"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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The Spirit Of The Work

No. 10.

By TK.

Our Responsibility.

AGAIN and again the question of our Individual Responsibility to the School and the Work, in various ways, comes up for our consideration; and scarcely a week passes but that I receive one or more letters from Students and Friends of the Work all over the country, asking me for information as to their duties or their responsibilities.

I find it impossible to answer all these various inquiries through personal correspondence. There is but one way in which I can respond to them all, and that is through the columns of *Life and Action.* And in doing this I shall find it necessary to make my answers rather general in order to cover the largest number of points and items of importance.

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In other words, I shall have to discuss the general principles involved, rather than the specific incidents referred to in the various letters I have received.

I must therefore ask my readers to follow closely all that I shall say, in order that they may not overlook my answers to their several and individual questions; for I shall endeavor to cover them all in the course of my letters on "THE SPIRIT OF THE WORK."

And I trust it is not necessary for me to apologize to the readers of *Life and Action* who are not among those who have written me for information. For I assume that they are all interested in the success of the Great School and its Work in America, and that in my letters under the above heading they will find answers to many of the questions that are of interest to them —although they may not have formulated them definitely, nor sent them to me for answer.

The fundamental principle I desire to consider in this instalment of the *Spirit of the Work* might be stated briefly in a number of different forms. As, for instance:

1. The permanency of any building is primarily dependent upon the character and quality of the materials that go into it. Or,

2. The life and success of any ethical movement will depend, primarily, upon the character and quality of its members. Or,

3. The future life and success of *this Movement* will depend, primarily, upon the *kind* of *men and women* we admit into its membership. Or,

4. The *Disintegration* and *Death* of *this Movement* will inevitably follow our failure to guard it against

the admittance of applicants who are *not* duly and truly prepared, worthy and well qualified.

Any one of these statements is literally true. Each one states a general Principle at the foundation of all earthly and human institutions.

The first applies generally to all constructive institutions.

The second applies the same principle to all ethical institutions and movements among mankind.

The third and fourth make a specific and definite application of the same general Principle to this particular and definite institution wherein we are members, and for the *Life* or *Death* of which we are inevitably responsible.

And it is of *this* that I want to talk with all of you who, by virtue of your membership, must share with me the responsibilities of the *Life* or the *Death* of this *Great Work in America.*

I do not want to leave anything unsaid, if it is possible to avoid it, that will help you all (as well as myself) to understand and appreciate the responsibilities that are justly ours, and enable us the better to discharge them in a manner to reflect credit upon the School, the Work, the Cause, ourselves, and all concerned.

To that end, I must not overlook the things that are in the minds of those who would enjoy our failure. I must not only recognize the fact that the School has its enemies, and that we all, collectively and individually, have our critics who will be glad of anything we may do or say that will really, or apparently, justify their hostile criticisms of us, or that which we represent.

One of the things they already have said—in vari-

ous ways, and with interesting variations—is somewhat along the following line of thought, viz.:

"If the Great School is all that is claimed for it, and this present Movement designated as *The Great Work in America* is truly seeking to serve humanity and benefit all mankind, *why* exclude *any* who knock at the door and ask to be admitted?"

"*Humanity* and *Mankind* are terms which include *everybody.* They do not exclude *anybody.*

"Then why does the School make *terms* and *conditions* under which a large percentage of the human family is excluded from membership in the School and Movement because they are not 'duly and truly prepared, worthy and well qualified' to enter and become actively identified with those who are already in and of it?"

These questions appear to rest upon a foundation of rather substantial and consistent logic, and would seem to lay upon the School and its Representatives the *onus probandi*—as we say in legal parlance—meaning the "*burden of proof.*"

It is therefore only right that I should recognize the *onus* and do what I can to lift it and remove it from the pathway of the School and the Work. Let me try:

It is largely by means of analogies that the perplexing problems of human life are solved. By analogies I hope I shall be able to analyze, elucidate and solve this one, in a manner that shall command the confidence of those who are honest and sincere in their perplexity, and in their desire to know the truth.

What is it that gives to every established and successful business house, or firm, the confidence of the business world?

The answer must be apparent to every individual who has had any experience in the great world of business. It is: "Its REPUTATION for business ability and integrity, and the promptness with which it meets its liabilities and discharges its responsibilities."

But the *reputation* of any business house or firm depends upon the ability and integrity of the men who constitute the firm, or company.

Therefore, in its final analysis, the success of every business house, firm, or company, depends upon the character of the individual members who constitute it.

And the ability of any such house, firm, or company, to make a success of its work in the business world and accomplish anything of value to itself or to the world in which it lives, moves and has its being, in like manner depends upon the character of the individual members who constitute the house, firm, or company.

So, still we see, success is dependent upon the character of the INDIVIDUALS, in every instance.

Again: What is it that gives to any Church, or other religious institution, the confidence, respect, sympathy and good will of the public, and makes it a success in the world of its activities?

Once more, the answer is: Its REPUTATION for honesty, ability, Morality and Service to Humanity.

But in this instance, as in the other, its reputation depends upon the character of the men and women who constitute its Members.

And its usefulness as a constructive factor in the world is likewise dependent upon the kind of men and women who stand before the world as its living Representatives.

And so, again we are driven back to the character

of the INDIVIDUALS, as the primary and fundamental basis of its success and its usefulness to humanity.

Let us suppose, for the sake of the illustration, that such an institution as, let us say, the Presbyterian Church, should cease to require of its members any pledge as to their religious ideals and beliefs, as well as to their moral principles and ideals, and to the LIVING OF A LIFE according to the moral and religious principles for which the church stands—how long do you think such a church would continue to succeed, or to exert a constructive influence among mankind?

There can be but one honest answer. Such a church would die as soon as the *"Life Element"* which sustains it, viz.—the principle of *Morality and Service*—is withdrawn.

There is a Natural Law of CONSISTENCY to which all mankind must acknowledge allegiance; and it runs through every department of human activity and is at the foundation of all constructive achievement.

It demands of every individual that he shall exemplify in his daily life and conduct the principles to which he gives public acknowledgment and a personal pledge of loyalty and allegiance.

It demands of the man who publicly acknowledges allegiance to the Presbyterian Church, that he shall make an honest effort to exemplify in his daily life and conduct, the principles for which that church stands.

If he fails, he becomes a destructive and disintegrating influence in the body of the church, in just so far as he so fails.

And it is for this reason—in obedience to the Great Law of CONSISTENCY—that every Church, and every other religious or moral institution, demands of

its members that they shall prove themselves "Duly and truly prepared, worthy and well qualified" to exemplify in their daily lives and conduct the Principles for which the Church, or Moral Institution, stands.

And the *onus probandi,* or burden of proof, is always on the individual who applies for admittance as a member, and not upon the Church or other institution. And until he *proves* his qualifications to the satisfaction of those whose responsibility it is to pass upon the admissibility of members, he is *denied admittance.*

And so it is in every other institution which stands for the good of humanity, and the progress of the race.

The Great School is no exception.

It demands of every applicant for admittance into membership, that he first prove, to the satisfaction of the School, or to those of its representatives who are charged with that responsibility, that he is "Duly and truly prepared, worthy and well qualified."

And this is true regardless of the hostile criticisms of those who are always ready to condemn through ignorance, superstition, fear, envy, jealousy, hatred, or any other manifestation of the Destructive Principle of Nature in Individual Life.

In the face of all we can do, there are those who will condemn our efforts, our methods, our principles, our lives. Hence, it is worse than a waste of time—it is folly to argue the matter with them.

Our enemies profess to see a great and vital inconsistency in the fact that the Great School claims to be working for the good of ALL mankind; and yet, at the same time, fails to admit ALL who apply for admittance as accredited Students and Members. They profess to be shocked, grieved, offended, hurt—and to

suffer several, divers and sundry other pangs because of this alleged inconsistency of the School, and those of us who are charged with the responsibility of representing it in all that pertains to the admittance of Students, as well as to their rejection.

But we must not allow these inconsistent pretensions of our hostile critics and bitter enemies to confuse us nor cause us to lose sight of the principles for which the School and its representatives must ever stand.

We must not forget that this movement which we have come to designate as *"The Great Work in America"* is subject to the same Law of Life and Death which governs every other constructive institution or movement in existence.

And the very fundamental principle that calls for our first consideration is that of absolute HARMONY among all who come to gain admittance as Students of the School and Friends of the Work.

In other words, the very first and fundamental responsibility of all who are now in the School, is to see that no applicant for Studentship therein shall be admitted in future until he shall have proven beyond all question that he is "Duly and truly prepared, worthy and well qualified."

Apropos of this very vital consideration, let me quote from a letter recently written by one of our Students to another at a distance, wherein the importance of guarding the School in future was discussed with intelligence and discrimination as follows:

"It must be evident to you, as it is to me, that as our Groups grow stronger in numbers; as this Philosophy becomes more widely diffused and better

known in this country, and as its constructive influence shall bring it to the attention of our common enemy; then will they, in all probability, make a determined effort to gain admittance into our various Groups.

"How, then, shall we proceed to safeguard our various Groups so that this threatened danger shall be reduced to the minimum? How shall we take such precautions that the entering wedge of disintegration may not be driven home, and lodged in the heart of some one or more of our established Groups?

"And while you are busy framing your answer to this question, let me ask another which has a practical bearing upon the same problem, viz.:

"Do you consider our present methods of examining applicants for admittance sufficiently comprehensive adequately to protect the School against Jesuitical espionage?

"I am not familiar with your methods of procedure at the Center, but here we have proceeded somewhat as follows:

"The applicant (after having answered the list of Preliminary Questions, to the satisfaction of the TK) is asked to meet a number of the local Students and Friends of the Work here. At these meetings he is questioned carefully by each Student or Friend to whom he is sent, and is given the right to ask as many questions concerning the School and the Work as he may desire. If a single meeting with each Student or Friend is satisfactory, that is all that is required of him; but if there seems to be any doubt in the mind of any Student or Friend the applicant is asked to come again—and, in fact, as often as may be necessary

to satisfy the Students or Friends as to his exact status.

"When all the Students and Friends to whom he is sent feel able to render an intelligent and reliable judgment as to the applicant's qualifications and character, they send their individual reports to the TK. If these reports are all favorable, the TK then formally refers the application to our Group (as a Group) for official ballot of the Group.

"At our first meeting thereafter the application is called up to be considered, discussed and officially balloted upon. We then proceed to a *secret* ballot, so that no one shall know how any other has voted. If the ballot is unanimous in favor of the applicant that fact is made a part of the records of the Group meeting and a report is sent to the TK, whereupon he notifies the applicant of his election and asks him to present himself at the next meeting of the Group."

Let me say, in this connection, that the foregoing is substantially the method employed in all cases where a local Group exists, to which the applicant can be sent and his application referred. But it would appear, from information at hand, that some of our Students and Friends do not fully appreciate the responsibilities laid upon them in these meetings for the purpose of examining the applicant and satisfying themselves as to his character and status.

The following from another letter recently received will suggest the importance of greater care on the part of our Students:

"To bring out my point more forcibly, I am going to give you a case which came under my personal observation. An applicant was referred to me for my personal examination and report. Two of our Stu-

dents who already had met him volunteered the information that he seemed to them to be allright; but, at the same time, one of them mentioned the fact that he had been told the applicant either now belonged, or had belonged in the past, to an alleged ethical society which is known to be a Jesuitical institution, and I was asked to find out if he still was a member.

"It happened that at one of the Group meetings, some of the members present discussed this particular applicant; but I raised the point that it might be better for those who had not yet met the applicant *not* to have anything said about him, as that might prevent them from studying the applicant free from bias resulting from what might be said for or against him. From statements made at this meeting of the Group I inferred that the applicant had made a favorable impression.

"Later I met the applicant and endeavored so to study and question him as to determine, to my own satisfaction, his qualifications and general status. I asked him, among other things, whether he was then, or had ever been, a member of the Society above mentioned. He virtually informed me that it was none of my business, and that the subject was entirely outside the range of my right of inquiry.

"I also had learned that he formerly had made application to the School, and had been rejected. Naturally, I wanted to know just why he had been rejected; but he refused to tell me. I questioned him in other ways, in my endeavor to satisfy myself as to his real attitude and exact status.

"Without going into further details, I had three interviews with him; and in the third he manifested

considerable impatience with me. He said that I was the only one who had wanted to see him more than once. He also stated that I was the only one who had asked him very many questions. I cross-examined him on this point and found, to my surprise, that he had been asked very few questions by some of the Students to whom he had been referred, and that he seemed to have satisfied them. He was very much surprised that I should want to know so much about him.

"Frankly, while he has some splendid qualities of character, I seem to see in him the ambitious type of man—one capable of doing a vast amount of destructive work. To me, he appears to be just the sort of man to bring inharmony and unrest into our Group work.

"This School and Cause mean so much to me that I feel upon my shoulders a heavy burden of Personal Responsibility in all that concerns the admittance of applicants who are referred to me for preliminary examination and try-out.

"Most of the applicants that come to me are in a great hurry to gain admittance to the School and Work; and for this reason, if for no other, I do not believe, as a rule, we take enough time nor make a careful enough study of applicants before reporting back to the TK upon them.

"Our Group is wonderfully harmonious, and if we can only keep it so it has the greatest possibilities for constructive Work and Service to the School and Cause in the years to come; but let us admit just one who is inharmonious, and immediately we become like the great orchestra (to which the TK refers) with one instrument out of tune. The whole orchestral effect would be destroyed, and if this is not remedied it

means the disintegration of our Group and the utter failure of all our efforts.

"It seems to me that the Law of Self-Preservation alone is sufficient to admonish us to the exercise of the utmost vigilance in our efforts to guard the School and Work against the 'approach of cowans and eavesdroppers.'

"I called this to the attention of one of our older members, but he simply said that if an applicant gained admittance who did not harmonize, he or she would not remain; but I asked him what would be the result in case the inharmonious one proved to be a Jesuitical emissary whose mission was the disintegration of our Group. He did not answer.

"Dear TK, I know somewhat of your strenuous life and Work, and that every moment of your time should be conserved; but would it not be a great service to the School and the Cause, not only now, but for all time, if you could prepare a special communication dealing with this matter—one that would make us all feel and realize the great Personal Responsibility that rests upon us, and each of us, and inspire every one of us with the determination to see that none shall pass by us who has not proven to our entire satisfaction that he is, indeed, duly and truly prepared, worthy and well qualified?"

Dear Students and Friends: It was the substance of the foregoing appeal that impelled me to write this particular article. And I want to thank the writer of the letter from which the foregoing information is culled. He is absolutely correct in his view of the subject. I wish with all my heart that I could impress all of our Students and Friends with the same under-

standing and appreciation of the situation, and of their Personal Responsibility for the future success or failure, life or death, of this entire movement.

For, unless I can accomplish this, some of our over-sympathetic and generous "Helpers," out of their excessive kindliness and earnest desire to share their blessings with the whole world, are going to make the sad and tragic mistake of opening the door to admit one or more of the subtle, clever, but deadly enemies who are waiting, with the patience of the grim Messenger of Death, for the hour to come when some thoughtless, careless, or over-generous and susceptible Sentinel shall relax his vigilance just long enough to let them slip past him, through the door and into the School.

They are waiting for just that thing to occur, and there is no limit to the patience they will exercise to achieve their purpose.

Beloved Friends, I do not want them to succeed. I do not want the Great Friends to suffer *another* defeat through the failure of those of us who have been entrusted with their confidences, and who have given our *Pledge of Loyalty* that we will not fail them.

But in order that we may succeed in discharging the burden of Personal Responsibility we have willingly assumed, we must steel our hearts to withstand the play of sophistry upon our sympathies. We must be prepared to meet and unmask every sophistry that cleverness and cunning can invent; for we already have abundant evidence of the fact that we shall be called to deal with those who are schooled adepts in the artful use and great potency of sophistry.

As hereinbefore suggested, our enemies will assume the rôle of friendly critics who are grieved to note the

inconsistency of the Great School in that it professes to labor for all mankind, and yet refuses to admit into its Work and its fellowship a considerable number of those who apply for admittance as Students.

Whenever we hear such criticisms, let us remember that they are only clever sophistries, designed to confuse us and make us forget the responsibilities we have assumed to guard the School against all such alleged friendly critics and their criticisms; and let us go on about our Work regardless of them.

And now, in order to bring this matter home to every Student and Friend of the Work, and impress it upon every mind and Soul with such emphasis that it will never again be forgotten nor neglected, let me make a specific application of the principle, as it should apply to every Student who is entrusted with the responsibility of meeting applicants and testing them as to their qualifications for studentship:

1. Whenever an applicant is referred to you, bear in mind that it is because the School wants the benefit of *your own personal judgment* as to whether he or she is the sort of individual who will add to the harmony of your Group and become a constructive and integrating factor in that Group.

2. You must not, therefore, allow yourself to shirk your responsibility by trusting the matter to the judgment of some *other* Student.

3. You are expected to become well enough acquainted with the applicant so that you can form a reasonable judgment of his or her character and qualifications independently.

4. For that purpose the applicant comes to you upon my request, and usually with a letter from me explaining the matter.

5. At your first meeting you should question the applicant very carefully, over the following, among other points of inquiry:

(a) Whether married; (b) If so, what family; (c) Whether his or her companion is in full sympathy; (d) Occupation or profession; (e) All about past and present Church affiliations; (f) Whether directly or indirectly associated or connected with the Roman Catholic Church; about the religious beliefs of his friends and associates; (g) Ask him to give in his own way an account of his past religious and philosophic studies, memberships and affiliations, prior to and leading up to his interest in this School and Work; (h) What, if any, Students or Friends of the School he knows, and how he came to know about the School and Work, and became interested in it; (i) Whether he has read and made a careful STUDY of all three of the volumes of the Harmonic Series; if not, which ones has he; (j) Whether he finds anything in the teachings and findings of the School therein contained which he cannot accept; if so, what; (k) Question him carefully as to the motives which impel him to seek admittance as a Student, and satisfy yourself fully whether they are right or wrong; (l) What does he expect to learn from the School, that will be of special interest or benefit to him; what use he expects to make of the knowledge he may gain from the School; (m) What he feels that the School has a right to expect of him, in case he is admitted; (n) Whether he has ever cheated, wronged, defrauded or otherwise injured anybody to whom he has not yet acknowledged his wrong and sought to remedy the injury; (o) What are his own views as to how the Law of Compensation applies to all

such matters; and how he intends to proceed in his efforts to undo the wrongs he has committed in the past; (p) What, if any, habits he has formed which, in his judgment, would in any way tend to make it difficult for him to meet and discharge his responsibilities as a Student, in case he is admitted; (q) Just how he analyzes his own character as to Discretion, Secrecy, Loyalty, Humility, Vanity (both personal and intellectual), Ambition, Leadership; (r) Whether he would be both able and willing to labor the balance of his life for the benefit of humanity, in obscurity, and without receiving any recognition whatever from the public; (s) In what respects does he find Self-Control the most difficult; whether Anger, Fear, Envy or Jealousy, in any of its various phases, ever overcomes him and leads him to the commission of acts, or the utterance of words, that he is certain to regret; (t) Whether he understands that his admittance into the School means thereafter the LIVING OF A LIFE that shall exemplify the real SPIRIT OF THE WORK, and whether he can and will do it.

There are many other topics of inquiry that should be covered, until you have satisfied yourself whether or not he can and will meet the demands of the School and Work in such manner as to enable him to work in absolute Harmony with other Students and Friends of the Work, and discharge the responsibilities that will devolve upon him, in the event of his admittance as a Student.

In the very nature of the subject, it is hardly possible for you to cover all this ground at one meeting, in such manner as to satisfy yourself on all the various phases of his qualifications.

And then, bear in mind also, that you are to make clear to him the fact that it is his right to ask any questions he may desire concerning the School and the Work, to satisfy himself whether or not he has knocked at the right door, and whether or not he desires to proceed further. You must be sure that he understands fully that it is always his right to stop at any point, or turn back; and that he is not asked to assume any obligation that can in the least interfere with his already assumed Duties and Responsibilities to his Family, his People, his Country or himself.

Make him know that you are only trying to learn to know him well enough to know whether or not you can recommend him as "Duly and truly prepared, worthy and well qualified" for admittance as a Student.

And if you cannot satisfy yourself at one meeting (as will more than likely be the case) tell him frankly that you want to meet him again—and possibly a number of times, before you will feel yourself able to discharge your responsibility to the School and Work wisely.

Do not at any time allow him to feel that there is anything perfunctory about the matter; but that every step of the way is fraught with the gravest and most vital responsibilities; and that for his sake, as well as that of the School and yourself, neither he nor you can afford to make any mistakes.

And do not discontinue your meetings with him until you are entirely satisfied:

1. That he is all right, and entitled to your favorable recommendation for admittance; or,

2. That he is actuated by unworthy motives, and is *not* entitled to your favorable recommendation; or,

3. That he is good material, but needs more time to study the text-books and literature of the School, before you can recommend him; and that he should be told wherein he is lacking, and encouraged to go on and prepare himself; or,

4. That there is something in him that causes you to distrust him and doubt his motives and purposes. In this case you are *always* to give the School the benefit of the doubt, and make clear to him that he is "not yet ready." It would not be wise, in this case, for you to offend him by confessing frankly that you question his motives; but the wise thing to do in that case, is simply to advise him to continue his work of Study and Preparation, until such time as he may be able to overcome the apparent obstacles in his way.

If you can accomplish all that is required of you in one single meeting, all very good; you can then make out your report and send it to me at once. But, in the very nature of the work, it is hardly likely that you will be able to accomplish your task without further meetings and more study of him. In this event, tell him to come again; and if that is not sufficient, then again, and again, until you can render your report in a way that will meet your own approval.

Remember always, that you have all the time there is, and that no applicant will become impatient—if he is worthy—so long as he is satisfied that you are doing the best you can to satisfy yourself as to his qualifications.

But there is one other consideration that you should always keep in mind, namely, that you are never to allow any applicant to become an enemy, even though you cannot approve his admittance, so long as it is in

your power to prevent it. If you feel that he is not worthy, let your treatment of him prove to him that you are truly his Friend, and that you will gladly serve him insofar as may be possible within the limits of your authority and power.

Doubtless it has already occurred to you that an aplicant is likely to become weary of answering the same questions from five or six different Students on the try-out committee; but you will bear in mind that I have only suggested the various *topics* of inquiry. I have not formulated any of your questions for you, and it is herein that your work will be saved from the mistake of monotony. No two will formulate the same questions, even though they may, in a general sense, cover the same field of inquiry.

And I am reminded of one important phase of your inquiry to which I have not yet referred, namely, the question of *Education* of the applicant. Inasmuch as every Student is expected at some time to become also an "*Instructor,*" and consequently one of my "*Helpers*" in the Work of passing on the knowledge to other applicants, it is of the most vital importance to the success of the Work that the applicant possess also the qualifications of a good *Instructor.*

But inasmuch as the work of education and instruction is carried on entirely by correspondence, you can see at once that it is of vital importance that each and every *Instructor* possess the kind of education that will enable him to carry on his part of the correspondence in a way to command the confidence of his Students.

In other words, every applicant should be examined as to his own education—where educated, what schools, colleges and universities he has attended, whether a

graduate of any school or college, and if so in what course, and what degree he has earned.

You can thus get all the data by carefully formulated questions, but you cannot find out in that way how far he applies his education when he comes to expressing himself in writing. But you can form a very fair judgment through listening to his method of expressing himself; and it will then be a part of *my* task to find out from his letters and his written answers to the Preliminary Questions, whether he spells correctly, uses good grammar, is accurate in punctuation and the use of capitals; and finally, whether he makes a correct selection of good English expression.

If he fails in these particulars sufficiently to handicap him in his work as an *Instructor,* it will be my task to point out to him wherein he is deficient, and what is necessary to remedy the difficulty. I have done this in a good many instances, and you would be surprised if you could know how many Students are to-day engaged in a systematic study of Spelling, Grammar and English expression, in order to qualify for the work of passing on the knowledge to others.

And herein is, perhaps, one of the best tests possible to apply to determine the real abilities of an applicant, and just what may be expected of him as a Student. Those who come with right motives and purposes will never fail on the educational test, for they will gladly enter upon any course of study necessary to equip them for the real Work of passing on the knowledge according to the methods of Instruction required by the Great School. This has been proven over and again, and the result is always the same.

And then again, there is the social aspect of each

and every applicant. It is often of vital importance to know just what an applicant represents as a social entity. Hence, it is important to know what he enjoys in a social sense, how he spends his time in that sense, whether he enjoys cards, dancing, reading, music, or other forms of amusement, or entertainment. These items fall clearly within your field of inquiry.

And now I trust I have brought the subject of your Personal Responsibilities to the School and the Work before you in such manner as to enable you to see clearly what is demanded of you in fulfilment of your obligations as one of my Students and "*Visible Helpers.*"

And I earnestly hope that this will help you in future so to discharge your responsibilities as to guard the School and the Work—yes, and this particular Movement—against the admittance of any applicant who is unable to *prove* that he is "Duly and truly prepared, worthy and well qualified."

I also earnestly hope that what I have said will impress you with the fact that TIME is of little or no importance, except insofar as it may be made valuable by the application of intelligence to the accomplishment of worthy ends.

The applicant who becomes impatient over necessary delays, or who refuses to respond cheerfully and honestly to your inquiries in all your efforts to determine his real qualifications for studentship, is not yet ready to assume the responsibilities which inevitably accompany the admittance of applicants into the confidences involved in the educational Work of Instruction.

And the Student who fails to understand and appreciate the responsibilities which rest upon him to guard the School and the Work against the admittance

of unworthy applicants, is himself one of the worst enemies of the School and this Movement, in all the world.

Let this mark the beginning of a new epoch in the history of the Great Cause to which we owe allegiance. And let us be ever grateful.

The Problem of "Life"

By the TK

HERE is nothing in all the range of human thought that so appeals to individual and personal interest as the great *Problem of Individual Life.*

And there is nothing within the infinite limitations of that profound problem that touches the springs of psychic interest so intimately and so tenderly as does the question of its individual continuity beyond the *"Great Divide"* we name *"Death."*

For the *few* only has the problem been solved with scientific exactness and certainty. To the *many* it is yet "under the microscope" of scientific inquiry, awaiting the final word—*"Quid est demonstrandum."*

For this reason, the following article from the pen of Prof. John A. Handy, Ph.C., B.S.—formerly Instructor in Medical and Pharmaceutical Chemistry, at the University of Minnesota—will have special interest and value.

As stated in the foot-note, it was first read before the Section on Pharmacology and Therapeutics of the American Medical Association, at its Minneapolis meeting in June, 1913.

It is so thoroughly in line with the teachings and findings of the Great School, and so perfectly consistent with the scientific demonstrations of the Older School of Exact Science, that it cannot fail to awaken the most intense interest among all who base their *Faith* upon the discoveries of *Physical* Science.

Prof. Handy stands to-day a conspicuous figure among the "Pioneers" who have "blazed the way" far out beyond the present camping-ground of physical science, even unto the door of the ancient wickiup of Natural Science; and he is entitled to the admiration, confidence and commendation, as well as to the profound gratitude of all who admire the most exalted quality of Courage—the courage that is ready and willing to face the ridicule of his fellows, in the Cause of TRUTH. Prof. Handy has undoubtedly placed his scientific reputation in jeopardy by this truly courageous open declaration of his views so far in advance of his colleagues; but in so doing he has earned and won the loyal and enduring friendship of all who stand for the Evolution of Science, as well as that of Individual Intelligence.

The following is his address, verbatim, and in full. Read it, free from bias or prejudice, and let your Reason and Conscience determine for you its value.

THE FUNDAMENTAL PRINCIPLES OF BIO-CHEMISTRY, THEIR APPLICATION IN THE STUDY OF COLLOIDAL MINERALS, AND THEIR RESULTING USE IN MEDICINE.*

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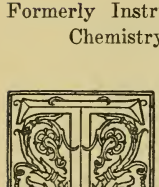

HE Cemistry of Life.—So old and yet so new; so simple in expression and yet so mysterious in operation and profound in meaning. Who knows what Life in all its phases really is? We note its characteristic manifestations in the mineral kingdom, in the vegetable kingdom, in the animal kingdom, and in the human kingdom. We are even intuitively conscious of a still higher form of life.† What are the various elements in nature which enter into our physical conception of Life? The intellectual giants of Science,

*Read before the Section on Pharmacology and Thereapeutics of the American Medical Association at the Minneapolis meeting in June, 1913.

†See recent Presidential address on "Continuity," delivered at Birmingham, before the British Association, September 10, 1913, by Sir Oliver Lodge, F.R.S., D.Sc., LL.D., principal of the University of Birmingham.

Philosophy, and Religion in all ages have grappled with this same problem, and yet, with all our heritage of knowledge and wisdom, the problem awaits a complete solution.

The mechanistic[1] cellular theories of the biologist and physiologist, along with the nebular[2] and planetismal[3] hypotheses of the geologist and the physico-chemical[4] interpretations of the physicist and chemist, have brought forth many illuminating ideas regarding the appearance of organic life upon this globe of inorganic matter, and have developed much experimental data explaining the various properties of living matter.

The phenomena of spontaneous movement[5], irritability[6] or response to stimuli, assimilation and dis-assimilation (metabolism)[7]*, and even the processes of growth and reproduction,[8] which are considered to be the peculiar characteristics of living matter, have all been singularly imitated by artificial means in the scientific laboratory.

However similar some of these artificial manifestations of living phenomena may be, they are not actual duplications of life or living material.[9] There appears to be some element or principle present in the living protoplasm of nature which is not present in the artificial protoplasm of the laboratory. All of these experiments point to the fact that the chemistry and physics of the living organism are essentially the chem-

*The terms "assimilation" and "disassimilation" express the physical and chemical changes which occur within protoplasm as the result of the intake of nutrient material from the circumambient medium and its ultimate transformation into waste products which are passed out again into that medium; the whole cycle of these changes being embraced under the term "metabolism."

istry and physics of nitrogeneous colloids—true organic or vito-chemical compounds.

A vito-chemical substance or preparation is one which consists of a colloidal mineral element or compound chemically associated with native organic substances—proteins, fats, carbohydrates, etc.—in that form of refinement of particle and degree of activity as most nearly approaches the form and combination of true organic vegetable or animal tissues. Prof. E. A. Schäfer, in his recent article on "The Nature, Origin, and Maintenance of Life," expresses the advanced views of contemporary Physical Science on the chemical constitution of living substance,[10] when he says: "Living substance or protoplasm always, in fact, takes the form of a colloidal solution. The elements composing living substance are few in number. Those which are constantly present are carbon, hydrogen, oxygen, and nitrogen. With these both in nuclear matter and also, but to a less degree, in the more diffuse living material which we know as protoplasm, phosphorus is always associated. Moreover, a large proportion, rarely less than 70 per cent, of water appears essential for any manifestation of life, although not in all cases necessary for its continuance, since organisms are known which will bear the loss of the greater part if not the whole of the water they contain without permanent impairment of their vitality. The presence of certain inorganic salts is no less essential, chief among them being chloride of sodium and salts of calcium, magnesium, potassium, and iron. *The combination of these elements into a colloidal compound represents the chemical basis of life,* and when the chemist succeeds in building up this compound, it will without doubt be

found to exhibit the phenomena which we are in the habit of associating with the term life."[11]

Wolfgang Pauli[12] took for the foundation of his treatise on "Physical Chemistry in the Service of Medicine" the extensive parallelism between the laws which govern changes in the colloidal state in vitro and in the living organisms.

A rational explanation and understanding of these bio-chemical elements and principles necessitates a brief consideration of Nature as a whole as a basis for the larger conception of a chemistry which deals with Life itself. Nature embraces certain fundamentals which are classified as ultimates, and which appear to be universal in time and space. These ultimates are five in number. Three of these—Matter (the universal property of Nature), Energy (the universal mode of Nature), and Life (the universal element of Nature)—command our especial attention at this time. A careful study of these universals reveals another stupendous fact—viz., that our whole system of evolutionary growth and development is brought about by the operation of a great fundamental law or principle of Nature acting through and upon these five ultimates.

This great fundamental principle, which operates through all the kingdoms of Nature, is known to chemists as the Law of Chemical Affinity. It has been variously known at different times as the Law of Universal Intelligence, the Law of Motion and Number, the Law of Integration, the Organic Principle, the Law of Life, the Law of Polarity, the Law of Growth, and the Constructive Principle in Nature. "It is, in fact, that Principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity."[13]

This great law is refining in principle, evolutionary in growth, harmonic in operation, vibratory in activity, and constructive in effect. In short, it is Nature's universal formula for evolution, which refines matter, increases its vibratory activity, and generates life.

Every scientist devises for himself certain concrete pictures of the nature of the fundamental units with which his specialty deals, in order that he may express his thoughts in concrete form. He must, however, be ever ready to shift and change and modify his ideas in accordance with the development of his science. The bigotry and skepticism of the past and the dogmatism of the present must not be allowed to fetter his reason and conscience and limit him in the acquirement of Truth, no matter whence it may come nor how simple in form.

The bio-chemist, from a careful study of the broad field of Natural Science, takes the data of the chemist and physicist, of the anatomist, physiologist and pathologist, out of which he constructs an imagery of his own, dealing not with atoms and molecules as such, but with the conceptions of the physical and chemical nature of protoplasm, in the processes of reaction, velocity, catalysis and ferment activity, equilibrium, viscosity, osmotic pressure, colloidal mutability, allotropic transmutations, and electrolytic dissociation in vegetable and animal tissues. He must first, however, recognize and study the operations and manifestations of certain fundamental governing elements which coordinate the multiple phases of mineral and cellular activity, and appear to magnetize, vitalize, animate, and vivify respectively the four great kingdoms of nature

—viz., the Mineral, the Vegetable, the Animal, and the Human kingdoms.

These governing elements, which are four in number and also appear to be universal in time and space, we may designate as the Life Elements. The science of chemistry is principally concerned with only two of these life elements, which are defined as follows: (1) Electro-magnetism; (2) the vito-chemical life element. It appears that one or more of the four life elements magnetizes, vivifies, vitalizes, or animates all physical matter, including the mineral atom, the plant, the animal, and the man. It would seem, then, that what we know as magnetism in minerals, vitality in vegetation, and physical life in the animal and man, are, in fact, certain temporary relations established between physical material and the finer and more subtle life elements.[13]

The withdrawal of the life elements in each kingdom appears to produce the same result—viz., devitalization and death. Physical matter is, therefore, negative to and subject to the more positive life elements. The principle of affinity or polar attraction appears to inhere in the vital elements themselves, and not in the solid particles of physical matter. Each life element is also assumed to display dual and yet differing powers and capacities of positive and receptive energy.

In the mineral kingdom the constructive and integrating principle of Nature operates through the electro-magnetic life element alone. Upon this single element, therefore, the union, cohesion, integration, and growth of minerals depend.

All the beautiful crystalline forms in Nature are simply the expression of the electro-magnetic element in

matter. These chemical compounds are also the offspring of the electro-magnetic energies in Nature.

In the vegetable kingdom the constructive, integrating principle of Nature operates through two life elements instead of one. That is to say, it operates through the electro-magnetic and the vito-chemical life elements. Of these two life elements the vito-chemical is the dominating one in the vegetable organic process. It controls those higher functions of Nature associated with the properties of organization, growth, and reproduction.[14] The entire plant kingdom is an expression of the vito-chemical element in Nature

The operation of the law of polarity through the life elements upon the individual units, whether between the mineral atoms or the vegetable cells, is a ceaseless effort to establish vibratory correspondence and an equilibrium of forces in a perfect union. The result of these ceaseless activities of the individual particles upon each other is a refinement of the atom and an increase in vibratory activity of the atom in the compound.

There comes a time when a portion of the mineral substance is raised to certain ratios of correspondence with the vibratory action of the next higher element of vito-chemical life, which appears to lie universally and co-extensively in time and space with the lower element of electro-magnetism. When the mineral atom has been thus raised it becomes susceptible to the essence and coordination of the higher life element. Impregnation occurs. The vito-chemical life element is inducted into mineral substance and the mineral atom becomes a vegetable particle endowed with vito-chemical or vegetable life. Is it not reasonable to suppose that by this evo-

lutionary process, guided by Nature's constructive principle, all life is generated upon this planet?

A familiar application and manifestation of the electro-magnetic element is to be found in the ordinary dry cell or electric battery. In general, such a cell consists of an outer cylindrical cup forming the zinc electrode, which is lined with thick absorbent paper and packed with pulverized manganese dioxide and carbon mixture surrounding the central carbon rod. The whole is saturated with ammonium chloride solution and sealed with pitch to keep it from drying out.

The anatomist would describe such a cell as consisting of a vessel of some sort of material containing a black powder, which was separated from the outer vessel by a white, fibrous layer, and which surrounded a hard, brittle rod in the center of the vessel, the whole mass being moistened with a fluid and sealed with a gummy, waxlike substance, the outer vessel being connected with the inner, black rod by a reddish strand. Such an analysis is obviously imperfect. It would never lead us to discover that the cell is capable of producing an electric current. The physiologist, who deals with the functions of things, would study the current produced by such a cell, its external and internal resistance, its effects, etc., but this would tell us nothing concerning the cause of the generation of the current. The analytical chemist, on the other hand, would tell us that the dry cell consists of a certain percentage of zinc, manganese dioxide, carbon, moisture, ammonium chloride, copper, brass, cellulose, etc., information very useful in its way, but of no more value to a comprehension of the generating activity of the cell than that of the physiologist and the anatomist. Something else

besides these three kinds of knowledge is essential to the complete understanding of the simple "dry cell." A knowledge of the electromagnetic life element is necessary.

If all inorganic chemical compounds are the offspring of the electro-magnetic element in Nature, is it not reasonable to suppose that these potential electromagnetic energies may be liberated from substances under certain conditions of chemical activity, and that electricity is one of the manifestations of this most simple of life elements?

Again, consider the properties and activities of vegetable protoplasm with its combined potentialities of electro-magnetism and vito-chemical energies. Take for example one of the simplest forms of vegetable life—the yeast cell. This cell, microscopic in size and possessing the simplest anatomical structure, and consisting simply of a colloidal solution of mineral salts in true organic or vito-chemical form, is capable of growth and reproduction, and of carrying out many complex reactions. The yeast cell is capable of elaborating certain nitrogenous colloids called enzymes or ferments which convert sugar into alcohol, carbonic acid and water. Under certain conditions the yeast cell converts sugar into glycogen, which it may store for a long time within itself, or which it may soon reconvert into sugar and then into alcohol. Under other conditions it may oxidize alcohol. It synthesizes protein and cellulose. It forms glycerine, succinic acid, and amyl alcohol. It may reduce sulphur to sulphureted hydrogen. It generates electricity. It performs, undoubtedly, a whole series of cleavages, syntheses, oxidations, and reductions, and yet, examined under the microscope, it appears fair-

ly homogeneous. No structure is visible capable of explanation as to how, in this small space, so many processes can go on side by side in an orderly fashion without interfering with each other. This multiple phase of activity is manifestly impossible in a test tube.

Much experimental data[15] and many interesting and clever theories have been advanced to demonstrate and explain the multiple activities of the simplest of living cells. These studies have all led to one fundamental principle—viz., that *co-ordination* is the great characteristic of life. Anything which intermixes protoplasm and thus disturbs its phases of activity destroys co-ordination, and protoplasm dies. In other words, when the vito-chemical life element escapes, co-ordination ceases, plasmolysis ensues, oxidation, hydrolysis, and the various other processes of the cell run riot; devitalization results, and we no longer have living material.

When we consider all the wonderful phenomena which have been demonstrated as a result of our knowledge and control of the simplest of the life elements—the electro-magnetic—in the manifestations of electricity, for example, and that we are even now just at the threshold of greater possibilities in our understanding and use of this element, we cannot without some astonishment think of the almost unlimitable scientific possibilities in store for us when we come to understand and control the forces, activities, and processes of Nature inherent in the vito-chemical life element.

It is toward a clearer understanding and a scientific application of the vito-chemical life element that the bio-chemist of today must direct all his efforts and apply all his knowledge of physical and chemical science if he would ever bridge over Nature's gulf between the

mineral and the vegetable worlds and that between the vegetable and the animal worlds.

It was my desire to present at this time some preliminary experimental data on the application of the vito-chemical principle in the preparation of various colloidal, mineral-salt combinations in true organic and vito-chemical form. In consideration of the detailed nature of this line of research work and the limitations of a general discussion of this nature, it was thought advisable to reserve the experimental material for another paper and concentrate the effort in this discussion to a careful presentation and analysis of the underlying elements and principles of the work, as a necessary foundation for a proper interpretation of the experimental results to follow.

A simple experiment will demonstrate the action of the vito-chemical life element by producing within a few minutes what looks like a profuse vegetable growth. The experiment is carried out by introducing into a colloidal solution of sodium silicate (sp. gr. 118) crystals (about the size of a pea) of salts of the heavy metals, such as ferric chloride, ferrous chloride, copper chloride, uranium nitrate, silver nitrate, gold chloride, cobalt nitrate, manganese sulphate, etc. One is then witnessing the actual transmutation of the coarse crystalline inorganic form of matter to the more refined colloidal form. Similar results may be obtained by dropping into a fairly concentrated solution of potassium ferrocyanide little pills (size of a pea) made of copper sulphate or other heavy metal salts, and sugars.[16]

A study of protoplasm leads one to conclude that the phenomena of "organic life" appear to be the

manifestations of the universal vito-chemical life element through colloidal matter.

Having thus endeavored to classify the vito-chemical principle and to suggest its application in the refinement of nitrogenous, colloidal mineral substances which form Nature's bridge between the crystalline inorganic and the cellular organic worlds of matter, let us next consider the nature of these colloids and their use in medicine.

Among the pioneers in this great field of colloidal chemistry, which is already commanding recognition as the new pharmaceutical chemistry, are recorded the names of Thomas Graham, Michael Faraday, Berzelius, Francesco Selmi, Carey Lea, Zsigmondy, Siedentopf, and Hermann Hille,. The names of Faraday, Graham, and Hille are inseparably connected with this subject. Faraday made[17] colloidal solutions of gold by putting small pieces of yellow phosphorus into dilute solutions of gold chloride, some years before Graham invented the name *colloid*. Faraday was the first to use the term vito-chemical, and it may be that in so doing he sensed the possible bridge between the mineral and the vegetable kingdoms. In 1862 Thomas Graham[18] observed that such substances as common salt, copper sulphate, potassium nitrate, and other substances of a crystalline nature, diffused through a parchment membrane almost as rapidly as if no membrane were present, while other substances, such as hydrated silicic acid, hydrated aluminum, starch, dextrin, and the gums; also caramel, tannin, albumin, gelatin, vegetable and animal extractive matter, and other substances of a non-crystalline, plastic form, possessed the common property of low diffusibility through such a membrane. To the

former class of substances he gave the name Crystalloids, and to the other class the name Colloids.

Hermann Hille has recently claimed to have demonstrated the fact that colloidal minerals are Nature's bridge from the mineral kingdom to the vegetable kingdom. He is the first to make a successful application of the vito-chemical principle in the study of colloids and the preparation of minerals and mineral salts in "true organic" form. He is the first to point out and demonstrate that true organic substances are colloidal forms of matter, and are, therefore, allotropic modifications of inorganic substances—the crystalline forms of matter.[19]

All physical nature is divided into the inorganic world of mineral matter and the organic world of vegetable and animal matter. Chemical analysis reveals the fact that the inorganic world is composed of the same elements that are found in the organic world. From the viewpoint of chemistry of to-day, therefore, the difference between organic and inorganic is not chemical in character, but a difference in structure only.[20] The characteristic structure of the inorganic world is rigid and crystalline; its basis is the crystal. The characteristic structure of the organic world is plastic or colloidal; its basis is the cell. Thomas Graham classified inorganic matter as "crystalloid" and organic matter as "colloid." Organic substance (the colloidal form of matter), therefore, is an allotropic* modification of inorganic substance, the crystalline form of matter.

*By allotropy is understood the property which certain chemical elements have of existing in two or more distinct forms, each having certain characteristics peculiar to itself.

For example: Diamond and charcoal and the carbon of protoplasm, in a purely chemical sense, are the same, so far as we know. They are allotropic forms of the element carbon. The diamond is crystalline or inorganic; charcoal is an amorphous or semi-organic form of carbon, whereas the carbon in protoplasm is the true organic or cellular modification.

The yellow, poisonous, crystalline phosphorus is an inorganic form; the non-poisonous red phosphorus is an amorphous, semi-organic form, whereas the phosphorus or photoplasm is a colloidal or true organic modification of the same element. The results already obtained in collodial chemistry make it safe to proclaim that every known substance can be raised from the crystalline to the more refined collodial form.

One of the most widely used and best known colloids is soap, which plays such an important part in the household as a detergent and disinfectant. To the same class belong liquor cresolis compositus, U.S.P., lysol, creolin, etc.

Experiments with colloidal metal by Fillipi, Henri, Stodel, Ascoli, Izar, and others demonstrate that colloidal metals are as powerful in their bactericidal action as their inorganic salts, but very much less poisonous, if at all, in their effects upon ferments like pepsin, trypsin, pancreatin, etc. The effect of colloidal metals upon the enzymes of autolysis, or autodigestion, has been found to be accelerating and beneficent.[21] In fact, colloidal metals in themselves possess ferment action which can be retarded or entirely annihilated by traces of poisons like hydrocyanic acid, bi-chloride and cyanide of mercury, arsenous acid, carbon monoxide, etc. In other words, collodial metal can be poisonous like other organized substances.

The ferment action, or catalytic effect, of colloidal metals is powerful. Bredig and his pupils found that colloidal platinum still exerted a perceptible decomposing action upon hydrogen peroxide in a dilution of one part of colloidal platinum in 70,000,000 parts of the liquid. Because of their catalytic action, Bredig called the colloidal metals "inorganic ferments."[22]

Not only the metals and other elements can be produced in the colloidal form, but their salts and other combinations as well. It is invariably found that the colloidal form is very much less poisonous and injurious than the crystalline form. For example: Colloidal copper arsenate is said to be one million times less poisonous than crystalline copper arsenate.

The reason why most of the so-called organic salts of silver, mercury, iron, etc., are not much more efficient nor much less poisonous than their purely inorganic salts appears to be due to the fact that most of them are merely loose associations of the inorganic, poisonous metal with organic substances like albumin, casein, sugar, etc. In order to become truly organic, or vito-chemical, the mineral part of the combination must be colloidal in Nature.

All of our wholesome, natural food is colloidal in its nature. Milk, butter, cheese, eggs, meat, vegetables, fruits, honey, etc., are all colloids—not only their protein, carbohydrate, and fat constituents, but also their mineral bodies. These mineral bodies in true organic or vito-chemical form, which have been almost totally ignored in medicine and dietetics, appear to be of such vital importance that "not one of the vital processes of the human organism is possible without them." Progressive physicians are beginning to recog-

nize that the mineral salts of our food, which were formerly considered more or less unimportant, or secondary in importance to the three main classes—proteins, carbohydrates, and fats—are of the first importance.

The natural, mineral salts are not only of the first importance as tissue foods, but are also the chief waste eliminators in human metabolism. To get some idea of the promptness with which the body acts in the elimination of waste matter and to emphasize the importance of taking our mineral salts in true organic form, wherein they will act as foods rather than as irritants to protoplasm, try the following experiment: Eat a tablet of lithium citrate. Then take a clean platinum wire, hold it in a colorless flame of a bunsen burner and note that it gives no coloration to the flame. Now pass the wire along the skin of the forehead, or after rinsing the hand in distilled water draw the wire across the palm and again hold it in the colorless bunsen flame. Note the beautiful yellow color due to the presence of sodium. Next take the blue glass and observe the same yellow flame through this; the cobalt glass absorbs the yellow sodium rays and the lilac flame of potassium now shows. About a half hour after taking the lithia tablet make the same test as above with a clean platinum wire. The vivid red flame of lithium is now obtained. In one short half hour the lithium entering at the mouth has been absorbed into the blood and carried to all parts of the body and is being excreted through the skin.

Is it not true that if the physician can control nutrition he can control disease? If it is true, and I believe it is, then a thorough knowledge of the mineral salts in true organic or vito-chemical form—both in their

native occurrence in our natural foods and in their synthetic forms—is necessary.

The soil, in order to produce vegetation which will support the higher kingdoms of animal and human life, must contain the following sixteen elements: Potassium, iron, calcium, sodium, magnesium, manganese, oxygen, hydrogen, nitrogen, carbon, chlorine, fluorine, sulphur, phosphorus, iodine, and silicon. These elements and their inorganic compounds cannot be utilized as foods by the higher kingdoms until they have been transmuted by the subtle alchemy of the vegetative process into true organic or vito-chemical form. The human body is made up of these same sixteen elements in the following general proportions: Water, 70 per cent.; solid matter, 30 per cent., of which 6 per cent. is mineral salts and the remainder proteins, fats, and carbohydrates. Every one of these sixteen elements is necessary for a normal, healthy person, and we must depend upon our vegetable and animal foods to furnish them to us. Not only are the colloidal mineral elements themselves necessary, but certain enzymes which accompany them are of vital importance and must not be removed nor destroyed. For example, wheat and potatoes, two of the most universally consumed food products, are robbed of their mineral salts either through the process of manufacture in the case of our patented flours, refined cereals, etc., or through the improper preparation and cooking of potatoes wherein the skins are removed and the water drained from them after boiling. All of our refined breakfast cereals, white sugars, processed fruits, and most of our canned materials, either have been demineralized or their ferments have been destroyed.

An interesting conclusion in connection with the relative value and importance of vegetable and animal foods in the human economy may be drawn from the following facts: As a general rule the chemical changes in plants are progressive or constructive; in an animal, regressive or destructive. Some cleavages are brought about in plants and some syntheses are carried on in animals. Animals take up the organic vegetable substances which have been synthesized by plants, assimilate them and excrete waste products which are identical, or nearly so, with those substances serving as food for plants. Animal food will, therefore, contain its own waste materials, which will be so much extra inert and poisonous material for the human organism to eliminate. In the case of plant foods we do not have this extra waste material to take care of.

The facts of modern science, with their references, bearing upon the important subject of mineral starvation and disease, have been comprehensively reviewed in a recent article by Hermann Hille in the *Medical Record* of June 15, 1912. Dr. Hille draws the following significant conclusions: First, that the primary cause of disease, from a purely physical viewpoint, is chiefly mineral starvation, and, second, that minerals in inorganic form cannot be utilized by the human organism as directly and effectually as can true organic minerals.

Dr. H. Packard, in a recent article on "The Possible Factor in the Causation of Cancer," in the February issue of *Surgery, Gynecology and Obstetrics*, writes as follows: "In view of the apparently well established fact that in the vegetable world an adequate supply of the earth salts—phosphorus, potassium, iron,

manganese, silica, sodium, etc.—act as a distinct deterrent on parasitic life, and make for vigorous, virile, disease-resisting, healthy life, may we not assume as much for the animal world?

Since a critical examination of the habits of life of civilized cancer-plagued people, in comparison with the habits of primitive cancer-free people, shows that the main difference is in a dietary poor in organic mineral salts in the case of the cancer victims, and a diet rich in these same food salts in the case of those who are free from cancer, the most logical and rational course is to establish this truth as the keynote in cancer treatment. A well-balanced dietary must be adopted, including not only protein, carbohydrates, and fats, but also food salts." For a more detailed discussion of the facts connected with the great subject of mineral starvation and disease, the reader is referred to a recent excellent discussion along this line by Alfred W. McCann in his "Starving America."

The possibilities of the application of colloidal chemistry in medicine are suggested, not only by some of the colloidal preparations mentioned here, but also by the results obtained by Prof. Martin H. Fisher, whose recent publications, "The Oedema"[23] and "Nephritis"[24] and their subsequent discussions[25] by William J. Gies and others are of value to every thinking and progressive physician.

A clearer understanding of colloids and a more intimate knowledge of the facts of colloidal chemistry and of the vital importance of the colloidal forms of matter for the manifestations of organic life and in the elimination of pathological conditions will not only accomplish a much needed simplification of materia medica, but will

also facilitate a rational understanding of the primary causes of disease and will thereby elevate the uncertain art of healing to the dignity of an exact science. It would enable the physician to know why a remedy ought to be colloidal or organic, and why crystalline or inorganic remedies are foreign matter to the human organism and act as poisons and irritants instead of foods.

A careful study of the vito-chemical principle in Nature, and its application in bio-chemical research, will revolutionize our chemistry of to-day and give us a new materia medica for the future.

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Self-Completion and Individual Completion

1. Nature's *Completion of an Individual* is the process by which Nature brings a man and a woman into the *perfect union* as *Soul-Mates.*

2. *Individual Completion* is the state of being in which two perfectly mated individuals *exist* after Nature has *brought* them together in the perfect union.

3. *Self-Completion* is the state or condition which represents the sum-total of results of one's efforts to improve *himself* entirely independent of all other beings whomsoever. It has no relation whatever to the perfect marriage relation.

Now think of it a moment. An individual comes into life charged with the obligation to *complete himself,* as far as may be possible. He goes to work and, by his efforts, reaches a state which is called *Self-Completion.* He rounds out his own individual triangle, the three-fold status and nature of his own being, until he is a perfectly balanced individual. This is *Self-Completion. Nature* then *rewards* him for that work by bringing him into harmony and touch with his own true *soul-mate.* This is the process known as *Nature's Completion of an Individual.*

After they have reached this union, the perfect soul-relation, and become *one* in fact, then they represent the state of *Individual Completion;* that is, the

state which Nature has originally intended that they should ultimately reach. This is the ultimate completion of union in the perfect marriage.

Self-Completion is simply the preparation of the individual for that union. And when they have done all they can, and reach the state of *Self-Completion,* then Nature rewards them by bringing them into the *Completion of the Individual* and into *Individual Completion also.* These last two terms are virtually synonymous, only one represents the *process,* and the other the *state of being* as a *result* of that process.

TK

Lilian Whiting.

By TK.

THE Students and Friends of the Great School are aware of the fact that the present great *"Spiritual Awakening"* is the result of a general Psychic Wave which had its inception in the distant Orient many years ago.

That Great Psychic Wave began to find expression in European countries somewhere about the year 1870.

It reached the shores of America about 1875.

It is true, however, that there were evidences of its coming in this country as far back as 1850. I refer to the first manifestations of interest in the development of Spiritualism, which occurred about that time.

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And it had its educational value far beyond that generally conceded it by those who have not made a careful and unbiased study of all that rightfully belongs with the Spiritualistic Movement.

But the development of Spiritualism, as a distinct and individual School of Psychology, was essentially a western institution and growth, in that it began with what is known as the *"Rochester Rappings,"* in the city of Rochester, N. Y.

In other words, it was not an Oriental School, nor was it in any way identified with nor dependent upon "Oriental Occultism" as a background.

Lilian Whiting and I came within hailing distance of each other as far back as 1875, since which time it has been my privilege and pleasure to follow her literary life and work, and count myself her loyal and abiding friend.

Among all my friends and literary contemporaries there has been no more consistent and persistent seeker for Truth, in all the realms of Nature, than Lilian Whiting.

Neither religious creed, social convention, materialistic skepticism nor scientific dogmatism has deflected her from her steady and unwavering purpose. She has, at all times and under all conditions, had the courage of her convictions; and wherever possible she has given the world the benefit of her knowledge.

Like many others of her time, she has been an earnest investigator in the field of psychology. She entered the field of Psychical Research and made a conscientious study of the phenomena of hypnotism and mediumship; and was one of the first among our western investigators to differentiate between the subjective

and the independent methods in the production of psychic phenomena.

It was during one of my visits in Boston, some time in 1894 after my first article in reply to Prof. Hensoldt appeared in THE ARENA, that I called on Miss Whiting at her charming home in *The Brunswick,* and told her something of my experiences as a Student of the Great School.

I remember how eagerly she questioned me concerning the various phases of psychic phenomena she had witnessed, and how vividly she grasped the underlying distinction between the subjective and the independent processes back of the various methods employed.

At that time she was contributing a weekly letter to the *Chicago Inter-Ocean,* wherein she discussed the subject in the most charming and interesting manner.

Lilian Whiting was one of the very first writers of note to recognize the meaning and significance of *The Great Work In America,* and give to the movement a generous welcome.

Because of these facts, and because of her acknowledged position in the front rank of American writers of to-day, it gives me the utmost pleasure to receive from her the promise of an occasional letter, or article, for the columns of *Life and Action,* the first of which appears in this number.

I am sure our Students, Friends and readers will recognize in her a kindred spirit, and will find in her writings the uplift that ever follows from the efforts of one whose life is dedicated to the Service of Humanity, "without fee or reward," other than the consciousness of well-doing.

Her first article follows: [*Page 119*]

The Larger Consciousness

By Lilian Whiting.

("Be ye transformed by the renewing of your mind."—St. Paul.)

"Thus to attain our world-consciousness, we have to unite our feeling with this all-pervasive infinite feeling. In fact, the only true human progress is coincident with this widening of the range of feeling. All our poetry, philosophy, science, art and religion are serving to extend the scope of our consciousness towards higher and larger spheres."—Rabindranath Tagore.

HE extension of consciousness is the extension of life. In proportion to this extension of consciousness, is the liberation of the spirit. All intellectual and spiritual progress is, when resolved into its last analysis, simply this extension of consciousness. The significance of the phrase may be illustrated by the comparison of the consciousness of the infant with that of the adult; or, of the limited consciousness of the ignorant and the undeveloped, with the expansion of consciousness of the scholar, the savant, the thinker, or the genius. The achievement of cosmic consciousness is only the further extension of the ordinary individual consciousness. All this, of course, is quite self-evident and needs no repetition nor argument.

But this extension of consciousness may be developed to a degree that will make man, practically, the inhabitant of another world. It is perfectly possible so to

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live as to be a conscious inhabitant of the ethereal realm, with far greater, not less, effectiveness on this external plane. The ascending spheres are not separated by any actual boundaries or barriers. But it is all a matter of discrete degrees. The natural life of every day may be increasingly transformed to finer purposes, to a more intense energy, to more effectual and valuable achievement. Lofty ideals are valuable, but their value lies in translating them into action. The fulfilment of the ideal of honesty is a flawless integrity of character. The fulfilment of fine ideals of sympathy is to be sympathetic with the person at hand who needs sympathy. To reprove the maid harshly, and it may be unjustly, and then proceed to the parish church to engage in work for "the poor," is not the fulfilling of either the ideal or the law.

In fact, more than once it must have occurred to every reader of this magazine that its very title, *"Life and Action,"* is most significant. It embodies the most felicitous suggestion that *"living fulfilled is doing."* Life is consciousness. Action is applied consciousness.

"It is our business to show that faith, and hope, and love are to control this world," said Rev. Dr. Edward Everett Hale; "to believe that the future will be better than the present; that God's kingdom is to come, and that it is our business to see that God's kingdom comes."

The extension of consciousness is the creative art of the soul to fashion new conditions, to explore and discover and enter into great opportunities, to achieve beauty and nobleness, and evermore both to conquer and to prevail.

Extension of consciousness is based on extension of

knowledge and extension of sensibilities. It is not only enlargement but quickening. It is the increase of effectiveness. To penetrate from the world we know into that unknown which lies beyond is as much the business of life as is any specific achievement on the industrial plane. The very reality of life is measured by its scope of consciousness; the greater the consciousness the greater the reality.

In physics the student extends his recognitions by means of the microscope, the telescope, and various other instruments for enlarging and intensifying the sight, the hearing, and the perception. By means of the spectroscope the astronomer increased the power of the telescope. The Röentgen ray, the violet ray, reveal a new realm of matter. Man is placed on earth to penetrate into that which is unknown, but which is in no degree unknowable. How shall he do so?

"The enemy of spiritual vision is always materialism." Materialism takes on many aspects. It is not only a term that is largely related to the mere physical life, but it is also closely related to the mental life. Materialism may be seen in the unjust and the undue judgment; in that limitation of vision that denies all standpoints save its own; in the failure to recognize that although the goal of humanity is one, there are many paths and many methods that lead to this goal.

The past quarter of a century has seen the development of a large number of ethical cults, whose origin lies easily within the past thirty-five years. The decade of 1880-90 was almost a spiritual renaissance. Metaphysical cults of many orders sprang up. Christian Science and Theosophy; Spiritualism, which had its modern origin a generation before, assumed a new im-

portance with the founding of the Society for Psychical Research, when an association of scientific men began seriously to study the phenomena.

"New Thought," so-called, sprang into being with the monthly booklets of Prentice Mulford. Various schools of healing; that of Divine Science; of Spiritual Healing; of Christian Science; Mental Science; and one knows not what, attracted individual followers.

Mr. Sinnett wrote his *"Esoteric Buddhism"* that was crisis-making; Dr. Anna Kingsford delivered in London drawing-rooms the twelve lectures, afterward published under the title of *"The Perfect Way,"* and later appeared her wonderful book of mystic inspiration, *"Clothed With The Sun."*

In 1890 Annie Besant first came to the United States, and great audiences hung spell-bound upon her eloquent presentation of Theosophy. It was perhaps a little later than this (I am not sure about the exact chronology) that Florence Huntley's exquisite work, *"The Dream-Child,"* appeared, and it was at once felt that here was a new note, a finer chord, an extended vision. Hers was that spirit finely touched to fine issues.

All these various cults and individual teachers had contributed, more or less, to the universal awakening and the larger extension of consciousness; but to some extent each one clamored for its own existence without much recognition of another. They were all signs of the new awakening. Probably the followers that each attracted were best served, at that particular stage of development, by the cult to which they gravitated. Yet there was a need, that grew constantly more obvious, of an organized movement; one that should be eclectic

in its scope; swift to discern truth under whatever guise; tolerant in its spirit; bringing to bear high scholarship, sociological insight, philosophic outlook, scientific knowledge, and that vision without which the people perish.

Then THE GREAT SCHOOL came forward once more to a knowledge of the world.

The *"Harmonic Series"* of books began to appear. In Florence Huntley's *"Harmonics of Evolution"* the world of letters, as well as the world of ethics, recognized an epoch-making work; one in which the ablest lawyers, the most advanced sociological reformers and economists, the teachers and inspirers of spiritual life, alike felt to be one of the great achievements in human history.

Then there followed, as we know, *"The Great Psychological Crime"* by that Master who veils his identity under the initials, "TK"; a work that startled the thinking world with its profound study of Hypnotic phenomena, and the conclusion it reached and taught; and still later *"The Great Work,"* by the same hand and lofty spirit, a very manual of man's development. In these works Philosophy, Psychology, Ethics, as well as Science and Economics, meet in the remarkable presentation of a new sociology; that of the spiritual man.

It has all been a drama of the extension of consciousness and an illuminating and vitalizing power that signally illustrates the assertion of Tagore; "Man does not acquire rights through occupation of larger space, nor through external conduct; but his rights extend only so far as he is real, and his reality is measured by the scope of his consciousness."

Symbolic Teaching

or

MASONRY AND ITS MESSAGE.

By Thomas M. Stewart, M. D.

URING the last few years there has come a wonderful awakening of interest throughout the entire world in the history, symbolism, teachings and significance of *Freemasonry*.

As a natural result of this demand for information, students of both ancient craft and modern Freemasonry have recognized this awakening as one of the great opportunities for the accomplishment of an educational work; and they have gone about the task of supplying the educational demand, and in gathering together the available knowledge and information they have made many interesting discoveries.

Among the most industrious and enthusiastic of these student-educators is Dr. Thomas M. Stewart, of Cincinnati, Ohio.

For many years Dr. Stewart has been industriously delving into the archives of forgotten lore, collecting and classifying, analyzing and verifying, until he has accumulated a veritable storehouse of the most interesting and valuable information to be found anywhere

in all the world, outside the records and accumulated wisdom of the Great School.

On various occasions he has been called upon to address various gatherings, masonic, philosophic, religious, secular, scientific and otherwise; and he has thus found occasion to formulate much of his valuable and most interesting information into lectures, essays, addresses and talks, for the benefit of those who have called upon him.

Recently he has been persuaded to assemble a goodly number of these lectures, addresses, essays, talks, etc., into fitting sequence and publish them in book form, for the benefit of the larger public.

In conformity with that idea *Stewart & Kidd Company,* of Cincinnati, Ohio, have just published his first volume under the title at the head of this article—*"Symbolic Teaching, or Masonry and Its Message;"* and I have been honored with an author's inscribed copy.

I treasure this volume as one among the "Good Books" of my private and personal library; and I want to recommend it to all of my students and friends, as a book they can hardly afford to be without.

For the benefit of the readers and friends of this little magazine, I have persuaded the Indo-American Book Co. to place the book on the list of its works for sale, and to keep it in stock for them, and for the Students and Friends of the Great School who may desire to have it.

A few of the many themes of interest which the beloved Doctor has handled in his own inimitable way, are:

"Masonry and the Higher Evolution of Man."

"Albert Pike as a Master of Wisdom."

"Why Papal Rome is Opposed to Masonry."

"Is '*The Great Work*' a Masonic Book?"

"Personal Effort."

"Modern Progress Opposed by the Pope."

"How to be a '*High Up*' Mason."

"Our Public School and the Church of Rome."

"It is *Not Because* of Religion."

"Why Guardians of Liberty?"

"Encyclical Letter of Leo XIII."

"Why I Believe in Another Life."

"The Pursuit of Knowledge."

"Which came first, the Civilized or the Savage Man?"

"Buried Continents and Lost Cities."

"Spiritual Progress—An Egyptian Symbol."

"The Son of Man and the Son of God;" etc., etc.

This gives you but a faint and very inadequate idea of the real scope, interest and value of the book.

Running through it is a splendid golden thread of PATRIOTISM, which should commend it to every loyal American citizen who truly and actively loves his country, and is ready and willing to do his part in protecting it against the machinations of its ancient and hereditary Enemy.

This book should be in every American Home and Library. TK

THE PERFECT STAPLER AND SEAL.

Many inquiries are coming to us asking where the Perfect Stapler and Sealer can be procured.

We take pleasure in informing our friends and readers that these staplers can be procured from the A. E. Wilde Co., 28 E. 7th St., Cincinnati, Ohio.

The Lure of London

The above is the title of Lilian Whiting's new book, just from the press, and it gives but a faint suggestion of this latest and most powerful work of one of America's most brilliant and truly great women.

I am tempted, as I have not been for years, to give to the readers of *Life and Action* a comprehensive review of a book that is entirely outside the lines of thought and interest covered by the literature of the Great School.

But, much as I should enjoy the task, and richly as this volume deserves an adequate review, I dare not encroach so far upon the limited space at my command.

Briefly, the evident aim of the gifted author of this, her latest and most brilliant literary effort, has been to interpret the real life of the hour in the great English capital, to set forth with fidelity the present aspects of social, artistic, literary and ethical life in London.

Only those who have personally experienced the *"Lure of London,"* can know with what fidelity and power, brilliancy and charm, she has accomplished her self-imposed task.

And nothing but a reading of the book itself will ever convey an adequate understanding and appreciation of this richest gift of her genius.

The chapter headings of the book are as follows:

I. The Lure of London.

II. Hyde Park Corner and Apsley House.

III. The Royal Institution of Great Britain.

IV. The National Galleries of Art.

V. Clubs, Societies, and Movements.

VI. Color and Romance of London.

VII. English Sports and Amusements.

VIII. Factors, Personal Forces, and Customs.

IX. The Living Influence of Victorian Literature.

X. Annie Besant and the Theosopical Society.

XI. The Primate of England in Lambeth Palace.

XII. Archdeacon Wilberforce and Westminster Abbey.

XIII. The Spirit of London Life.

The volume is elaborately indexed in such a manner as to enable the reader to turn instantly to any subject, theme, topic, or sub-division; and it contains thirty-one as fine illustrations as it has ever been my privilege to observe in any book. The illustrations alone, to anyone who is interested in Great Britain, or in the people of England, and the things that are of interest to them, are worth many times more than the price of the volume, which is $3 net.

The book is beautifully bound in cloth and gold; the type is large and clear; the make-up excellent; and the volume in every way inviting. The publishers are *Little, Brown & Co.*, Boston. TK.

CURRENCY CAUTION.

Owing to the fact that during the months of November and December, 1914, very many letters addressed to the Indo-American Book Company, containing currency, were lost in transit to this office, we are asking our correspondents to kindly refrain hereafter from inclosing currency in their letters to us.

When Postal Orders are lost the Government is held responsible and after some little delay another Postal Order is issued.

When a check or draft is lost, payment can be immediately stopped, but when currency is lost there is no redress nor recovery. I. A. B. Co.

Life and Action

SEEK THOU THE LIGHT.

Seek thou the light, dear one, and I shall try
To make my life acceptable to Him
Who rules our lives with love, when Love's desire
Proclaims itself to Him in silent prayer.
Those men with souls black as the raven's wing,
Who prey like vampires on their fellowmen;
Those soulless things who sell themselves for gold
Or unchaste love, deceiving and defiled,
Are as the bats and prowling beasts of night
That cower to their dens at break of day.
The lark ne'er sings so sweetly as when he
Is soaring skyward toward the sun's bright face,
And when dark clouds obscure the brilliant rays
His song is hushed as sadness stills his voice.
The seed when buried in the earth bursts forth
Seeking that which striving souls must seek
'Til time shall cease and earth shall be no more;
And when from darkened spot cannot emerge
Will cease to grow and wither, pine and die.
What man or child so blind who cannot see
The hand of God in everything that lives,
What force but His can cause the rose to bloom,
Or worlds revolve in space or sun to shine?
And yet some pigmy men with withered souls
Deny that the Great God of Love exists;
Their eyes are blinded by the clouds of sin,
Their dying souls refuse to see the light,
But thou, sweet one, hast seen the shining road
Which upward leads from darkened fields below,
And now can'st thou not live a life so pure
That He who rules may hear this humble prayer:
Great Father, ruler of our earthly home,
Let us partake of thy great strength and love
That we may lead some wandering soul to Thee,
That we may live as Thou would'st have us live,
That our unseeing eyes may see the path
That Thou hast marked for those who seek the sign;
Make our hearts pure, (for only pure in heart
May enter where the brightest light abounds)
That by example on this earthly plane
Our lives may show some seeking soul the Way.

Oscar W. Searcy.