

---

"Fools decide. Philosophers investigate."

# Life and Action

The Great Work in America

---

Vol. VI

November-December

No. I

---

## Definitions of "Socialism"

By Socialists.



T will be remembered by our readers that an invitation was given to the friends of Socialism to send us their own definitions of the term "*Socialism.*"

The purposes of that invitation were:

1. To illustrate the wide diversity of understanding as to the real meaning of the term, among those who call themselves, and truly believe themselves to be, *Socialists.*

2. To prove the truth of our suggestion that there are *many* differing ideas on the subject, even among those who assume to know exactly what the term means, what the system involves, and what constitutes a "*Socialist.*"

3. To make clear the truth of our suggestion that one of the important things to be accomplished by Socialists, before they can hope to educate the world to

## Life and Action

any definite understanding of the subject and enlist their sympathetic interest and help, is for those who call themselves *Socialists* to get together and come to some definite understanding as to what they mean by "*Socialism*," what the movement stands for, what they hope to accomplish, and exactly HOW they hope to accomplish it.

4. To illustrate the importance of sending before the public only such teachers and lecturers and educators as can prove that they really understand the subject and are able to teach it in strict conformity with the agreed meaning given it by those who are its recognized *authorities*.

5. To suggest the importance of Socialists coming to an agreement at once on all the vital essentials of Constructive Socialism on a basis of "*Peaceful Methods*," and then publicly repudiating all so-called "*Socialists*" who advocate violence, or manifest intolerance, hatred, fanaticism and bigotry in their methods.

6. To pave the way for representative Socialists to see the vital importance of immediate action, and then get together before their self-assumed representatives have spread the seeds of dissension, disagreement, uncertainty, violence and destruction *any further*, and have thus fatally injured the cause so dear to all loyal, peace-loving, law-abiding, patriotic citizens of our beloved country.

7. To suggest to all who care to know, that the Sociology of the Great School, and the "*Socialism*" for which it stands, are Constructive, Peaceful, Liberty-Loving, Law-Abiding, Patriotic, and founded upon the MORALITY of Natural Science; and that it stands ever

## Life and Action

ready and willing and anxious to help in the education of mankind to an understanding and willing acceptance of these fundamental principles and to an exemplification of them in their daily life and action.

The following are a few of the many definitions of “*Socialism*” received by the Editor-in-chief of *Life and Action*, in response to his invitation in the May-June issue of the magazine, at the bottom of page 237 and the first paragraph of page 238:

“I. Socialism is fundamentally a new economic theory having to do with the production of food, clothing, shelter, education and amusement. To realize this economic theory it has formed a political party for the purpose of capturing the powers of government, through the ballot box, and establishing its new economic system, based on PRODUCTION FOR USE, instead of production for profit.

It stands for:

(a) The collective ownership of the means of production and distribution.

(b) The democratic management of these collectively owned means of production and distribution.

(c) The guaranteed *right* of every individual to *use* the collectively owned and democratically managed means, or tools, of production and distribution.

(d) The guaranteed right that every individual using these collectively owned and democratically managed tools of production and distribution, will receive the full *social* product of his individual toil. G. H. L.

II. The Science of Social and Economic Justice; aiming at the reconstruction of society in alignment with the principles of Justice and Harmony:

## Life and Action

(a) By abolishing *class-rule* and legislation and establishing a *real* democratic and popular form of government.

(b) By establishing co-operation in all lines of industry, by extending popular control and management of such to include all means of production and distribution. F. E. C.

III. A state of social being representing the altruistic ideals and activities of individuals working in unity for the common good. G. H. H.

IV. That form of economics that would establish, secure and guarantee to each individual comprising a nation, state or government, regardless of restriction as to race, sex or any other condition, an equality of chance or opportunity. E. G. P.

V. A political panacea offered for the cure of all the ailments from which society suffers under existing governments. G. D.

VI. An economic, sociologic and ethical system based upon the fundamental principle of scientific Morality, where charity and mercy abound and selfishness does not exist; where all are honest, sincere and loyal to each other and willing, complying with their personal responsibility, to do, if possible, their full share of the hard work necessary, so as to solve the material problems of life by co-operation and the exemplification of the principle of true Socialism and the Brotherhood of Man, by living the life in accordance with the Ethical Formulary of the Great School—to their ultimate amazement and joy. T. W. B.

VII. A School of Thought which, because of the alleged injustice of the Ability-to-Get as a measure of

## Life and Action

the Right-to-Hold, advocates the establishment of an artificial social organism, invented by man, to replace the natural social organism, created by nature. F. P.

VIII. True Friendship, moral accountability, personal responsibility, honesty, justice, equity, equal rights, sympathy, charity, courtesy, liberty. Not to trespass on the rights of others. Rendering to society the highest measure of healthful service of which we are capable. Value for value, dollar for dollar, or its equivalent in some form. Selfless universal brotherly and sisterly Love. Living a life of exchange by rendering service, one to another, in sharing Nature's gifts, material and spiritual. To regulate all government and all man-made laws, trusts, money, monopoly, graft, etc., so that labor and capital shall share alike in enjoying the daily necessities of life. E. J. P. McN.

IX. Altruism and Brotherly Love applied to all the activities of life, individually and collectively.

W. S. H.

X. The destruction of Capitalism through the taxing of land alone as the source of all values, and the distribution of all the wealth of the nation equally among the people.

C. J. W.

XI. Social ownership of natural resources such as land, mines, timber, water-power and electricity; and of the machinery of production and distribution, such as mills, factories, power-plants, railroads, steamships, telegraphs and telephones.

Democratic management of the same by the workers; the workers to receive, as nearly as can be determined, the "full social value" of their labor—allowing for tax-

## Life and Action

ation of industry for its maintenance and for government charges, and maintenance of public works.

Establishment of free schools, libraries, lecture bureaus, museums and amusements.

Free speech and religious liberty. Equality of opportunity, justice, fraternity. G. R. S.

XII. The establishment of the Co-operative Commonwealth through public ownership, single tax, the distribution of wealth, and the abolition of law and labor. M. McF.

XIII. A system of government whereby the means of production and distribution of the means of life shall be collectively owned and democratically managed with equal opportunity for each and every able-bodied person to employ himself or herself in the collectively owned and democratically managed industries, and receive the full product of his or her labor; involving the abolition of profit, rent and interest. C. V. F.

XIV. Such a system for the regulation, government and control of the economic activities, social relation and conduct of the organic body of humanity as will best conserve the happiness of each of its members.

A. W. L.

XV. A theory of government by truly representative men, commissioned to make possible a reign of Justice and of real Freedom for all men and all women, by making them all joint owners of the means of production, and also to use none but legal methods to acquire the ownership of all lands and of all *actual* capital, and to be further commissioned to settle any possible disagreement in the organization of the producing or distributing forces, or in the passing of laws, by reference

## Life and Action

to the will of the people, who alone have sovereign power. G. P. B."

I have before me 72 additional efforts to define the term "*Socialism*." Most of them are so ambiguous, incomplete, meaningless or indefinite as to convey little idea as to what the writers are trying to say. They would add nothing of value to the foregoing—unless it might be to show the spirit and attitude of mind of the various individuals who formulated them.

For instance, one defines Socialism as "Something which no fool like TK can ever understand."

Another says it is "Hevun on Urth."

I have selected from the definitions given such as seem to express some definite concept, and showing that the authors of them had honestly endeavored to formulate some clear expression of what the term means to them.

Among these it will be observed that a number have covered the same general elements, or part of them; thus showing a certain degree of uniformity of concept. But in the letters accompanying their definitions they show beyond question that no two have the same understanding of what the term means, nor the same ideas as to its scope.

Even those who have studied the same authors do not agree as to the very fundamentals.

The first definition given above contains the clearest and most comprehensive statement, perhaps, of any; and shows that its author has given the subject careful consideration and chosen his words with great precision.

But, from my own viewpoint, I have to confess that the experiment has been somewhat disappointing; never-

## Life and Action

theless, I hope it may result in some real good to the Cause of Truth.

Had the author of definition No. I included two other counts he might have made it much more nearly in alignment with the kind of "*Socialism*" for which the Great School stands.

For instance: (e) The recognized obligation and sacred pledge of every individual to *use* the collectively owned and democratically managed means, etc.

(f) The recognized obligation and sacred pledge of every individual to make only a Constructive use of them, and in such manner as to comply with the demands of the Law of Compensation, invoking only peaceful methods.

To those who limit economics solely to material things and material considerations these additions will have no meaning; but to the Students and Friends of the School of Natural Science and the Harmonic Philosophy of Life, they embody the most vital considerations and lift the entire problem to the level of spiritual life and ethical principles.

I regret that *Life and Action* is so small and so limited in space. It would be a sincere pleasure to pursue this subject much further. I believe also that a rather large percentage of our readers would find it an interesting and helpful study.

But there are other matters of more immediate vital importance to the Work which this School has undertaken, and for this reason alone I am compelled to discontinue further consideration of this subject for the present in this magazine.

I verily believe, however, that the time is coming



## Life and Action

before I am called from this field of labor, when I shall be permitted to unfold to the Students and Friends of the School and Work, an exposition of the subject which shall constitute a practical foundation upon which they may safely proceed to the exemplification of principles and reduce them to practice in conformity with the real Spirit of the Work.

Until that time I trust those who have been inclined to pass judgment upon but a fragment of the evidence will await with patience, under suspended judgment.

With abiding Love to all who seek the Truth and love Humanity, I am always,

Your Elder Brother,  
TK.

Love came with the dawn of creation,

Love *is* creation made new.

Love is the purest expression of the soul in which it  
grew.

Love is the life of living;

Love *is* the living of life.

Love is the "highest activity of the soul" wherein it's  
rife.

Love is the law fulfilling;

Love *is* fulfilling the law.

Love swings in such perfect rhythm it dispels all doubts  
and awe.

Love is—yes, it's everything, God, and the simple tasks  
well done.

Love led me to find this wisdom, for wisdom and love  
are one.

Mary O. Smith.

# Life and Action

## Music and Morals.

By J. D. Buck, M. D.



MUSIC as an Art, complete in itself, cultivated for its own sake, and justified of all its worshipers and cultivators, is something comparatively new in the world of today.

None of the other *fine arts*, so-called, can rank with music today in its evolution and diffusion among men and society in general; or plays so important a rôle in the daily life of so many people.

While it is undoubtedly true that the larger part of this interest is along the lines of amusement and recreation, and confined to the passing hour, there is a larger realm in which music reigns supreme, and is worshiped as a goddess of old by her devotees.

As the evolution of music has advanced, the *Motive* has not only changed and become more and more refined, idealized and complete in itself, but the *Motive* has often retired like a living soul within the composition, like an idealized spirit within the physical body.

This fact is made apparent if we ask a score of individuals who have just listened to a Mass, or a great

## Life and Action

symphony, "What does the music mean to *you?*" Those who have really enjoyed it most will find no words to express its meaning or their own appreciation. It has thrilled every fibre of their beings and exercised every faculty of their souls by the law of rhythmic consonance. And the music has expressed what words can never tell. This is the "*Language of Impulse*" and altogether a spiritual faculty. The degree in which it exists, or the extent to which it may be cultivated in any individual, differs very widely, as do all the other faculties, capacities and powers of man.

But the fact remains, and hence the true realm of music passes beyond all definitions or limitations. We can, at best, only illustrate it.

It is thus that every great musical composition has a *soul*, an individuality of its own, complete in itself, and we catch glimpses of its radiant beauty; of pain, sorrow and despair; or of faith, hope and triumph, as the score unfolds.

Such a revelation in music is of comparatively recent date. Other arts, like poetry and sculpture, for example, have made no such progress, for the simple reason that none of them involves—or appeals so directly to the soul of man.

There is but one element in the nature of man that has undergone any such evolution with the progress of civilization, and that is the moral instinct, or the Ethical principle, and these two have been closely related from the beginning of man's development on earth. We can scarcely imagine what life would be today if music in every form were eliminated.

Mythology, folklore and religion, with the earlier

## Life and Artion

ances of mankind, had almost everything to do with the use and development of music.

The organ was introduced in France in the year 757 A. D., resulting in a knowledge of harmony; but the Oratorio did not come in till 1540, and in 1597 the first introduction of the modern opera made its appearance; with the Lyric Drama in 1645, and then came Gluck, Haydn, Mozart, Cherubini, and so on, down to the present day.

Prof. Myers has shown in his late work, "*History as Past Ethics*," how little morals and conscience have had to do in the earlier development and character of rude or barbarous peoples.

Dwelling, as they did, in constant fear of the unseen and the unknown, and peopling space with genii, gods, angels and demigods, and attributing to these invisibles both good and evil fortune and every incident and vicissitude in life, prayers, incantations and sacrifice in every conceivable form were resorted to in order to gain the favor of the good, or appease the anger of the evil spirits.

Conscience, moral rectitude and personal responsibility were practically unknown; while penance and sacrifice were instigated by ignorance, superstition and fear.

The idea and the aim were to appease these evil powers or to gain their favor, and so to escape punishment no matter how, *not* by avoiding sin or transgression, but as a favor, bought with a price.

The priest or the necromancer claimed to have a special "*pull*" with these powers and the sole preroga-

## Life and Action

tive in dealing with them, as His Holiness at Rome does today.

Consciousness of wrong-doing, discrimination as to morals, conduct and character were practically ignored or unknown.

Music in some form entered into all these ceremonies and incantations of the past of which the *Mass* is the most enduring monument.

There were immense processions, with lights, songs and dances, with rude instruments, burnt offerings and often human sacrifice to appease the anger of the demons, or to gain favor of the gods. Just as we still have prayers and offerings to the so-called saints, charms, amulets, etc. Every day had its "*angel*" and all the hours their "*genii*."

Throughout Egypt, Persia, Babylonia and finally down to Greece, these orgies and ceremonies prevailed, though the Greek mythology assumed a more romantic and less barbarous form, derived from Ancient Egypt.

So far as any authentic history goes no ancient people possessed such resources or could compare so favorably with the present range, development and use of music as could the Ancient Egyptians.

True, there is no evidence of the development of Harmony, and of great musical compositions such as are known to us today. But music was in the air and entered into the daily life of the people, perhaps as intimately as with us today. The harp, the guitar, the horn, the flute, were in constant evidence for the amusement of Royalty, at public gatherings and processions and in the privacy of the homes. This is revealed in thousands of papyri scrolls and monuments.

## Life and Action

And here comes a very important fact wherein the Mythology of Egypt differs from that of all other people. It seemed to have descended full grown out of a measureless past, like Minerva from the brain of Jupiter; and Morals, Ethics, Conduct and Character lay at its very foundation.

The soul, living or dead, was weighed in the balance, and exact compensation determined its reward and punishment.

Recognizing both the good and the evil powers in nature, Individual Choice and Personal Responsibility held every soul to strict account for the deeds "done in the body"; and this measure of exact Justice was changeless and inexorable; there could be no escape.

While I have found no evidence of the existence of great masters in music, of great musical compositions such as we have today, yet the range and variety of musical instruments rivaled our own today, and were in constant use in their ceremonies and entertainments of daily life, as a mere glance at the "*Book of the Dead*"—or as a recent writer terms it "*The Book of the Master*," and Wilkinson's "*Ancient Egyptians*" will show.

In later dynasties all this was changed and overthrown, with a retroversion to paganism, through a dominant priesthood greedy for power and prestige, and the institution of pagan rites and spectacular shows to amuse or overawe the multitude.

But the point of greatest interest and importance is the fact that for thousands of years in Ancient Egypt morals and music ran side by side and were ingrained in individual life.

This does not presuppose that every musician was a

## Life and Action

moral man, nor that every moral man or woman was necessarily a musician.

It does, however, determine that the evolution of the moral sense and that of the musical faculty belong to the same realm of man's spiritual consciousness, whether he utilizes them or not.

In other words, both the power to appreciate music and the power of moral discrimination deal with the same realm in the higher evolution of the soul.

In modern times we use the word "*Genius*" to explain or excuse the discrepancy at this point where music and morals meet or part company. A far more illuminating term would be "*lack of self-control*"—and the criterion applies equally to the real artist in every other department of art.

Put right conduct with the incentive of high aims, concepts and ideals in art and we have a *Master* in place of a short-lived and erratic *genius*.

It was for these reasons that music was included as an element in the Greater Mysteries and ranked as one of the Sacred Sciences in the School of Pythagoras, to purify, refine and elevate the soul of man.

Not only is this true in the strictest scientific sense, but this kind of a "musical education" is a prelude to the real *Symphony of Life*.

It has rebuilt the old mythology of barbarism and rehabilitated space.

In place of the genii and devils, the gods and demi-gods of superstition and fear, man creates his own ideals, fills them with harmony and crowns them with *light, love and joy*.

Nor is this mere sentiment or emotion. Suppose a

## Life and Action

*real* Musician found himself in a strange city on a fair evening and that on one corner he heard noisy "*rag-time*" with clinking glasses and the yells of drunken revelers; and on the other side, at a little distance, he heard the sweetest symphony he ever heard or could imagine, how long would it take him to decide which way to go?

If he were indeed a musician more than a reveler the symphony would draw him with invisible hands, like the lodestone, and absorb him, for the time, as in a vortex of harmony.

The Bible says of one departed—"and he went to his own place"—and the old papyri of Egypt illustrate it a thousand times, as the "*Judgment Hall of Osiris*," with the naked soul being weighed in the Balance of exact justice, with his good and evil *genius* on either side.

And so it is that Music and Ethics, in the broadest and best sense, concern the spiritual evolution of man.

And so we have music as an *art*; music as a *pastime*, or a profession, and music as an *educator* and a *revealer* of the great world beyond the noisy and the commonplace.

There are gems in music that no words can define or portray, and dear old songs that we listened to in childhood and that bring back the spring-time and the flowers of youth.

No "*feast of reason*" nor "*flow of soul*" elsewhere can compare with the unadulterated joy and satisfaction of a great musical composition, perfectly rendered in every part; and in place of a moral reaction so with many other forms of intense enjoyment, the uplift often



## Life and Action

lasts for days; or memory may enshrine it for a lifetime, and we long to hear it again.

Is it any stretch of the imagination to hold that in the best music we have the nearest realization of what the harmony of heaven and the joy of the blest may be, and that a well-rounded and harmonious life must be "*in tune with the Infinite*" far beyond the noise of earthly life?

Music and morals are intrinsically in perfect harmony, and if there be any discord or reaction, it is in us, and not in the Law of Ethics or the Principles of Harmony. These "*lie at the foundation*" and are *changeless and eternal*.

Writing only as a student of Psychology, and in no sense as a Musician, I have not touched upon mechanical instruments, nor the wonderful advances in Kinetics, and a knowledge of acoustics of today, which seem the nearest to the miraculous to be imagined.

That every quality of the human voice, the tone and timbre of every known instrument, church bells, and complete orchestration, could be imprisoned on a little disk and with a spring as motor, repeated—apparently—*ad infinitum*, falls little short of the miraculous, and makes us inquire—What is sound, anyhow? One thing is certain; it has brought the best music into our homes, and nearer to the masses. What the next step may be—who can tell?

Let us hope that the Ethical element in the life of man may come out of the seething-pot of today with equal honor and triumph.

# Life and Action

## Happiness VS. Suffering

By Bruce Calvert.

“



N question No. 62, July-August *Life and Action*, an inquirer quotes from *Harmonics of Evolution*, ‘Happiness is the most irresistible teacher of goodness on earth or in heaven,’ and raises the point whether happiness or suffering is the greater teacher.

This, I thought, would give the answerer an opportunity to speak of the effect of suffering upon human development, and I had hoped to find that in his reply. But he contents himself, doubtless for some good reason of his own, with discussing the relative potency of love on the one hand and of fear and hate (which he declares to be the natural result of suffering) on the other, as an influence in our lives.

The questioner, no doubt, as do I, still remains unsatisfied. There is a very serious question at stake here, and I wish that TK would find it possible to take it up for some further inquiry.

All our lives we have heard it preached that only through suffering is the spirit freed; that only in the fires of pain does the soul purge itself from the dross of

## Life and Action

selfishness and flame forth in the pure white light of beauty.

We say to the musician, 'Ah, yes, your technique is perfect, you have splendid musical feeling, but you are not yet a great artist—you haven't suffered.' To the painter, 'Your command of color is truly wonderful; your talent for drawing is unequalled—but, wait until you have suffered, and then, then, you'll be a great artist.'

What does it mean? Has suffering a real spiritual value in the unfoldment of beautiful character? Is there something to be gained through suffering of an ennobling nature that can be secured in no other way? Are there certain spiritual areas aroused by pain and misery that love cannot reach? And if there are spiritual awakenings that can come only through suffering, as they say, then must we not commend pain and unhappiness as educational influences; and is it not irrational to combat or seek to avoid or evade them? And granting all that, is the general trend of civilization toward eradicating pain, suffering, misery, and the like, ethically wrong?

That suffering does result in fear and hate as asserted is not questioned; but is this always so? Is it not also true that suffering may open the heart to the cry of pain? May it not sometimes arouse in us, not fear nor hate, but a great sympathy for those who suffer, because we ourselves have felt the barbs of pain? On the other side, there is the principle of pedagogy as old as teaching—that love opens the doors of the understanding.

Where, then, is the truth? Are happiness and suffering both great teachers? Do these universal preach-

## Life and Action

ments as to the value of pain mean that we must learn through sorrow? Or, is the old saw a horrible mistake; and should we rather say, 'You ought to learn from love, as you might, but if you cannot or will not, then if you would attain you must be made to suffer for your soul's good?' And could we also say to the singer and the painter, 'Wait until you have loved?' "

BY THE TK.

I appreciate this good letter from my esteemed Friend and the spirit of courtesy and generous consideration in which it is couched. Although I have never had the honor and pleasure of meeting Mr. Calvert personally, nevertheless he has honored me with quite a number of his most charming and gracious letters, and in each of these I feel the friendly touch of a kindred spirit and recognize the outstretched hand of fellowship as distinctly as if he were with me in person.

I want to thank him for giving me this opportunity to say a word by way of explanation, and then, perhaps, add a word more in response to the interesting suggestions contained in his letter above quoted.

His letter is not the only one I have received on the subject of "Happiness and Suffering." In truth, it would appear that quite a number of my readers have been interested in the subject from their various angles and points of view; and there seems to be a very wide range of differing opinions and beliefs growing out of the varying experiences of life to which humanity is heir.

One dear Friend whose sensitive soul has been surfeited with the agony that follows from years of pain

## Life and Action

and suffering, physically, spiritually and psychically, looks upon Nature as only a cruel and heartless monster whose delight is in gloating over the suffering of helpless humanity.

Another sees in pain and suffering only a carefully colored background on which to bring out in vivid proportions the joys and the happiness of human nature.

Between these two opposite and extreme views lies a vast field for philosophical speculation, consideration, discussion, disputation, argumentation and debate. So vast, indeed, is it that I could not hope to cover it adequately, least of all to my own satisfaction, in such an article as the pages of *Life and Action* would accommodate.

In this connection, however, let me say that I would not take from my answer to Question 62 so much as a word. Insofar as I have therein considered the subject I have expressed the position of the Great Friends. There is, however, much that I might *add thereto* and still cover but a fraction of its legitimate possibilities. And then, there is much more that I do not profess to understand nor comprehend.

How beautifully and clearly Friend Calvert has brought out in his series of questions the difficulties of the subject! Quoting his words: "Has suffering a real spiritual value in the unfoldment of beautiful character?"

To my own mind, there can be not the least possible doubt of it. It is the rich black loam of life in which grow the seeds of understanding sympathy, of mercy, of forbearance, of kindness. For it is only because we have suffered that we can understand what suffering means to others. It makes us kind because we know what kind-

## Life and Action

ness means to those who suffer. It develops sympathy and forbearance in us because we know what these qualities mean to those who suffer.

“Is there something to be gained through suffering of an ennobling nature that can be secured in no other way?”

Again let me say that I have not the least doubt of it. While love—and the happiness that flows from it—teach us many things, and inspire in us many ennobling impulses, emotions, ambitions, desires and purposes, suffering added to these gives to them all a richer coloring and a deeper meaning.

“Are there certain spiritual areas aroused by pain and misery that love alone cannot reach?”

I believe this must be true, else suffering would be without purpose in nature, and I cannot believe that anything exists in the economy of nature without its purpose; and I will go further and say that I believe there is a constructive purpose running throughout all nature, if we but have the wisdom to see it and understand it.

“And if there are spiritual awakenings that can come only from suffering, as they say, then must we not commend pain and unhappiness as educational influences, and is it not irrational to combat or seek to evade them? And granting this, is the general trend of civilization toward eradicating pain, suffering and misery, ethically wrong?”

Ah, my beloved Friends, see how easy and almost natural it is for the mind of man, intelligent, honest, brilliant, searching, purposeful man, to get lost in the mystic maze of ethics and psychology.

I am sure that there are “spiritual awakenings that

## Life and Action

can come" (to some of the members of the human family) "only from suffering."

But this is not *always* true; nor is it true of *all* men. There are some men and women who have received the lessons of suffering—or many of them at least—and these fortunate advance guards in the army of humanity are entitled to pass on into the beautiful vale of LOVE, in the Land of Liberty and Light. As rapidly as we learn the ethical, spiritual and psychical lessons of suffering and pain nature's purpose in pain and suffering is accomplished—*as to us*; and we are entitled to pass on to something less painful and more enticing.

Suffering, as an educational and a spiritualizing institution in the economy of nature, is for those only who cannot learn to walk in the constructive pathway of evolution by the ennobling influence of *Love* and the inspiration of its reward, *Happiness*.

And at some period in the evolutionary journey of life each and every individual must pass through the dim and shadowy valley of Pain and the Armageddon of Suffering. But there comes a time in the evolutionary experience of every individual man and woman when the primary education of the soul in the school of suffering has been accomplished, and the individual is permitted to pass on into the higher grades of learning.

As to *these* it is perfectly rational "to combat suffering and seek to evade pain." And as to *these* "the general trend of civilization toward eradicating pain, suffering and misery"—is *not* ethically wrong. On the other hand, it is the most righteous thing in all the world, because it is in the line of the evolutionary progress of the individual.

## Life and Action

But just as the primary grade in our public schools remains as a part of the great educational system of our country after the years have come and gone and the thousands upon thousands of children have passed through it and graduated into the higher rounds of education and the experiences of mature manhood and womanhood, so also the primary school of suffering remains as an integral part of the great educational system of Nature; and the millions of men and women yet to come will pass through this educational department of the School of Nature, just as all mankind has done to date.

In this sense only would it be "wrong," and even foolish, for humanity to seek to eradicate pain and suffering from the educational system of Nature and the School of Evolutionary Progress.

Even if we tried with all the power of our being to eradicate pain and suffering from the curriculum of Nature we could not do it. We might succeed in mitigating its destructive effects upon those who have graduated from that department and grade in the process of individual evolution. And in this we would not be doing "wrong."

"That suffering does result in fear and hate, as asserted, is not questioned; but is this always so?"

No, it is not always so. Many a time and oft does it "open the heart to the cry of pain." So also does it oftentimes awaken in us a great and profound sympathy for those who suffer, solely because we, too, have suffered and know the meaning and the hurt of pain and the agony of suffering.

Likewise is it true that "LOVE opens the doors of



## Life and Action

the understanding” and leads us onward and upward to the Land of Liberty and Light.

Again my Friend asks: “Where, then, is the truth? Are Happiness and suffering both great teachers? Do these universal preachments as to the value of pain mean that we must learn through suffering and sorrow? Or, is the old saw a horrible mistake, and should we rather say, ‘You ought to learn from Love, as you might; but if you cannot, or will not, then if you would attain you must be made to suffer for your Soul’s good?’ And could we say to the singer and the painter, ‘Wait until you have *loved?*’.”

In this final summary it seems to me that our brilliant and searching Friend has uncovered a great Truth and made its beauty and its radiance shine forth with a power almost divine.

Undoubtedly it is true that Happiness (the reward of Love) and Suffering are both great teachers in the School of Nature. They are both a part of the great educational plan in the School of Individual Evolution.

But does it not now appear that Suffering is more naturally a primary department in the great School of Nature, and that Happiness belongs in the higher curriculum of the Soul?

Both are necessary; both are important; but still it appears that the author of *Harmonics of Evolution* was not romancing, nor was she speaking without due consideration of all the elements involved, when she said: “Happiness is the most irresistible teacher of goodness on earth or in heaven.”

Of course, I do not mean to controvert those who may view the problem from other angles. I believe I am free from the kind of intolerance that would deny to others

## Life and Action

the liberty of thought and action I demand for myself.

Even my Friend whose experience in the School of Pain and Suffering causes him to see in Nature nothing better than a monster of insatiate cruelty, with no Love anywhere in the universe, commands my sincere respect ; and I cannot restrain a deep sense of pity, because I know that he speaks from the depths of an agony of soul to which few have descended. I know also that he is honest, and that, to him, his words are the reflection of what he believes to be the Truth. To *him* they *are* the Truth.

Nor do I doubt the sincerity of my good Friend who assumes that because I know something of Love and Happiness I therefore know nothing of Pain and Suffering. She has her viewpoint, and I respect it with all my heart. If she has misconstrued my meaning it is not her fault, but mine because of my failure to express myself fully and clearly.

And I agree with her unreservedly in that suffering leads to knowledge, love and sympathy. But I feel that she has been just a little dogmatic in her declaration unreservedly that “Suffering does *not* lead to *fear* and *hate*.”

Nevertheless, she is entitled to her views, and the freedom to express them—even though she mentally “wipe up the earth with me” and prove me unspeakably ignorant, to her own satisfaction.

At some future time I hope I shall be able to write more fully of the Psychology of Suffering. It is a subject that has led many into the wilderness of doubt and disbelief in the goodness of God, or the beneficence of Nature.

In the light of my own personal experience there is

## Life and Action

nothing that shines out more beautifully and radiantly than does the Constructive Principle in all Nature. And nothing has afforded me greater satisfaction, nor deeper gratification, than has the living consciousness of *Nature's Consistency*.

Some day I hope I shall be able so to elucidate the subject as to bring the Truth as clearly to the consciousness of others as it has been made clear to me.

Once more, let me express my sincere appreciation of the courtesy and kindness of Friend Calvert, and these other good Friends, for making it possible for me to explain more fully the meaning and intent of my brief statement in the last issue of *Life and Action*.

I am always glad to receive an honest criticism, when it is couched in the language of courtesy and kindness, and especially so when it comes from the heart of a real Friend.

### JUST KEEP ON DOING.

There's only one method of meetin' life's test;  
Jes' keep on a-strivin' an' hope for the best;  
Don't give up the ship an' retire in dismay  
'Cause hammers are thrown when you'd like a bouquet.  
This world would be tiresome, we'd all get the blues,  
If all the folks in it held just the same views;  
So finish your work, show the best of your skill,  
Some people won't like it, but other folks will.

If you're leadin' an army, or buildin' a fence,  
Do the most that you kin with your own commonsense.  
One small word of praise in this journey of tears  
Outweighs in the balance 'gainst cartloads of sneers.  
The plants that we're passin' as commonplace weeds  
Oft prove to be jes' what some sufferer needs.  
So keep on a-goin'; don't stay standin' still;  
Some people won't like you, but other folks will.

[PHILANDER JOHNSON, in *The Washington Star*.]

# Life and Action

## Addenda to The Great Psychological Crime

Fifth Series.

By Harry Marschner.



ROSS MESMERISM is another instance of hypnosis seemingly not bearing out the proposition that the mind of the operator alone has control of the subject. In cross mesmerism—frequently associated with rather disagreeable phenomena—it is usually the *stronger will* that prevails. The *original* hypnotizer exerts the *strongest* influence, as a rule, and controls the subject by his will even when the latter seemingly submits to another's influence.

Some typical cases of this sort are found in Dr. Moll's book, "*Der Rapport in der Hypnose*," reviewed by Dr. Walter Leaf in *P. R. P.*, Vol. IX, pp. 211 s.

According to this review Dr. Max Dessoir is mesmerizing a subject of Dr. Moll's while the latter is holding the subject's hand to feel the pulse. "When sleep has been produced, it is found that Moll and not Dessoir has the rapport." When H., the subject, is sent to sleep by Dessoir in Moll's presence, H. is in rapport with

## Life and Action

Dessoir alone; but when the latter lays his hands on the subject's head, the subject answers a question of Moll's, though Moll had no rapport before with H. When Moll, who, on previous occasions, had hypnotized H., gives the subject an electrode to hold, while H. is in rapport with Dessoir, who then had hypnotized him, the subject comes into rapport with Moll, too. "While Dessoir is standing in front of H., apparently with the intention of mesmerizing him, H.'s eyes are bandaged. Sellin then silently takes Dessoir's place, and makes the passes till H. is asleep. It is then found that Dessoir and not Sellin is in rapport with H."

The conclusion of the reviewer that "rapport is not a physical but a psychical phenomenon" will raise no objection; but if it is claimed that rapport be produced by the subject's own mind, we should not overlook the most important condition added to this claim, viz.: "*obedient to suggestions.*"\*

If, in cross mesmerism, the will of a second operator is not in opposition to that of the first, the subject may obey suggestions of either. Otherwise, however, the strongest will prevails, that is, the one which is relatively the stronger regarding the subject; and the strongest will is, to the subject, usually that of the first, or original, hypnotizer. Dr. Moll, who had hypnotized H. "*on previous occasions*"\* never lost control entirely and has, in fact, exercised the stronger influence even when H. was put to sleep by Dessoir. As a rule "the hypnotized person is often, to all appearance, absolutely irresponsive to any stimulus, however violent, applied by any other than the *original*\* hypnotizer," because *he* is

---

\*Italics are mine wherever marked with an asterisk.

## Life and Action

the one who may control the subject *by his silent will*. In cases where the subject will answer anyone as well as the operator, he does so only *because the latter silently consents*. Should the original operator *not* consent, the subject would remain irresponsive to any stimulus except that of the hypnotizer.

The above contention that *the subject is under a second operator's control only with the consent of the first operator*—whose will, to the subject, is stronger than anyone else's—becomes evident by the post-hypnotic suggestion that no one is able to put the subject to sleep except the original hypnotizer. The procedure of cross hypnotization even itself will corroborate this contention. It is, however, a most dangerous thing to evoke, for it may not only result in splitting up the subject's mind into different strata of consciousness, but it may even lead to insanity. Being under the control of *one* operator is bad enough, if the operator is a bad man at heart; being under *two* controls, however, which struggle with each other for the possession of the subject, is, to the latter, nothing less than mental prostitution.

*Refusal to obey* is also said to contradict—like clairvoyant hypnosis and cross mesmerism—the hypnotizer's control of his subject. The operator's complete control of the subject, however, is so generally admitted that adverse opinions carry comparatively little weight. Even the subject's *resolution to resist* is of little moment, as may be seen from the following experiment, reported in *P. R. P.*, Vol. IV, p. 238.

“One day M. Janet begged Louise, in her *waking\** state, to *resist* his next command. She said she was not aware that she had ever obeyed him, and would certainly

## Life and Action

resist now. The command was given, and she executed it unconsciously, while still protesting that she would certainly resist."

In *Human Personality and its Survival of Bodily Death*, Vol. I, p. 327, Mr. Myers relates how this same Professor Janet states that the hypnotized subject—Lucie 2—would say *no* to an unwelcome command, but in a *deeper* stage—as Lucie 3—she would execute the hypnotic commands *infallibly*, "whether they were to take effect immediately or after awaking."

Dr. J. M. Bramwell, in *P. R. P.*, Vol. XII, p. 149, quotes Braid as holding "that *reason and will*\* were the first mental powers to wane" when a subject passed into the hypnotic state;—on p. 216 he quotes Gurney as maintaining that "the hypnotic mind is working with marked *absence of individuality*\* in the channel chosen by others";—and of Forel he says, on p. 239: "He regards the condition as a battle between the operator and the subject, in which the former, after capturing outpost after outpost, at last *reigns supreme in the central citadel itself*,"\* and he quotes him thus: "The mind of a man, A, imposes itself upon the mind of another man, B, takes *possession*\* of it by entering through some crevice in its armour, and finishes by reigning there more or less as master and by employing the brain of B as its docile instrument."

In spite of these quotations Doctor Bramwell, in *P. R. P.*, Vol. XII, p. 203, expresses it as his conviction that the hypnotized subject remains in full possession of his voluntary powers; that the hypnotic state "implies no interference with volition; and that the subject can reject when asleep, as readily as when awake, all suggestions which are contrary to his moral

## Life and Action

sense.” As evidence he gives, on pp. 197 s., a number of cases where suggestions were absolutely refused to be carried out by the subject. I quote the following one, mainly on account of its brevity:

Miss E. had been frequently hypnotized, and was a good somnambule in whom anaesthesia could be easily induced. She was maid to one of my patients, a chronic invalid, whose house was managed by a sister of uncertain temper. On one occasion, when I had hypnotized E., her mistress requested that I would ask her what had been said to her by this sister. A quarrel had taken place, of a somewhat amusing nature, and my patient wished to hear E’s account of it in hypnosis; but, despite energetic suggestions, she absolutely refused to say a word on the subject.”

Cases of this kind, of which Dr. Bramwell gives quite a number, seemingly bear out his contention that hypnosis “implies no interference with volition, and that the subject can reject” . . . “suggestions which are contrary to his moral sense.” But we must not forget that the hypnotist, as stated on p. 68 of *The Great Psychological Crime*, controls the will, voluntary powers and sensory organism of his subject *only in proportion\** to the depth or intensity of the hypnotic state. The subject is deprived of the power of independent choice only to the extent that hypnosis exists.

Bearing this in mind, one may readily understand *why* some of Dr. Bramwell’s subjects *refused* to accept some of his suggestions, *for he himself commenced by informing every new patient that he did not believe it possible for the operator to dominate the volition of the subject.* On page 240 he admits that—since some patients objected to being hypnotized, on the ground



## Life and Action

that it would interfere with their volition—he changed his method of inducing the hypnotic state, and *informed his patients* that he did not believe it possible for the operator to dominate the volition of the subject. Having thus prepared his patients, *before* inducing hypnosis, that their power of volition would remain unimpaired, he suggested further, *during* hypnosis, “that they should invariably possess this power of resistance,” and also that neither he nor any one else should ever be able to reinduce hypnosis without their express consent. The *same* suggestion, given in the waking *and* in the hypnotic state, by an operator *whose sincerity of motive is not doubted*, must naturally reign supreme; it fairly commands the subject to exercise volition in accordance with his sense of propriety! But does such obedience to the waking and to the hypnotic suggestion invalidate the statement that the hypnotist controls the subject *in exact proportion* to the depth or intensity of the hypnotic state?

One of Dr. Bramwell’s subjects, on being asked why she did not commit a suggested theft, gives an answer which is, on the one hand, creditable to the operator’s character, and shows, on the other hand, the subject’s dependence on the hypnotizer’s inward consciousness, viz.: “I knew you would never really ask me to do anything wrong.” Even this patient, however, although seemingly refusing to carry out a suggestion, was unable to prevent its fulfilment after having accepted it.

Apparently in support of his opinion Dr. Bramwell, on p. 151, quotes Braid as saying: “A person of habitually correct feelings will, during the somnambulistic condition, while consciousness lasts, manifest fully as much delicacy and circumspection of conduct as in

## Life and Action

the waking state." Indeed, "*while consciousness lasts.*" But when this is gone, what then? Braid only states in other words the proposition of the TK, that "the hypnotist controls the subject in exact proportion *to the depth or intensity of the hypnotic state.*" And if the operator is not as sincere a man as Dr. Braid, or Dr. Bramwell, in short, if he is bad at heart, then the subject is in danger of losing a most precious jewel of the soul—the power of self-control.

*Hypnotism of the insane* will throw some light on the loss of self-control. Before turning to this topic, however, in a subsequent series, I wish briefly to sum up: *why some cases of hypnosis seem to contradict the view that the subject may be completely under the operator's control.*

1. In *P. R. P.*, Vol. II, pp. 62 to 70, and Vol. IV, pp. 515 and 544, there are enumerated *three distinct stages* of hypnotic suggestion: Lethargy; Catalepsy; Somnambulism. In stage one the subject is *less under control* than in stage two; and in stage two *less than* in stage three.

TK, on p. 49 of *The Great Psychological Crime*, discriminates between these three stages by stating that "the first apparent effects of the hypnotic process are registered upon the third or intellectual brain, its deeper effects upon the secondary brain and its final effects upon the primary brain, or Medulla Oblongata." The subject "loses control of his independent faculties and capacities as well as his voluntary powers *in exact proportion to the respective stages of hypnosis.*"

2. *The operators differ.* The personality of the operator and his methods play a more important part in the acceptance or rejection of suggestions than is gen-

## Life and Action

erally known. Some little thing—the voice of the operator, his appearance, his breath, etc.—may excite a subconscious mental reservation in the subject not to submit fully to this or to that operator's suggestions.

3. *The subjects differ.* They do not all submit to the same extent or degree to the hypnotic influence. The more self-control the subject exercises, the less power will the operator gain over the former. Only to the extent of giving up his own will may the subject be controlled by the will of the operator. TK states it thus on p. 68 of *The Great Psychological Crime*: “It must be borne constantly in mind that *in exact proportion\** to the depth or intensity of the hypnotic state the hypnotist controls the will, voluntary powers and sensory organism of his subject,” and “the subject, *to the extent\** that hypnosis exists, is deprived of the power of independent choice.”

Professor Janet's “Louise” may think herself able to resist; but she executes his command unconsciously, “while still protesting that she would certainly resist.”

Doctor Bramwell's subjects are *just as free as he permits them to be*. Bondage, with them, was apparently absent, because the operator *intended* it to be so. His method of hypnotization was not so much hypnotic subjection as independent suggestion. Consequently his subjects could reject suggestions of which they did not approve.

In consideration of the material adduced one will not find it difficult to point out the fallacies of those who “do not believe it possible for the operator to dominate the volition of the subject,” when bearing in mind (1) that there are *stages in hypnosis*; (2) that *operators differ*; and (3) that *subjects differ*.

# Life and Action

## OUR NEW BOOKS.

By TK.

---

Slowly but surely the literature of the Great School grows in volume. And thus is being accomplished one of the vital purposes of the Great School and the Great Friends who are guiding the destiny of this present Movement.

It had been my earnest hope to be able to present to the Students and Friends for the coming Holiday season at least one of the three important volumes to which I have previously referred. This, however, in the midst of the pressure of demands upon me, has been impossible.

In answer to many personal inquiries in this connection let me say that it is impossible for me to fix any date, at this time, when it will be possible for me to place another MS. in the hands of the publisher. Be assured, however, that aside from the work of the personal instruction I regard the writing of the MSS. of the three volumes referred to as my most important responsibility. This will assure you I hope that no more time will be lost than may be absolutely necessary to the accomplishment of that difficult task.

For the benefit of those who may be tempted in future to write me on the subject, let me say that as soon as I shall be in position to give to the Students and Friends, and the public in general, another volume of the Harmonic Series, I shall announce that fact in the columns of *Life and Action*. Therefore, if you would help me to the accomplishment of that important purpose, please accept this as my answer to any inquiries you may have in mind, and await with as much cheerful-

## Life and Action

ness and patience as may be possible the announcement of the next volume of the series.

In the meantime, however, it gives me the keenest pleasure to announce for the holiday season the publication of the following named new books which I recommend unreservedly to your consideration as books that should be of both interest and help to every earnest student and friend of the work:

1. BOUND VOLUME No. V. OF LIFE AND ACTION: I believe that all I need say of this volume is that it is the best thus far published. It contains considerably more matter than either of its predecessors, and the subject-matter is of unusual scope, interest and value. In it will be found some of the most interesting and important questions that have been caught by the "*Question Box*," and some of the most valuable and searching articles on "*The Spirit of the Work*." In addition to these are some of the most charming letters of the blessed RA, and a number of the ablest articles from the pen of Dr. J. D. Buck, assistant editor.

The volume will be identical in appearance and binding with the volumes already published; and this is equivalent to saying that it will be one of the handsomest volumes published by the *Indo-American Book Co.*

I hope the Students and Friends will favor us with their orders for this volume as promptly as may be possible and add it to their private collection of choice books.

2. Vol. I, of THE QUESTION BOX: Readers of *Life and Action* will remember that from the first issue of the little magazine began the publication of a department designated as "*The Question Box*," consisting

## Life and Action

of questions from Students and Friends of the Work touching all manner of subjects of interest to Students of the great problem of Life Here and Hereafter. These questions were largely suggested to their propounders by their study of the three volumes of the Harmonic Series.

Their answers are all by the TK, and they furnish a fund of interesting and valuable information to Students of the Great School and Friends of the Work.

Because of their value as "*Side-Lights*" upon the teachings and findings of the Great School, the Students and Friends all over the country have requested that these questions and their answers be assembled in one or more volumes devoted exclusively to them, and so indexed as to make them of the largest possible value and help to Students of the text-works and especially those who are seeking to qualify for the work of instruction.

The idea commended itself to us at once, and this volume I, of the series is our answer to those who have so urgently and earnestly solicited us to publish "*The Question Box*" in book form.

This first volume of the series contains some forty or more general topics. These are carefully indexed in such manner as to enable the reader to locate any given subject without the least possible difficulty, thus making the book a work of reference and especially valuable as an aid to Students.

Let me say in this connection that, in my judgment, this "*Question Box*" series of supplementary volumes will prove to be the most charming and valuable aid among all the publications of the Great School. It has the added value and merit of being authoritative and

## Life and Action

the volumes are uniform with the volumes of the Supplemental Harmonic Series. The type is large, clear and beautiful, and the subject-matter most attractively arranged.

We are rather proud of this new first volume of the "*Question Box*," and it is with sincere pleasure that we offer it as a special Holiday attraction, feeling sure that those who send for it will not be disappointed.

3. Vol. I, of BRIDGING THE GREAT DIVIDE, series: This book is not one of our own publications, but is published by M. A. Donohue & Co.

Its author is a Minister of a Protestant church, has been a Member of the Society for Psychical Research, and is a profound Student of Natural Science and the Harmonic Philosophy.

By virtue of his relation to these various Schools of thought and his intimate knowledge of the facts upon which they are founded, he could not fail to observe how completely and wonderfully the data of Physical Science (contained in the published reports of the Psychical Research Society) corroborate and verify the findings of Natural Science and the Higher School.

He conceived the idea of giving to the world the benefit of his own valuable discovery, in a series of volumes showing in detail how, wherein and why the findings of Physical Science corroborate and sustain the findings of the Higher Science—even though Physical Science is, as yet, unaware of the fact that it has, in truth, bridged the gulf between the two Schools and made it possible for the Higher School of Natural Science to approach the world with an assurance never before possible.

The author, for reasons which most students and

## Life and Action

readers will understand and appreciate without explanations, has withheld his name from the public. He has, however, presented the facts of science in such form and manner that they do not need the sustaining influence of any man's name to give them value. He presents the *facts*, gives his references, then leaves it to the reader to draw his own conclusions.

And in this, indeed, is the charm of the book. It appeals at once to the intelligence and the reason of the reader, and leads him on by gradual steps to a full understanding and realization of the wonderful thing that Physical Science has done *without knowing it*.

This volume is so thoroughly in line with the Spirit and Purpose of the Great School and its Work that it cannot fail to be of the most profound interest and value to every earnest Student of Natural Science—and it *ought* to be of even greater value and interest to students of Physical Science who have any real interest in the great problem of Human Life and Destiny.

It is with pleasure that we offer it to our Students and Friends among our own Holiday offerings, with the assurance that they will not be disappointed in its contents.

Each of these three books can be obtained from the Indo-American Book Co. for the price, which is \$1. This amount covers postage or other shipping charges.

---

### INDIVIDUAL MORALITY—THE LIVING OF A LIFE.

---

It is stated in the "Harmonics of Evolution" that the fundamental doctrine of Buddha was the sacredness of all life and the fundamental characteristic of the man



## Life and Action

was reverence for law. It is further stated that the fundamental doctrine of the Nazarene was the Universal Brotherhood of Man and the fundamental characteristics were compassion, pity and love. (See I-79-3, 4.)

The Philosophy of Natural Science recognizes and includes these fundamental truths as taught by the Great Masters of the past (See I-84-4), and at the same time takes another step forward, making as great an advance over the teaching of Christ as that was over that of Buddha.

If the specific teaching of the present Scientific and Religious Harmonic Movement was crystallized into as primary and brief a statement as the teaching of Buddha and Christ above referred to, would it not be correct to say that the fundamental doctrine of the Great School of Natural Science is *Individual Morality* and the fundamental characteristic of its members is the *Living of a Life* in strict conformity with the Constructive Principle of Nature?

When the School's definition of Morality is correctly and fully understood is it not in complete harmony with the Universal Principles of Polarity and Affinity as elucidated in the Harmonic Philosophy, and does it not include the "universal spiritual principle of sex" mentioned in I-84-4, and which is more fully explained under the heading of Natural Law of Selection which *impels* action towards and results in Self-Completion, such condition being induced by the highest activity of the Soul which is called Love, thus eventually bringing about Individual Completion and a complete satisfaction called Happiness?

J. C. SLAFTER.

# Life and Action

## *The Spectrum of Ether Vibrations*

*By A. C. Edwards and C. W. Robbins.*

---

For reasons which will become apparent to the readers of *Life and Action*, and more especially to those among them who are likewise Students of Natural Science and Friends of the Great Work in America, it gives me a sense of unique pleasure and profound gratification to present to the public, through the columns of this little magazine, the scientific data and information contained in the following communications from my beloved Friends, A. C. Edwards and C. W. Robbins, and the accompanying chart prepared by the latter as an object-lesson to those who are not sufficiently familiar with the subject to grasp its full meaning and significance otherwise.

The publication of the three volumes of the *Harmonic Series*, beginning with "*Harmonics of Evolution*," by Florence Huntley, as far back as 1897, constitutes the first real and definite effort of the Great School of Natural Science to give to the world, in definite form and sequential order, the findings of Natural Science and the data of the Higher School of Science touching the profound problem of the Continuity of Individual Life—as one of the "Demonstrable Facts" of Nature, and likewise "FACTS DEMONSTRATED."

## Life and Action

From the day *The Chicago Tribune* published its first and most remarkable review of "*Harmonics of Evolution*" (covering almost one entire page of its Sunday issue, with the portrait of the "*Woman Author who challenges all the great men of physical science from Pythagoras to Edison*")—to the present, the cry has gone up from the schools of physical science all over the world: "You do not conform to the demands of exact science! Your so-called '*demonstrations*' are *not scientific*!"

And because of this dogmatic cry, the representative intelligences of the physical school have shut their eyes, stuffed their ears with the cotton of ignorance, turned their dignified backs upon us and stubbornly refused to consider the facts of science—just because they came from the work-shop of Natural Science, and did not bear the "Union Label" of materialism.

And unfortunately, because of the influence which physical science has been able to exert upon the public mind, it has carried with it all but the few who think for themselves.

Without knowing it, however, the School of Physical Science has been slowly but surely piling up the evidences with which to confound itself and prove to the world, after all, that the findings of the Older School of Natural Science are indeed founded upon the most exact "*Scientific Demonstrations*."

The accompanying chart presents to the mind a most interesting solution of the great problem of Individual Continuity. That is to say, it presents the facts and demonstrations of physical science which make clear the fundamental fallacy that underlies the whole method of physics, and shows conclusively that the "Unknown" is not necessarily the "Unknowable."

## Life and Action

It accounts, in a perfectly natural and scientific way, for all that is necessary to substantiate the findings of Natural Science, and prove that its declarations concerning the world of "Spiritual Material," fit naturally into the scheme of nature, in strict conformity with the findings of physical science.

It proves beyond all question the fact that it is *possible* for beings of a finer materiality to walk the earth within our very presence, and yet without our ability to see them with our physical eyes, hear them with our physical ears, feel them with our physical sense of touch, or perceive them with any of our physical senses.

It clears the way for the Masters of Natural Science to give their knowledge to the world under conditions which will insure a respectful hearing and an honest consideration without having to battle against the materialistic influence of the entire School of Physical Science, as has been the case throughout the entire past.

This Chart alone, with its clear and simple explanations, and the data accompanying it from the School of Physical Science, presents the entire problem in such manner as to appeal at once to rational intelligence and invite sympathetic consideration free from materialistic prejudice.

I believe with this alone the Students and Friends of the Work will be able to interest a good many earnest thinkers and searchers after Truth and lead them by the law of sympathy to a wholesome and natural interest in the teachings and findings of Natural Science, contained in the three volumes of the Harmonic Series.

For the benefit of any who may desire extra copies of the Chart alone, we have had a number of extra

## Life and Action

copies of it run off, and these we shall be glad to furnish to the Friends on request.

I feel that *Life and Action* and its readers have been singularly fortunate in coming into possession of the splendid results of the interesting collaboration of these two generous and gracious Students and Friends who have asked neither money nor material reward of any kind whatsoever for their services.

In behalf of the School, the Work, the Cause, the Great Friends and myself, I tender to them my grateful thanks.

My Dear TK:

Referring further to the Chart showing the "*Spectrum of Ether Vibrations*" and the explanatory article which accompanies it, let me say that they are now ready for publication in "*Life and Action*," if you find they may prove of sufficient interest to your readers to be given space in your splendid little magazine.

It was not easy to find one who had the detailed, scientific knowledge, and who at the same time had the appreciation of what I felt and wanted,—to produce the chart, and particularly in such form and language as to conform to those in use by the most exacting of physical scientists. It was therefore very fortunate that I was able to discover Mr. Robbins\* and gain his very valuable collaboration. Mr. Robbins is especially competent in this connection because of both his theoretical and practical working knowledge and experience in electrical things, and in higher mathematics.

While in the article Mr. Robbins has set forth gen-

---

\*Mr. C. W. Robbins has, for many years, had charge of physical laboratory work, and has been engaged in the design of instruments and apparatus for use in making physical measurements and tests.

## Life and Action

erally acknowledged scientific conclusions, yet at the same time, he and I have interpolated a few observations of a philosophic nature; and thinking it might prove of interest to some of your readers as to how I came to feel the need of a clear expression that just such a chart renders, permit me to mention the same briefly, as follows:

It is fairly evident that physical scientists quite generally deny the existence of what the Great School terms "*Spiritual*" phenomena. They either attempt to account for them from a physical standpoint, or deprecate their existence entirely.

It came to me early in my work in the laboratories in physics, chemistry and biology, (smattering though it was), that there was something very lacking in the then presented theories and explanations taught. Independent of these, I came to analyze the relation that exists between certain classes of phenomena as one of *Continuity*.

For example, in molecular activity there is to our senses a wide variation in Steam, Water and Ice. We know  $H_2O$  is the chemical expression for the substance in all three, and therein lies one phase of the *Idea* of Continuity.

But how much clearer the idea of Continuity becomes when we also associate with these phenomena the Continuous sequence in their *temperatures*, the continuous sequence in the *rates* of *vibrations* of the molecules, and the sequential increase or decrease in amplitude which molecules travel at any given temperature.

Then note how these phenomena manifest so differently to our consciousness—yet all the same thing, but in a different "*state*" or "*condition*" at any given point. Doesn't this immeasurably enhance and simplify one's

## Life and Action

comprehension and understanding of the natural phenomena in which we are immersed?

And this brings me to the Continuity underlying Ether manifestations. The classification of heat, electricity and light, in my school days, was always a great puzzle to me and remained so until I grasped the Idea of Continuity, from the teachings of the Great School, sometime later.

This gave me the key which led to the production of this Chart of the Spectrum of Ether Waves, and you can possibly realize what a great gratification it was to note each phenomenon melt into place in support of this Idea of Continuity in Nature.

And finally, but not least, how it all scientifically corroborates the position of the Great School, enlarging upon the two examples cited in "Harmonics of Evolution" (pages 35 and 36) both in the details set forth and in embodying the language and technique which meet the demands of the most exacting physical scientist.

Thus do we Students in the School gain a comforting understanding and serenity regarding the scheme of Nature and our own possible destiny in her evident Continuity—a resultant that has been so conspicuously lacking among the so-called educated in the fields of science.

In fact, their "advanced learning" seems to have brought about a taking-away of what comfort they possibly had retained from their institutions not hitherto entirely smothered. It is lamentable that so many who acquire knowledge seem to get so close to it that they fail to extract the Wisdom that bolsters Faith. Like the mosquito on the side of an elephant, they lose the per-

## Life and Action

spective, even while sucking the blood out of the subject.

It seems to me the Great School claims only to have mapped out the known field of Nature beyond (considerable though it is) that known to physical science; and yet, this does not mean they have reached "ultimates." In fact, they know and state that such is not the case. Their greater knowledge teaches them that they are far from it, and it fills them with that proper humility which marks the Master in Natural Science.

This being so, and holding in mind the Idea of Continuity, how reasonable become the teachings of the School—that we have within us a mechanism holding latent capacities and powers which, through proper cultivation, may be developed to register yet higher vibrations in Nature, and which, to our consciousness, must vary widely from our consciousness of any known phenomena, as the classes of phenomena so widely vary one from another in the known spectrum of ether-waves here presented.

The above position of the School could well be true even if physical science fails to find any mechanical means outside the Microcosm of the Individual, to meet the conditions they are pleased to set forth as constituting a scientific demonstration.

The two "breaks" in this Spectrum shown as "*unknown*" in physical phenomena, should be sufficient to substantiate the position of the School, for the reason that even so far down the scale, and even knowing the wave-lengths and frequencies of the phenomena remaining to be discovered, Science has failed, as yet, to discover any material or means that will register them. SHALL WE THEREFORE DENY THEIR EXISTENCE?



# SPECTRUM OF ETHER VIBRATIONS.

Frequency-Cycles per Second	Octave	Kind of Wave	Octave	Wave Length
-----------------------------	--------	--------------	--------	-------------



# SPECTRUM OF ETHER VIBRATIONS.

Frequency-Cycles per Second	Octave	Kind of Wave	Octave	Wave Length
28 023 000 000 000 000 000	-60-	UNKNOWN	60.1	.00001 $\mu$
1 412 000 000 000 000 000				
7 205 000 000 000 000 000				
3 602 800 000 000 000 000		"X" RAYS	57.6	.00006 $\mu$
1 801 400 000 000 000 000	-55-		56.8	.00001 $\mu$
900 720 000 000 000 000				
450 360 000 000 000 000			53.8	.00008 $\mu$
225 180 000 000 000 000			53.5	.001 $\mu$
112 590 000 000 000 000	-50-	UNKNOWN	50.1	.01 $\mu$
56 295 000 000 000 000				
28 147 500 000 000 000				
14 074 000 000 000 000				
7 036 900 000 000 000				
3 518 400 000 000 000				
1 759 200 000 000 000	-45-	ULTRA-VIOLET	46.8	.1 $\mu$
879 609 000 000 000				
439 804 000 000 000		VISIBLE	44.8	.4 $\mu$
219 902 000 000 000			43.8	.3 $\mu$
109 951 000 000 000			43.5	1. $\mu$
54 976 000 000 000				
27 488 000 000 000	-40-	INFRA-RED	40.2	.10 $\mu$
13 744 000 000 000				
6 872 000 000 000				
3 436 000 000 000			36.9	.100 $\mu$
1 718 000 000 000	-35-	UNKNOWN	35.2	.33 mm.
858 990 000 000				
429 500 000 000			33.5	1. mm.
214 750 000 000				
107 370 000 000			31.6	.4. mm.
53 687 000 000				
26 844 000 000	-30-		30.2	.1 cm.
13 422 000 000				
6 710 900 000				
3 355 400 000			26.9	.10 cm.
1 677 700 000				
838 860 000	-25-		23.6	1. m.
419 430 000				
209 720 000				
104 860 000				
52 429 000	-20-	ELECTRIC WAVES-	20.2	.10 m.
26 214 000				
13 107 000				
6 553 600				
3 276 800				
1 633 400	-15-		16.9	100 m.
819 200				
409 600				
204 800			13.6	1. km.
102 400				
51 200	-10-		10.3	10 km.
25 600				
12 800				
6 400				
3 200			6.9	100 km.
1 600	-5-		3.6	1000 km.
800				
400				
200				
100				
50				
25	-0-		.03	10000 km.

## WAVE LENGTH OF PRINCIPAL COLORS.

Red	.68 $\mu$
Orange	.63 "
Yellow	.58 "
Green	.53 "
Blue	.48 "
Ultr. Blue	.43 "
Violet	.40 "

## FORMULAE.

V = Velocity of light per sec.

$\lambda$  = wavelength of light (approx)

C = number of octave

f = frequency taken as the

starting point (in this

chart c = 25 cycles per sec.)

$\lambda$  = frequency (cycles per sec.)

$\lambda$  = length of wave in meters

$$1 = \frac{V}{f} \quad 1 = \frac{V}{\lambda \times C} \quad 2 = \frac{f}{C}$$

$$C = \frac{\log V - \log \lambda}{\log 2}$$

$$C = \frac{\log f - \log \lambda}{\log 2}$$

$$\log V = 0.489857$$

$$25 = 1.397940$$

$$2 = 0.301030$$

## WAVE LENGTH

.00036 to .0008  $\mu$  (approx)

.0008 to .01  $\mu$  " "X" Rays

.01 to .1  $\mu$  " Radiation Waves

.1 to .4  $\mu$  " Unknown

.4 to .8  $\mu$  " Ultra-Violet

.8  $\mu$  to 3 mm. " Visible Spectrum.

3 mm to 4 mm. " Infra-Red

4 mm to infinity " Unknown

Electric Waves

## REFERENCES.

London Electrician LXVIII-13-504

" " LXXI-14-557-558

Metallurgical and Chemical Engineering XII-6-363.

10-16-1914

Curry's



## Life and Action

From all present indications physical science would seem to answer this: "No, of course not,—*so far, down* the scale, but,—out beyond Radio-Activity—why—er,—it's foolish to consider such rot!"

In the light of all this, can there be any question as to whether or not the position of the Great School is scientifically the more tenable?

It is really a struggle to be patient under the circumstances; and I, for one, can realize more and more what a trial it must be for a Master in Natural Science to be patient and tolerant with the so-called reasoning of the self-limited physical scientists.

At any rate, it is a deep satisfaction to Mr. Robbins and myself to be able to present this data to the Students and Friends as a somewhat further proof of the exact, scientific position of the Great School, upon which it has without doubt stood throughout past ages.

With esteem and fraternal greetings, I am,

Most humbly, your friend,

Alanson Charles Edwards.

---

### THE SPECTRUM OF ETHER VIBRATIONS.

In beginning the study of Nature, many of the facts which are observed in the various lines of investigation appear to be more or less independent of one another, and to obey laws which, seemingly, are peculiar to each case observed. It is only by means of carefully prosecuted scientific investigation that the separate phenomena may be associated into groups or classes and general laws discovered which cover and include all the particular laws of the several facts included in the group. The result of scientific investigation has been to *decrease* the number of these general classes of phenomena and to

## Life and Action

*increase* the number of individual facts falling within each class. In this way the unification of Nature is approached and sometime, without doubt, will be reached.

This process has developed the idea of continuity in Nature, the contemplation of which broadens the view immensely. The continuity of time and space have long been recognized and scientists have ceased to be dogmatic about,—or even to pretend to be able to comprehend,—ultimates in these two things with which we are constantly associated.

As soon as an individual realizes, and is ready to admit, that many if not all of the different classes of phenomena—with parts of which he is thoroughly familiar—have a continuity far out beyond his powers of perception and possibly his comprehension, he is then in a position to learn of truths beyond the so-called physical.

Because of the scientific investigations which have been, and are now being, made, the phenomena of the vibrations of the luminiferous ether form one of the best examples for consideration in the study of continuity.

So far as is known, everything in Nature is in a state of vibration and there is apparently no limit to the different kinds and different frequencies of these vibrations. Some kinds of vibrations, within certain limits of frequency, are directly perceptible to our sensory organs; others may be detected by means of instruments; still others by means of chemical reactions, photography, fluorescence, etc. Besides all of these there remain a vast number of kinds and frequencies of vibrations which, though there are good reasons for believing in their existence, have never been detected in any way. A great deal of effort is being constantly expended in scientific investigation to broaden the field of knowledge

## Life and Action

in this direction. "X"-rays and the emanations from radio-active substances are comparatively recent examples of such investigation.

It is only when vibrations change within a given medium, or pass from one medium to another, that they become perceptible. For instance, a shadow cannot be seen in clear air, and only where the light strikes some more opaque substance is a shadow produced. When moving with the wind at the same speed we have no sensation of its velocity.

Electric waves, radiant heat and light are some of the manifestations of ether vibrations and these were observed and investigated by physical scientists many years before their true relationship was discovered. Even now it would require much time and effort to demonstrate to any one, not a scientist, that electric waves and light waves belong in the same class, or indeed, that light and electric waves are vibratory phenomena.

The person to whom the demonstration was to be made would need to have developed certain intellectual capacities and certain perceptive faculties, and to give the subject close study before the demonstration could possibly be made, no matter how well equipped the one making the demonstration might be. There are any number of ordinary, scientific facts which are commonly accepted by every one as true, of which the same may be said.

In considering this subject, care should be taken not to confuse light waves with sound waves or the surface waves of liquids. For, though sound and light are both vibratory in action and are propagated in the form of waves, nevertheless, there is a great difference in their origins, forms, and in the media necessary for their

## Life and Action

transmission. The vibrations of sound waves are in the same direction as the lines of propagation. Sound waves, as we know them, require physical material other than ether for their transmission. They cannot travel through a vacuum. Light waves are understood to be tortional strains in the ether. That is, the vibration is in the direction of a twist around the direction of travel as an axis. They do *not* require physical material other than ether for their transmission. The travel of light waves is illustrated, roughly, by fastening one end of a long, stretched cord and moving the other end rapidly in a circle, the plane of which is perpendicular to the direction of the cord.

Light waves are transmitted by the hypothetical "ether" and are retarded to a greater or lesser extent by all other physical materials. The term "hypothetical ether" is used because, though its existence is necessary for the explanation of the phenomena of light and electricity, and though many of its properties have been determined by means of the phenomena produced through it, the *ether itself* has never been seen, felt, measured, weighed, nor in any way *sensed* by the human physical sensory organs or by any physical instruments. From the standpoint of the physical scientist, it cannot be said that the ether is *known* to exist. Yet, in his Baltimore Lectures, Lord Kelvin said: "Little as we know of the luminiferous ether, we know it better than any other kind of matter, in some respects."

It has been demonstrated that the phenomena of electric waves, radiant heat, light, ultra-violet rays and "X"-rays are all manifestations of ether vibrations, each of these covering a certain range of frequency of vibrations, as shown in the accompanying diagram. The



## Life and Action

velocity of propagation of all these through the ether when unretarded is the same, being at the rate of about 309,000,000 meters, or about 186,000 miles per second.

The diagram represents the spectrum of the ether vibrations and has been compiled from information gathered from many sources, some of which are given in the list of references following. It is divided into octaves, the frequency of the vibrations per second at any octave being twice that of the preceding octave and one-half that of the octave following. The numbering of the octaves is purely arbitrary and might begin at any convenient point, such as 15, 40 or 1769 instead of 25, as shown in the chart. In the same way as in music, middle C is adopted quite generally as having a frequency of 256 vibrations per second, while 248 vibrations might as well have been adopted and the octaves worked up and down from this point by doubling in one direction and halving in the other. A frequency of 25 cycles (complete vibrations) per second is quite commonly used in the transmission of electric power, and 60 cycles per second is quite generally used on electric circuits for lighting purposes.

So far as is known, the rates of vibration extend off into infinity; and there is, at present, no reason to believe that there is a limit.

In the chart, the length of any wave multiplied by the frequency per second is equal to 309,000,000 meters.

It will be observed that, even within the limits covered by physical science, there are parts which have not yet been explored. However, the unexplored sections have been narrowed each year, and by means of new instruments and methods (yet to be devised) these regions will probably soon become classed with the "known."

## Life and Action

It will be noticed that the visible spectrum from the red to the violet, which is all that can be detected by our physical sense of sight, covers a little less than one octave of the many that are known to exist. This part of an octave, together with a few octaves in the Infra-Red which may be felt as heat, are the only ones that may be sensed directly (that is, without the aid of special instruments and methods) by any of our physical sensory organs. Considering this, one can readily see how unreasonable it sounds to hear people say they will believe only what they are able to see with their own eyes. To be consistent, they should refuse to believe that the earth travels around the sun; for they *see* the sun pass overhead each day, traveling around the *earth* from east to west!

Besides the unexplored spaces within the present physical limits, there is a vast region of "undiscovered country" lying out beyond the present limits of physical science, reached through knowledge concerning "X"-rays and radiation phenomena.

Although all physical means may fail in the detection of the higher frequencies of vibrations, and though they may not in any way affect physical material other than the ether, yet these facts would in no way disprove the existence of such vibrations nor the possibility of their detection by processes *other* than those called physical.

Since we have seen how the different frequencies of vibrations of the ether produce several classes of phenomena with widely varying external characteristics, it is easy to comprehend the possibility of the existence of *other* classes of phenomena *higher up* the scale which may become known to us through a higher development

## Life and Action

of latent capacities and powers within us and within our reach.

A realization of our narrow limitations should enable us to approach the study of all natural phenomena with due humility, with an open mind, and with a profound respect for the discoveries accomplished through the efforts of the seekers for Truth and Light, in all the fields of science—physical, spiritual and psychical.

C. W. ROBBINS.



### FROM THE FILES OF TK.

Dear Friend and Brother TK:

Will you kindly pardon me for again obtruding upon your busy life? I have but one excuse to offer for thus presuming to thrust myself upon your attention at this time. It is this:

I am impressed with the conviction that I owe you an apology. Let me explain.

Three years ago I wrote you that Miss M. and I had been sitting for two years, for the development of "*Mediumship*." I told you that she possessed fine qualities for the development of a splendid Medium.

After reading your books and studying the same carefully, I began to think that perhaps we were "on the wrong track." I told my friend that I believed it would be wise for us to give up our sittings. This she refused to do.

I then wrote you, feeling that we were not quite safe. You responded at once, telling me that we were in danger.

After a time Miss M. established communication with

## Life and Action

a spirit who called himself "Solon." I wrote you of this fact, and again you told me that we were on the wrong road, and that it would be better for us to discontinue our development along that line. You told me that my Friend was being *controlled*, even though she was not aware of it.

And here is where I should apologize to you for my daring presumption in writing you that we could discern not the least bit of "control"; and we foolishly continued to sit for development, until the damage was beyond reparation—to Miss M.

As you then so kindly advised us, may I tell you what has happened? Assuming your permission, let men say that Miss M. was a beautiful woman, of a sweet and lovable disposition—a spiritual woman, in every way worthy and good. I could linger long over her superior qualities of character; but enough of that.

At the time I wrote you she weighed 160 pounds, and was the picture of physical health. But immediately thereafter she began to fail. She continued steadily, until she became a repulsive spectre. Oh, such a shrunken and shriveled sight! I can coin no word to tell you what a horrible spectacle she presented.

It began by a condition which impressed her as if some one were throwing heavy blankets over her head. She ran screaming all over the house. Her suffering was terrible to behold.

Much more I could tell you, but this will be enough to let you know that had we observed and heeded your kind warning in time, all would have been well, and this terrible sorrow would have been avoided.

As to myself, fortunately I escaped with much less psychic trouble; but other serious difficulties seemed

## Life and Action

to follow from my having tampered with that kind of so-called "development."

From his sorrow over the conditions, my beloved husband developed heart failure, and in May last passed to his home beyond. This leaves me alone and afloat in a friendless world, without the knowledge I need to care for myself.

Had we received your warning when we first started, while the work was in its incipency, I believe all might have been well. As it was, however, it seemed too late. The law had begun to work, and there came very near being *two* wrecks upon the ocean of time.

Through the help of a Mr. W., we were finally enabled to break the control, and my Friend is now on the Pacific coast.

I want you to know that I have proved the truth of your teachings on the subject of "Mediumship." I sincerely trust your books may reach far and wide those who do not understand the law, and save the thousands who are going the Wrong Way, for lack of knowledge of the Truth.

I wanted you to know the results of our failure to heed your generous and kindly warnings. I have grieved deeply that we did not take the friendly hand held out to us. But we do thank you with all our hearts, and it was through your wisdom that we were finally led to see the Right Way, and seek release.

If you desire to use our evidence, it is your right to do so. It can be amply verified.

I am not going to yield to discouragements. A star may be hidden behind the fleecy cloud, and Light may yet come to me.

Believe me ever your true and loyal Friend, R.

## Life and Action

My Dear Friend:

Your valued favor of the 2nd inst. was addressed to the Indo-American Book Co. address, and did not reach me until yesterday. This will explain the delay in my response. I observe, however, that you did not expect an answer from me, and hence I need not apologize for the delay.

I want to thank you for your kindness in writing me a statement of the facts in regard to Miss M. and yourself. I remember very distinctly the correspondence, and of my efforts to point out to you both the fact that you were following the road to subjection and unhappiness.

One of the most pathetic phases of my life's work is the fact that I am unable to reach those who are in such great need of guidance and help. Even those who come to me for guidance (as you did), do not have sufficient confidence in me to believe my statements; just as was true in your case. Had you known of the long years of work I had given to the subject, and the fact that I have never received so much as one cent for my services, you would have known that you could trust me. But as it was, I was a stranger to you and Miss M. You did not *know* that I was honest. You could not think it was *possible*. You had not then realized any of the destructive phases of mediumistic subjection, and very naturally you thought I was either mistaken, or was trying to work some scheme to get *money* from you.

I do not blame you for this, for it could hardly be otherwise, in the light of experience and human nature. But if you could have believed in me then, just enough to act upon the warning I gave you, all the terrible suffering to which you refer would have been avoided.

## Life and Action

And *that* is the pathetic side of all my work. I have only my own *word* to offer to those who come asking for help. And in the largest majority of cases that is not enough to convince. The result is that they go on and on until *Experience* teaches them the lessons which I have learned, but which I cannot make them realize.

I want you to know, however, that you have my deepest sympathy, for both yourself and Miss M. I earnestly hope that you will find the way to happiness and peace, and that she will rise above the power of evil influences to reach or harm her. I am glad to know that she found someone who knew enough to be able to help her, and in whom she had sufficient confidence to follow his guidance and co-operate with him in his efforts to release her from the hypnotic influences of her controls. I earnestly hope she will never be tempted again to return to the old methods and practices.

Thanking you again for your generous and kind letter, and with greetings of friendship and good will, believe me,

Your Friend and Elder Brother,

TK.



### TO A HYPNOTIC SUBJECT.

My Dear Friend:

Your valued letter of the 26th ult. is at hand, and I appreciate very deeply the cry for help.

I regret, beyond words, that you did not understand my warning in answer to your letter concerning the man referred to.

## Life and Action

But you are now wide awake and this is more than half the battle. Simply occupy yourself in wholesome employment of body and mind, as far as possible, and do not allow yourself to become morbid nor to imagine many things which are not true.

Live as wholesome a life as you can, and I suggest that such time as you have, that you would devote to brooding or to entertaining your fears, you give to a study of "The Great Work" and "Harmonics of Evolution." "The Great Work" is especially suited to your present needs, and if you will follow its teachings carefully and remember that you must overcome your fears you will succeed.

You really have no reason to dread this man nor to feel afraid of his influence. Whenever you imagine you are under his influence simply get up and turn your thought and attention to *other things*. Force yourself to do this whether you want to or not, and say to yourself many times a day and at night when you lie down:

"I am not afraid of this man nor any other being on earth or in the spiritual life. I am master of myself. God has given me power to control myself and all the forces of my being, so that no one else, whomsoever, shall be able to break me down nor influence me in evil or harmful ways. I will be master and I will walk in the way of light and truth and earn the friendship and the love and the guardian influence of the Great Friends and the Spiritual Helpers."

Then see that you do the very thing you have said and you will have no trouble to speak of.

A woman of your nervous temperament will have periods of nervous depression, but you must simply take yourself in hand when these periods come and lift your-



## Life and Action

self above them. You *can* do it if you *will*, and you *will* if you *want* to.

With abiding friendship and good wishes for your success,

Cordially and fraternally,

TK.



### FROM A FRIEND OF THE WORK.

Dear Friend and Brother TK:

First of all, let me mention the fact that I am inclosing herewith Two Dollars (\$2.00) to pay for the renewal of my own subscription to *Life and Action*, and for an additional subscription for my friend, Dr. A. M. P.

I am going to try and interest others in the message which the little magazine brings to me each month, and as a result I hope that I shall be able to send further subscriptions from time to time.

I have a feeling, however, that it will be better for some of my particular friends, to let them read some of the books of the Harmonic Series first, if possible, before trying to interest them in *Life and Action*; but, in any event, I shall not hesitate to recommend the magazine to as many as I can reach.

This little magazine, next to the books of the Harmonic Series, is quite the most precious to me of any reading matter I now receive, or of anything that is being offered the public at the present time.

I want to join with your hundreds of other readers (rather, with thousands, I hope,) in expressing the earnest hope that this little publication will go on un-

## Life and Action

ceasingly fulfilling its mission in the world, giving cheer to aspiring Souls, growing greater and greater in the sphere of its usefulness and inspiration to men and women everywhere.

Those of your readers who have been taking the magazine for a sufficient length of time to know something of the nature and purpose of the message it bears, surely would suffer a feeling of irreparable earthly, nay, even spiritual loss, if this bi-monthly visitor suddenly should cease to make its regular visits to them.

The significance of the truths taught in the books of the Harmonic Series and in the pages of *Life and Action* grows on me more and more. These things are to me the bread of spiritual life, and I feel that I *must* have them, for naught else satisfies the hunger of the Soul for substantial Food.

If there is anything that I can do to help along the Work of spreading the Truth, will you not please let me do it? It is such a truly "*Great Work*", and there seem to be so few who are in a position to carry it forward. Certainly there are comparatively few in this country who, at present, are sufficiently developed, or who have traveled far enough along the "*Road to the South*" to be able to guide others with certainty and assurance.

In view of the uncertainties that beset this present life, and the many and varied dangers to which the beloved TK already has been subjected, one cannot but feel a profound sense of apprehension for the physical safety of the Leader of this present Movement here in America.

We can only pray that he may be spared yet awhile to the many "who need," until he shall himself feel

## Life and Action

able to say, gladly and without reservations, "It is finished." When some others, those now members of the Great School, shall have advanced to the condition of personal development wherein the guidance of others may safely be entrusted to them; when the books dealing with the laws of Life—so far as revealed to living men, here and hereafter—shall have been clearly written down and distributed far and wide throughout all the land, so that all men may know the Truth if they but will to have it; and when "*The Great Work*" itself, exemplified in growing measure by thousands of earnest, industrious ones, shall have spread its influence throughout this entire country, then we may be willing to relinquish the TK for a still Greater Work in the world of the Blessed beyond this earthly Life. But not *till* then—not *till* then. We are many who need you here, TK—many, *too* many to spare you yet.

It seemed to me that there was a great deep note of pathos in the last issue of *Life and Action*. I have been eager to give my own offering of appreciation and of Love, ever since catching the sound of that deeply pathetic note.

One can partially imagine the sense of deprivation suffered by the TK, now that the Beloved who toiled by his side in the journey has been transported beyond the Great Divide to live among those more blest; but we are all so weak and inadequate—how insufficient must be all that we can offer, even though of our best!

Yet here is this very human note, sounded by the Master of the Law who has "traveled in foreign countries"; so, even though you have gone so much farther than we, still you have come back and you are with us still. We shall be more than glad to do what we can.

## Life and Action

Reference has been made to powerful forces and agencies that are plotting to destroy you and put an end to the Work. Would that we could appreciate these things more definitely and fully. Would that we, in an organized manner, might stand with you and give you such strength as we possess for the conflict. I am assured, in my own soul, that the issue will be victorious for the Right; but at what the possible cost! The mind must reel and fall in ruins, if not established on the solid rock of eternal Truth.

I think that the Friends there at the Center with the TK, actively engaged in the Work of teaching and publishing, must feel, with him, a sensitiveness about calling for financial aid. In the midst of the frauds so freely perpetrated everywhere, and the general suspicion resulting, they feel an unwillingness about even suggesting that they could do more effective work if they but had more financial assistance.

Yet, for one, I wish that there might be some sort of organization or understanding among the Friends of the Work, and that their interest might be given a chance to express itself in funds for the advancement of the Work of the Great School. Is this something which the School itself will not establish, but waits for its Friends to institute? Is there, I take it, no objection to such work being done?

(The Great Masters have said: "By an endless chain of *Gifts* shall the Great Work be established." And we; therefore, who are thus charged with its establishment, must make our work a *Gift* to the Great Cause. We cannot receive financial aid—except from those who have the RIGHT to *Give*—which means that they must be-

## Life and Action

come, with us, sharers in the Work, and in making it *all a GIFT*.—The TK.)

I, for one, feel the longing to take up the work and study of the Great School actively; but present conditions, the necessity of caring for a family, seem practically to bar me from doing so. While I hope I am progressing all the time, nevertheless, it is not by any means so rapidly as I could wish.

I have not even really *studied* the books of the Harmonic Series as yet; but I have passed them on to several of my best friends. I want to get some of *them* started, too, if it be possible.

But I am hoping for the successful completion of the message on "*What Science knows of the Spiritual World*." It seems to me that this is one of the most important and necessary heritages the TK may leave to those who shall follow him. For what we may know and understand about the Spiritual World is essential as a criterion of the best manner of living in the world of the present which we inhabit with our material bodies.

Without a measure of assurance about the hereafter, it is bound to be very much like the Apostle Paul said: "If of this life only we have assurance, then are we of all men most miserable."

My friend, the Doctor, has been very deeply interested in the books, "*The Great Work*" and "*Harmonics of Evolution*," and I doubt not will find much to interest him in the magazine, as it comes to him from month to month.

He is a man of unusual brilliancy of intellect, combined with a sincere desire to do good in the world and make the most of life for himself and those dear to him. He is a growing man. Just at this period of his life

## Life and Action

(the early forties) he finds that, having attained the ambitions of his younger years, they do not satisfy. The ministers of the churches, to whom he talks, with some of whom he is even quite intimate, do not sufficiently explain or illuminate the spiritual difficulties. It seems to me that, perhaps, in the Great School he may find what he longs for, provided he will be courageous enough to make the sacrifices required.

Beginning next October, as for two years past, the Doctor will be a lecturer in the Northwestern University Medical School, in connection with his regular surgical practice. Some time ago he asked me if it would be possible for him to meet the author of the book, "*The Great Work*." I could only reply that I thought it would depend on whether he could give "the right knock."

I hope this will not "wear out" those who may try to read it. I have written to help, not to hinder; to supply, rather than to exhaust.

May the Peace of the Great Spirit, and assurance of ultimate victory be ever with you; may the Powers of Light ever surround you and guard you, preserving you safely for the enduring institution of "*The Great Work in America*."

Cordially, your Friend,

H. D. H.

# Life and Action

## *League of Visible Helpers*

New York City, N. Y.

“President, League of Visible Helpers,

Chicago, Ill.

Dear Friend:

I have some excellent garments in my wardrobe that some one might use to advantage. May I have the pleasure of forwarding them to you?

Yours truly,

L. A. deV., M. D.”

The foregoing letter came to the President of the *League* a short time ago, and he takes the present opportunity of replying, through the medium of “*Life and Action*,” to the good Doctor, as well as to all the friends and members of the *League of Visible Helpers* who desire to help in the good work inaugurated by the *League*.

The objects which called this organization into existence are “For the purpose of fraternally uniting all “acceptable persons in a closer bond of fellowship; to “give moral and material aid to its members, their “families and those dependent upon them; to carry on “an organized work of charity, relief and assistance to

## Life and Action

“the needy and distressed; to own and operate hospitals  
“and allied institutions for charitable purposes; to fur-  
“nish medical and legal services to those in need, and  
“promote the cause of Equity, Justice and Right.”

During almost three years in which the League has been in existence, it has carried out most fully the expectations and promises made to its members. We have furnished medicines and the best medical skill to all those coming under our care, without cost to them.

We have fed hundreds of families in all parts of the great city of Chicago. We have sent children to school, educated and helped them to become self-supporting. We have fed and clothed them, procured employment for the unemployed so far as it was possible for us to do; and in all this work we have been nobly assisted by many of the dear friends who, from long distances, have sent us money, clothing, shoes, etc., to help carry forward the *Great Work* for suffering humanity.

The time is now rapidly approaching when we shall need everything, especially in the clothing line, we can procure.

The Indo-American Book Company has gratuitously given us shelves and space to store the clothing which we distribute to the needy and destitute; and we take this opportunity of informing our friends everywhere, that we shall welcome every contribution of money, clothing or shoes, which they in their kindness may see proper to forward to us; promising them, that not one penny shall be retained for “expenses.” For, on the part of every member of the *League of Visible Helpers*, this is considered a labor of love and devotion to the Great Cause we are all trying to serve.

This is “GOD’S GOOD WORK,” and we feel as-



## Life and Action

sured that many of our friends will be glad to contribute to the cause of sorrow and suffering when they know it is needed. Clothing for women and children especially will be needed this winter.

Dear friends and helpers, everywhere, the demands are great.

WILL YOU HELP US?

Your friend and Brother,

TK.

---

### STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF AUGUST 24, 1912.—

of *Life and Action*, published Bi-Monthly, at Chicago, Illinois, for October 1, 1914.

NAME OF	POST-OFFICE ADDRESS
Editor, J. E. Richardson.....	Oak Park, Ill.
Managing Editor, J. E. Richardson.....	Oak Park, Ill.
Business Manager, Charles Crane.....	Oak Park, Ill.
Publisher, J. E. Richardson.....	Oak Park, Ill.
Owner: (If a corporation, give its name and the names and addresses of stockholders holding 1 per cent or more of total amount of stock. If not a corporation, give names and addresses of individual owners.)	
J. E. Richardson .....	Oak Park, Ill.

Signed: J. E. RICHARDSON.

Sworn to and subscribed before me this 26th day of Sept., 1914.

William Einfendt, Notary Public.

(Notarial Seal.)

My Commission expires Mar. 1, 1916.

## This Is My Task

BY ELLA WHEELER WILCOX.

When the whole world resounds with rude alarms  
Of warring arms,  
When God's good earth, from border unto border,  
Shows man's disorder,  
Let me not waste my dower of mortal might  
In grieving over wrongs I cannot right.  
This is my task: Amid discordant strife  
To keep a clean, sweet center in my life,  
And though the human orchestra may be  
Playing all out of key,  
To tune my soul to symphonies above  
And sound the note of love.

This is my task.

When, by the minds of men, most beauteous Faith  
Seems doomed to death,  
And to her place is hoisted, by soul-treason,  
The dullard Reason,  
Let me not hurry forth with flag unfurled  
To proselyte an unbelieving world.  
This is my task: In depths of unstarred night  
Or in diverting and distracting light,  
To keep (in crowds or in my room alone)  
Faith on her lofty throne,  
And whatsoever happen or befall,  
To see God's hand in all.

This is my task.

When, in church pews, men worship God in words,  
But meet their kind with swords,  
When fair Religion, stripped of holy passion,  
Walks masked as Fashion,  
Let me not wax indignant at the sight  
Or waste my strength bewailing her sad plight.  
This is my task: To search in my own mind  
Until the qualities of God I find;  
To seek them in the heart of friend and foe,  
Or high or low,  
And in my hours of toil or prayer or play,  
To live my creed each day.

This is my task.