forget the fact that the achievement of Mastership does not divest one of his own independent power of Will. He has the *Power* to turn back, if he so determines; for otherwise he would not be a *Master*.

And I am convinced also that there are *very few* men who ever would turn back, once having achieved the evolutionary development of Mastership; and yet, I am informed that there have been a few cases of that kind—enough to prove the fact that one who has achieved Mastership has the power to forfeit it.

Do not forget the fact that other men are moved by motives that would not influence you in the slightest. The same is equally true of yourself in your relations to others. There are all kinds of men; and the man who said "It takes all kinds of men to make a world," was right. I cannot tell you *WHY* any man would deliberately forfeit the benefits to *himself* which he knows are the rewards of his constructive effort in achieving Mastership; but certain it is that he *can*, and some there are who *have done so*.

It would seem to YOU and to ME that any man who has once suffered the tortures resulting from the poison he has contracted through immoral relations, would never again expose himself to such a penalty. But we both know that there are thousands of men to-day who are doing just that sort of thing every day. From my own point of view it is inexplicable; and yet, I know it to be a *fact*. You say "WHY?" I think you can answer the question as easily as I can, and with just as much wisdom. We must take things as we find them, and not as we think they ought to be.

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Again you say: "Would he not, the very moment he turns away from morality, be deprived of his spiritual powers? How then, could he turn his knowledge to destructive uses and become a menace to society, when his spiritual powers are lost to him?"

It is his *Constructive and Independent Psychic Powers* that are lost to him. He still has the *knowledge*, and the power to *abuse* it. Nature's penalty deprives him of his MASTERSHIP. He no longer is able to commune with the spiritual realms independently, nor travel in foreign countries. But he has the powers of a *Black Magician*. With these, and his power to abuse the knowledge of a Master, does it not appear to you that he would be a dangerous influence? It does to me.

Ques. 59. Why, in Vol. III, are the two "Ways" designated the "South" and the "North?" Why are they not referred to as the *East* and the *West*?

Ans. In the symbolism of Freemasonry, "The sun in the South at its meridian height is the beauty and glory of the day," and the North is always dark. While it is true that the sun *rises* in the East, yet it is *brightest* and sheds the broadest light when it is in the South, to those of us in this northern hemisphere. It is also true that the sun is *never* in the *North*, to us. For this reason the North would seem very fittingly to symbolize darkness.

The terms are employed only in their symbolic sense. A study of chapter III of the same volume will make clear the fact that Light symbolizes *Truth*, and the South Road is thus the way to Light, or Truth.

You are correct in that in a literal and scientific sense the directions corresponding to the points of the compass have nothing whatever to do with it.

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Ques. 60. How has the School of Natural Science demonstrated *personally* that a hypnotist does control the Will and Voluntary Powers of his subject during the continuance of the hypnotic relation?

Ans. By its personal observations and scientific tests.

Ques. 61. Is the "*Great Master*," referred to in Vol. III, p. 454, the same as "*The Beloved Master*" who responded to the appeal for Light on the subject of Prayer?

Ans. No.

The foregoing questions are but a fraction of the number that have accumulated in my *Question Box*. The importance of other subject-matter has crowded this department out during the last year, almost entirely. I regret this delay, but hope the Students and Friends of the Work will understand and approve the course I have followed.

There are still many questions in the "Box" awaiting my attention. I will get to them as soon as may be possible without detriment to the interest of the Work in general.

Permit me to suggest that I am always glad to receive questions, but I trust those who send them will select such as are of *practical* value and real *service* to our readers.

OPENING SELECTION

Are you in earnest? Seize this very minute;
What you can do, or dream you can, begin it;
Boldness has genius, power and magic in it.
Only engage and then the mind grows heated
Begin, and the work will be completed.

—Goethe.

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Addenda to the Great Psychological Crime

(Chapters V and VIII)

By Rev. Harry Marschner



THE CLAIM of TK that the operator's *will* guides the "subject's" conduct is borne out by some statements of the Society of Psychical Research as we find them in the proceedings of that society. For instance: "A boy in a light state of trance is asked what is his name, and gives it; he is at once asked again, and now (at the mesmerist's *silent wish*)* he cannot remember it." Vol. I, p. 253.

On p. 255, we read: "Wells, again in a tolerably deep state of trance, was seated in the opposite corner, in such a position that he could not have seen Mr. Smith, even had his eyes been open and in their normal state; and one of the present reporters kept up a *perpetual loud howling and clapping** at the distance of an inch or two from his ear. Mr. Smith, then at quite uncertain intervals, whispered the one syllable 'Fred,' so faintly as to be inaudible to the gentleman who was sitting in contact with him,

* Italics are mine whenever marked with *.

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and who saw his lips move. Wells responded at once to every such whisper. This experiment was successfully repeated ten times. Mr. Smith, with his companion, then went into the adjoining dark room, where thick curtains separated him from the 'subject,' and again ten immediate responses were given to the whispered word, which at that distance would have been *inaudible* to an ordinary ear, *even if listened for in perfect silence, instead of amid unearthly bellowing*.* On being asked afterwards, whether he had heard the bellow's voice, Wells replied that he had only heard Mr. Smith."—It is safe to say that he would not have *heard* him, either, if Mr. Smith had not *willed* to be heard by Wells. *Exalted sensibility* is certainly out of the question when *the unexpressed will of the operator* has control over the "subject's" answers, as in the following experiment quoted from page 256.

"A list of twelve *Yeses* and *Noes* in arbitrary order was written by one of ourselves and put into Mr. Smith's hand, with directions that he should successively 'will' the 'subject' to respond or not to respond, in accordance with the order of the list. Mr. Beard having been previously put into the deep trance, and lying with closed eyes, a tuning fork was struck and held at his ear, with the question, 'Do you hear?' which in this case was asked by one of ourselves, as the ordinary insensibility to other voices than those of the operator had not supervened. This was done twelve times with a completely successful result, the answer or the failure to answer corresponding in each case with the 'yes' or 'no' of the written list—that is to say, with the *silently concentrated will* of the mesmerist."

In this case "the ordinary insensibility to other voices than that of the operator had not supervened." It seems, however, that the operator *willed* his "subject"

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to be sensitive to questions asked by others; without the operator's will the subject would not have answered questions which were suggested to him by the operator as well as the answers themselves, at least when the "subject" is previously put into the *deep trance*. In lighter trance-conditions the "subject" may not entirely lose consciousness and, for instance, hear sounds, but is unable to acknowledge them, as Mr. Beard's own account, given in a foot-note on p. 256, will show. Here is what he says: "During the experiments of January 1, when Mr. Smith mesmerized me, I did not entirely lose consciousness at any time, but only experienced a sensation of total numbness in my limbs. When the trial as to whether I could hear sounds was made, I heard the sounds distinctly each time, but in a large number of instances I felt totally unable to acknowledge that I heard them. I seemed to know each time whether Mr. Smith *wished** me to say that I heard them; and as *I had surrendered my will to his** at the commencement of the experiment, *I was unable to reassert my power of volition** whilst under his influence."

Exactly! The operator's will has control over his subject. If the former *wills* the latter to answer "yes" or "no," the latter *does* so; if the operator *does not will* the subject to answer, the latter *cannot* answer. He is completely at the mercy of the operator.

These experiments are not those just quoted, when the subject had been in the *deep trance*.

In Vol. II. of the *Psychical Research Proceedings* we read on p. 14: "Without the slightest change of expression or other observable muscular movement, and quite out of contact with the 'subject', Mr. Smith then *silently willed** the subject to open or not to open his hand, in accordance with the 'Yes' or 'No' (as Professor W. F.

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Barrett pointed out to Mr. Smith). "Twenty successive experiments were made in this way; seventeen of these were quite successful, and three were failures. But these three failures were possibly due to inadvertence on Mr. Smith's part, as he subsequently stated that on those occasions he had not been prompt enough to direct his will in the right direction, before the question was asked."

Further down on the same page we read in this report by Professor Barrett, as follows: "At three feet apart, twenty-five trials were successively made, and in *every case* the 'subject' responded or did not respond in exact accordance with the *silent will** of Mr. Smith, as directed by me.

"At six feet apart, six similar trials were made without a single failure.

"At 12 feet apart, six more trials were made without a single failure.

"At 17 feet apart, six more trials were made without a single failure.

"In this last case Mr. Smith had to be placed outside the study door, which was then closed with the exception of a narrow chink just wide enough to admit of passing a card in or out, whilst I remained in the study, observing the 'subject.' To avoid any possible indication from the tone in which I asked the question, in all cases except the first dozen experiments, I shuffled the cards face downwards, and then handed the unknown 'Yes' or 'No' to Mr. Smith, who looked at the card and *willed accordingly*.* I noted down the result, and then, and not till then, looked at the card."

Further down on p. 15, Professor Barrett says:

"The difference in *the power of the will of the hypnotist** and that of any other person was strikingly manifest, and

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the proof of the existence of a peculiar 'rapport' between operator and subject was simply overwhelming. I several times exerted my will in opposition to that of Mr. Smith—that is to say, willed that the 'subject' should or should not respond, when Mr. Smith willed the opposite, both of us being equally distant from the 'subject.' In every case his will triumphed."

On p. 20f. of this Vol. II. reports are given of hypnotized or mesmerized subjects tasting what the operator actually tastes, feeling pinched when the operator was pinched, and so forth, which also goes to show that the subject sees, hears, tastes, smells and feels what the operator's mind and will makes him hear, taste, smell, feel or see, and this is so in spite of the statement we read on p. 204, as follows: "For while these experiments showed (as I have described) that the mere proximity of the mesmerizer's hands was ineffective if his *attention** was not directed to his work, they also showed that mere concentrated attention on his part, without any manual process, was equally ineffective." Why? Because the *mesmerizer himself did not believe it would be*, unless combined with the manual process of making passes. For the same reason mere gazing at the selected finger of the subject without the manual process—which the operator believed to be necessary—did *not* change the normal condition of that finger, though Mr. Smith *attempted* to produce some local effect by gazing at the finger of the subject."

For all this and all that, whatever may be said to the contrary, it is after all, the *will of the hypnotizer* that *controls the subject*, which statement is once more corroborated by Mr. Edmund Gurney when he says, speaking of hypnotic subjects, in Vol. II., S. P. R., p. 287:

"They are often conscious of the falseness of what is

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told them, and of the folly and harmfulness of the things they are bidden to do; they are even sensible of a strong objection to doing them, and *not* sensible of any positive motive impelling them to act; but it simply does not occur to them that they have a choice in the matter." This may be granted of the *alert* state; but of a subject in the *deep* state (where there is, according to Mr. Gurney himself, cf. p. 68 of same Vol., no true memory exhibited compare with MS.), it would be more correct to say: It does not only *not* occur to him that he *has* a choice, but it also does *not* occur to him that he has no choice.

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Le Torneau says, "The civilization of any country can be measured by the status of its women."

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From the Files of Florence Huntley

My Dear Mrs. Huntley:

In compliance with the request in your much-appreciated letter of June 13th, I am writing you further of my new problems. I should have done this some time ago, but wished to *prove* some things before venturing to write of them. At the time I wrote you it seemed to me I was overwhelmed by a fearful spiritual darkness. Plunged suddenly into the old environment, possessed of the new light I had received from the Harmonic Series, I had the feeling always that I was "wrestling, not with flesh and blood, but with principalities and powers."

I felt much discouraged because I seemed to be drawn into this horrible spiritual atmosphere, and too weak to resist it. I had hard work merely managing to *keep quiet* when I saw so much misery caused by nothing but wilful ignorance. When we could get away from it for a little while my husband and I seemed unable to rise to our accustomed level of calm content, but seemed spiritually exhausted.

At night I tried faithfully to read and study, and to realize the presence and comfort of the Great Friends. Frequently I would succeed fairly well in this, and go to sleep, strengthened and comforted. (So you see, dear Mrs. Huntley, I was praying and working both, even

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before receiving your letter. In fact, I could not have gone through this time without.) But my sleep was troubled—a most unusual thing with me—and I had dreams of all sorts of calamities coming to my loved ones.

It was then I prayed to *you* for help, and I received it long before your letter reached me. "*The Dream Child*" arrived one Saturday, and the day we finished reading it, out under the trees, the pall lifted and I could again live my own life. I can never tell you what that wonderful book has meant to me, nor how grateful I feel to you for it. That it came at the "psychological moment" is, perhaps, in answer to my prayers and yours—at least I like to think so. Of course it goes without saying that there are still frequent times of stress and trouble, but I feel that I have regained my equilibrium.

Your advice as to the only way one can be of service to one's family helped me greatly, partly because it showed me I was right in the course I had mapped out for myself.

Both sisters asked me for "*The Dream Child*," and thought it was "beautiful." One of them is now reading "*Zanoni*." She and I read the first number of "*Life and Action*" together, and were equally impressed.

All her thought now seems to be for her three-year-old daughter and a young baby.

My youngest sister, who is very talented musically as well as in other directions, lost her first child, has two others, and is expecting a third. She is married to a hard and narrow man, and has become almost an invalid. All the children are spoiled, and my father, who helped greatly in this, is most caustic in his criticisms.

The women's lives are one endless round of terror of "draughts" and "germs." They are blind even to the new ideas of healthful living. My mother is the most

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normal of them all, but even she has a hunted, worried look, and seems to have lost her natural serenity.

When I came and saw conditions, I realized, for the first time in my life, the utter uselessness of remonstrances and advice, and that my only hope lay in "being what I wanted them to be." The idea sounds very simple, but it struck me with appalling force.

I am glad to be able to write you, however, that I believe I have, by your aid, made some progress. For the first time in my whole life I lived at peace with every member of my family while under the same roof. My sympathy for them all has grown, and they feel it. I find it easier than I dared to hope, to let them live their own lives, because I have come to realize that their only hope of learning lies in this. But the discord and sorrow resulting make my heart ache many times, and render the light-heartedness you advise my greatest difficulty at the present time.

Oddly enough, they all attribute this quality to me. I overheard one say to the other one day as I was playing with the children, "Carrie seems younger than either one of us—but then, she has never had the responsibility of sick children." "Yes, and you will find her changed in a good many other ways too," answered the youngest.

She has questioned me rather closely as to whether I had "a new religion," as so many of her friends seemed to have, and I give her a little of the philosophy when she seems interested. I am thankful to say, "preachiness" is not one of my temptations at present—perhaps the only one I am escaping.

All the conditions are so new to me that I feel almost as strange as if I had suddenly been translated into another world. Though the change was not of my seeking, and all

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conditions have been exceptionally unfavorable, I believe I am coming to like it. Since we are in our own home I have had glimpses of a peace sometimes for which I have striven for many years.

One evening I sat outside watching the sunset until dark. On my way through the house I stopped and played the opening measures of a Beethoven sonata we studied last winter. All at once it seemed to me I was enveloped in a flood of harmony of unspeakable beauty and I played those few chords again and again.

They have been only everyday chords to me since, only *suggesting* wonderful things. Were the gates ajar for a moment?

Financially, I believe the move will be a success. And certainly it is a satisfaction to be near one's family. The place is one of the most beautiful I have ever seen. I do not see how the change can fail to be of benefit to me physically. The children (my sister's) are developing beautifully as a result of it. And it gives my husband a chance for which he has longed all his life.

Yet all these combined reasons would not have been sufficient to induce me to make the change. The isolation, the spiritual and intellectual poverty of the community in general, the desolation of the part of the estate falling to our share, the impossibility of securing competent help, and the physical labor thus entailed upon me in transforming a *hovel* into a *home*—all these and many other conditions with which I shall not burden you, would tend to make me long for the “flesh-pots of Egypt.”

But from the beginning, I have felt that my *duty* lay here. I look upon it as a golden opportunity to answer my own prayers in a way I would have shrunk from choosing for myself, but which I dare not shirk. Perhaps

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I shall not pass this way again, and what I can do must be done now.

I believe there are two problems for me to solve. The first is my spiritual attitude, which shall "transform the iron chain of obligation into the sparkling, bejeweled, golden thread of privilege." The other is to develop enough strength to make a positive assertion of my individuality, as compared with my father's.

He is a most positive man, and everyone who comes within his radius feels the influence of his moods. I have noticed, since I am familiar with the Harmonic Philosophy, that he subsists entirely on the positive foods. He likes meat, but eats it sparingly. Eggs he has 365 mornings every year, and is not averse to having them twice a day. Salads he will not touch. He eats only those positive vegetables which grow under the ground. Milk and fruit—especially apples—complete his dietary.

He does not arouse in me the violent opposition he did formerly, and which I can now so well understand in the others. I can see his really fine qualities better than ever before. He is really an exceptionally fine man, except that his whole life is spoiled by the evil influences he invites. He is a very strong man intellectually, and I try to meet him on this ground. If I may only bring him a *glimmer* of light!

There are times when my self-control is very good, when I believe I have a quieting and sweetening influence over him, but I am not sure. Perhaps you will remember my telling you of his violence, bitterness, cynicism and consequent chronically hurt feelings. This atmosphere is reflected by every member of the family, according to their various temperaments.

I am so near of kin to it all myself that, while I was
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rapidly outgrowing all tendency in that direction, I find it takes more strength than I have to keep from being drawn into it at times, almost before I know it. I seldom notice it until after I have left them, when I suffer from a feeling of depression and unrest which is very hard to overcome. My T. C. work has really been my greatest help in this.

When I shall have won sufficient self-control to transform their discords into harmony—to make my “atmosphere” more positive than theirs, and when I shall be able to render them, not only cheerful, but joyous service, I shall think that I am succeeding.

Be sure I shall work, dear Mrs. Huntley. I feel that the Great Friends are with me in this, but I know I must stand or fall by my personal efforts. If I should fail it would mean that I had proved myself unworthy of my connection with the Great School. And if it had not been possible for me to succeed I believe I should not have been placed here.

I have tried to be as frank and explicit with you as I could, and trust I did not misunderstand your request. It seems too bad to send you so long a letter all about my personal affairs, when you are so overburdened already and with matters of such weighty import to us all.

Sincerely your friend, C.

Dear Student:

I have no time to-day for a letter, but must send you a word of congratulation, commendation and confidence.

You are all right and will win. Through self-conquest and self-control you will conquer people and situations,

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but you must not weary of well doing. To educate and "*exemplify*" before one's nearest relatives is, I believe, the supreme test of all. Nothing is so difficult, nothing calls for such continuous self-control, patience, sympathy, kindness and self-forgetfulness.

But if you persist in your good work the Law of Compensation will take you up and sustain you and give you back all just rewards for your courage, and at crucial moments when your courage seems to be at ebb-tide and your nerves ting'e with self-restraint, call upon the Great Friends for a new supply *and you will get it*; and remember also that you have one friend in Chicago who will not forget you, and who is watching your experiment with great interest.

Have you in your library the little book, "*As a Man Thinketh*," by James Allen? If not, you should have one of these, for here is a bridge between their present blindness and indifference and the Light as it has come to you. This little book may constitute an open door to the Great Work.

When you have dealt with your father without irritation or self-assertion or intensity you will have accomplished a great thing for yourself, and who knows what it may do for *him*? In your dealings with him *forget yourself* as nearly as may be possible. Try to see his viewpoints and opinions and reasons and motives, but do not antagonize any of them.

Learn when and where to *be silent*. One of the greatest accomplishments that any man or woman may achieve is the art of *cheerful silence*. To be cheerfully helpful and cheerfully companionable in such a situation as yours I regard as a very great achievement.

I have every faith that you are going to work out that

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situation in such a way as to bring only content and peace and happiness to all concerned, your family and yourself.

With abiding confidence,

FLORENCE HUNTLEY.

Editors, *Life and Action*,

Dear Friends:

Apropos of "Careless Reading and Readers," by the TK, in the last number of *Life and Action*, I just ran across the following "Prayer" which struck me as rather "pat":

"A READER'S PRAYER"

"Charles Lamb once said he felt more like saying grace before a good book than before meat. H. H. Barstow, receiving his suggestion from Dr. Henry Van Dyke's "Writer's Prayer," in "The Ruling Passion," gives us a suggestive "Reader's Prayer."

"Lord, let me never slight the meaning nor the moral of anything I read. Make me respect my mind so much that I dare not read what has no meaning nor moral. Help me choose with equal care my friends and my books, because they are both for life. Show me that as in a river, so in reading, the depths hold more of strength and beauty than the shallows. Teach me the value of art without being blind to thought. Keep me from caring more for much reading than for careful reading; for books than the book. Give me an ideal that will let me read only the best, and when that is done, stop me. Repay me with power to teach others, and then help me to say from a disciplined mind, a grateful *Amen*."

Very truly, G. S. C.

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From the Files of the TK

Dear Friend TK:

Nearly two years have now passed since the Work of the School was closed to me, and I believe the time has wrought some changes in my attitude and condition of mind and soul. The changes are not so marked as I would like to be able to report, but there have been some changes, and I wish to again make application for Instruction in the Work of the Great School.

I am writing to you under the advice of Brother M to whom I made application some time ago. I do not know just how fully he intended that I should write you, and as I hesitate to write you at length, I refer you to him, as to my attitude, etc. I will, however, write you briefly.

Every vest'ge of skepticism that I ever entertained in regard to the Great School and the claims that you make for it and its Work has been completely dispelled. I am thoroughly convinced that it teaches the Truth and points to the Way of Life. And believing this, TK, no matter what my moral status might be, so long as my intelligence is such as it is, it would be absolutely impossible for me ever to still the fervent desire in my heart to take up the Great Work and live my life in accordance with its lofty principles, and follow firmly and straightway its "Pathway

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which leads onward and upward into the Light of Eternal Truth." However oblique may be my course, and however far I may land from the goal, MASTERSHIP is my ambition.

As I look back over the past, and when I read my correspondence with you, I can see that when I last made application to you for the Work, I was possessed of the most inordinate vanity. When I consider how many times I fell before temptation, how weak I really proved to be, I almost blush to think of the elated opinion I had of myself. I really believe, TK, that it was simply an ebullition of youthful enthusiasm, and that it has now passed away.

I am aware of my many shortcomings, my mental and moral obliquities, peculiarities and deficiencies. I know that I am not a well-balanced individual. It seems to me that my moral and spiritual development is not in proportion to my intellectual, and it is this—the "heart quality"—that I am seeking to develop. I believe that most of my "Lions on the Way" resolve themselves into, or are phases of, "*Selfishness*." It is this that I want to extirpate, root, stem and branches. If I thought that the teachings of the Great School were going to do nothing more for me than develop me along intellectual lines, it would have no attraction for me whatsoever. I want genuine, whole-souled unselfishness, humility and charity. * * *

Being convinced of the righteousness of the Cause of the Great School, and having a warm personal interest in the success of its Movement in this country, as well as having almost a loathing antipathy for its Enemy, I trust that I may be found "duly and truly prepared, worthy and well qualified" to take up some part of the Work, for

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I very much desire to prepare myself for some kind of useful service to the Cause of the Great School.

With kindest regards and friendly greetings, I am,
Fraternally yours,

My Dear Friend J:

I am just in receipt of your valued and interesting letter of the 25th inst. and I thank you for it.

I hope you will not misunderstand me when I tell you that this letter before me is the first real sign you have ever given me that would seem to me to indicate that you have any real idea or understanding of what the School and Work stand for, or the things in yourself that have made your approach to the door impossible, up to this time.

The fact that you place "*SELFISHNESS*" as the one great big old Daddy "*LION*" of all the lesser "*Lions*" that crouch along the pathway of your life, gives me real hope that you have finally come to see the thing that I have been trying to tell you all these years.

Then, the further fact that you are able to see, recognize and realize *VANITY* as one of the phases of Selfishness that has dominated all your past efforts, gives me still greater hope that you have really and truly passed a most important Mile-Post in the journey of your life, and arrived at a point where it is possible for you to begin the Work that has only waited until you could see, understand, realize, know the *TRUTH* concerning your own internal state of being, and square your conduct by the *SQUARE OF VIRTUE*.

Nothing would afford me greater real pleasure and gratification than that you may be able to *prove* yourself "duly and truly prepared, worthy and well qualified" for

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admittance into the ranks of our Student Corps of Friends and Helpers.

But, my dear boy, I know you are intelligent enough to realize that the burden is on *YOU* in all this work of demonstration, and that all I can do is to open the way for you to make your Record. You must bear in mind that in applying for admittance, you are subject to the conditions that govern every other applicant, and that you must be able to prove to the satisfaction of those who are already in the Work, that you have truly outgrown the weaknesses and shortcomings that barred your way in the past. If you can do that, you may be sure of a hearty and genuine welcome among us; but if not, then you must not hold me personally responsible for your failure. I shall open the way for you to present your case and for the Students to pass upon it, as nearly without prejudice as may be possible.

To that end, I am going to ask you to begin all over, and make your Record from the very beginning. I am, therefore, inclosing the regular list of Preliminary Questions, and I want you to take not less than thirty days for their consideration and for the formulation of your answers, in such manner that each shall be full, frank complete and responsive to the question. I suggest that you write out each answer fully before you transcribe it into the list of your formal answers to be sent to me.

I want you to know the meaning of this PERSONAL RECORD, so that you will make it in a manner and form that you will be content to have it stand for all time, as an expression of the TRUTH to which you are willing at all times the Great Friends shall refer in future.

When you have completed your answers, please send them to me, together with the inclosed list of questions,

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and as soon thereafter as I shall be able to obtain reports from your references, I will advise you as to the results.

In the meantime, I wish you would call on the Friends of the Work again, that they may know from YOU that you have applied again for the Work, and have come to meet them again for the purpose of enabling them to judge of your present condition and attitude of Soul, as well as your internal state of being, as compared with what they were when you first applied.

Assuring you of my sincere friendship and good will, and of the hope that you may be able to slay the "*Lions*"—big, little, old and young—and come to the door of the School "with clean hands and a pure heart," I remain,

With greetings of good will,

Your friend and elder brother, TK.

MY PRAYER

Great Father, Exalted Brotherhood of Light,
Beloved Invisible Helpers:

In the spirit of prayer, purity of thought, humility of heart and with a deep and abiding appreciation of the privilege of asking, receiving and giving, I humbly ask your guidance, help and inspiration in my efforts to "Live the Life," acquire SELF-CONTROL, SELF-COMPLETION and to come into full co-operation with NATURE'S CONSTRUCTIVE PRINCIPLE.

Be with me and second my efforts in so far as my motives are pure, my cause just, and the objects to be accomplished are beneficent and unselfish.

Help me in the hour of real need and may I be the means of helping others in time of their necessity.

May I, at all times, be worthy of your watchful care and soon become a real Helper in the GREAT CAUSE OF HUMANITY.

So mote it be!

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Letter of a "Socialist"

Chula Vista, Cal., April 15, 1914.

EDITOR, LIFE AND ACTION,

My Dear TK:

In your always liberal and generous attitude you ask in several instances under the "Question Box" for a suggestion here and if you "make yourself clear" there, etc. Because of this and because I think I find vital differences in my own mind, I wish to suggest the following:

As the Great School uses the terms Nature and God synonymously and also God and the Great Universal Intelligence as synonymous terms, do we not find a perfusion of terms that will prevent clear thinking if we accept the definition of "Natural Law" under Q. 12 of the March-April number? Why not simply: "Natural Law is a term used to describe man's observations of fixed relations in the activities of Nature."

I find it helps me to rationalize the Harmonic Philosophy, if I remember that I am a part of Nature and that Nature includes everything. That is, God and Nature are one and I am a part. Thus, I do not fear to do wrong, because a God of vengeance outside myself will smite me; but I will endeavor to do well, act harmonically, because I am an essential part of Nature—a cog in the great

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machine and I must run true and be always in working order. Otherwise I create inharmony in Nature's parts and inharmony is immoral.

From this I see clearly the harmonic teachings that all men are brothers, and to fight one with another, for any purpose, is to create inharmony—immorality.

In Q. 15, I would suggest that society committed the first crime in permitting the "right of dead men to regulate the living." Also, some one has said that it is immoral, unjust, inharmonic to permit a child to start life with enormous wealth, while others start with nothing, a second fault of society. So in all there are five crimes against the boy.

In Q. 30, If all men are brothers, how can we set up any family ties that will justify killing anybody—even in self-defense? In your answer to Q. 32, you state that our economic and social system is vastly defective. But in answering Q. 30, you contend it is based fundamentally on the family and home, and that killing is justified to preserve the family and home. There are those who claim to have traced our property system, which makes masters of some and wage-slaves of others, to a foundation in the home as such, and it is useful and necessary because it protects property against humanity. It goes further and says that politicians, priests, professors and lawyers uphold the home-making women and children economically dependent, because property-owners pay these classes to do so, and starves them if they rebel or fail.

In answering Q. 32, you ask if you make yourself clear. As I fail to understand may I suggest, not as a socialist, but as an observer of society to-day, that we now have social production. The work is done and all things are produced, but distribution is individualistic and inade-

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quate. Socialism proposes to distribute rationally what is produced—enough for all. Personally, I object to government actually doing the distributing, but it may clear the restrictions which prevent intelligent co-operation. I should say socialism is more moral in its aim than the present system. As to its possibility we may judge how effective government and state regulation of monopoly of public property is progressing.

I know that if TK had time and space to cover this field he could clear all things up, and I must admit I am impatient for the time when he shall be able to take up the work.

R. EDWARDS.

(BY THE EDITOR)

It is a pleasure to receive such letters as the foregoing. It is a pleasure to respond to such letters. It is full of the "*Spirit of the Work*." It is kind, generous, courteous, earnest, tolerant, free from the critical attitude, devoid of bitterness and hostility, without dogmatism or egotism. It is like the hand-shake of a true friend, and calls forth that which is good in its recipient. I want to thank my Friend for it, although I shall not be able to do anything more in response at present. It will be a pleasure to devote myself to further consideration of the various subjects therein touched upon, at some future time, when I shall be able to command the desired space; and I promise my Friend "Billy" to do so as soon as possible without crowding out other matter which seems more immediately important.

Just a word of explanation, however, may not be amiss at this time. The invitation at the close of my answer to question No. 32, in the March-April issue of *Life and Action*, was prolific of results. Something like one hundred

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letters have been received, varying in length from one page to fifty, and in spirit from *friendship* to the most *unreasoning hatred*. These manuscripts would make one of the most picturesque volumes ever published, if they could be assembled into a book entitled something like "FROM SOCIALISM TO HEAVEN AND BACK TO HELL" (A Round-Trip Ticket that admits you free to all side-shows en route), or words and figures to that effect.

I have known, by reason of more than thirty years of careful study of all that has been published on the subjects of Economics and Sociology, that there is a very wide diversity of opinion among those who call themselves "*Socialists*," as to just what "*Socialism*" is, what it includes and what it excludes. But never until the receipt of these letters, in response to my invitation, have I had any clear understanding of the almost limitless varieties of "*Socialism*" that are running loose in all parts of this beautiful land of ours. Nor have I had any very clear appreciation of how *very few* there are among the rank and file of those who *call* themselves "*Socialists*" who have any clear or definite understanding of what is meant by the term, as it is defined and employed by leading publicists of the present generation.

One important item has been made very clear to me, out of the heterogeneous mass of vituperation, egotism, bombast, dogmatism, vindictive criticism and ignorance, expressed in the various communications I have received on the subject, since the publication of the last issue of *Life and Action*, viz.: Before it is possible to discuss the subject of "*Socialism*" in such manner as to be understood, or in such manner as to result in any good to those interested in the subject, it is first necessary for those

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who are to take part in the discussion to get together in some way, and agree upon a *definition* of "*Socialism*," and such other terms as are vitally important to an understanding of the subject.

It must be clear to anyone with half a globule of "gray matter," that if one writer on the subject assumes that "*Socialism*" means "*Single Tax*," and another assumes that it means "*Christian Science*," these two might discuss the subject from now until the Millennium has been passed and forgotten of men, and while the Great Universal Intelligence was winding up the scroll of past, present and future, preparing to discontinue TIME and enter upon that alleged subsequent period "*when Time shall be no more*," our two "*Socialists*" would still be discussing the subject of "*Socialism*," each without the least idea as to what the other meant.

And this is but a fair illustration of the meaning of all these letters that have come to me on the subject of my answer to Q. 32. If the one hundred, or more, who have thought the subject of sufficient importance to demand a letter of instruction to me, were asked to define what they meant by "*Socialism*," there would be not far from one hundred different definitions of the term.

How, then, is it possible for us ever to discuss the subject intelligently, or arrive at any definite and rational result, until we have first *defined our terms* and come to a definite understanding and agreement as to the *exact meaning* of the terms we employ?

As an interesting experiment, I am going to ask all those who care to do so, to write out and send to me a careful and exact *definition* of the term "*Socialism*," as *you* understand the term, and as *you* would employ the word if you were writing upon the subject.

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Limit your *definition* to one hundred words; then, if there are any phases of the meaning not fully covered, you may make such elucidations and illustrations as you like, to clear up any and all points. But please confine your exact *definition* to the one hundred words, and let this stand alone as if it were complete. Then draw a line, so as to cut off this definition entirely, and below the line make your explanations and elucidation, so that they, too, shall stand alone and not become confused as a part of your definition.

Judging from the nature of the letters received, I anticipate some very interesting and illuminating results, if my correspondents on the subject will enter into the real spirit of this experiment. Indeed, it appears to me that there is a possibility of great good resulting from our mutual efforts.

Let me assure all my readers, and especially those of my correspondents who have so far forgotten themselves as to indulge in malice, sarcasm, hatred, and all manner of incivility and discourtesy—that I have not permitted myself to be wounded, nor hurt, nor offended, nor in the least annoyed nor embittered by anything they have said. I KNOW that if ever they come to realize how earnestly, loyally and unselfishly I have labored to serve them, along with the rest of humanity, and exemplify the real Spirit of the Work, they cannot hold against me the spirit of hatred and malice which was eating out their very Souls—when they flung at my head all this avalanche of bitterness and hatred, in the spirit of fratricide.

Deep down in my heart is the ever-present consciousness that “these are my Brothers and Sisters who have suffered great injustice; and because they have hastily read and meagerly understood what I have tried to express,

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they think that I rejoice with their enemies in their sufferings, their privations and want, and that I would do nothing to right their wrongs. They think that my concept of 'Brotherhood' is not sincere, and that in using the term I only mock them, taunt and revile them, in order to see them writhe in deeper agony."

O! my Friends, if you could only know how my heart aches for you and all others who have suffered and still suffer injustice from the enforcement of our crudely imperfect man-made laws, rules and regulations, you would say, in deepest humility and regret, "Forgive me, I did not understand!" I KNOW this, and it is because I *do* know, that my heart is free from bitterness or resentment, and filled with fraternal sympathy and affection.

If my pen shall ever inscribe the words that express the knowledge of the Great School on this mighty theme of the ages, so that you may see the magnificent picture in all its splendid proportions, and measure them in the light of their true perspective, you will cry out in amazement and joy—even as I have done—and will turn your souls, with renewed energies and enthusiasm, to the task of helping on the Great Work of Emancipation.

In the meantime, let us foster the spirit of Brotherhood, and strive for the consummation of life's noblest aspirations. To each of you who have struck me upon the one cheek, I turn the other. Smite that also, and while the bruised flesh is quivering with agony, let me pray that I may yet live to say the word and express the thought that shall emancipate you and your brothers and sisters, and mine, from the bondage of servitude, and point the *Way to the Land of Liberty and LIGHT*.

Your Friend and Elder Brother,

TK.

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Letters from Dr. Buck

My Dear Brother:

Your letter from Daytona reached me a day or two ago, and I will answer you the best I can. Of course, you will expect me to be plain and sincere. The knowledge given out by the Great School to "accredited Students" is not something given from without, but developed from within one's inner-self. The first question is—"What do you want? and *why do you want it?*" It may be only curiosity for something "new," and "different," and that you are able and willing to pay for. Mind, I am by no means saying this is the case with you, for I do not *know*, and no one but yourself can decide it. TK has far more applicants than he can possibly attend to, and has to choose which he will accept for the "personal instruction" or guideover the work, and this cannot be a matter of personal favor. As he is anxious to carry on the work, and be responsible for methods he employs, he has to select those students who, in their turn, may become helpers and instructors of others. It is in no case a personal favor, though one receiving the help may so regard it.

It is here that the question of age comes in, as do deficient education and many other considerations. As there is no fee, or reward in any case, but all gratuitous, unbiased judgment must alone discriminate and decide the matter. Then, you may say—"Age is a misfortune

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and a bar to progress." I answer *No*, unless *you* decide to so regard it. If you have taken up this interest in deeper soul-problems only late in life, so that it is all new to you, that you may now regard as unfortunate, but it is not a basis of criticism for others, however much *you* may regret it. Furthermore, if you are sincere in seeking Light and real Knowledge, no one outside yourself can prevent your finding it. Get the bound volumes of "*Life and Action*," the "*Harmonic Series*" and other books recommended, and not only read them carefully, but study them till you realize all they are designed to teach. In any case, whether an "accepted student" or not, it is a matter of *growth* in understanding, and in either case you have to do the work yourself. An instructor could only ask you questions, to see if you were doing it yourself. He might hasten your progress, but could not determine it, for that depends on you alone.

So you see, my brother, the road is clear, and nothing stands in your way. Not only study and "learn the Doctrine" but "Live the Life," and you are sure to realize all you wish and deserve.

Wishing you all success,

Yours fraternally, J. D. B.

(I am seventy-four past.)

* * *

My Dear Brother:

Your good letter received and fully appreciated, and I will do all in my power to aid you. In the first place, an attitude of open-minded reception is of prime importance. No "foregone conclusions" that you cannot examine and relabel at any time. You are to be the sole judge, and the prime purpose and aim is to teach and aid you in this

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judgment. At certain points it may *seem* dogmatic, but when you realize that it deals with Science and not belief, with facts and not theories, you will see that scientific demonstration is as precise as dogma, but with authority and credulity entirely eliminated.

Another thing: You are not exploring a field outside; call it by any name you please; you are to "begin to commence to get ready"—to take full possession of your own conscious realm; all your faculties, capacities, and powers; the inner life of the Soul, and the outer life and relations of the body; in a sense, and to a degree, not before realized. Whatever may be your present status—large or small—does not in the least change the Law. Whether you are one mile, or ten "up the mountain," the idea is—how to climb *higher*; you are left to "classify and label yourself," as no one this side of God can do, except yourself. All of this means—"on the road to self-knowledge and mastership." Now you ask, how to get at it and do it?

Get the three books of the *Harmonic Series*, and make a careful study of them, the same as for an "Exam". in College. Note every point or proposition as you go along; even formulating an exact question, to which the text gives the answer. A book has just been issued by the I. A. Book Co, containing 3857 such questions. You are better without this at first, later it will come in play. When you thus become thoroughly familiar with the contents of the books, thus independently making them your own, then "face yourself" and ask the question—How far do you agree with and accept all this? Does it appeal to your reason, judgment and conscience? If you take exception at any point, write it down, think it over, and

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see whether it is out of line with the general theorem of the books, or your unbiased judgment.

If you take no exceptions, then is the time to write TK and thereafter work under assistance.

Many students cannot, or will not, pursue the above independent course. It seems "too long," or "too hard" and they are handicapped for all future time, even if admitted as "accredited students."

But it is the thoroughness of this preliminary work that alone can carry you into the front ranks, from which time you are practically master of your own destiny and all future progress.

It cannot be hurried, nor accomplished in any other way. So, you see, I am recommending a "still-hunt" up to a certain point. Whether it takes you a month, or six months, concerns no one but yourself, as it depends on how your time may be occupied. If you and the Mrs. could read the *Harmonics of Evolution* together, commenting as you go along, it would be fine. Just "an hour at twilight" or "before bedtime." You would both appreciate it, and each other, more and more—like the "parson" and "finity"—in Churchill's "*Inside of the Cup*."

This has become a long letter, but I wanted to help you get under way.

There is a group of students in your city, but knowing you as I do, with your depth, breadth, and intensity, and your work and ideals, I think you will do better alone. Later you will be able to help *them*.

It is *Individualism* in the highest and best sense, and then—*Altruism*, and finally—*Mastership*.

Sincerely and faithfully yours,

J. D. BUCK.

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A Young Psychologist

The following is a conversation held by a small boy of six years, with his Mother, recently. I thought you might be interested. I am personally acquainted with the parties, and vouch for their honesty and sincerity.

"When I was on earth before, all this place was thick woods then, and where the High School is, was a cemetery" (As a matter of history this is true). "You and Pap were not my father and mother then. I used to see *you* though, Mamma, a little light-haired girl, two years younger than I. Pap, I remember of seeing only a few times; I did not know him well then."

His Mother, thinking he had only had a vivid dream, and knowing how great is his desire to be a soldier, said: "Well, dear, were you an officer then?"—expecting him to answer in the affirmative. He immediately replied:

"Oh, no, I did not live to be a man; I went to God when I was two figures old, one and six. I did not stay on earth long that time."

Then he said: "My, but I was scared when those two British soldiers came out of the woods and started for me. Some of our men took care of me in a hurry—shut me up in a tent and saved me. I was ten, then. But, Mamma, I never dreamed you and Pap would be my father and mother sometime on earth."

This boy is the son of Professor B., who was connected with our Normal School and who passed out of this life a

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year ago in February. He was a remarkably fine Soul and became quite noted in his line of work as a teacher of History and Geography.

He (the boy) has said many interesting and helpful things to his Mother, always prefacing them with, "Pap says," so and so; or, "Pap told me to tell you," so and so; and one time it was, "Pap says I am to comfort you, because you are grieving."

I hope to keep in touch with the Mother and boy. She has been very wise in dealing with the child, so far; but I feared, as others came in touch with them, some who are interested in demonstration of psychic phenomena would desire to experiment with him, and that she might be tempted to allow them to do so.

She is seeking a foundation for her Faith, and I have sent her the Great Work, thinking, if she finds there a solution for her perplexities, I would recommend the G. P. C., that she might the better be prepared to protect the boy, and just *how* to create a Constructive environment for him.

Faithfully your student, M. H. R.

DAYTON, WASHINGTON.

Dear Friend:

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

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

J. T. A.

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Letters on Christmas Giving

EDITOR, *Life and Action*,

Dear Friend:

Please find enclosed one dollar (\$1) to pay for continuation of my subscription. I am not sure, but the same is overdue. In your generosity you have continued to send the magazine, regardless of the date of expiration.

It would be impossible to tell here what a tremendous factor the *Harmonic Philosophy* has been in my life, from the time I first found the books in the Public Library.

However, two very strong thoughts inspire me to take up your attention for a brief space. The first is an attempt to convey to you my deep gratitude for the strong impression your appeal to reason in regard to *Christmas Giving* has made on me. It has led me, the two past seasons, to follow your suggestions. At first I encountered indifferent feelings on the part of others. Later I gained enough encouragement to carry it out fully.

The success of the experiment I can confidently measure by the feeling of real happiness, never before experienced, even after the most strenuous labors, involving self-denial in trying to please my friends with appropriate gifts.

The emancipation from material thought necessarily involved in concentrating the mind on selecting presents

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is wonderful. Permitting freedom to place the mind on spiritual things at a time of the year when all sense of the fitness of things demands such a privilege is one I am sure many would appreciate.

The second thought was, that others might find help and support in a similar growing conviction, in hearing how one individual grappled with the problem that looms up after Christmas, when those at a distance miss the usual exchange of presents.

An explanation of my attitude was necessary, out of respect for their feelings (which may be far from my ideal, but from their standpoint are worthy and not to be disregarded).

I therefore add a copy of the letter which, slightly varied, I sent to the friends I could not reach personally.

I take no credit for it, as it was out of the great necessity I was led to state the bald truth, which no one in good conscience dares to disrespect. Here is my letter:

"Dear Friend:

"This has been a holiday season full of happiness, work and effort, varied according to the individuals in our circle.

"Some working heart and hand preparing pleasant surprises for others; some bringing cheer to the needy, etc. Each did a share, and I did mine, by living up to a conviction at the risk of bringing on my head disapproval and doubtful thoughts as to my sincere motive. However, I know my near friends and relatives will understand, which makes me courageous.

"Starting last year, we have now completely given up the idea of celebrating the birth of Christ by *giving presents*.

"Perhaps, you have noticed there is a widespread movement to make the custom a general one.

"We all know the best of things can be carried to

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excess. Although we never carried the Christmas gift idea to excess, many do so.

"Since all thinking people realize their responsibility to their fellow-men, in the sense that they must set the example when once they have a conviction of a truth, we feel that we would be lax in our duty, if we did not do the same in setting this particular example. Although it might not be appreciated at this time.

"In our home there is still another side to the subject. Our children are very free in their natures. Mingled with their many good qualities is a disposition to take advantage of every opportunity to indulge their selfish desires.

"So, I feel it our duty to rear them with respect for the *sacredness of Christmas*, rather than to permit them to look upon it as the *big day* in the year, when the lust for the possession of all kinds of material things shall be satisfied.

"Many in our circle continue to remember us with gifts, lovely touches of remembrance, showing a kindly thought and consideration, giving us an evidence of the spiritual understanding of the day, coupled with material generosity.

"For instance, the parcel you sent was more than enough to show us the loving thought, the spirit of which I fully reciprocate.

"I only trust that in my own way I can show as much love and understanding of the Christmas message, the one we must hold fast to the year round, the truth of the *Universal Brotherhood of Man*, the realization of which will bring 'Peace on Earth, Good Will to Men.'

"Sincerely your friend,

M. A. F.

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River Forest, Ill.

Dear Friend:

Your excellent letter of last month was directed to the Indo-American Book Co., and for this reason was so delayed that it did not reach me until yesterday. This is the explanation of the long delay in my response to it.

I want to thank you for your generous expressions of appreciation of my article in *Life and Action* on "*THE SPIRIT OF THE WORK*," and especially that dealing with the subject of "*Christmas Giving*."

I am glad to know that it was sufficient to inspire you with the spirit to join with me in the effort to lift from the Souls of mankind the ever-increasing burden of debt to our Friends, who insist on making us gifts of material value on Christmas, which we are not in position to reciprocate in a material sense.

I am much pleased with the manner in which you have expressed yourself, in the copy of your letter to your friends on the subject. Surely, you have made the matter very clear, and expressed yourself in such manner that it would be difficult for anyone to find fault with either your words or the sentiments expressed, or the spirit back of them.

In this connection, will you permit me to make a suggestion that may, perhaps, be of some help to you, and, at the same time, it may serve to spread the literature on the subject among those who would become our Helpers, if they but knew of the way open to them.

The thought I have in mind is this: Suppose you had on hand a supply of copies of *Life and Action* containing my article on the subject, and carefully mark the article

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with pencil, or such parts of it as may seem to you appropriate to your several Friends who are accustomed to sending you presents of material value—and should send a copy of the magazine, so marked, to each of them. Would this serve to emphasize your reasons for asking them to place you on the “Exempt” list in future?

The reason I suggest this idea is that a number of the Students and Friends of the Great School made use of the article in the manner suggested, and each one reported that it produced exactly the desired result, and thus saved them much labor in the writing of long letters on the subject.

I do not know whether the Book Company has on hand extra copies of that issue, but I have no doubt it has, for I understand it prints a considerable supply of extra copies of each issue of the magazine, for the express purpose of sending sample copies to those who ask for them. If my suggestion is of any value to you, a note to the Book Company would ascertain whether copies can be had for the purpose suggested.

Again thanking you for your generous words of appreciation, and with greetings of friendship and good will, believe me always,

Cordially and fraternally, TK.

O brother man, fold to thine heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
Of Him whose holy work was “doing good;”
So shall the wide earth seem our Father’s temple,
Each loving life a psalm of gratitude.

—Whittier.