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"Fools deride. Philosophers investigate."

# Life and Action

The Great Work in America

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## Question Box

By the TK

(Continued)

**Ques. 62.** At Page 460 of "*Harmonics of Evolution*," I find these words: "Happiness is the most irresistible teacher of goodness on earth or in heaven."

I love this statement. I want to believe it. I do partly believe it now. But there is a struggle in my own mind as between suffering and happiness as to which is the greater teacher. The story of the prodigal son (Luke XV) is a fitting illustration. Can you give me any light on the subject?

**Ans.** Possibly; at any rate I will try. I believe you will agree with me in that a fair way of measuring the *value* of any influence in our lives (which I understand is the problem to be determined in this case) is by determining which is the more powerful influence in our lives, and which impels us the farther, in the direction of goodness.

The two extremes to which you refer are *happiness* on

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the one hand and *suffering* on the other. As you already know, happiness is the natural result of the love-relation; and the natural result of suffering is either *fear* or *hate*, or *both*. We are impelled to run away from whatever we fear, and often we are impelled to hate the individual who fills us with fear. Then, it is a contest between *Love* on the one hand and *Fear and Hate* on the other.

Now, the extreme to which the impulse of fear or hate would move us, is to take the life of the individual who inspires it. We may take such a life, either in self-defense, defending ourselves against the fear of our own death, or because we hate the individual enough to be willing to take his life as a punishment, and as a means of removing him from our lives.

But for those we *love* we would freely *give* our *own* lives, compared with which we hold the lives of others cheap.

In other words, the extreme to which fear and hate may impel us is willingly to sacrifice the lives of *others*; while *Love alone* is great enough to impel us freely to sacrifice *our own* lives. Is not Love, then, the stronger influence? And *happiness* is the natural *result* of *Love*.

I do not believe the story of the prodigal son discloses anything to disprove these findings. I believe the father's love in that instance was a greater influence than was the influence of suffering which impelled the son to return home. For, I am sure that such a father would freely have given his *own life*, as well as the life of his calf, for the wayward son, out of *love* for him, had the occasion demanded it; but I can hardly believe that such a son would have been impelled to sacrifice his own life for the sake of anything that might come to him through suffering.

And so, it seems to me that Happiness, which is the

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natural result of Love, is a vastly more potent influence in our lives than fear, or hatred, or any other result of suffering. And it is in this sense that it is spoken of as a "Teacher of Goodness," in the quotation to which you have referred.

**Ques. 63.** On page 145 of the last number of *Life and Action* you say: "Every atom of oxygen attracts to it two other atoms of hydrogen so closely that no other atoms of other kinds can come between them." Does this mean that spiritual matter cannot pass between them?

**Ans.** No. It has reference to physical matter alone.

**Ques. 64.** Am I correct in assuming that an insane person who remains insane until his death (or one who dies from paresis) has reached the "*Line of Despair*," no matter through what means he became insane?

**Ans.** No, indeed! I can hardly believe it possible that anyone who has made a careful study of the volumes of the Harmonic Series—especially Vol. II—would ever find it possible to draw such a conclusion therefrom.

Paresis is a purely physical disease, sometimes called "softening of the brain." It may, and often does, have no effect upon the spiritual organism (and the Soul back of both), other than merely to arrest development for the time. Physical death, in such cases, releases the spiritual organism from the handicap of the physical. Immediately it resumes its normal spiritual functions, and spiritual growth proceeds at once.

To the individual himself, physical death is like a sudden awakening from sleep, in such cases.

Please make another careful and complete study of the

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G. P. C. on the subject. I am sure it will enable you to obtain a much clearer grasp of the subject.

**Ques. 65.** If a person is physically ill—let us say, a consumptive, whose nervous system is very much lowered and whose emotions are intensified, is not his spiritual body also weakened by the long illness; and will not the spiritual body be very weak, too, after death?

**Ans.** No, not necessarily. On the other hand, it is possible for one who lives on an exalted plane of moral and spiritual life to suffer the most depleting physical disease without in the least weakening the spiritual body. Very much depends upon the kind of life one lives, from a *spiritual* point of view. And this is why it is so important for us at all times to *live the life* in such manner as to exemplify the *Spirit of the Work*. I hope my questioner, and all those who have faith in the teachings of the Great School, can grasp the full significance of this answer, for it is of vital importance to us all.

**Ques. 66.** Cannot one's emotional nature be weakened and depleted by physical illness alone; or, are mental and psychic defects always involved?

**Ans.** Physical illness, insofar as it affects the emotional nature, does so by and through its action upon the mind, or psychic nature of the individual. The three sides of our individual being, physical, spiritual and psychical, are so intimately related with and interdependent upon each other, that the condition of either has a natural tendency to react upon the others. But this *tendency can be overcome* by the individual himself through the power of *Will*, if he but make use of that power to the limit of his abilities. And here again is suggested the vital importance

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of keeping all our powers under the control of the Will, and exercising them in harmony with the constructive principle of being. And again we have a powerful suggestion of the vital importance of keeping our own Will free from the subjective control of any other Will.

**Ques. 67.** Does not the Soul of the average individual remain in the lower spheres until his magnetic body has evaporated and he can rise into the sphere where he belongs?

**Ans.** Every individual goes exactly where he “*belongs*,” after physical death. If he remains, for a time, in the lower spheres, it is because, for the time, there is where he “*belongs*.” As soon as he has overcome the conditions which hold him down, he will follow the impulse of gravity and rise to a higher level of spiritual life and condition. It is true that a very large proportion of mankind go into the lower spheres of spiritual life, for a time. This is because their life here has been such as to give them a gravity co-ordinating with these lower spheres. But it is *possible* for every individual, while here upon earth, so to *live his life* as to create for himself a spiritual gravity that will enable him to rise immediately into higher spheres, as soon as he is liberated from the physical body at death.

One of the purposes of this present movement on the part of the Great School is to make these scientific problems clear to humanity in general, and inspire men and women, yes, and children, to exemplify in their daily lives and conduct the real *Spirit of the Work*, the natural result of which is to carry them over the lower rounds of spiritual life into higher and happier spiritual conditions, as soon as they are liberated from physical bondage at physical death.

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It is a noble, and ennobling, educational movement on the part of the Great School, and I esteem it the greatest and most exalted privilege that could be bestowed upon me that I have been given a small place in this glorious Work for Humanity. Pray for me, my beloved Friends, that I may be worthy of the trust reposed in me, and discharge the responsibilities so generously laid upon me. I need your friendship and sympathy, and all the encouragement you can give me.

**Ques. 68.** Please state briefly the great advantages of cremation of the physical body at death, over other methods of disposition employed by humanity to-day.

**Ans.** I could not do it "*briefly*," and at the same time accomplish anything of sufficient value to warrant the effort. This subject has been covered already, however, in previous issues of *Life and Action*, as far as it would seem wise to go at present. I refer you to the numbers following bound Vol. IV, of this magazine, for such answer as I am in position to give at present through this medium of communication. There also have been answered the questions as to the advisability of *immediate* cremation. Look them up *carefully*.

**Ques. 69.** The definition of "*Natural Law*" in the last *Life and Action* interested me, and I wish the discussion might be extended to cover all the uses of the word "*Law*" contained in the Harmonic Series. May I ask if I am right in the following:

1. Accepting the statement: "Natural Law is the fixed relation which Universal Intelligence has established for the government, control and operation of all the activities and processes within the realm of Nature"—I assume



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that such a Law can be stated only by one who *knows* how Universal Intelligence fixes relationships, and how the activities and the processes of Nature are controlled.

Finite intelligence can seldom comprehend such almost infinite knowledge. By careful observation, repeated under many conditions and compared with historic records, one may, however, learn enough so that some statement can be made at least to approach the dignity of Natural Law.

In physical science this condition may be illustrated by the Natural Law of Gravitation. It may be stated thus: "*Every mass of physical matter in the universe exerts an attraction on every other mass in the universe.*" To this law no physical scientist ever has recorded an exception. There are many who may at times ignore it. In countless instances other forces may overcome the effects of gravitation, but if the Law is correct the attraction always exists.

There are other ideas in physical science which are not held with as much certainty to be correctly stated. They are tentative statements of what their formulators assume to be Natural Law. But the ideas have not been thoroughly tested; they are, therefore, but the statement of theories or hypotheses. They represent only belief—*assumed* knowledge; to-morrow may prove them inaccurate, or necessitate modified restatements of them.

Even when a Law has been tested by all reasonable methods and accepted as Natural Law, further developments in other lines may suggest other tests, finally resulting in proof positive that the statement formulated did not state a Natural Law. An illustration of this may be found in the statements of physical science as to the immutability of the elements. Up to the recent discoveries

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in radioactivity these were accepted as the statement of a Natural Law. No man had observed an exception. It was accepted as the basis of action. But we know now that the statement of physical science was not correct. The Great Intelligence no doubt has established some relationships in the matter, but we find that men do not fully comprehend them. However, it is only human that, so long as no man in the history of the world has observed an exception to a certain definite statement—and for ages all manner of tests and confirmations have been observed—the statement is accepted as that of a Natural Law. It is said to be a fact—demonstrated.

(By the Editor: Insofar as the general principles are concerned the foregoing is in exact alignment with the position of the Great School. With reference to one *fact*, however, it would seem to contain one mistake. It is a fact, not known to physical science, that the transmutability of the elements has been known to and demonstrated by the Great School for more than ten thousand years. It is known to-day by the Great School, and one of its modern Students, in conformity with the methods of the School, has demonstrated it chemically. In the field of *Colloidal Chemistry* a new vista is just opening to physical science, and there can be no doubt that we are on the eve of discoveries that will shake the very foundations of physical science, and startle the world into a forced recognition of the Higher Science. There is much other scientific knowledge known to the Great School, and it only awaits the education of the right men to a point where they can lay aside their dogmatism and prejudice sufficiently to make a scientific study of the findings of the older School of Science. TK.)



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2. But there is another whole side to this discussion. This involves the relation of man, as an Individual Intelligence, to the Laws of Nature. A statement of the Law may be made in such manner as to cover this relation of Individual to General Intelligence, but in an indirect way. For example—the Law of Gravitation may be stated thus: “*Whenever, under ordinary circumstances, you push a man off the roof of a ten-story building, ignoring the attraction between his physical body and the earth, you will cause a violent fall and kill a man.*”

Now, in another way, this defines just as truly a “fixed relationship which the Universal Intelligence has established,” as does the first statement. This, however, is a special phase of the great Law. Is there a way to distinguish between these forms of statement?

(By the Editor: Yes. The statement of a Law of Nature, *as such*, is always *impersonal* and *general*. Its statement from any other viewpoint, as for instance, in its application to Ethics, or Religion, is always *specific* and *personal*. I believe if you will follow this clue through to its legitimate conclusion you will find it helpful to you in differentiating the coldly scientific from the philosophic, religious, or ethical statement of a Natural Law. TK.)

3. In continuation of the modifications possible, we find laws stated in the form of commands and penalties, thus: “*Do not push a friend off a ten-story building, without some means of supporting him in the air; for if you do he will fall, and you will lose a friend.*”

This still may be considered an accurate statement of one phase of the Law of Gravitation, a Natural Law. But this is a *Rule of Conduct*, and it is noteworthy that the first statement of the law appears here chiefly in the pen-

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alty. Is it not true that the Moral Code is made up of such statements of the Natural Laws?

(By the Editor: It is indeed true. TK.)

4. It is here that difficulty arises in the relation of man to Natural Law. The Moral Code is presented without a clear exposition of the penalties, and the general law behind them. Codes have even been presented, for which according to our best judgment there is no penalty. To follow the same law in this new form, it would be: "*Do not push a man off a ten-story building.*"

Does it not seem that this is a very human form of law as distinct from Natural Law? It is of interest to note the gradations between the first and fourth forms of statement which, taken by themselves, seem so different.

(By the Editor: It is indeed a very human application of the Law. It is because of this, however, that it differs in form so radically from the first statement of the Natural Law, *as such*. The third form of statement, wherein the penalty is given, is intended to give to man a sufficient *reason for obeying* the Law. It is both a command and an appeal—a command to follow a definite line of conduct and an appeal to reason, the justification lying in the penalty and its inevitable effect upon the individual. But in the fourth form of statement it is assumed that the individual recognizes the authority back of the statement and its legal right and power to make and enforce obedience to the law stated. As for instance, in the commandments no penalties nor justifications are given. In the commandment, "*Thou shalt not kill,*" the individual recognizes the authority and the right of the Intelligence back of the command, to promulgate and enforce it; hence, no appeal is made to reason to justify the course of conduct commanded. It is assumed, taken for granted. TK.)

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5. There is, finally, a type of law depending on governmental authority. It would read thus: "*Do not push a man off a ten-story building, for if you do, and we catch you, and if we find you responsible, we will hang you.*" Here it is noteworthy that the penalty is not *inevitable*; it is therefore not a Natural Law, but one of *human* origin. This is governmental law, or civil law.

Thus, laws are of various kinds; and in any statement of Natural Law we have to do with finite intelligence trying to determine ultimates. We can hardly do better than depend on the best experience of the ages. It would seem to me, however, that the first form of statement is the one best adapted to the safeguarding of human development. If one thoroughly understands the fundamental principle, the special application is usually made without much difficulty or danger. Furthermore, the success men have in avoiding man-made laws of the fifth type, make the third form of the real Natural Law less valuable. Such a Natural Law is so similar to civil law, that men may get the impression they can avoid it.

Now I am interested and a little confused as to the use of the word "Law," in the text-books. In Vol. II, p. 235: "It is the law of life. \* \* \* There are no exceptions." must refer to such a law as the first. So also in Vol. I, p. 154: "Everything is susceptible to demonstration under Natural Law." But in Vol. II, p. 87, is mention of "that which is contrary to Natural Law."

In Vol. III, p. 379, it is explained that Personal Responsibility can no more be violated than gravity; but gravity is usually stated in the first form. Can such a law be violated? If correctly stated it is true regardless of man's action. On the other hand, Personal Responsibility can

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hardly be stated except with a personal or human application; the second form might cover it.

(By the Editor: No, such a law cannot be violated. It is for that reason that its analogy to gravity is pointed out. Neither can be violated. There is a general Law of Personal Responsibility. It is only because it could not exist except for the "*Person*," that there is any room for confusion. It really falls under the first class when rightly applied.

I have gone over all your references, and I do not believe your uncertainty is a matter over which you have any occasion for anxiety. Your own classification is so clear and so comprehensive that I am sure you get a generally correct understanding of the manner in which the Great School employs the term "Law." I would gladly give a detailed analysis and elucidation of the various references you have noted, if I were not certain of your grasp of the subject. I appreciate your keen analysis, as well as your desire to be absolutely certain. It is a joy to me to receive such letters as yours, and I want you to know that I appreciate the spirit of your inquiries thoroughly. TK.)

**Ques. 70.** It seems that the evolutionary struggle is for the Completion of the human species, culminating in the union of man and woman as true Soul-Mates, each of whom has achieved Self-Completion. Now, if one refuses to live the life, invokes the Destructive Principle, and falls below the "Line of Despair," what of his Soul-Mate who lives the life and earns the reward of Individual Completion and Happiness?

**Ans.** If you will read carefully the closing chapter of Vol. II, you will discover that it is the consensus of judg-

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ment of the Great Friends that the disappearance of the individual and *seeming* "*Spiritual Death*," is *not* what it *appears* to be. While there is, as yet, a mystery here which has not been positively solved; nevertheless, I am sure that I speak truly when I say that it is the best judgment of the majority of the Great Friends, that this seeming "*Second Death*" is but another *transition*; and that, at most, the individual only sinks to the level of animal life, for the time being; and that in due time he rises again to the level of the Human, and is given another opportunity to rise by his own personal effort to higher planes—and thus meet his Soul-Mate, when both have earned the full reward of Self-Completion.

I have given much thought and consideration to this problem, and I am convinced that there is no room in Nature for the ultimate DEATH and EXTINCTION of any individual, whether that individual be an individual atom or Matter or an individual human Soul. And I am convinced also that Nature is both consistent and just, and that she will offer no inducements to individual completion without keeping her part of the compact.

I am convinced that however often the individual may fall, there is absolutely no limit to the number of opportunities he may have to rise again into the realms of Human Life, until at last he will evolve to a point where the impulse of the Soul is always toward the Light, and that in the end he will receive Nature's reward of perfect Happiness in the perfect Love Relation. Again let me say: "Let not your heart be troubled, neither let it be afraid," for Nature is just and holds out no promises which she fails to keep.

**Ques. 71.** In Vol. I, p. 139: The author speaks of the

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“Principle of Polarity which is universal in time and space.” She speaks of the universality of the Life Elements. The use of the word “*universal*” is made so often, and without qualification, that I am led to wonder how one can demonstrate the universality of these things. How far can it be demonstrated by personal experience as to the extension of the Life Elements and the Law of Polarity, and from what point must the further extension be assumed? I can understand the possibility of demonstration within the bounds of our own planet; but can any of the Great Friends project their consciousness beyond our planet, and demonstrate by personal experience the existence of human life upon other planets vitalized by the same Life Elements, and obeying the same Law of Polarity? How does one arrive at an actual demonstration of the item of knowledge you mention in the last issue of *Life and Action*, viz., that the positive pole of each planet is attracted by the negative pole of every other planet?

**Ans.** If it were not for the power of the Great Friends to visit personally other planets and there study the problems of individual life, it would indeed be assumption, pure and simple, for them to make such statements as you refer to. But it is true that they do have such power, and that they *have* obtained their knowledge of this subject with the same scientific exactness they have attained to concerning life upon our own planet.

I am aware of the fact that this assurance on my part will have no meaning with those who accept only the data and dictum of the school of physical science. I do not offer it with that thought or purpose in mind. The foregoing question, however, comes from one who has been admitted as a Student of the Great School; and he asks



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such questions only as he is entitled to have answered, since the knowledge is clearly within the demonstrations of Natural Science. There may also be other Students who are equally entitled to such information as the School is in position to give upon the subject.

As to the Law of Polarity to which I have referred in the last previous issue of *Life and Action*, let me say that I have therein but stated the findings of the school of physical science. It is, however, verified by the Higher Science.

In this, however, it is but fair and proper to state that I have drawn upon the storehouse of *assumed* scientific knowledge. In other words, I have not personally demonstrated the scientific accuracy of my own statement. I hope, however, that I have heretofore made clear the fact that in large measure the scientific data I have given to the world in the text-works are from the storehouse of the accumulated scientific demonstrations of the *Great Friends*, much of which is beyond the limitations of my own personal verifications, as yet. As far as I have been able to go personally, however, I have found every statement they have made to be absolutely true.

**Ques. 72.** Is "Crystal-Gazing" constructive or destructive? What is the effect upon the individual doing the gazing? Am I correct in supposing that the images or events sensed by the gazer are the results of a powerfully concentrated mind? If so, do you know whether the events "shadowed" in the crystal ball have ever proven correct?

**Ans.** It depends upon the development of the individual whether the process is constructive or destructive. One who is a *Master* can gaze in the crystal without detriment to himself; but this is because he knows every step of the way and every phase of the process.

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I am sure that I am entirely correct, however, when I say that to the very largest number of those to-day who use the crystal as a method of obtaining occult information, the process is exceedingly *destructive*. This is because, not understanding the vital importance of the "Wakeful Consciousness" in all psychic experimentation, they naturally and almost inevitably, drift into an introspective and negative attitude of Soul, and become a *subjective sensitive* upon whose Consciousness, by the power of the dominant Will of another, the images are impressed.

In all such instances the gazer sits quietly with his attention fixed in the line of his vision upon the crystal ball. He drifts gradually into a state of mental negativity, until he falls partially under the hypnotic control of some other individual, who may be either in the physical body, or a physically disembodied individual. Most frequently it is some one on the spiritual side of life, who obtains control of the Consciousness and Will of the gazer, and by the power of hypnotic suggestion creates whatever pictures, symbols, or suggestions he may desire to impress upon the Consciousness of the sensitive gazer.

Thus, you will observe, that the gazer gets whatever the dominating Will of his principal wills that he shall see. If the pictures, symbols, or suggestions are a reproduction of something that is actually happening, or has happened then very naturally you will note that it is a "*true message*." If otherwise, it turns out to be "*false*." It all depends upon the individual who is responsible for creating the pictures that are impressed upon the mind of the subject, the gazer.

Here again, I believe I am strictly within the lines of truth when I say that the very largest percentage of such pictures can be classed among the "*false*." This, however,

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does not mean that there are no true ones. As above indicated, it all depends upon the *Control*.

And here again is room for much harm to result through ignorance on the part of the gazer. In most instances the degree of control exercised upon him is only just enough to make him sensitive to psychic impressions. He is not aware of any control upon him. He therefore concludes that he is entirely "*independent*," and that there is "*no harm in it*." It may even be weeks, or months, before he begins to realize that he is under nervous tension, and actually approaching a nervous break-down of some kind. Yet, all the while his nervous poise is being gradually but surely undermined and his self-control destroyed. In time he inevitably becomes a "*nervous wreck*," in the event he keeps it up.

By reason of the very large number, comparatively speaking, who drift into subjective conditions, and the very few who are able to become "*independent*," I feel it my serious *Duty* to advise against the practice of "*Crystal-Gazing*." Especially do I emphasize this view among the Students and Friends of the Work.

**Ques. 73.** I have finished a careful study of the literature of the Great School on the subject of Prayer, and in order to complete my understanding of the subject, permit me to ask this one further question, viz.: "*HOW shall we pray?*"

The only information given, as to the *manner* of prayer, are (1) in the case of the mother who prayed "*kneeling, with quivering lips and in broken accents*," and (2) at the Annual Convocation of the Great School, where they all repeated the Great Prayer, "*reverently and with bowed heads*."

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It seems clear that the process of prayer involves "intelligent communication," therefore a definition of what constitutes "intelligent communication" would seem to answer my question. Spoken or written words are generally accepted as the methods of intelligent communication; but are such communications actually limited to "spoken and written words?" In other words, are actual *words* absolutely necessary to "intelligent communication?" Is it not possible to communicate intelligently with the Great Friends and the Liberal League of Spiritual Helpers by thought alone?"

**Ans.** It is, indeed, possible to invoke the full process and meaning of *Prayer* by the aid of *thought alone*. But the average individual *thinks* only in *words*. To those, however, who understand the method, there is a "*Language of Impulse*;" and by this method prayer may be communicated independently of words in any form.

But for the benefit of all who may be interested, let me say that any method by which the individual is able to communicate what is in his own Soul to those upon the spiritual planes of life, or to those in the physical body upon the earth, is legitimate as a method of "intelligent communication." It is also legitimate as a method of *Prayer*.

**Ques. 74.** We are a few earnest students of the textbooks of the Great School, and trying to read them with care and to obtain therefrom all that may be possible. We fail to understand why Judaism is not mentioned in the classification of the different religions and philosophies of the past. We have been under the impression that Judaism brought many of the moral and sanitary laws to the world. Are we wrong?

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Ans. No, you are not wrong. Indeed, all that you suggest is quite true. The same may be said with equal justification concerning the Order of the Hermetic Brotherhood, the Order of the Magi, the Rosierucians, the Taoists, the Confucianists, the Parsees, the Zoroastrians, and many other philosophies, religions and peoples. It did not seem necessary, for the purposes of the Work in hand, that any attempt be made to classify all the various lines of evolutionary influence in the growth and development of civilization. For these reasons only Judaism was omitted. Its mention did not seem necessary in that connection. Its omission was not through any prejudice, as your question would seem to imply.

Ques. 75. On page 450 of the "*Harmonics of Evolution*" may be found the two following statements:

(a) "It is not, however, until the Individual Intelligence arrives at an independent and rational conception of the law that he can hope to form a rationally happy alliance."

(b) "Science alone enables him to determine whether the impulses and attractions he feels are evidences of completion or partial completion."

May I ask you to tell me through *Life and Action*, what "an independent and rational conception of the law" is, and also by what means one may determine whether or not he possesses it?

Ans. *Independence*, in this connection, means "without dependence upon the dicta, or the conclusions of any other individual intelligence."

*Rational* is self-explanatory. It has reference to that "conception of the law" which rests entirely upon one's own reasoning powers and rational processes.

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When one has determined that his conception of the law is founded upon his own intelligence, "without dependence upon the dicta, or the conclusions of any other individual intelligence," he may know that he possesses an "independent and rational conception of the law."

**Ques. 76.** Is physical magnetism of the human body generated by the cerebro-spinal fluid, which apparently circulates through the so-called nutrient nerves, coming in contact with the red blood cells as they pass through the capillaries?

**Ans.** Every nerve center of the body is a generator of animal magnetism (human magnetism, in man); every gland is a storehouse, and every nerve a channel of distribution. The entire process of alimentation is involved in the generation of magnetism. It is synchronous with the vital processes of the physical organism. Contact of the cerebro-spinal fluid with the red blood is but one single (and rather small) step in the entire process of generation. It is a far more comprehensive problem than is generally conceived by the physical scientist, and I find it very difficult to give any clear elucidation of the process within the limitations of any answer I could possibly give from the Q-B. You will therefore pardon me, I am sure, for the inadequacy of this answer to your question. Sometime I shall endeavor to cover the subject in a much more comprehensive way, if you will be patient with me until I shall be able to command the time, space and vitality (and enough of the *Magnetism*) to turn the wheels.

**Ques. 77.** Is there a law of Nature whereby conscious impressions will cast into the mold of offspring the same impressions, physically, spiritually, psychically and mor-



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ally? For illustration: During the prenatal period of her child a mother saw the left foot of a pig cut off by a moving train. The child was born without a left hand. Was this a result of what she saw in the accident to the pig? If so, who is responsible for such defects?

*Ans.* Many similar instances, throughout the ages past, demonstrate, beyond question, that during the period of gestation the relation of the mother's mind to the child (both physically and spiritually) is of such unique, mysterious and potent a nature as to bring about just such marvelous results as that to which you refer. An instance which is within the range of my own personal knowledge was as follows:

Early in the gestatory period the mother received a terrific nervous and mental shock, from seeing two large dogs suddenly spring upon each other in deadly combat, during which she was knocked down, severely bruised and frightened into insensibility for a time. She gave birth to twins, one of which was normal, so far as physical conditions indicated, and the other had as full and complete a coat of hair as that of a dog, and it was seemingly the exact counterpart of that of one of the two dogs she saw. Not only that—the head and features of the child were almost a facsimile of those of the same dog.

Fortunately, as it appeared to her friends, the child lived but a few weeks; but during its short life it was much the more advanced in point of development, and betrayed many of the natural characteristics of a puppy, such as barking and sniffing.

From the aspect of a study of this mysterious and interesting problem, it would have been a matter of profound interest to have been able to study its mental development, characteristics and idiosyncracies through

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its infancy, childhood, youth and maturity, had it lived through those stages of development.

As to *moral* responsibility in such instances, there is clearly none, from our human methods of measuring responsibility; because the process is *involuntary*, so far as the mother is concerned. The results, however, are clearly enough due to the *mental state* of the mother at some point in the march of events through which she has passed.

In the case above referred to, and as an evidence that the result was one directly associated with the incident of the dog-fight, the mother's first utterance, upon seeing her baby, was: "My God! It's that same horrible dog!"

Such experiences as these should suggest to us all, and to the mothers of future generations, the vital importance of guarding against all such shocks as would lead to such results, or any other that may be regarded as abnormal, from the viewpoint of human nature and its natural evolutionary unfoldment. The subject is one of profound importance, concerning which much could be said that should be of interest and value to humanity, especially to the *mothers* of humanity.

**Ques. 78.** In answering Q. 22 in the March-April issue of *Life and Action*, you seem to favor cremation rather than burial, and for a most important reason, viz., to guard against burial alive. Assuming, as we do, that we may do so unconsciously, is there any way to avoid such terrible mistakes?

**Ans.** Yes, and in my own humble judgment the subject is one which demands careful and intelligent legislation. In case of burials, it should be required that the body either be embalmed by a process that would make life impossible and immediate death inevitable; or, that

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the body be held in an atmosphere favorable to quick decomposition, until the process of decomposition has actually set in, and reached a point where the possibility of further life is eliminated.

The latter provision might also be made to apply to bodies that are to be cremated. I believe that here in Chicago, the process of embalming is required in *all cases*, whether burial or cremation is to follow; and this appears to me a very wise provision.

There is something that fills the soul with a sense of horror in opening the casket of a beloved friend or loved one, who has been lying for years, to find the body lying *face down*. This identical thing occurred in the family of one of my dear friends, and it has left with me a vivid remembrance of the shock that came to me at the discovery. It is not a pleasant memory to cherish, I can assure you.

**Ques. 79.** I know a lady whose little boy made a practice of running away from home. The mother tried every way she could think of to cure him of the habit, but without avail. Finally she determined to employ mental suggestion upon the boy while he was asleep. This was quite successful with the little fellow, so long as she kept up the suggestion, "You do not *want* to run away from home any more;" but when she discontinued the suggestion, he resumed his practice of running away.

My question is: Just what effect has a good suggestion upon a sleeping child? What shade or degree of harm falls upon the child through this process? And what of the personal responsibility of the mother in this case?

**Ans.** It all depends upon the mother's knowledge of the process she employs, and of how she employs it.

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Quietly sitting by the bedside and talking softly to the child while he sleeps, never in the least *commanding* him, but always and at every step of the way appealing to his *reason* and his sense of *morality and justice*, and especially to his LOVE, may be done by one who keeps strictly within these lines, without the least harm to the child.

But on the other hand, it is of the most vital importance that the individual who does the talking make every utterance an appeal to the rational intelligence of the child, and at no time assume, either in word or spirit, the attitude of command, nor that of dogmatism.

One who is ignorant of the hypnotic process, or of the methods of invoking it, should never indulge in such practices as you have suggested; because a sleeping child is often very susceptible to suggestion, and if the negative tendency is present, it is more than likely to be increased, until it crosses the line of hypnosis.

A faithful adherence to the lines I have marked out, however, should guard against any serious or destructive results. Nevertheless, I should not like to assume responsibility for the results of any experimenting along the lines suggested by you. The possibilities of error and mistake are so many and so enticing that one is taking chances in almost any case.

**Ques. 80.** In Matthew II, 1 and 2, we read: "Now when Jesus was born, in Bethlehem of Ju dea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying: 'Where is he that is born king of the Jews? For we have seen his star in the East, and are come to worship him.'"

*Who* was it that the "Wise Men of the East" came to worship?

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**Ans.** I do not know positively. I have been assured, however, by the Great Friends, that He was one of their own number; that by virtue of this fact and the relationship thus existing between them, they knew definitely of His coming, and had come to “*worship*” Him.

It seems to me important to a clear understanding of the full meaning and significance of this historic event, that we should know exactly what is meant by the term “*worship*” in this connection. In its archaic significance, and the sense in which it is employed here, it meant only that they had come to *honor* Him, and by this act of theirs to prove the high esteem in which they held Him, and to foreshadow something of the importance of His mission among men.

In this archaic generalization it was not deemed “*profane*” to say that “*God worshipped man.*” That is to say, God *honored* man. It was in something of this same broad general sense the term was employed here.

**Ques. 81.** Is *prophecy* a gift?

**Ans.** (a) In the sense that all our faculties, capacities and powers may be regarded as “*gifts*” to mankind from the Creator, it may be so regarded.

(b) In a sense that a *subjective* psychic is *given* the ability to foretell future events, as a direct result of the hypnotic process, it may also be consistently regarded as a “*gift*” from the controlling intelligence.

(c) But *not* in the sense in which it is employed by the Great School and the Great Friends. For in this use of the term, it is a *POWER* which is acquired by the Student under the scientific guidance of a Master who has acquired the power himself through years of patient personal effort under scientific guidance. In this case it is

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an *acquisition*, and in no sense a "gift." Here it is *bought* by years of toil and intense *personal effort*, and *paid* for by the USE to which it is dedicated.

**Ques. 82.** Is it some peculiar conformation of the brain that gives rise to those impressions we sometimes *thrust* from us? Or, is it spiritual intelligences impressing presageful convictions upon us? Or, is it a mere matter of independent psychical training? And can *all* independent psychics acquire the power (or gift) of prophecy?

**Ans.** (a) No, it is not the result of any peculiar brain conformation.

(b) Yes, wherever it is the result of the subjective psychic process, it arises from the dominating influence of outside spiritual intelligences impressing upon their subject the convictions which they give out as "prophecies." But this is *the wrong way*, for it is the result of the *subjective psychic process*.

(c) Yes, as an independent development, it comes as the result of "psychical training;" and *all* independent psychics may acquire the *power* (*not the gift*, in this case), if they have the time to devote to the specific study, and can receive such instruction from one who himself has acquired the *Power*, and time, place, opportunity and facilities for study and *work* can be provided.

**Ques. 83.** If the gases are of such rapid vibratory activity that they elude the eye, which is the most highly developed of all our senses, why are we able to perceive them through our sense of smell which is less developed?

**Ans.** It is not true that we are unable to see the gases. It is only that we have not learned to differentiate them from the elements in which they float. Every medium through which light travels on its way to the eye reflects



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its shade of color to our consciousness through the sense of vision. But we have not learned to differentiate them.

Then again, it is only *en masse* that the gases affect the smell, and not in the individual particle. A single particle of any gas would hardly impress its presence upon the olfactory nerve with sufficient force to bring it clearly within our consciousness through the sense of smell. The same is equally true, however, as to the sense of vision. The eye is not able to sense the individual particles of a gas, with such distinctness as to make any *conscious* impression upon our vision.

**Ques. 84.** Was the Great Father ever a human being? If so, does His human life fall within the period of history known to the Great School? Or, does His human existence fall in a cycle or period of evolution antedating the present world period of evolution?

**Ans.** I do not know. I am informed by those far wiser than I, however, that He has served His apprenticeship as a human embodiment, and that His present individuality has been attained through the same evolutionary process that governs the individualization of *all Intelligence*.

I have reason to *believe* that His physical embodiments belonged to a period long antedating the period of history known to this School, or any other of which I know anything.

And perhaps it may have been upon some other planet than the earth. I do not know.

**Ques. 85.** Let me call attention to the use of the word "creative," Vol. II, p. 288, par. 5; and ask if the term

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“constructive” would not more accurately express the intent of the author and the purpose of the School?

Ans. Yes. Thank you! If you will kindly turn to Vol. III, p. 122, par. 4; you will find your question answered, and your position verified. Again, thank you! (TK.)

**Ques. 86.** Among the many brickbats hurled at your devoted head, perhaps a small bouquet would be all the more appreciated. Let me toss it anyway—Look out!

I received a copy of “*The Great Psychological Crime*” as a gift from a friend. I was so pleased and impressed that I sent for the other two volumes of the Series as soon as I could do so. Since then I have been reading and studying them, and have become a devoted reader of *Life and Action*—and find it a veritable store-house of information. I wish you could command the time and means to publish it weekly, or at least monthly. I am “hungry” for it all the time.

I am looking forward with intense pleasure to the time when you will be able to give us the other volumes you have suggested. The Harmonic Philosophy has given me more comfort, and is a greater inspiration to higher aims and more exalted purposes than anything that has ever come my way. For in teaching us how to live it also teaches us how to die; and thus it is a guide to us both here and in the hereafter.

May I submit the following questions for the Q-B?

(a) What relation do husband and wife sustain to each other on the spiritual planes?

(b) In case a woman marries two or more men on the earth plane, what relation do the men sustain to each other after physical death; and likewise, if a man marries two

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or more women on the earth plane, what relation do the women sustain to each other on the spiritual side of life?

(c) Does the Great School sanction the marriage of one who has divorced a former companion? These questions have been put to me many times, and I have had to answer—"I do not know." An answer from you I am sure will be appreciated.

**Ans.** Thank you for the "bouquet!" Its fragrance is so sweet and enjoyable to me that I am warned lest I fall a victim of Intellectual Vanity. God forbid!

(a)—*Analogously* the same they sustained upon earth.

(b)—This depends entirely upon the individual concerned. There is nothing in their earthly ties to bind them in any way, *merely* because of the marriage ties and relations. If they assume personal relations and associations with each other on the spiritual side it is because of other things and by reason of other influences.

(c)—Provided there are no children of the marriage whose rights and interests would be put in jeopardy, the Great School recognizes the right of every individual to "Life, Liberty and the *Pursuit of Happiness*," both here and in the life to come. But this is one of those individual problems which must be worked out with due regard for all the Rights, Prerogatives, Duties and Responsibilities of the definite individuals concerned. Please, therefore, do not regard this answer as anything more than a generalization; and remember that each individual case must be determined and worked out consistent with the specific facts applicable thereto.

**Ques. 87.** In the "*Genesis of Physical Life*" it is stated that the different forms of life are the results of the refinement of the atom and its coming into relation with

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the various Life Elements. Man is said to appear—"when animal substance is so refined and animal man so raised in vibratory condition that he comes into a natural and harmonic relation with the fourth and highest Life Element in Nature. My question is: Why do we not see instances of the operation of the law?

**Ans.** That is exactly what we do see in the birth of every human infant. Its physical organism is developed in exact conformity with the principle stated. But it is evident that you have not entirely understood the meaning of the author in her use of terms.

This same question, in a somewhat different form and covering a somewhat different aspect of Nature, is answered in the forthcoming issue of *Life and Action*, and I believe it will enable you to get a clearer understanding of what the author was endeavoring to elucidate. Let me add, however, that there has been no attempt on the part of the authors of the Harmonic Series to account for the "Adam and Eve" of the human race. In the answer to which I have just referred, however, I have given a suggestion of my own individual view of that event referred to as "*the Birth of the Human Race*," and the "*Origin of Species*."

**Ques. 88.** Please tell me what you know about the "*Magian Society*," of New York City, and whether it is an offspring of, or commended by, the Great School.

**Ans.** In various forms, and from various angles, this same question has come to me from all over the country. I do not like to answer it; because I do not wish to invite nor incite hostility on the part of any one.

I feel it my personal responsibility, however, to say in response to the many inquiries that have come to me concerning the subject, that the "*Magian Society*" is not

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an offspring of the Great School, nor in anyway whatsoever connected with nor related to the Great School nor its Work. It is a very different institution, and springs from a very different source.

To those of my questioners who belong to the Masonic Fraternity, I would suggest that an inquiry addressed to George F. Moore, Editor of *The New Age*, The Temple, Washington, D. C., asking a reply through the columns of his magazine, would elicit information that may be of value to members of that fraternity, as well as to the specific inquirers.

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When it is said that true marriage must have the sanction of both intuition and reason, it is meant that the act must be a matter of impulse, feeling, love, and also a matter of reason, judgment and reflection. It must be remembered that Nature supplies man with his impulses and his intuitions. Man, however, must supply his own reasoning. Intuition and impulse indicate the operation of the law of harmonics. It requires, however, an individual and definite knowledge of harmonics to determine the nature and the value of our intuitions and impulses. Man intuitionally seeks harmony for this triune nature. Science alone enables him to determine whether the impulses and attractions he feels are evidences of completion or partial completion.—*Harmonics of Evolution*.

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### LOST. STRAYED OR STOLEN

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Will the Friend who borrowed "Facing the Twentieth Century" from the office of the Indo-American Book Co. please return it to this office.

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# Addenda to the Great Psychological Crime

(Third Series)

By Rev. Harry Marschner



IN AN address on "Human Personality," Frederic W. H. Myers, one of the most prominent members of the S. P. R. (Society for Psychological Research), states, on p. 8, Vol. IV of the *P. R. P.* (Psychical Research Proceedings), that the hypnotized subject "felt the hypnotizer's will *obsessing* him," so that he cannot help saying what the operator *wants* him to say, though he is perfectly aware of the perversity of what he says. This subject's statement that he "felt the hypnotizer's will *obsessing* him" is rather significant in connection with Mr. Myers' further remark "that it is usually more difficult to implant these suggestions in a mind which has been well educated and is accustomed to self-control."

The claim of the author of "The Great Psychological Crime" that the subject does what the operator wants him, or her, to do is verified by quite a number of experiments, some of which are submitted on the following pages.

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\* Italics are mine wherever marked with an asterisk.

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In *P. R. P.*, Vol. IV, pp. 9f., Professor Liegeois states that Mlle. A. E. was made by him "to fire on her own mother, with a pistol which she had no means of knowing to be unloaded." Had it been *loaded* (with Prof. L's. knowledge) Miss E. would *not* have fired it off at her mother, for in this case the operator would *not* have willed her to do so in reality.

The same conclusion holds good in the other case, reported on p. 10, where Prof. Liegeois gave to M. N. "a paper of white powder, informing him that it was arsenic, and that on his return home he must dissolve it in a glass of water and give it to his aunt." The nephew, M. N., duly presented to his aunt the supposed poison. But would he have done so, *if, to the knowledge of the operator, it had been poison?* By no means! For in this case, Prof. L. would *not*, in reality, have *wanted* him to do so, even if he had told M. N. to do it. And Mr. Myers is perfectly right when saying, on p. 11: "In fine, then, *the hypnotic trance*, like alcohol, chloroform, and other means of acting on the nervous system, *can conceivably be employed by bad men for bad ends.*"\*

That the subject is under the control of the operator's *will* becomes still more evident by M. Pierre Janet's experiments of *hypnotization at a distance*. According to *P. R. P.*, Vol. IV, pp. 128s and 174, he sent Madame B. to sleep when, and only when, he *willed* it. "In sleep thus induced by *will*, Madame B. was under the influence of the person who had really willed her from the next room—not of the person who had been placed near her." The conclusion arrived at by the committee of the French Academy of Medicine, reported through M. Husson, on p. 138 of *P. R. P.*, Vol. IV, is that it is "the magnetizer's will alone" which has the same influence on the subject as passes; and

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Mr. Myers draws the same inference when saying, on p. 173: "It is never the 'pass' or the gaze of the eyes, or the touch of the fingers which sends the subject into trance, but always an agency of that unknown 'psychical' kind which our evidence shows sometimes to accompany the exercise of intense *thought* or *will*."

"In the *Revue Philosophique* for December, 1886, Dr. Ruault maintains that he and others have frequently sent subjects to sleep 'by an effort of will' in an adjoining room; but that the real cause of the sleep was the suggestion given by the changed sound accompanying the hypnotizer's quickened circulation, which the subject hears through the wall," to which Frederic W. H. Myers remarks in *P. R. P.*, Vol. IV, p. 535: "This is meant, it seems, to apply to the Havre case, now well known, of *sommeil a distance*, where Dr. Gibert or M. Pierre Janet can throw Mme. B. into the hypnotic trance "by an effort of will," from their houses to hers. Yet I confess that, whatever may be the true meaning of this curious history, I find it hard to believe that a peasant woman is sent to sleep by "the sound of a going" in the arteries of an elderly physician, at a distance of half a mile." It seems strange that Dr. Ruault, though he has *himself* sent subjects to sleep "by an effort of will," should think the *control by will* impossible in Mme. B.'s case and try to explain it rather by the sound of a quickened circulation in the arteries of an operator who was not even in the same room with the subject.

There is hardly anything which shows more plainly the control of the hypnotizer over his subject than *hypnotization at a distance by the mere effort of will*, as indicated by the experiments of M. Pierre Janet who sent Mme. B. to sleep whenever he *willed* it, or by those of Dr. Gibotteau,

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given in *P. R. P.*, Vol. IX, one of which, reported on p. 31, is as follows:

“After lunching at the hospital—officers’ hall—I asked a colleague to choose an hour for me at random. The hour chosen was, I think, 2:30. When that hour came I walked up and down in the corridor, at least 300 yards from the hall, mentally ordering Berthe to go to sleep, as if I had been close to her. After ten minutes, it seemed to me, I cannot say why, that I had succeeded. I walked back to the window of the *creche*, where Berthe was, and looked in. She was asleep. I entered. They told me that she had been asleep for ten minutes or so. She had lain down, and they had seen her go to sleep. It was her ordinary somnambulistic sleep—a sleep into which she sometimes fell spontaneously. I repeated the experiment a great number of times, always choosing an hour at random. I almost always succeeded, with occasional failures when she was occupied in talking, or when I lacked patience. I observed that a prolonged effort was necessary for success. It did not seem that I merely supplied a signal at which she voluntarily sent herself to sleep; but rather the sleep itself seemed an effect directly and laboriously produced by my *will*.\* I have had the same feeling in sending other subjects to sleep from a distance.”

*Hypnotization at a distance*, whether we explain, or try to explain it, by thought-transference, or telepathy, or mental suggestion, indicates plainly *the will of the operator as the controlling agency*. The experiments of Professor Charles Richet, reported in *P. R. P.*, Vol. V, pp. 33s, lead to the same inference. The second of these experiments I submit in the following free translation from the original French: “I give the mental suggestion from 3:10 to 3:45” (for Leonie to go to sleep). “I arrive at the home of Mr.

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Ferrari at 3:45. Leonie was out. She enters the house at 3:51; her first word to the maid who opens the door to her is: 'I cannot walk, my legs shake.' Not till then is she informed that I am at the house. Put to sleep she tells me that in the shop to which she had gone to buy some aprons she had suddenly felt troubled by the heat; abruptly she had left the shop, even without knowing the color of the aprons she had come to buy. On the road she was afraid to roll under the wheels, for her legs trembled and refused to walk further. She gives me the address of the shop where she thus was seized with this stupefaction, and I then calculate the time it would take her to get home. It would have taken her about twenty minutes and, as she returned at 3:51, it follows that she had felt the effect to sleep around 3:31."

Leonie was put to sleep by Prof. Richet sometimes from the street, sometimes from his house, the distance varying each time; also by M. Janet at half a mile's distance; and so were other subjects influenced by mental suggestion—that is, by the *will* of the operator, at a distance, like Mme. B., whose case Mr. Gurney mentions again on p. 221 of Vol. V, when speaking of distant trance-induction, and remarks: "The attempts at producing *sommeil a distance* were suggested by the discovery already mentioned of the need that the operator's *will*\* should co-operate in the hypnotic process. It was then found that *the will alone was sufficient*."\*

This statement of Mr. Gurney's finds further corroboration in the hypnotization at a distance of another subject, Madame D., by Dr. J. Hericourt, one of Dr. Richet's ablest assistants. To quote from Mr. Gurney's abstract of the original account in *La Revue Scientifique*, as published in *P. R. P.*, Vol. V, p. 222: "M. Hericourt found

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her exceedingly easy to hypnotize, and after about a fortnight could entrance her *by his will alone*”\* . . . “he found that all the ordinary physical processes remained completely ineffectual *if his will was not that the trance should ensue*.\* He soon began to extend the distance between himself and his ‘subject,’ and instead of producing the effect from one corner of a room to another, he could produce it from one house or one street to another. The first trial from a distant street was specially interesting. While concentrating his thoughts on the desired effect, at 3:00 p. m., Dr. Hericourt was summoned to see some patients, and for a time forgot all about Madame D. He then remembered that he was engaged to meet her on the promenade at 4:30; but not finding her, he bethought him that possibly his experiment had succeeded, and towards 5:00 o’clock he vigorously *willed* that she should wake. In the evening Mme. D., spontaneously, and without his having made the slightest allusion to her absence from the promenade, informed him that about 3:00 o’clock she had been suddenly seized by an irresistible inclination to go to sleep, though she never slept in the day-time. It was all she could do to walk into another room, where she fell on a sofa, and was afterwards found by a servant who shook her, but could not make her do more than open her eyes. All that Mme. D. remembered experiencing at this time was a violent headache, which disappeared towards 5:00 o’clock, the hour when M. Hericourt *willed* the undoing of his work. This experiment was the first of a series, during which a number of persons had the opportunity of arranging the conditions and testing the results. The hypothesis of expectant attention was doubly excluded; for if M. Hericourt gave Mme. D. notice of his intention to entrance her, but actually *willed* that she



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remain awake, she retained her normal condition, and imagined that he had failed."

Dr. Dufay made similar experiments, mentioned in *P. R. P.*, Vol. VI, pp. 407 and 412f. When he *wills* that Mme. A. should sleep, she goes to sleep; when he *wills* that she shall not be able to drink, she cannot do so. When he mentally orders another lady, Mme. C., to sleep, he finds her asleep an hour later on entering her house and he likewise succeeds in *waking her from a distance by mere volition*. He even puts her to sleep at a distance of 112 kilometres by an act of *volition* and, *by his will*, wakes her again six hours later.

Dr. Wetterstrand, of Stockholm, whom Walter Leaf quotes in a book review in *P. R. P.*, Vol. IX, p. 216, wrote to Dr. H. Schmidkunz in Munich: "I have at the present moment under treatment a lady aged thirty-three, who has slept for three weeks without intermission. By fixed thought I can send her to sleep *from my house\** and wake her up again; I can make her execute a prescribed movement, and when I ask her why she did so, she always replies, 'Because you *will\** it.' I have made her get up in a state of sleep from her own room and come to mine, and when asked 'Why did you get up?' she answered, 'Because you *will\** it.'"

That it is *the operator's will* which effects this *distant hypnotization* can hardly be doubted by anyone who analyzes the cases of Mme. B., Mme. D., Leonie, Mme. A., Mme. C., and others of that kind. But to satisfy the reader completely let me refer to still another experiment in this direction, reported in *P. R. P.*, Vol. V, p. 223, where Dr. Dusart subjected a girl of fourteen to *purely mental suggestion*.

"One day, before the usual hour for waking the patient



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had arrived, he gave her the mental command to awake. The effect was instantaneous: the patient woke, and again, in accordance with his will, began her hysterical screaming. He took a seat with his back to her, and conversed with other persons, without appearing to pay any attention to her; but on his silently giving her the mental suggestion to fall again into the trance, *his will was again obeyed.\** More than one hundred experiments of the sort were made under various conditions, and with uniform success” . . .

“After a time Dr. Dusart discontinued his visits, and the girl’s father used to hypnotize her instead. Nearly a fortnight after this change, it occurred to Dr. Dusart, when at a distance of 10 kilometres, to try whether he still retained his power, and he *willed\** that the patient should not allow herself to be entranced; then after half-an-hour, thinking that the effect might be bad for her, he removed the prohibition. Early next morning he was surprised to receive a letter from the father, stating that on the previous day he had only succeeded in hypnotizing his daughter after a prolonged and painful struggle; and that, when entranced, she had declared that her resistance had been due to Dr. Dusart’s command, and that she had only succumbed *when he permitted her.*”\*

With reference to *hypnotization at a distance* Mr. Frederic W. H. Myers, President of the Society for Psychical Research in 1900, makes this pertinent remark in his maturest work “*Human Personality and its Survival of Bodily Death*,” Vol. I., p. 207:

“Of course, it is plain that if one can thus influence unexpectant persons from a distance, there must be sometimes *some kind of power\** actually exercised by the hypnotizer—something beyond the mere tact and im-

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pressiveness of address, which is all that Bernheim and his followers admit or claim."

On p. 208 Mr. Myers mentions Mrs. Sidgwick's experiments as removing Mr. Gurney's objection to the telepathic explanation of hypnotism which is rather attributable to *mental suggestion*, "through the action of the operator's *mind*\* on that of the subject," and on p. 533 he relates the following case of hypnotization at a distance, where the subject was in Spain, the hypnotizer in France: "The subject of the experiment was a Mlle. R., whom Dr. Latour had treated hypnotically for hysterical paralysis since September, 1886. Prior to his treatment, in 1885, she had had daily hysterical attacks, but both these and the paralysis had almost entirely disappeared at the time of his experiment, October, 1890. She was then living at Madrid, and he was traveling in France. During a journey from Poitiers to Migne he attempted for an hour or two to send her to sleep and *pour fixer bien la suggestion* to produce a violent hysteric attack after the sleep. Some time after his return to Madrid he learned of the complete success of the experiment."

The "some kind of power" exercised in this case by the hypnotizer was, indeed, something beyond impressiveness of address. It was *not verbal, but mental suggestion* enforced by the operator's *will*. It seems strange that Mr. Myers, *op. cit.*, p. 206, should speak of "pure suggestion" as the determining cause of many hypnotic phenomena, and add: "whatever that may be," without discovering it to be the *will-power of the operator*. In the Appendix to Chapter IX, *op. cit.*, Vol. II, p. 542f., he speaks, indeed, of "some form of energy akin to the so-called 'will-power' which we at least appear to ourselves to exercise here on earth, although its true nature, or

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even its actual existence, is matter of controversy" and states, in dealing with cases of possession, that the communicating spirits themselves ascribe their achievements to "will-power;" and yet he fails to see that in hypnotization by physically embodied operators the determining cause is the same, viz., *will-power of the hypnotizer*.

The above cases of *hypnotization at a distance* indicate, if anything does, not only the power of post-hypnotic suggestions, but the subjection of the subject to the control of the operator's will, even beyond the life in the physical body. They certainly corroborate the statements made by the author of "*The Great Psychological Crime*" in the chapter on "Post-Mortem Hypnotism."

After the complete surrender of his own will to the hypnotizer, the subject is under the latter's control for all time, unless released from the awful bond by the hypnotizer himself before the final reckoning. A statement of Walter Leaf, made in *P. R. P.*, Vol. VI, p. 222, in a review of Professor Jules Liegeois' work on "Suggestion and Somnambulism in Relation to Jurisprudence," seems rather appropriate right here; it is this: "It appeared impossible to set limits to the *power\** possessed by the *hypnotizer\** over the *future\** as well as the *present\**, over the *character\** as well as the *momentary acts\**, of a really susceptible subject."

And all this at the pleasure of the hypnotizer's *will*.

# Life and Action

## *The Great Work in America*

By J. D. Buck, M. D.

### INTRODUCTION



THE PURPOSE of the following essays is to facilitate Social Progress, by making clear the principles and active agents upon which such progress depends. So far as these principles are made clear and apprehensible to the average Intelligence, they may furnish the opportunity for constructive work; but this alone by no means insures progress.

Will the average Intelligence *make the application* when satisfied that progress lies solely along the lines indicated, either as a matter of Duty, determined by conscience, or a matter of satisfaction from the humane impulse and moral responsibility?

In other words, the *power* to help should also include the *determination to do so*.

The appeal herein made is not to the self-interest of antagonistic classes who are more or less arrayed against each other.

And while, in the highest sense, self-interest is also here involved, it is in a higher degree and on quite a different plane.

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It concerns not what they possess, in the way of material things, but what they *are* and what they may *become* in a higher and intrinsic sense.

This large, intelligent and educated middle class might easily hold the Balance of Power to-day and guide society and civilization along Constructive lines with equal Justice and opportunity to all. Instead of this, they are largely indifferent; leaving the extremes—like poverty and wealth—to “fight it out,” while the middle class, swayed by party interest and political power, are involved on either side, and swayed largely by mere incidents, or excitement.

The best equipped portion of society thus belittle themselves, neglect both duty and opportunity and surrender their birthright.

Nor is this in any sense an appeal to the ambition for Leadership, but solely to a sense of Duty and Personal Responsibility, in aiding Justice and promoting the Commonwealth.

Beside this satisfaction of being helpful to a noble cause, the pride of Leadership is a complete antithesis, and by comparison little less than contemptible.

The Principles that determine this progress are reducible to exact science and rest upon Natural Law.

As such, they are not familiar to the average Intelligence. Only the few here and there clearly apprehend them.

The reason for this lies in the fact that modern Science is so largely materialistic. The fault lies not in the Science *per se*, nor in its method of arriving at Truth, but in its restriction so largely to things of the physical plane.

In thus sticking to Utilities, such as matter and force, weight and number, production and distribution, it finds

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only restricted estimates and understanding of Utilities. Materialism thus defeats itself, narrows our resources and utilities and fails to set them free.

It is like capital hoarded in bank, as compared with that utilized by manufactures and distributed among workmen.

The larger its distribution the more active and useful it becomes.

Now, the School of Natural Science from which the following concepts and definitions are derived, includes the whole of Physical Science, all that it has actually discovered, formulated and demonstrated, to which is added the same laws and methods as applied to Mental, Moral and Spiritual Science, with the demonstrated results.

The largest problem, and the one most practically related to resources and utilities and specifically involved in all progress, is the Problem of Morality, or the exact Science of Ethics.

Utilities and Resources are only means to ends, like food and clothing, for the maintenance of life; while life itself, when maintained, has an ulterior purpose of its own, viz., the Completion of the Individual and mutual Happiness of all.

This means the *Building of Character*, and the growth and higher evolution of the soul of man.

Morality is not determined by sentiments and guided by impulse and emotion, but a matter of *fact*, of intrinsic values determined by Natural Law, and the exercise of rational volition by the individual.

The following definitions, formulated by the School of Natural Science, are subject to demonstration in the life of every intelligent Individual. I have endeavored to make them the scientific basis of what follows:



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“*There is a Constructive Principle in Nature that impels every entity to seek vibratory correspondence with another like entity of opposite polarity.*”

“*Morality is the established harmonic relation which Man, as an Individual Intelligence sustains to the Constructive Principle of Nature.*”

“*Science is exact Knowledge of the Facts of Nature classified and systematized.*”

“*Philosophy is the conclusions which men in their search for knowledge of truth have drawn from the Facts of Science.*”

“*Truth is the established relation which the Facts of Nature sustain to each other, and to the Individual Intelligence or soul of man.*”

“*Religion is the application of the Facts of Science and the Conclusions of Philosophy to Individual Life and Conduct.*”

“*Faith is the Soul’s Intuitive Conviction of that which both Reason and Conscience approve.*”

“*Belief is a process of mental gymnastics in which Imagination and Dogma readily appeal to Ignorance, Superstition and Fear.*” (J. D. B.)

“*Superstition is belief born of Ignorance of the nature of man and the Laws of the universe safeguarded by fear and enforced by dogma and persecution.*” (J. D. B.)

By comparing Superstition and Belief with the definition of *Truth*, their real value and relation to *Dogma* are made plain.

### ECONOMICS AND MORALITY

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The differences in individuals as to innate capacities is one of the most remarkable facts in natural history.

The contrasted results—as Poverty and Wealth, Sick-

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ness and Health, Intelligence and Weakmindedness, make the struggle for existence complicated in the extreme, and make the distribution of economic resources and social equality exceedingly difficult.

All men are *not* equal in *anything*, and the function of giving and receiving, though basic, has a very broad field to cover.

But the *human* is the *Humane*.

The fortunate and successful cannot disregard the unfortunate and unsuccessful without annulling their own real progress and retarding their own development.

It is difficult to define these adverse conditions and principles, because they are so paradoxical.

We are enjoined to seek our own salvation; but he who, in doing this, forgets or disregards the salvation of his brothers, may only become selfish and sanctimonious, and by no means a shining example to others.

Whether humanity as a whole is advancing or receding, along the lines of Evolution, must depend upon how we define Evolution, and how far we really understand the complex nature of man.

So far as physical science and the material interests and capacities of man are concerned, degeneracy and devolution seem too often in evidence.

For instance: As in the animal world whole species become extinct, so we find whole races of men, like the Tasmanians, degenerating toward barbarism, and whole civilizations disappearing.

Some tribes among our North American Indians seem slowly rising from Barbarism, and others possessing traditions and folklore of past civilizations now slowly disappearing, or already vanished.

Herbert Spencer's "*Descriptive Sociology*" is full of

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these social traditions and fragments of the upward and downward trends.

Without these broad considerations any attempt to estimate present economic conditions and social problems would be superficial and of little value.

If civilization is really advancing, we ought to be able to determine why. If it is undergoing degeneracy, still more ought we to know why, in order to be of any real service in promoting an upward trend.

All Economic and Social problems must be viewed in the light of Scientific Sociology, and not in that of mere expediency.

If religion cannot help in this uplift of man, it will have to take a back seat. I hold that the religion of Jesus stands just here as "The Light of the World" and the Hope of man.

One-sided or partial views may be true as far as they go, but they continually need readjustment to *larger* views.

On the other hand, we so often meet "glittering generalizations," that cover everything and land nowhere, like a ship without a rudder or compass, to be submerged in the first great storm.

As to actual knowledge along all these lines, it can only come from one who has had experience covering the entire route.

Then, the consistency of all his teaching the Motive that inspires his life and the aspiration with which he fills his listeners or disciples and helps the world, needs leave us in no doubt or uncertainty as to his credentials.

Coming now to the problem of Economics, or the material resources of life and the effort to aid in their distribution so as to secure exact Justice and social content, we

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must go deeper and discover basic principles and universal laws, in order to build permanently.

The massing of wealth by inheritance, by special privilege, by enterprise, by insight and fortunate venture—all these date from the remotest ages and follow the progress of civilization.

Whatever may have been the plea, the excuse, or the justification, whether spiritual, temporal, sociologic, or economic principles, the majority of mankind have been impoverished, exploited, degraded, starved, and held in slavery by the few.

Individual rights and the well-being of the masses have seldom been regarded by the fortunate few.

Here and there individuals among the more fortunate have felt the humane impulse and joined in the uplift of the whole; and so, the spirit of Democracy and the economic and social impulses have never been without a witness.

The masses have been exploited in war and in peace, or left in indifference to starve, when no longer needed to enrich their masters.

And yet, these masses have all the time held the *balance of power*, though seldom *realizing* it. Utilized as soldiers in battle, or as laborers in times of peace, they have been defenders or producers of wealth and power in which they had no share.

The universal Brotherhood of Man, as preached and practiced by the Nazarine as an example to the whole world, has been sophisticated by the most powerful and unscrupulous Hierarchy the world has ever known, "for the good of Mother Church;" and as a result the masses have been held in ignorance, superstition and fear hope-

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lessly to enslave them, even in the presence of constitutional Liberty and the legal rights of all individuals, as here in America.

The result is a widespread socialistic and economic warfare, such as the world never before has witnessed.

The great principle of "*Life, Liberty and the Pursuit of Happiness*," for every individual, has been definitely formulated and openly declared as the very foundation of government here in America. During the first few decades, or till the middle of the eighteenth century, the spirit of unrest and the complaint of economic injustice slept beneath the surface.

Rich and poor, the man of wealth and the poor laborer, dwelt side by side as usual.

Even in the forming of our constitution the two classes were in evidence and the problem of the "greatest good to the few," and of "the greatest good to the largest number," was often in evidence.

Then in 1738 began the era of invention, when machinery changed the entire problem of production and distribution and began a complete revolution in the status and use of the laborer, his remuneration and opportunities.

Since the invention of Kay's fly-shuttle, for weaving, and other machines that followed rapidly from mere suggestion, the toiler and his employer have entered a new world; and yet, the weavers and factory hands are still often oppressed and in bondage, and strikes are frequent.

The whole problem of demand, supply and distribution of utilities, together with the distribution and accumulation of wealth, has introduced us into a new world.

But the principles at the foundation of all these economic and social problems have remained unchanged.

No intelligent individual, whether capitalist or laborer,

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will deny that conditions existing are unjust, and that something is radically wrong.

Here and there may be found a selfish, purse-proud aristocrat of wealth and power who is quite satisfied with existing conditions. He cares not a rap for the unearned "submerged increment."

At times he is compelled to yield to public opinion or the clamor and demands of his workmen, or suffer a greater loss; nevertheless, swayed by selfishness, he yields reluctantly.

Here the first step, viz., *Publicity*, has been gained.

The newspapers cannot avoid the discussion. Social and economic upheavals occur almost daily in some part of the country.

The great majority, rich or poor, take sides as their personal interests are involved. Seldom understanding the real issues, they jump at conclusions, with little care for results so long as things come their way.

The sooner it is realized that these great problems will never down till a fair measure of Equity, Justice, and Right is secured, the sooner will come peace and safety for all.

Bitterness, anger and resentment are often in evidence, and retaliation, like a great tidal wave, threatens destruction.

Compromise and co-operation often appeal to deaf ears. The Moral element involved is seldom recognized, and so, no basis of agreement or adjustment is discerned.

The remedies proposed, under many names, apply to local or general conditions; and when these are modified others, even more aggravating, take their place.

Many theorists imagine they have reached the foundation principles and are ready to build the social state; as



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with various forms of Socialism, "Single Tax," or Anarchy.

The Socialistic Party everywhere increases, but consensus of judgment often seems entirely wanting.

It is not my object to criticise any of these things. The unrest, the injustice and the bitter antagonisms are everywhere in evidence.

What is needed is a Moral foundation to support a clear conviction, brotherly co-operation and construction of the Social State.

The problems of Production, Distribution, Compensation and Co-operation for mutual good and mutual happiness, are seldom discerned or in evidence in the contending parties.

These things of which we complain arise from ignorance. Confusion reigns among the workmen for want of any clear designs on our trestleboard.

The meaning of life, the value of opportunity, the law of compensation, of Duty and Personal Responsibility, seem largely unknown or disregarded; and we cut off a limb to cure an ulcer, instead of knowing how to heal it.

If every man were as ready to give as to receive, and to do his Duty as to demand his rights and prerogatives, the Millenium would have dawned long ago.

Such a general uprising of the common people as is now in evidence all over the civilized world has never before been witnessed in the history of man.

Perhaps the nearest approach may be found in the Crusades to the Holy Land, though covering far less territory.

The mob-impulse is often more or less in evidence, as in labor strikes.

Heretofore these uprisings have resulted in war; and when the battles were over the common people settled

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back into slavery and degradation aggravated by increased poverty and destitution.

The present Socialistic world-movement differs from all others of its kind, by reason of the *fact* and *meaning* of *one word*, and that is "*Organization*" of the workers.

With the rapid advance of Science and of Civilization, the resources and general utilities of society have multiplied almost immeasurably, as have also the means of transportation and distribution.

All of these things constitute the great problem of Economics.

The right of every individual to Life, Liberty and the Pursuit of Happiness applies directly to the actual necessities of life—food, clothing and shelter; and this is where *Socialism* comes in.

Whatever facilitates an equitable distribution and places these resources, as far as possible, within the reach of all is considered Social Justice, which a very large proportion of wage-earners and of the common people are *now* organized to promote and to demand.

Special privilege and the power of wealth have arrayed themselves on the opposite side, and the co-operation of the common people has been met by the combination of capital.

Public utilities, Franchises and immense grants of land to private corporations have subsidized these resources to the great disadvantage of the common people putting immense power in the hands of the few who are thus enabled to increase their wealth from the common stock of communities or municipalities.

These issues and problems have been considered almost exclusively from the materialistic point of view; so much

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so that atheism has been charged against Socialists, as an offense.

A large proportion of the problems and issues involved are indeed materialistic; and, inasmuch as organized religions take little interest in them (or like Rome, condemn all who participate in Social reform of such abuses as are complained of) Atheism and Anarchy are charged by their adversaries to Socialism.

It is thus that surface problems are most at issue and that radical reforms come so slowly.

In the face of all this confusion and conflict the Economic warfare goes on; with organized Labor meeting organized capital like hostile armies.

The plea of the capitalist is for "Law and Order." The plea of the Socialist is for *Equity* and *Justice*.

There are new names and different issues, but on the whole it is the war of the Ages.

Wealth, power and divine right are in the hands of the few; while the masses struggle, starve and die; or are whipped or anathematized into slavery or obedience.

This warfare between Capitalism and Socialism, using these terms in the broadest general sense, cannot be turned aside nor put down.

Meantime, the spirit of charity for the relief of poverty, sickness and suffering, has wonderfully increased; and this *spirit of helpfulness* has more advocates and helpers to-day than at any previous time in the history of man.

This Altruistic spirit, though not wholly organized, is but another phase of the Socialistic movement. If the soul and body represented by these two great movements could be united they might hold the balance of power and become *invincible*; and, in a broad way, this seems to be the trend of the times.

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This brings us naturally and logically to the principle of Constructive Sociology.

Man could hardly imagine or dream of an Ideal State, or a completely co-operative Commonwealth, if such a thing were impossible in human history.

It is only necessary to go over the attempts that have been made in this country alone, together with the sad failures and disappointments recorded, to realize that such a dream is not Eutopian, but practical and possible to realize.

Just as there has been an *Ideal Man* who, though crucified when living, and while dead sophisticated, misinterpreted and supernaturalized for two thousand years, yet remains to-day "*The Light of the World*" undimmed and unchanged; so there must be possible an *Ideal State* in which the principles taught and exemplified by that Ideal Man are the presiding genius and inspiration of every soul.

First, there must be recognized a *Principle of Construction*, natural, basic, universal, unchangeable and spiritual.

*Physically*, or *Kinetically*, this principle is *Polarity*.

*Ethically* it is the principle of *Morality*.

*Spiritually* it is the principle of *Harmony*.

*Psychically* it is *Love*.

*Mathematically* it is *Compensation* or *Equilibrium*, *Perfect Poise* or *Balance*.

Every one of these principles is demonstrated in the constitution and life of man; but it is not so clearly and easily discerned that they are universal in Nature and equally obtain in every grain of sand—in atom, molecule and mass—as in suns and solar systems.

This is the principle of construction by and upon which God—the Universal Intelligence—builds the universe,

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veins every leaf, paints every flower and crystalizes every snow-flake.

Uniformity, order, harmony, beauty, utility, day after day, season after season, age after age!

This Cosmic Principle nowhere else rises to such heights as in the constitution and soul of man. It is thus "Heaven's first Law." No chance nor caprice, accident nor uncertainty anywhere, unless in the life of man through ignorance, neglect, or violence of this law.

Man is invited, permitted and empowered to build for himself. This is his "Likeness" or "Sonship" with God; his supreme endowment by his Creator.

If he fails to exercise his power or claim his birthright, he may reverse every principle of his being and so bring his life under the Destructive Principle—the negation or negative pole of the Constructive Principle.

This is the meaning of "*Being a Man.*" Nothing can restrain or constrain him but *himself*.

What else can be the meaning of the saying—"I would have you either hot or cold, but because ye are neither hot nor cold, I have spewed you out of my mouth?"

Sins of omission and the sins of commission are the byways on the negative and the positive sides of the highway of the soul. The one neglects and the other violates this personal responsibility which God (or Nature) has *fixed* as an eternal law in the nature of man.

After these preliminary suggestions there need be no difficulty in defining this law, or basic principle.

*"There is a constructive principle in Nature that impels every entity to seek vibratory correspondence with another like entity of opposite polarity."*

We have dealt superficially with man's efforts at the Construction of an Ideal State or Social Commonwealth.

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I think the cause of these repeated failures lies largely in the fact that the individuals concerned had no adequate conception of the deeper meaning and broader scope of the Principle of *Morality*, which often begins and ends with the sex problem in these experiments. It is not my intention here to deal with the problem of sex, but to include it in the general problem.

Bearing in mind the foregoing reference to the "*Constructive Principle in Nature*," *Morality* has been clearly and precisely defined as:—

*"The established Harmonic relation which man as an Individual Intelligence sustains to the Constructive Principle of Nature."*

These principles are intrinsic, not fantastic or capricious.

So far as mechanics are concerned they may be reduced to "Substance, Motion and Number."

So far as the *character of man*—the thing which he builds—is concerned, they are reducible to *Conduct*.

Socialists, such as Karl Marx, regard these problems almost exclusively from the physical or materialistic basis, and though aiming to reduce them to terms of science, the science itself is also materialistic, leaving their Ideal, like Nietzsche's "Splendid Blonde Beast" fit only for the material plane, and unfit for any other—morality left out, and Egotism supreme. The proletariat in power has displaced the autocrat, and the "war of the ages" must begin all over again.

Jealousy can never take the place of Justice, not "*Individualism*" sit in the seat of an *Ideal* community of living souls.

If one were to undertake to build a cottage or a palace, perfectly ignorant of every principle of Construction, or



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the law of proportion, one could hardly imagine the result.

If there are well-defined principles of Construction, and a "Canon of Proportion" (Vitruvius) in building a house, how infinitely more are these in evidence in the building of character and in perfecting the temple of the human soul.

Any really constructive principle or scientific work in Social Structure must regard and conform with all the facts in evidence.

When these are demonstrated, classified and catalogued, and the natural and orderly sequence kept steadily in view, our work may be called scientific, not otherwise.

Socialism may indeed confine itself to material conditions and issues, and address its efforts to the improvement and adjustment of these.

But if it declares that there are no other nor higher conditions or considerations, it thereby weakens its own cause.

The charge of "Materialism," or "Atheism," often brought by religionists against Socialists, follows the charge made by socialists against its opponents that organized religion and organized capital, or privilege, conspire together in keeping the masses in bondage.

Religion thus espouses the cause of the so-called "higher" classes; and irreligion, lawlessness and disorder are thus urged against Socialism to damn it in the eyes of the world.

The middle classes to-day form the strongest bulwark against Socialism.

The largest issue raised to-day in this country by Socialism is in regard to public lands, franchises and public utilities in general (such as water, gas, street railroads, and the like), with government or municipal ownership

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of all these, with equal rights and privileges—or equitable distribution—to every citizen, in view.

On these lines Socialism has made immense progress; because, while wealth and power, “political pull” and the like, are arrayed against these economic measures, not a single *reason* or just *argument* can be urged against them.

True it is that municipalities will have to learn how best to administer these rights and responsibilities for the good of all. So rapid and unprecedented has been the growth of cities and of these modern utilities, often due to the foresight and enterprise of a few individuals, that it is not at all strange that communities have been slow in realizing the immense profits arising from private ownership; and the “watering of stocks” has made adjustment of individual and civic rights complicated and difficult.

Much of the profit accruing to the “company” really belongs to the city or the people.

This renders estimates of value and equitable adjustment difficult.

In the face of all this the Socialist sees no reason why such unjust monopoly should continue indefinitely.

It may readily be seen that when, from the very nature of things, material interests are so largely involved, and the injustice to citizens in general is beyond contradiction, that to stigmatize the Socialist as a “materialist” or an “Atheist” for the purpose of restraining his work, or hurting his cause, is an unjust abomination unworthy of any honest man.

Admit if you choose, for the sake of the argument, that every Socialist is an Atheist, what has that to do with the injustice complained of, and the need of correction, more than to say that every socialist has blue eyes and yellow hair?

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This is the charge made to-day by lecturers under the badge of Rome, going from city to city denouncing Socialism and warning the faithful against it, and invoking the anathema of Rome upon it.

Boil these things down and view them in the light of history, with Priestcraft and Prerogative, and every such charge made by Rome is a just reason why men should become Socialists and *oppose Rome*.

It is but just for me to say that I have never been in any way identified with Socialism, but in my judgment these questions have become so large, so imminent, and insistent as to involve the whole problem of Sociology, the construction of Society, and the progress of civilization.

My interest has long been centered in the orderly and progressive higher evolution of man, in which are involved the whole nature of man—all his faculties, capacities, powers, rights, prerogatives, duties, obligations and responsibilities—all of which are now active factors in the evolution of the human race.

The "Sleeping Giant" in man has at last awakened. It is the awakened consciousness of the Human Soul, now active in every part, not one element of which the real Scientists can ignore.

"Natural Selection" has reached the point of "Divine Selection," as defined by Prof. Fisk.

The "Improved Animal" without any "Missing Link" has merged in the personally Responsible, Intelligent, Human Soul.

It is my purpose to show that MORALITY is the active Constructive Principle to which we must look for all really higher evolution, and the realization of Man's Birthright.

Therefore, Economics and the Science of Sociology are in evidence and the physical basis has to be regarded no

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less than the Humane Impulse, the Spiritual trend, and the Eternal Destiny of the Human Soul leading toward self-completion, self-content, and Happiness.

If the Constructive Principle in Nature involved and aimed at *less* than this, it would be unworthy of the Divine Architect of the Universe, a passing theory, or a freak of human imagination.

In my next paper I shall endeavor to show how the Constructive Principle *as Morality* comes in and applies to every problem.

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### Three-In-One

There seems to be growing, among the Students and Friends, a natural desire for the three volumes of the Harmonic Series bound under one cover.

During the last year we have received a number of inquiries and requests; and, although the cost of getting out single copies of such a book is necessarily very heavy, yet we have complied with each and all of these requests to the very best of our ability, regardless of the item of cost.

Our success in satisfying the Friends is evidenced by the fact that, without advertising the books in that form nor even so much as mentioning the matter, the demand has steadily increased until it has been necessary to make an arrangement for getting out the books in that form.

It gives us great pleasure to announce the fact that we have completed an arrangement with one whom we believe to be the most artistic book-binder in Chicago, to have bound in *de luxe* form one hundred copies of the THREE-IN-ONE—Vols. I, II and III of the Harmonic Series—under one cover.

These will be bound in genuine Persian Morocco (Ox-

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ford Bible Style), the edges overlapping, to protect the "red-under-gold" edges of the book. It will be printed on French Japan paper, and the halftones on French Japan Plate—Blackwater end sheets—round corners—silk headbands and markers—English thread-sewed—Gold stamped on cover—and, if desired, the *name* of the purchaser stamped in gold on the cover.

This complete THREE-IN-ONE *de luxe* will be sold for \$12.00 postpaid.

INDO-AMERICAN BOOK CO.

### *Bird's-Eye View of the Work*



FROM the Students and Friends who visit Chicago come to us with ever-increasing frequency the questions: Is the Work growing? Who are reading the books? Are they going into other lands? Will they be translated into French, German, Spanish, Swedish, Norwegian, Italian, or other languages? Are the subscriptions to *Life and Action* coming in, etc., etc.?

They know what a study of the Science and Philosophy has meant to them, and they feel that if the people generally shall be able to learn of the books and other literature of the School, a mighty evolution in religious and philosophic thought will spread over the world and inaugurate that "Peace on earth, good will to men" for which we all so fervently pray.

There comes a time in the life of every Student when he feels impelled to proclaim "from the house-tops" the happiness and peace that have come to him or her from a study of the text-books; and this feeling of enthusiasm

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is not confined to a few, but to all classes of readers and students of the literature.

To answer this wide-spread inquiry, we have asked the Business Manager of the Indo-American Book Company for information concerning the sale and destination of books, and we take pleasure in giving to our readers the names of some of the countries into which the text books of the Harmonic Philosophy are going in quantities.

Naturally it would be expected that Students and Friends would carry the books with them on such journeys as they might make into foreign countries; but the fact that our books are going to people who are isolated, to a very great extent, from contact with the literature of other countries, would seem strongly to indicate that the intelligent and thoughtful people of all lands are seeking, as never before, Light upon the great problem of Human Life and Destiny.

For this spread of the knowledge we are indebted to Students and Friends of the Work everywhere, and we take this occasion to express our appreciation and most cordial and sincere thanks.

As our readers well know, we do not advertise our books to the public in glaring head-lines, nor offer premiums or other special inducements to agents to sell them. We do, however, give to Libraries all over the United States our books and literature as nearly at cost as possible. This is because it is the mission of the Indo-American Book Company to spread a knowledge of the Science and Philosophy of the Great School as widely as possible; and we feel that every Friend who can help us in this laudable enterprise is rendering a service to the Cause of Truth, which he will never have cause to regret.

In Ontario, Canada (as would be expected from the



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high standard of their intelligence) the people are taking a considerable number of our publications; the same applies to British Columbia. This is very largely because of the Free Public School system, resulting in a wide general desire for knowledge, as well as in freedom from religious superstition and domination. From the information before us we find that our books and literature are going into:—

Chili, South America	Koyukuk, Alaska
Tientsin, China	San Miguel, Central America
Tofty, Alaska	Guatamala, Central America
Gold Coast, Africa	Fairbanks, Alaska
Philippine Islands	Australia
Newfoundland	Canal Zone, Panama
New Zealand	Italy
Germany	Porto Rico
Sweden	Tauba, Japan
Atlin, British Columbia	Isle of Pines, West Indies
Dawson City, Yukon	West Indies
Russia	Dutch East Indies, Java
Kingston, Jamaica	Scerabaia, Java
France	Honolulu
Austria	Holland
England	Norway
Ireland	Cuba
Korea	Herda, C. P. India
Kakayama, Japan	Copenhagen, Denmark
Portorose Pirana, Austria	Portugal
Mexico	Peru
Borneo	Finland
Isle of Wight	Brazil

Even into the heart of Liberia and Nigeria, in Africa, they have found their way. A cultured gentleman in

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Africa (graduate of Wilberforce College, England) orders books almost every month, and finds pleasure in placing them in the homes of the cultured people in that far-off land.

In fact, wherever the people have risen above the domination, coercion and debauchery of priestcraft, and the spirit of Liberty prevails, there the books may be found and there they are doing their truly "Great Work."

We cannot close this brief report without expressing our profound thanks to those splendid and generous Souls who have made it possible for us to send out, free of all cost to the recipients, over 42,000 books and magazines during the last year. These books are constantly going to libraries, and to those intelligent and hungry souls who find themselves unable financially to purchase them. Many of our Masonic Brothers have placed them in the Lodges, as well as in the Public Libraries of their respective cities. Others have generously placed the books in the great ships traveling between Europe and America.

One of our beloved Friends, a resident of California, writes: "The demand for '*The Great Work*' at our Public Library here is so great that five reservation cards are filed against it all the time, and it has now been made a seven-day book instead of a fourteen."

Two of our Friends (not yet Students) now Masters of their respective Masonic Lodges are giving *De Luxe* copies of "*The Great Work*" to all newly obligated Brothers whom they raise to the sublime degree of Master Mason, with request that they prepare an analysis of this volume and read the same in open Lodge within one year from date of presentation. Who dares predict the spiritual good that may flow from these evidences of the love of these Masters of splendid Lodges, in the years to come? Other

## Life and Action

Masters are contemplating the same course; while others are giving copies of Dr. Buck's book, "*The Genius of Freemasonry.*"

Suppose the Master of each and every Masonic Lodge in the United States should follow in the footsteps of these splendid men and Masons, we do not hesitate to say that the coming years would witness a revivification, and awakening of the Craft, such as it has not seen in all the years of Masonic History.

Notwithstanding the fact that the average life of a good book, commercially speaking, is about three years, we find from the report before us that Vol. I, "*Harmonics of Evolution,*" is now in its seventeenth edition, Vol. II, "*The Great Psychological Crime,*" in its sixteenth edition, and Vol. III, "*The Great Work,*" in its twentieth edition; and, with almost no advertising, such as that given by the largest publishing houses in our largest cities, the sales are steadily increasing.

Best of all, however, we do not hesitate to say that we believe there is not one home wherein these books have found lodgment (and unbiased reading and study) but has been made happier, more tolerant, more peaceful, more generous, more loving, more considerate and more kind, in consequence thereof.

We hope that the Students and Friends of the Work will not feel that we are out of alignment with the Spirit of the Work in expressing the hope that each of them will do what he or she can to help us bring these books to the friendly attention of every liberal-minded and intelligent seeker for Truth and for Spiritual Light in America. This may be done in many different ways. For instance: By placing copies in every Public Library, every Masonic Library, Libraries of Ships and Railroads, and every other

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institution where the truth-seeking wayfarer may be able to find them.

Each present subscriber to *Life and Action*, if he but try, can surely add at least one new subscriber, and by so doing help us to spread a knowledge of this Philosophy and thereby make some other home happier, some other heart glad, and thereby help to lift the heavy burden we all are carrying in behalf of the great Cause of TRUTH.

As an item of good news, we are sure that the readers of *Life and Action* will be glad to know that we have just had the magazine admitted to second-class privileges in the mails, thus realizing a substantial saving in the cost of sending out the magazine.

While now and then some individual who becomes overburdened by his wisdom is generous enough to tell us how ignorant we are, and how easy it would be for us to improve the standard and quality of the Magazine, if we would only adopt him as our mentor and guide; nevertheless, we are constantly made happy by the large number of letters of appreciation and thanks from the readers of *Life and Action*, and by the feeling that we are able to be of some real service to those who honor us with their friendship and confidence.

With greetings of Friendship and Good Will, believe me always,

Your Friend and Elder Brother.