
"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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Question Box

By The TK

QUESTION—In "*Harmonics of Evolution*," pages 107-8-9-10-11 *et seq.*:

"There comes a period under evolutionary processes when animal substance is so refined and the animal man so raised in vibratory conditions that he comes into a natural and harmonic relation with the fourth and highest Life-Element in Nature.....This is the Soul Element.....

"When this period is reached, the most subtle Element in Nature is inducted into the animal man, and the animal man becomes the human. From this point of progress man is said to possess a Soul. From this period man is defined as "A Living Soul".....

"When the dual organisms of animal man reach a certain stage of refinement and vibratory action he becomes susceptible to the potencies of the highest Life-Element in Nature.

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“When this evolutionary stage is reached, the infant so prepared breathes it as the breath of a higher Life, thus becoming ‘A Living Soul.’ ”

Then again, in “*The Great Psychological Crime*,” pages 297-8 and 303-5:

“However young the human infant may be when its physical death occurs, if it has once coordinated with the Soul-Element of Nature and ‘breathed the breath of life,’ its status as an individualized intelligence is determined.

“In the kingdom of man, again, this evolutionary phase of life reaches its climax. Here it is observed that however young the infant man may be, if it has reached coordination with the Soul-Element of Nature and breathed the breath of the higher life, the death of the physical body appears to have no effect whatever upon the continued growth of the spiritual.” etc.

Now, what is meant in the above extracts by the expression—“the animal man?” Does this refer to the pre-human, man-like animal forms, which evolutionists generally consider, upon all the evidence, to have preceded the true human type in geological time, and from which it is believed that the bodily structure of man is descended?

From the succeeding extracts from “*The Great Psychological Crime*,” it would appear inferentially, that the Soul-Element, although now present in adult man, is not necessarily present in the infant man; for we read—“If it has once coordinated,” etc., implying that it may not yet have done so.

If this is the implication, is there any definite time in an infant’s development when it *does* become thus

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coordinated; or, does this differ in different individuals, according to their heredity?

Assuming the Soul-Element to be present in the adult parents, is it to be understood that the Soul-Element does not vitalize the sperm and egg cells of the two parents, so that with their union, wherein the organism of the human infant starts, the Soul-Element does not immediately pass into the embryo, but only at some later time in the infant's development?

In other words, does the Soul-Element enter into the human infant only after its physical birth, and not at the time of its conception?

ANSWER—I am glad of this opportunity to answer these questions, for the reason that it would seem, from a number of inquiries along the same general line of thought, that the subject lacks something of the degree of clearness that should mark the expressions of Natural Science in its authorized text-works.

1. It is one of the facts of nature, recognized by all schools of science—physical science as well as Natural Science—that the structural organisms of the animal kingdom represent a natural and complete gradation, from the simple to the complex, the coarse to the fine, the lower to the higher, the amœba to Man.

It has been determined with sufficient definiteness to meet the demands of science, that these various and differentiated physical organisms (which now constitute a complete chain) appeared upon the earth in the order of their complexity and refinement—beginning with the lowest structural form and ending with Man.

Thus, the first animal form, or organism, was (let us say for our present purpose) the amœba. When un-

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der the evolutionary principle defined in the first paragraph of page 107 of *Harmonics of Evolution*, nature had prepared under right conditions sufficient materials for an organism of the next finer and more complex order in the chain of evolutionary unfoldment, the second organism in the chain was brought into existence, and charged with the power of reproduction. In like manner the third organism in the order of refinement and complexity was prepared for and brought into existence, and charged with the power of reproduction. Likewise the fourth, fifth, sixth and seventh organisms came into existence, each charged with the power of reproduction. And so on, until the entire evolutionary chain of physical organisms was completed—the last (in order, as well as in time), being the organism of Man.

At this point the question naturally arises as to HOW the *first* individual organism of each ascending round, or order, came into existence—whether as a special creation, or as an evolution from below.

This I am not going to answer, because *I do not know*. All that science *knows*, or, assumes to know, is, that in the regular order of both sequence and time the first individual organism of each and every link in the chain *did* come into existence; and it came charged with the power of *reproduction of its own kind*—and that thereafter the power of reproduction inherent in each completed unit (male and female) *seems* to be the *only* means and method which Nature has provided for the reproduction of the individual organism and the perpetuation and preservation of the type, or the species. You see, we already are “over our heads” in an ocean of mystery.

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IF it is true that Man, as a structural organism, first came into existence on this planet as a result of “*special creation*,” it is very certain, and also very apparent to us all, that the method of “*special creation*” was discontinued, abolished, abandoned, as it were, immediately, and that it has never been revived nor resumed—*up to this time*.

Furthermore, it is also very clear that each distinct organism (male and female) possessing the power of reproduction, is definitely limited in this power of reproduction, to organisms of *its own kind, or type*. It cannot produce, nor reproduce, a higher form nor finer type.

For illustration: The children of the anthropoid ape are themselves apes. Not only this, they are *always* apes. On the plane of physical evolution, the ape (even assuming that it stands next in order to Man) never produces *Man*. Physically it cannot rise above the level of its own type. Neither can it fall below that type. In other words, its power of reproduction is fixed and definite. It can reproduce apes and *apes only*.

From all of which facts it becomes clear that *if* the ape ever, under the evolutionary process, becomes *Man*, it is through the process of transmigration or reincarnation. That is to say (assuming, of course, that the ape is the highest round of animal life below that of Man) the ape is the final result of the evolutionary process within the kingdom of the animal below man—having come up as an individualized intelligence from the lowest form of animal life, by the same process of rebirth—until the *next* step takes it across the Great Divide between animal and Man, and it finally appears in this life as Man.

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But how does it make the transition? The answer is, by transmigration, or reincarnation. The ape dies the physical death and passes out into the spiritual world; but when he returns to earth again it is in the physical organism of a *Man*—which physical body has been prepared by nature for his reception.

Now, it is this *physical body* which the author of *Harmonics of Evolution* designates as the “*animal man*.” And it is only during the period of gestation, while yet unborn, that it is the “*animal man*,” for the instant it breathes its first breath of life it takes into it the Soul-Element and becomes the *Human*—the Man with a Soul, or the Soul-Man.

Thus, you see, there is no *earthly* “*missing link*” in the process of physical evolution. The bridge from animal to Man is crossed on the *spiritual* side of life. The ape, standing upon the shore of Time, leaps out into the waters of Eternity and disappears from earthly view. When he rises to the surface of the waters again he is no longer the disappearing *ape* but the *appearing Man*. The transition has been made while under the waters.

Constantly (on the lowest round of human life) these “*animal men*” are being prepared by nature for the reception of the highest animal life which, when the first breath of Life is taken breathes into the combination the Soul-Element, and the animal becomes the *Man*.

By nature’s refining process the coordination of the animal with the Soul-Element is accomplished, and the resultant, *Man*, appears.

2. In “*The Great Psychological Crime*,” at pages [*Page 136*]

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297-8, *et seq.*—to which you refer—the same subject is under consideration from a different angle.

Therein I have endeavored to make clear the fact that when the infant human is born it does not become “a living *Soul*” until the infant human body has actually breathed into it the first “*Breath of Life*.”

A careful reading of Genesis, in the Scriptures will disclose the fact that the process of individual birth was understood then according to the known facts of science today.

For therein it says (2, 7): “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life! and *man became a living Soul*.”

Here is clearly indicated the refining process, in the “dust of the ground”; and likewise the coordinating process of the Soul-Element with that refined organism of the *dust* into which God “Breathed the Breath of Life,” and by that act made of him “*A Living Soul*.”

During the entire prenatal period of gestation the infant human body—the “*animal-man*”—is in course of preparation for the reception of the *Soul-Element* of Nature, which Element it receives with the first *Breath of Life*.

You ask me definitely whether, in my use of the term “*animal man*,” in *The Great Psychological Crime*, I refer to the pre-human man-like, animal forms which evolutionists generally consider, upon all the evidence, to have preceded the true human type in geological time, and from which it is believed that the bodily structure of man is descended. I can now answer definitely and unqualifiedly, “No.” And I think you will understand me without further explanation or elucidation.

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Wherever, in the three books of the Harmonic Series, the term, "animal man" is employed, reference is had to the infant human organism during the period of gestation, before it has taken its first breath, and thus breathed into it "*The Breath of Life*," and made of it "*A Living Soul*."

In any event, I do not now recall an instance wherein the term is spoken of in any other sense. Have I made myself entirely clear?

In this connection, and for the purpose of answering many other questions which are already on the tongues of my readers, and trembling for expression, let me explain very briefly the position of the Great School on the subject of "Individual Evolution."

Natural Science looks upon all that constitutes the complete ascending scale and chain of structural organisms upon the physical plane, as together constituting a stupendous mechanical device through which the Individual Intelligence is evolved from the lowest round of animal life to the highest type of Man.

These structural forms possess the power of reproduction only that Nature may thereby keep in perfect working order her stupendous mechanical device through, and by means of, which she is enabled to carry on the Great Work of individualizing *Intelligences* and evolving them from the lowest to the highest types.

This completed and sequential chain of structural forms having come into existence, remains always the same; and, so far as science knows, always has so remained.

I do not forget that physical science claims to have discovered the fact that at various times along the path-

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way of the past a single species, or type, constituting the links of the great chain, have dropped out or become extinguished.

This only means, however, that at most of the points of the evolutionary journey along the ascending pathway, Nature has provided double tracks—indeed, sometimes triple and quadruple tracks upon the evolutionary road-bed have been laid; and this may be for the purpose of being always so provided as to “*keep the way open.*”

I am aware of the fact that I have only suggested many other questions that are collateral to the one I have tried to answer. I am tempted to go on and answer these collateral questions; but my space is too limited, and I must, therefore, content myself to let the subject rest where I leave it for the present.

But if other questions are suggested to the minds of my readers and fellow Students, I will gladly try to answer them if they are carefully formulated and sent to the QUESTION BOX, in care of “Dr. E. J. St. John, 234 S. Kenilworth Ave., Oak Park, Ill.”

QUESTION: Which is the correct definition of Faith—

(a) The intuitive *perception* of that which both reason and conscience approve; or,

(b) The intuitive *Conviction* of that which both reason and conscience approve.

Both definitions are given in the Harmonic Series.

ANSWER: The latter under (b) is the definition which the School prefers, and has finally adopted.

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QUESTION: What is the School's definition of *Imagination*?

ANSWER: The Creative attribute of the Soul.

Inasmuch, however, as the *Attributes* of the Soul are divided into *Faculties* (or Capacities) and *Powers*, and imagination falls under the classification of "*Powers*"; it might also, with equal exactness, be defined as "The Creative *Power* of the Soul."

QUESTION: What is Intuition?

ANSWER: Spiritual Perception.

QUESTION: What is Instinct?

ANSWER: Spiritual Perception.

QUESTION: What is the difference between Intuition and Instinct?

ANSWER: Solely for the purpose of differentiating these terms, we designate the Spiritual Perceptions of men and women as *Intuitions*, and those of the animal as *Instincts*.

I am, however, free to confess that this differentiation is entirely arbitrary. In truth, I think there is a sort of natural tendency on the part of us Men to try to lift ourselves above the animals by the boot straps. I am not sure that in so doing we deal justly by our younger Brothers of the animal kingdom.

Of one thing I am fully convinced, namely, that in many instances animal *Instinct* is more reliable than human *Intuitions*.

This is a subject that will bear further consideration, and if I am permitted to finish the writings al-

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ready under contemplation, I shall hope to give to this and kindred subjects a much more searching analysis and elucidation. The general theme is one that is rich in the "Wisdom of the Ages," and from the viewpoint of Natural Science of far-reaching and vital importance.

QUESTION: The individual entities that compose all the kingdoms of Nature appear to have found at least a temporary adjustment during the period when they are a part of the aggregation of entities upon which the vital forces of Nature are acting. While enjoying this period of adjustment there is, it would seem, a very definite kind of altruism manifested by these aggregations. They serve one another primarily and likewise the kingdoms above them. The stone serves all the kingdoms above it, including man. It provides shelter and a home for the tender plant, for the animal and for man. The plant provides food for the animal and for man, while the animal serves man as food and as a servant, while man serves his fellow man. The degree, or measure, of this service is the measure of his advancement along the pathway of self-adjustment and Self-Completion; but the lowest grade of intelligence is altruistic to a degree.

Thus, it would appear, we find altruism wherever we find life. In the lower kingdoms it acts involuntarily through the universal principle of intelligence; while it finds voluntary, individual and intelligent expression, first, faintly in the animal kingdom and definitely in the human. Is ALTRUISM then a PRINCIPLE IN NATURE?

ANSWER: In the generally accepted meaning of

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the word, it is. One of the definitions of the word "Principle" is: "A source, or cause, from which a thing proceeds"; also, "a power that acts continuously or uniformly," and again, "a permanent or fundamental *cause* that naturally or necessarily produces certain results." (See Standard Dictionary.)

QUESTION: A man of apparently strong and positive character (whose father was a strict and rigid disciplinarian and assumed the position of Commander-in-Chief of the family) recently made the statement that, occasionally (although he had been away from the home circle several years) he felt the influence of his Father's domination over his childhood, to the extent that, for the time being, it practically incapacitated him in his business relations with other men.

It seems to me that this character of child discipline is quite prevalent; that is to say, discipline by *command*. My questions are:

(a) What effect does a *command* have on a child who responds to it just because it is a *command*? (b) Is the operation of the Will-Force back of a *command* the same as that in hypnotism? (c) Is a genuine *command* ever constructive? (d) Is not the physical punishment of a child more constructive than scolding, or commanding? (e) Will not the average child respond to the spirit and influence of Love, Patience and Cheerfulness, to the extent that it will seldom, if ever, require physical, corporal punishment? (f) Is not the magnetism one throws off charged with the true spirit, or attitude of one's Soul; that is, does it not have a

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corresponding vibration to one's attitude of Soul, or even to one's very thoughts?

ANSWER: (a) It depends somewhat upon the character and development of the child and the character and intensity of the command. It is possible for a child to be so negative and susceptible to the spirit of command that its own Will may be entirely overcome—in which event the result is very similar to the action of hypnotism. Then again, it is just possible for a child to be so positive and dominant in essential character (and the character of the one making the command so negative and lacking in Will-Force) that the element of hypnotism may not enter into the relationship at all.

Taking, however, the average child of seven years, and the average adult, and the element of hypnosis does not ordinarily enter into the relation at all. And this is true even where the command is obeyed by the child solely because it is a command.

But if the relation should be maintained indefinitely until the child comes to feel that it has no power of choice, and the adult has come to experience a sense of absolute dominance and power over the child's mind—then there can be no question that the relation has become destructive, and eventually would result in complete subjection of the Will and Voluntary Powers of the child to the Will of the one whose Will commands it.

(b) Not necessarily. The hypnotic command must be accompanied by the fixed and definite purpose to overwhelm and subjugate the Will and Voluntary Powers of the subject. The ordinary command does not involve that purpose.

(c) Yes. In the event a Master, or other individual

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who understands the process fully, is called upon to liberate a subject of hypnotism from the power of the hypnotist's Will, he may succeed in some instances by commanding the subject to exert his own Will in the effort and with the purpose to emancipate it from the control of the hypnotist's Will. But one who does not fully understand the forces involved may very easily make a mistake in the giving of a command under such circumstances.

(d) Again, it depends upon the child as well as upon the one who administers the punishment or does the scolding. It is very certain that scolding is a most unwholesome method of securing obedience in a child. So also is commanding—especially when it is carried to a subjective degree. But it is also true that physical punishment *may* break down the Will of a child and open the way for psychic control or dominance. All depends upon the parties involved and the manner in which they proceed. This is a subject which cannot be elucidated in a paragraph. It demands the most careful consideration and elucidation. Bodily punishment is a direct appeal to the element of *Fear* in the child; and fear is one of the channels of approach to psychic subjection. It is, therefore, fraught with danger to the child wherever it is employed to the extent of breaking the natural and wholesome Courage that constitutes the background or foundation of constructive achievement. Personally, I do not believe that an appeal to the element of *Fear* in human nature is ever entirely constructive in its results. It may secure temporary and immediate obedience, but at the expense of courage and self-reliance on the part of the child.

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I am convinced that an appeal to reason, sympathy, justice, love, mercy, manhood, womanhood, and the higher and more ennobling impulses, emotions and inspirations of the Soul will call forth a constructive response in the average child's nature, if intelligently made, where any appeal that can be made to Fear, or the degrading influences of the Soul, will utterly fail of good results.

(e) Yes, I believe the average child will respond to the spirit and influences of love, patience and cheerfulness, to the extent that it will seldom require bodily punishment—PROVIDED, always, that the appeal through love, patience, cheerfulness, etc., is made with sufficient intelligence, discrimination and wisdom. But it must not be forgotten also that Love—and all the tender emotions it may awaken—can be carried to a point where it leads naturally and almost inevitably to self-indulgence and destructive results. Hence, as suggested, the power and influence of Love must be exercised with rare intelligence and discriminative judgment, in order to accomplish only constructive results upon the average child-mind.

(f) Yes, it is true that the state and condition of the Soul have much to do in determining the quality of magnetic energy which every human being generates and gives off. In like manner it is also true that the influence of every individual upon his environment is very largely determined by the degree and quality of magnetic energy he generates and gives off. It is equally true that herein may be found a key to many of the mysteries of human life and influence.

It must not be forgotten, however, that the educa-

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tion of children is a subject that has commanded the consideration of the ablest and most learned minds of all ages, and that there is still much to be learned before anyone is justified in pronouncing finally upon any phase of the subject.

This is one of the fields wherein the Great School is rich in experience and in the definite knowledge that flows from experience; and I earnestly hope the time is not far distant when it shall find a channel through which to give to the world the benefits of its accumulated knowledge concerning the education of children. And it is also hoped that the teachings and findings of Natural Science may be formulated or reformulated with a view to bringing them clearly and definitely within the understanding of the child-mind. This work is already under way, and when it is completed I am convinced that it will set forth specific and definite answers to all the problems of vital importance within this field of the *Great Work in America*.

QUESTION: A family consists of Father, Mother and Son, aged 21. The Father, in the pursuit of business, has depended entirely upon the Mother for the training of the Son. The Mother has indulged every whim and desire of the boy during his infancy, childhood and youth, with the result that he became overbearing, haughty, disrespectful and dissolute.

The Mother finally came to a realization of his condition, and of her part in bringing it about. She then endeavored to regain her control over the boy and to win him back to a healthful and constructive young

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manhood, first by persuasion, and finally by the influence of threats.

The boy in the heat of violent anger at what he considers unwarranted interference with his personal liberty, leaves home with the avowed intention of "going to the Devil" as soon as possible.

The Mother, in abject remorse, sinks into deepest melancholia with suicidal tendencies.

The Father realizes that he failed to bear his share of the responsibility of the boy's rearing and education, and his present responsibility to do everything in his power to assist the Mother back into a normal and healthful frame of mind. To that end, however, he expresses his belief that the boy is trying to make a man of himself and, when he shall have made a success of his life, he will again resume the old happy relations with them; and he believes this.

Under the influence of this hopeful suggestion the Mother begins to improve. But just after this improvement becomes noticeable, the Father learns that the Son, under an assumed name, lies in the jail of a distant city, awaiting death by hanging, as a penalty for the crime of murder committed under the most atrocious conditions.

The Father is convinced that if the Mother learns of this she will make an attempt upon her own life, or will become hopelessly insane. He is conscious of his own inability to equivocate successfully if she should learn that he knows anything concerning the boy, and feels sure that the only way he can safeguard his wife's sanity and save her from the effects of self-destruction

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is never to let her suspect that he knows anything whatever of the boy's location or condition.

Under these conditions and circumstances, if she should ask him the question point-blank whether he has had any information concerning the boy since his departure, and he answers herewith a direct, unqualified lie, to save her,—what would be the effect upon his relation to the Constructive Principle; and what are the consequences to be anticipated from his act?

ANSWER: Having done what he honestly believes to be RIGHT—all things duly considered—he has satisfied the demands of the Moral Law, and in no way violated the Constructive Principle, nor invoked upon himself any penalty in connection therewith.

The real *Attitude of Soul* is the fundamental fact which determines the results, insofar as the individual himself is concerned. Even though he may err in judgment, the *Good Law* gives him credit for his honesty of purpose and his purity of motive.

QUESTION: I have been reading about the "Frankenlinik" at Freiberg, Germany, where babies are brought into this world by the aid of what is known as the "Twilight Sleep."

Scopolamin-Morphium is administered to the mother at the first symptom of approaching labor, in sufficient quantity to produce a very light sleep. She may be spoken to and will respond naturally, but remembers nothing and suffers no pain whatever.

The drug has no effect whatever upon the muscular activities, but removes all sensation, thus permitting natural delivery entirely free from all suffering.

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It is said the mother awakens from the "Twilight Sleep" perfectly refreshed and rested, as if from natural sleep. Physically, therefore, the "Twilight Sleep" would seem to be one of the greatest boons that could come to suffering motherhood.

But what are the effects spiritually, mentally and psychically on mother and child?

ANSWER: Experiment with the process known as "Twilight Sleep" has not been carried to a point in this country which would justify any definite declaration as to the spiritual, mental and psychical effects upon mother and child.

In the hospital at Freiberg, Germany, the process has been under the most careful and critical scientific experimentation for something like three years, according to the published reports; and the results have been observed with the most careful and pains-taking scrutiny.

According to the reports of the German hospital wherein the experiments have been made, there have been absolutely no harmful or destructive or unfavorable results to either mother or child.

I am informed, however, that the same process has been employed in this country, and with disastrous after-effects upon both mother and child.

But I am not in position to make any definite statement, for the reason that I do not know whether the process employed in this country is, in truth, identical with that employed in Germany. In fact, I am strongly under the impression that the German institution has not, as yet, given its secret to the public, nor to the medical profession; and for this reason I would caution

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those who may be interested against passing judgment upon the "Twilight Sleep," as employed in Germany, upon any results that may have been obtained in this country. The reports from Germany are so definite, so unqualified and so astounding as to indicate that one of the most beneficent discoveries in the use of anaesthetics ever made is about to be given to the world. Let us hope that later and definitely authentic information may establish the truth of the German reports. But let us take nothing for granted. The proofs will come in due time.

QUESTION: Does the Ego, Soul or Entity go out of the physical body during sleep?

ANSWER: This question, in a somewhat different form, has been answered in a former issue; but it may be of value to some to have it answered in this direct formulation.

The answer is, *No*. And now let me explain the answer.

In normal and healthful sleep the Soul does not withdraw from the physical body at all.

But there are certain kinds of abnormal sleep during which the Soul does escape from the physical body.

This occurs some time during hypnotic sleep, although not often. It also occurs, now and then, during mediumistic sleep, which is virtually the same thing.

In mediumistic trance condition, where the psychic sleeper has passed the cataleptic condition, it sometimes occurs that the psychic withdraws, or is withdrawn from the physical body for a time.

But the somewhat popular notion that the Soul es-

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capas from the physical body always, during normal sleep, is a mistake.

QUESTION: Would it be possible for one person to sink below the "Line of Despair" to the level of the animal kingdom, while his Soul-Mate "lived the life" and rose to individual completion?

ANSWER: No. The terms "Individual-Completion" mean the state of perfect union between "Soul-Mates"—the perfect Marriage.

I think, however, that you meant to use the terms "*Self-Completion*." But this means something very different from "*Individual-Completion*." These two terms have been very carefully defined, and the distinction between them is vital and fundamental.

Self-Completion has reference entirely to the results of one's own personal efforts for self-improvement. It does not refer in any sense to any other individual. It therefore does not refer to one's own Soul-Mate, nor to the relation between one and his own Soul-Mate.

But *Individual-Completion* has reference to Nature's *reward* for *Self-Completion*. It therefore involves the relation between one and his own Soul-Mate.

When one has, by his own personal effort, so improved himself that his state of being represents the perfect equilateral triangle (with the three sides of his nature equally developed) he has achieved *Self-Completion*.

And whenever he has done this, Nature steps in and gives him his *reward* by bringing him into union with his own Soul-Mate, in the perfect Marriage. And this represents *Individual-Completion*.

And this partially answers your question. It tells

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you that you cannot achieve *Individual-Completion* without your own Soul-Mate. It also tells you that your own Soul-Mate must be *with* you in order to constitute *Individual-Completion* (the term you employ in your question.) And by natural deduction it also tells you that you can not achieve *Individual-Completion* while your Soul-Mate is down in the animal kingdom somewhere, working out the penalty that has caused him to sink below the line of the *Human*.

But if you had used the term *Self-Completion* in your question, you would have called for a different answer in some respects. For then you would have asked me if it is possible for one to sink below the level of the *Human* while his Soul-Mate is "living the life" and achieving *Self-Completion*.

But again the answer must be "No"; because whenever anyone has achieved *Self-Completion*, Nature *must* fulfill her part of the contract and bring him into union with his Soul-Mate; for this is her *reward*, and her *only* reward, for *Self-Completion*.

How could she fulfill her promise if the Soul-Mate were in the animal form somewhere, working out a penalty? Manifestly it would be impossible.

Hence, in either event, the answer must be "NO."



In our issue of Jan.-Feb., when noting the arrival of Dr. Thomas M. Stewart's book, "Symbolic Teaching of Masonry and Its Message," we omitted giving the price of this valuable publication, which is \$1.25 per copy. Postpaid.

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President's Annual Report

To our *Elder Brother*,

Officers and Members of the League;

Greeting:



Your President's vocabulary is insufficient to express to you this evening the very great pleasure and satisfaction which is his, because of the opportunity of placing before you, this, the third, Annual Report of the *League's* various transactions, or at least a *portion* of the results of its labors during the past year.

It is unnecessary for me to mention the fact that (owing to world-wide causes) the past year has been one of great financial depression; and, to hundreds of thousands, one of financial disaster, and to some of actual want; and more especially is this the case in the large and densely populated cities.

We are grateful, however, to know that the hearts of the people (of this nation at least) have been open to the cry of the widow and orphans as never before in the world's history. Millions of dollars have been contributed for charity, and this enormous amount has come from almost every source; every class of people contributing to swell the sum-total for this great Cause which must and should appeal to every human soul.

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In consequence of this great awakening of the human conscience to the needs of its fellow men, much suffering has been averted; and yet, there is still much to do, and your President has no hesitation in saying (not boastingly) that there is no body of men and women anywhere in the whole, wide world (considering the number engaged) whose members have labored more faithfully and contributed more liberally to this cause than the *League of Visible Helpers*.

During the intensely sweltering heat of this past summer and the blinding storms of the past winter, our beloved Helpers (like Angels of Mercy) have never wavered in their help and assistance to those in sorrow and in need of the necessities of life. These visits were often made under great difficulty and at some sacrifice to themselves, but always ungrudgingly and cheerfully.

Your President regrets to inform you that during the Christmas Holidays, while conveying a basket of supplies to one of her charges, one of our most efficient, energetic and beloved workers slipped, fell and broke her arm. Yet, notwithstanding this accident, she goes right on cheerfully giving her time and help to those who need.

Much good has been accomplished by the League Members through timely visits and good counsel to those who had lost courage longer to battle against the various conditions confronting them.

The League Members have officiated at funerals, when called upon to do so, have nursed the sick, sympathized with and served the living; and all this has been done willingly, gladly and cheerfully, each believ-

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ing it was a great privilege to labor and serve the common good.

For the information of those friends who are constantly asking concerning the qualifications necessary for membership in the League, your President will take this opportunity to say that the first and fundamental qualification is, that the applicant must be an *accepted* Student of the Philosophy of Natural Science. That is, he must have been *accepted by the Elder Brother* to receive Personal Instruction.

Many letters have been received from those at a distance, regretting that they are denied the privilege of contributing to this worthy Cause. To these good friends we will say, they are *not denied* this privilege. The *League* will receive and distribute any character and kind of clothing, foods or money which may be sent them for this purpose. The members of the *League of Visible Helpers* have no monopoly on the giving of charity. They do say, however, that *every penny* given to the *League*, or which passes through their hands, is expended absolutely for that purpose; *not one penny* being retained for expenses nor further cost of distribution.

We hire no halls, no music and there are no paid employees. On the contrary, every member is willing to serve in any and every capacity to which he may be called and counts it a privilege and a joy.

The SUBORDINATE GROUPS OF THE LEAGUE OF VISIBLE HELPERS, have been no less active in the great cause of charity than the Parent Body. To many Groups, the past year has been but the initiatory stage to ascertain from experience the best methods of

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carrying on the Great Work which brought the *League* into existence. That it has been rich in experience and fruitful of results the following reports will show and we feel confident that every member of the *League of Visible Helpers*, wherever found, will face the new year with a determination to assume greater responsibilities and accomplish more for the common cause of humanity than in 1914.

We note in some reports before us that much money has been given by members of the *League* to charities outside of the *League* channels, and some has actually been contributed to other charitable organizations in the same city.

We are at a loss to understand why this was done, or why the *League* should fail to accomplish the same results as the charitable organizations to which these moneys were given. Your President feels that our first loyalty should be to our own organization, viz., the LEAGUE OF VISIBLE HELPERS, rather than to other organizations which, we learn, spend as high as 60 per cent for expenses of distribution. That is, for every dollar contributed, 60c is taken out for expenses, and but 40c goes to those for whom it was given. While with the *League of Visible Helpers*, it costs not one penny; for every dollar that is contributed to our organization, one dollar is paid out for the Cause to which it was given.

The *League of Visible Helpers* does not presume to be arbitrary in regard to giving, but we feel that *Loyalty to the League* requires it to be first in the hearts of those who have the very great honor and privilege of wearing the symbol of this organization.

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The President herewith appends the following report of the *Subordinate Groups* as far as they have been received.

BOSTON GROUP.

Amount on hand January 1, 1914, \$8.39. Contributed to January 1, 1915, \$316.38. Total amount, \$324.77. Money disbursed during the year and up to January 1st of the present year, \$240.59. Remaining in the treasury, \$84.18.

The number of people assisted during the year was 51. No record was kept of visits made during the year. The funds disbursed in relief work were for rent, food, clothing and some money.

The largest amount contributed to one person was \$96.00 (a widow 70 years of age). Besides this there was given for medical services and medicines to the value of \$895.00.

The members of the Boston Group are working in perfect harmony, each member feeling that the labors and services given in 1914 are but the beginning of a greater and better work for 1915.

MINNEAPOLIS GROUP.

There was in the treasury of this Group, January, 1914, the sum of \$30.42. Money received from all sources, \$128.50. Total amount in the treasury for the year, \$158.92. Expended for relief work during the year, \$21.95. Leaving in the treasury for 1915, \$136.97.

For reasons which do not appear quite plain, considerable help was given other organizations, rather than the *League of Visible Helpers*. This is contrary to the

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express desire of the Elder Brother and the President of the *League*. We can scarcely understand any conditions which might arise where the *League* could not disburse any character or kind of contributions from whatever source it might be given, and do it better than any other organization and free of expense.

PITTSBURGH GROUP.

This is one of the smallest Groups of the League Workers, yet they are alert and did splendid service in the cause.

Balance on hand January 1, 1914, \$56.50. Gross receipts for the year, \$61.10. Total amount available for League purposes during the year, \$117.60. Amount of disbursements during the year, \$60.58. Amount on hand January 1, 1915, to be used for charitable purposes, \$57.02.

Care and relief were given to eight families, consisting of eleven adults and fifteen children. Physicians services were given to the value of \$240.00. The clerk says—"Our disbursements cover cash, coal, clothing, shoes, food, bed-clothing, Christmas-gifts for eight children, etc."

She also says—"Much prospective distress was forestalled in December by 'Municipal Bundle Day,' involving a city-wide contribution of excess supplies from thousands of homes and subsequent and official distribution of 159,000 articles to nearly 5,000 individuals.

And she again very modestly makes this remark—"While credit for this accomplishment cannot *all* be claimed by the local Group, it nevertheless partakes of the spirit by which its efforts are actuated."

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BUFFALO GROUP.

Amount in treasury, January 1, 1914, \$46.00. Amount contributed during the past year, \$49.60. Total charity fund, \$95.60. Total disbursements for Relief Work and contribution to Central Group, \$70.50. Remaining in the treasury 1915, \$25.10.

Large amounts of clothing were given to those in need, also bedding, food, fuel, etc. Physicians' and nurses' services were also given when found necessary; and at Christmas thirteen families were given baskets of food, clothing and toys for children.

CINCINNATI GROUP.

This Group also has accomplished splendid work during the short time since it has been organized, namely, March 25, 1914.

The total receipts during the year were, \$366.92. The total disbursements were, \$253.05. Balance remaining in the treasury January 1, 1915, \$113.87.

Sixty families and individuals were assisted. Ninety-seven visits were made to those in need; and positions were secured for three out of employment.

The material assistance rendered has been in the form of cash, clothing, food stuffs, bedding, furniture, eye-glasses and books. Besides all this, medical assistance has been freely given to those requiring such attendance.

SEATTLE GROUP.

Cash on hand 1914, \$36.25. Received during the year, \$49.25. Total amount for the year, \$85.50. Dis-

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bursements for relief work, \$56.59. Balance remaining January 1, 1915, \$28.91.

Clothing has been given to eleven families; coal, shoes and provisions to eight families. Christmas toys to eleven families and books have been donated to those seeking the Light and the Truth.

WASHINGTON CITY.

This little Group, though few in number, has been doing splendid work in the Cause which we are all so earnestly serving. The number of visits to those in hospitals and to the poor, to whom aid was given in some form (such as bedding, clothing, groceries, money and sick room necessities) was 122.

Gratuitous medical treatment to twenty-five. Dental treatment to three.

The expenditure for groceries, clothing, furniture, Christmas baskets and special medical treatments was, \$354.25. Rent paid for deserving persons, \$40.00, or a total expenditure of, \$394.25. Leaving in the treasury a balance of \$32.20. Approximately, about fifty persons were assisted through the above expenditure.

NEW YORK CITY.

This Group ought to be congratulated on the splendid achievements and great good accomplished during the year 1914. They expended for Christmas baskets and toys for six families in New York City, \$28.60. Relief for a poor woman in urgent need, \$5.00. Relief for a family, \$10.00, and for a man out of work, \$10.00. Assisted two psychic cases during the entire year, \$192.00. Relief for poor around Stamford, N. Y., \$20.00. Relief

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for poor families around Chatham, N. J., during the year, \$190.00.

Paid out for Text Books for libraries, \$22.00. Small amounts not accounted for, but paid out in New York City during the year 1914, \$83.23. Or a total for the year 1914 of, \$560.83. Leaving in the treasury the sum of \$83.48.

The clerk in his report says—"All over New York the Christmas spirit this year seems to have inspired kindness to the poor on the part of those who were able to do the giving. Much good has been done, probably, by more people than ever contributed in any previous year. The distress of the needy seems to have met with a general response."

SAN FRANCISCO GROUP.

This splendid Group of the *League of Visible Helpers* has been very active during the past year; not only in the Cause of charity and helpfulness to their fellow men, but in placing the Text Books of Natural Science in the various libraries.

Cash in treasury January 1, 1914, \$62.36. Contributed during the year, \$264.17. Total amount available during the year, \$326.53. Disbursements, \$216.30; leaving a balance on hand January 1, 1915, \$110.23.

More than fifty persons were assisted in various ways, and many positions were procured for the unemployed.

The clerk of the Group modestly remarks—"The reason for the apparent short-comings of the *League* in this work has been definitely found in the activities of the splendidly organized local charitable societies. This

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condition is unusual, but one to be thankful for, as it gives the *League* more time and more funds to use in other directions."

Sixty-two volumes of the Harmonic Series were placed in the various libraries in and near San Francisco. "In the Berkeley library, where there are nine books, it is rarely that one can ever be found upon the shelves."

LOS ANGELES GROUP.

The friends in Los Angeles, though not yet numerically strong enough to ask for a charter, and who still remain a part of the San Francisco Group, have also done excellent work; for we find this little Group of workers has placed the Text Books of the Harmonic Philosophy in the public library of Manhattan Beach, San Bernardino, Santa Monica, Riverside, Hollywood, Long Beach, Los Angeles, Hollywood High School; and other copies were given to those whom it was believed would benefit by them.

Three cases of Biosol were purchased and two cases given to those who were in need of this splendid tonic, and good results followed.

One hundred and ninety-two visits were made during the year, 18 lunches were given, five positions were secured and twenty professional visits made.

A large amount of clothing was distributed to fifteen families and money expended for this special purpose was, \$38.22.

Total amount received was, \$232.40. Amount disbursed, \$220.04. Leaving in the treasury, \$12.36.

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RECAPITULATION.

Recapitulation of the expenditures of the Subordinate Groups of the *League of Visible Helpers* shows that they have expended in various ways for charitable purposes, the sum of \$2,094.68. And there still remains in the treasury the sum of \$692.32.

Surely, this splendid showing of the generous spirit which actuated everyone of the members of the *League* should be an inspiration to still better, greater and grander work during the coming year of 1915. It should also be a source of satisfaction to each and everyone who has had the great privilege of being a part (however small) in this great work of emancipating, from sorrow and suffering, his fellow men and women, as it doubtless is to the Elder Brother and the blessed Florence Huntley-Richardson who, though not with us in the physical body, is yet with us in spirit and in truth, rejoicing with us in the great good accomplished by the *League of Visible Helpers* which, organized by them just three years ago, has surely contributed its share of labors and financial aid to distressed humanity.

CHICAGO, OAK PARK, RIVER FOREST, FOREST PARK AND MAYWOOD.

This committee visited twelve families of a total membership of 49: Cared for nine families; total membership of 36. 87 visits have been made and there was expended for relief work, \$84.58. The largest amount expended for one family was \$34.54, the smallest amount, \$2.33. Or, an average per family of \$9.40.

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Nineteen persons were supplied with clothing from the *League Headquarters*. Six persons were given new clothing, and employment was secured for two persons.

Dental work and medical assistance and medicines were also given to others.

NORTH SIDE COMMITTEE.

The number of calls made during the year was 410. Families visited, 28. Adults in above families, 35. Children in above families, 45. Total number of persons, 80.

Clothing, groceries and some money were given to some 32 people. Also groceries alone were given to 20. Advice and counsel were given to 28, and 11 positions were obtained for those out of employment.

Our physicians attended and contributed medicine for 60 people. The largest amount given to one family was \$72.60 and the smallest 75c, or an average to all families of \$7.20. This was accomplished with an outlay of \$201.59.

SOUTH SIDE COMMITTEE.

Number of visits made during the year, 290. Number of adults assisted, 57. Number of children assisted, 73. Or, a total of 130 people helped during the year.

Value of Medical Services rendered during the year, \$622.29; 33 families were assisted and the total amount expended was, \$439.83. Some of the South Side Group have moved away and therefore many visits were made and families assisted of which no record was made.

WEST SIDE COMMITTEE.

The number of visits made during the year were
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330. Entire families relieved, 19, consisting of 24 adults and 24 children. Or, a total of 50.

Clothing, provisions and money were furnished to 50. Clothing was given, without money, to 14.

The League Physicians gave medicine and treatments to nine people. Amount of cash expended per family, \$16.50. The largest amount given to one family was \$173.70, and the smallest amount, \$1.20. To accomplish this there was drawn from the League Treasury the sum of \$306.88.

FLORENCE HUNTLEY GROUP.

The Florence Huntley Group, an organization supplementing the efforts of the *League of Visible Helpers* in its Charity Work, reports that it now has \$67.30 in the Bank, and the sum of \$4.41 cash on hand for immediate and urgent calls; or, a total of \$71.71.

RECAPITULATION.

We find there has been expended by the members of the *League of Visible Helpers* during the year, and drawn from the treasury in the city of Chicago, the sum of \$1,032.88; and by the Subordinate Groups, the sum of \$2,094.68. Or a grand total of \$3,127.56.

CLOTHING DEPARTMENT.

This has proven to be one of the most important assets to the Cause which we are humbly trying to serve. The Indo-American Book Company has kindly given the *League* space and erected shelves on which to display, and given boxes in which to store, the vast amount of clothing which we have received and are constantly giving out to the needy and destitute. That the League

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members may have some conception of this clothing department and the great help it has been to us in our labors for the needy and destitute—permit us to enumerate a few articles contributed to, and distributed by, the *League* members to those who are suffering from the inclemency of the intensely cold weather which has prevailed during the last winter.

We have distributed 48 articles of infants' wear such as bands, pads, little blankets, dresses, coats, etc. We have been sadly deficient in this character of clothing and have been compelled, in a few instances, to purchase some absolutely necessary articles. The *League* will be pleased to receive and distribute any and every character and kind of Infant's or Children's clothing which any kind friend may send us.

Men's and Boys' Clothing. Of these we have given out 701 articles. This includes 43 coats, 49 suits, 64 pairs of odd pants, 41 vests, 50 pairs of socks, 35 pairs of shoes, 24 caps, etc., etc., etc.

We have distributed to destitute women and girls 931 articles of clothing, including 62 coats, 40 street suits, 142 dresses, 50 dress skirts, 55 petticoats, 25 sweaters, 80 sets of underwear, 60 pairs of shoes, 12 pairs of gloves, etc., etc., etc. Or a total of 1,680 pieces of clothing of various shapes, kinds, colors and character.

This clothing department is under the immediate care of one of our beloved employees of the Indo-American Book Company, who graciously and gladly has added this to her other weighty and responsible duties.

Right here the President wishes to thank the thoughtful and generous friends who have contributed this vast

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amount to the *League* for distribution to little children, worthy mothers and fathers who, owing to circumstances in which they find themselves, have accepted (sometimes with tears streaming down their cheeks) these warm and comfortable articles.

This clothing comes from as far South as Montgomery, Alabama, and as far North as Victoria, B. C., and from Wyoming in the West. These articles are cleaned and mended by the givers, thus setting an example of cleanliness and frugality to the recipients.

PHYSICIANS.

Our physicians have given freely of their services on any and all occasions when called upon by members of the *League*. There is no day too stormy nor night too dark for them to respond to the cry of distress; giving always financially and professionally all that is in their power to do, electrically, osteopathically and chiropractically. Various systems of treatment were freely and gladly given to those who applied, or for whom it was prescribed. A very conservative estimate of physicians' visits, medicines, baths, etc., would be \$1,140.00.

ATTORNEYS.

Our attorneys have, on every occasion, freely, willingly and gladly given their services when requested to do so by the *League*. They have defended the weak against the strong, brought estranged families together in peace and harmony, rescued those who are treading the downward path, and prosecuted those who have neglected their wives and children.

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LEAGUE PINS.

There have been 159 League Pins issued to date. Three have been accidentally lost and two surrendered. Therefore, there are now being proudly worn by those entitled to do so, 154 symbols of an organization which your President believes is destined, in the coming time, to cover the civilized globe and teach charity and love to humanity.

CHRISTMAS GIVING.

Your President approaches this part of his report with added pleasure, because of the munificent and generous help received from the Pleiades Lodge, No. 478 F. & A. M., and the Rose Croix Chapter of the Eastern Star. Some of the officers and members of these two Lodges, knowing our organization was complete, in the true Masonic spirit requested permission to join us in our Christmas giving. They argued that in-as-much as the *League of Visible Helpers* was giving 365 days in the year, they should be permitted to join with us and give *one* day in the year.

The result was that the three organizations joined in their efforts to make this the most memorable Christmas in their history. The *League* was requested to provide the nuts and candy, stockings and toys. The Members of the "*Florence Huntley Group*" made the stockings, and the members of the *League of Visible Helpers* (of the Chicago Group) met in a hall at the Great Northern Hotel, and, with joy and gratitude depicted on the face of everyone present, proceeded to fill 198 stockings with nuts and candy; and these, with 170 baskets, were, on Christmas Eve, distributed by our Masonic friends and

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the *League of Visible Helpers* to those who doubtless appreciated this Christmas offering, but no more than those who were permitted to present them.

The *League*, through the President, takes this opportunity of thanking the splendid men and women of the Rose Croix Chapter of the Eastern Star and the officers and members of the Pleiades Lodge, for the true Masonic spirit exhibited on this occasion.

AUDITING COMMITTEE.

The members of the Auditing Committee have contributed their labors for the last year and found all the reports, as to expenditures, correct. They have also examined the treasurer's report and found every penny accounted for.

The labors placed on this Committee have been very many and arduous, as will be apparent when it is known that every appropriation, however small, must be examined, audited and vouchers issued and record entered as to dates, amounts, persons, etc.

TREASURER'S ACCOUNT.

A condensed statement of the Treasurer's account, for the past year, shows there was on hand and in the bank February 2, 1914, the sum of \$2,162.35.

There was received from all sources for Charity during the year 1914, the sum of \$2,205.33, or a total of \$4,367.68.

The *League* paid for Charity during the year the sum of \$900.34.

Checks Nos. 1, 310, 311 and 314 are still outstanding. These checks aggregate \$15.95, which, added to the balance in the Bank, leaves a balance of \$3,483.29.

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RELIEF COMMITTEES.

We can not conclude this report without acknowledging our indebtedness to those courageous and splendid souls who met together so often, at the call of the President of the *League*, to take into consideration the best methods of meeting conditions constantly arising and being presented to us, in our efforts to alleviate sorrow and suffering afflicting our less fortunate Brothers and Sisters.

This has taken them into homes not always inviting, whose inmates are not always moral and polite; but they have never flinched in following the "Pathway of duty" laid out for themselves, by themselves, because of their knowledge of the "Constructive Principles of Life."

Their duties are infinitely multiplied in many cases because it is not always the amount of money or help given; but rather the Spirit in which it is given. In their quiet, cheerful way, they have soothed the grief of many, relieved the suffering, lifted up the downtrodden and cheered the disconsolate. None but the Great Father and the Great Friends can know the weary miles they have trod during the last year in order to visit and counsel with some poor girl, mother or father; asking not the plaudits of their fellow men and women for so doing, but seeking only the approving conscience.

Help and assistance as given by the *League of Visible Helpers* has been divested of the humiliation which too often characterizes private charity. The experience of the Relief Committees has been that the coldness and frigidity which so often follows institutional, non-intelli-

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gent and ostentatious contributions, have thereby been avoided.

The *League of Visible Helpers*, through the President, desires to express its gratitude to the friends all over the country who have so freely and generously contributed money and clothing of every description. Some of these bundles are from unknown sources, but they are always welcome. The *League of Visible Helpers* is but the agent of these distant friends, and we tender our sincere thanks to them for their thoughtful consideration of their unfortunate Brethren, and for the opportunity given the members of the *League of Visible Helpers* to serve Humanity.

And now, beloved Elder Brother and every fellow worker in the Great Cause, I must draw this report to a close, and in doing so it seems needless to tell you that during the past year the Elder Brother has ever been the President's counsellor and friend. Under his gentle guidance, the *League of Visible Helpers* is growing and spreading and increasing in unselfish, material and spiritual helpfulness to our fellow men everywhere.

Its influence is being felt in every charitable organization where its methods are known; and to the angelic influence of the beloved Florence Huntley-Richardson, who, from spiritual heights, is helping us, and to the watchful care of the beloved Elder Brother must all thanks and gratitude be given. They gave the organization being and committed it to our care. Let us ever be mindful of this confidence and prove that it is not misplaced.

Let us then, dear *Visible Helpers*, everywhere, resolve within our own souls, that the efforts and years

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of unselfish labor of these two *Beloved Teachers* and Emancipators shall not have been in vain. Let us ever perseveringly press forward, onward and upward to aid in bringing to fruition the purpose which brought the *League of Visible Helpers* into existence.

With profound reverence to our *Beloved Teachers*, with gratitude to the Great Father and the Great Friends, for the peace and harmony which have prevailed during the past year; and commending the friends and helpers everywhere, who have so generously assisted us during the past year, to their loving care and protection, I am, believe me,

Yours for the GREAT CAUSE,

Charles Crane



Dear TK: Our fellow Student, Otto Morgenstierne, in Norway, has published an enlarged edition of a treatise on American Reformatories—especially the merit system, the parole and honor systems, the defective delinquent, probation, juvenile courts, etc.

These American progressive methods are almost unknown over here, and their results are being watched with keen interest. Europe is slow in adopting new methods and clings to its old codes and laws. *Punishment* is about all that awaits the criminal, and little more is being done for him.

A warm undercurrent of love for humanity runs all through the author's exposition, and he makes a strong point of the necessity of giving the criminal a sufficient motive to improve. He makes clear the fact that the whole reformatory work is in accord with the Constructive Principles of Nature in Individual Life.

Thus, for the first time, the Great Law has been stated in the Norwegian language in terms of the Great School. It is a seed sown. May it yield Good Fruit in abundance.—Cecelie Gerner.

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Of Interest to Freemasons



THE following letter contains information that should be of unusual interest to our Masonic readers and Friends, as well as to all those who are interested in seeing the onward march of Education in the great broad field of Natural Science, and the spread of Harmonic Philosophy generally.

To those of us who have labored unceasingly for many years to bring to the world a knowledge of the findings of the Higher Science and open to this Western World the doors of the Treasure-House of the Great School of Spiritual Wisdom, it brings a sense of profound gratification to know that their efforts have borne such excellent fruits.

We are especially gratified to know that the truly great School of Freemasonry is awakening to the call of Humanity for "More Light," and that leading Masons all over the western world are aligning themselves with the Great School in its efforts to illuminate the pathway that leads ever onward and upward into the LIGHT.

We are well aware of the fact that there is a so-called "conservative" element in the Masonic Fraternity that looks with disfavor and great concern upon any-

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thing which appeals to the "Progressive" in the march of human evolution. But the Masonic Order is not alone in its struggle against this element of obstruction to human progress. The same element may be found in every religious, philosophic and scientific movement on earth; and everywhere it is doing all in its power to block the wheels of Progress.

But there is profound comfort in the knowledge that there are men all over the country like the writer of the following letter, and the noble Brothers of his Order to whom he refers, who have their shoulders to the wheels of Progress and are giving to humanity the powerful impulse of their combined efforts toward the LIGHT.

May the Great Father, the Great Friends and Spiritual Helpers of mankind reward them as they so richly deserve.

Here is the letter. Read it. Ponder its meaning and significance and send us a word that will give us added courage to go forward with the *Great Work in America*.

THE LETTER.

"Editor *Life and Action*: It might possibly be of interest to the friends and readers of your little magazine to learn that in the city of Portland, Oregon, there is at present one Masonic Lodge, one of the finest in the state, that presents to each of its newly admitted members a copy of "*The Great Work*."

About five years ago the present Grand Master of Masons for the state of Oregon, who at that time was a member of the Lodge above referred to, presented a

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copy of "*The Great Work*" to any member of the Order who would apply for the book at his office.

Several of the brethren availed themselves of his generosity; and as a direct result this Lodge now has a number of members who are interested in the teachings of the Great School, and who also believe that no earnest, intelligent and honest man can study the volumes of the *Harmonic Series* without absorbing some of its philosophy, and thereby becoming a better man, and likewise a better citizen, of greater value to himself and his community.

At the beginning of the present year the Lodge passed a resolution directing its Master to present a copy of "*The Great Work*" to each of its newly made members; and to say that the recipients have appreciated this gift from the Lodge would be expressing it far too mildly.

After the close of the final ceremonies and lectures, on the night when the third degree is conferred, the Master, with a few appropriate words, presents the book to the newly obligated brother, and requests him to prepare an analysis of the work, and a promise is exacted of him that some time during his first year as a member of the Fraternity, he will read this analysis to the members in open Lodge.

It is needless to say that it is with great pleasure and expectation that the members of the Lodge look forward to the coming year when some of these reviews and analyses will be forthcoming.

De Luxe copies of the book are presented in all instances, for æsthetic as well as practical reasons. "*A thing of beauty is a joy forever.*"

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On one of the fly-leaves in the front part of the book is traced the following inscription, signed by the Master of the Lodge:

“My Brother: In commemoration of your admission into the Masonic Fraternity, this copy of *The Great Work* is presented to you by (Name and Number of Lodge) A. F. & A. M.”

“It is earnestly hoped that it may be an aid to you in your search for Truth and Knowledge.

Cordially and Fraternally,”

Then follow the signature of the Master, and also the date of presentation.

In one of the sister Lodges of this city the Master who, by the way, is serving the second year as Master of his Lodge, has made a present of “*The Great Work*” (*De Luxe* edition) to each brother who has received the degree of Master Mason in the Lodge during his administration.

Without doubt his Lodge, next year, will pass a resolution such as that passed by our own Lodge.

We have heard also that other Lodges are contemplating the same course of action—“*And thus, by an endless Chain of GIFTS shall the Great Work be established.*”

Cordially and Fraternally,
H. A. KIRKLAND.”



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Rendezvous.

Beloved Elder Brother:



ITH reference to the coming Exposition, it seems to be the consensus of opinion among the Students and Friends out here, that my office would be the most desirable place—all things duly considered—for the visiting Students and Friends of the work to register, on arrival, and make it a sort of rendezvous during the Exposition, where they may meet, or arrange for meetings, and thus provide a means of getting in touch with each other while visiting the Exposition.

There seems to be no other place in the city so conveniently located.

Therefore, if you deem it advisable, you may announce in *Life and Action* the fact that arrangements have been made for all the Students and Friends of the Great School who so desire, to register on arrival, at the offices of C. W. PIKE CO., 22 Battery St., San Francisco, Cal.

The idea is that each Student or Friend, on arrival in the City, go at once to the address given and there register giving the date of arrival, how long the individual expects to remain, where he or she will stop

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while visiting the Exposition, and such other data or information as may serve to enable the Friends to keep in touch with each other.

I will undertake to provide all necessary facilities to make the rendezvous convenient and comfortable to all who may desire to avail themselves of it for the purposes suggested.

Also, if you think it wise, you might mention in your announcement that, if possible, the Friends arrange to be here during some certain two-weeks period; for we here all feel that if we could have a meeting, such as would conserve the convenience of the majority of the Friends visiting, it would undoubtedly be most interesting and profitable to all concerned.

Awaiting your reply, and with grateful thanks, I am,

Your Friend and Brother,

CHAS. W. PIKE,
22 Battery St., S. F.

The foregoing letter would seem to explain itself with sufficient clearness and accuracy to make further comment unnecessary.

The general idea seems to me to be most desirable and commendable, and it has my unqualified endorsement.

There is only one point which appears to involve some difficulties, or uncertainties, and that is to determine upon any particular two-weeks period that would be most likely to find the largest number there. There is no way of determining that point, so far as I now can see; and the only way to do is to select arbitrarily

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a period, and suggest that all who can do so arrange to be there during that period.

The Exposition opens Feb. 20th, 1915; and, judging from the habits of people of the East and South, it would seem to me that the largest number would more than likely find the time between July 1, and September 1, most convenient.

I will, therefore, suggest the last two weeks in July. Let it be understood, however, that the rendezvous at 22 Battery Street will be open and available at all times during the Exposition, from Feb. 20th to the close.

I earnestly hope this arrangement will result in bringing together a large number of the Students and Friends of the Work in all sections of the country, and that their personal acquaintance will prove to be of great mutual pleasure and benefit.

The pressure of demands of the Work upon me is such that I hardly dare think of taking the time necessary to make the trip to the Coast—and I am not allowing myself to HOPE for the realization of such a pleasure as that would afford me—but I am going to—“*Hold the Thought;*” and if it be possible, without apparent neglect of my personal responsibilities, I will be there during the two weeks designated. This, however, must not be construed as a definite promise to make the trip. I am only telling what I would *like* to do.

With abiding love to all the Students and Friends, and a hearty wish for their health, happiness and success, your Elder Brother,

TK.

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A Thanksgiving

*The TK,
My beloved Friend,*



NE of the cardinal principles instilled into my youthful mind by my prep-school instructor ran like this: “My son, never consider yourself an *exception*.” I have found this admonition a valuable check to the very human tendency to indulge in this or that, when, under the circumstances, all others could not so indulge with propriety. I am about to run rough-shod over the admonition this morning, in obedience to a desire to write a short note of THANKSGIVING to you.

It runs through my mind in this manner: “What right have you to command the time and attention of the Elder Brother? Then, why not? What is he so busy about, anyway?

Answer. He is working for mankind.

Well, isn't it right that he should know that his Work for Mankind is appreciated; and that it is effecting, here and there, the purpose for which he is laboring? If no one ever tells him, how is he to know that his siege guns are hitting the target?

He has a right to know; he *ought* to know; I am one

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of the targets; the bombardment has been wonderfully effective, and the capitulation of the enemy is unconditional; I have a right to tell him.

The logic seems good; everyone has a right to tell him; the "admonition" is not applicable.

The Elder Brother has a right to receive, but he has no right to respond to individual messages of this kind, because individual responses upon his part disturb the equilibrium that should exist between us in the matter of GIVING and RECEIVING, by further increasing our receipts from him, the which are already far beyond our present ability to balance."

When I began taking stock this morning I found that by far the largest item on the debit side of the life-ledger was the LIGHT, the LIFE, and the INSPIRATION that have come to me through the HARMONIC SERIES. There is light now where once there was mist and cloud and sometimes murky blackness; there is abundant and joyous life now where once there was heavily laden existence; there is never failing inspiration now where there was formerly misgiving, doubt, and fear bordering on despair.

As I have received so am I trying to give, as opportunity offers, and I am surprised at the number of opportunities that come, as well as saddened at the number of those who have eyes that cannot see and ears that cannot hear and hearts that cannot understand.

I feel that you would like to know of the splendid response my class made some months ago to a case of need in our community:

The father of a family of small children was taken with Typhoid Fever some months ago, had a relapse as

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he began to recover, and is still confined to his bed. He was a clerk in a grocery store, with no resources except his salary, and no one upon whom he had a legitimate call for help. I suggested the opportunity for service to my class and instantly they subscribed the sum of \$50 monthly so long as the need exists. It is now the fourth month and the subscriptions have all been paid promptly and individual members of the class have given constant personal attention to the stricken family.

There are those who believe that the man's physical life was saved by the change from despair to courage that came into his heart when his family was provided for. The splendid effect upon the helpers has been not a small part of the good results of the act.

Our people have much to say of "saving faith," and many of them are mortally afraid that they have not "exercised" such faith as will "bring them through" at the last day. According to the Methodist Discipline, "Salvation by faith only is a wholesome doctrine and very full of comfort."

I have been meditating upon the Great School's definition of *Faith*. It doesn't say that you must believe or be damned; that you *must* believe whether you can or not. But it says that faith is a *conviction*, based upon both Reason and Conscience. A conviction is a belief that takes hold of one with a grip of steel, that permeates one's very nature, that is second in point of satisfaction only to knowledge; being founded upon reason and conscience, it can never be forced, it must come naturally. It will always come to every sincere traveler on the road to the South; it may be faint and

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weak when he begins the journey but it will increase in strength and grip as the traveler proceeds.

To be sure, "The Just shall live by faith," for he who does justice and walks uprightly, will have this very "*conviction*" to sustain him when he meets the Lions on the Way. His courage will not forsake him nor will his heart melt when he meets the seeming misfortunes, calamities and disasters of life. He will LIVE through it all in the "*conviction*" that no ultimate evil can come to him, so long as his face is set steadfastly toward the Land of Liberty and Light.

After a while this faith will merge into KNOWLEDGE. How much more satisfying this is than a timid and faltering hope, can be appreciated only by one who has tried them both. Am I forgiven for letting you know what it means to me?

I beg to be always remembered as
Your loving brother,

P.

ANSWER.

Beloved Brother: I thank you from the N. by N. E. corner of my Soul, for "running rough-shod" over the admonition of your onetime prep-school instructor, never to consider yourself an "*exception.*" For, in the particular instance you are certainly an "*exception.*"

I cannot believe I am to be denied entirely, and forever, all comfort and inspiration that come to me from a knowledge of the fact that the things I have worked so hard for these thirty years and more have accomplished some small measure of the beneficent results intended for them. True, my own feelings alone

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are by no means all that are to be considered; but they surely have *some small* place in the considerations of value.

Anyway, I thank you for your generous and thoughtful consideration of me, and I assure you that your expressions of personal interest and sympathy have done me good, and made me happier. And I cannot persuade myself that there is any wrong in that; for it has made me stronger and more hopeful of the future than ever before, and is not this good? Yes, my dear Friend, I find that I am just selfish enough to be willing to RECEIVE my share of the benefits, and to enjoy the blessings they bring with them.

I could never tell you, in words, the good it has done me to know of the splendid and truly noble work of your class in the case of the poor father who was taken with typhoid fever and was compelled to depend upon the help of others to care for his family. That was splendid; and I want you to tell your class that they have placed me in their debt for giving me the joy that comes to me from knowing of their generous help to those who suffer and are in such dire need. I am sure they are all happier for having thus extended the hand of true fellowship to a brother in the hour of his need; and in this they have their just reward; but I want them also to know how deeply I appreciate and commend their action, and how deeply I thank them for it.

With abiding love,

Your Friend and Elder Brother,

TK.

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Appeal to Patriotism



We understand that certain measures have been introduced in Congress which, if successfully carried through and enacted into law, will result in the grossest violation of the fundamental rights of every loyal citizen of our beloved country, and establish a precedent that will be difficult to overcome.

We refer to such measures as those discussed in the various newspapers of recent date, whose purpose is to prohibit (indirectly) the free discussion of religion and religious interests, in the public press of our country.

It is well understood, in certain religio-political quarters, that Roman Catholics throughout the country intend to get a bill through Congress prohibiting certain anti-Roman journals from using the United States mails for distribution to their patrons and subscribers.

It makes no difference what journals these religio-political zealots have in mind, nor that *Life and Action* is one of them, nor what particular Church is back of their efforts; the point of *vital* interest is that any such measure strikes at one of the *fundamental principles of our Government*—the freedom of speech, and the freedom of the press to discuss any question that is of inter-

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est to the citizens of our country, or any considerable number of them, and to make use of the natural channels of distribution provided by our country to all its citizens, and for which they are assessed.

We feel that the time has come for action; and, indeed, if this violation of our sacred rights is to be prevented, *definite* action must be taken at once by every individual who appreciates the meaning of "LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS."

To that end, we suggest—yea, *urge*—every reader of this article, every Friend of *Free Speech and a Free Press* to write at once to your Representative in Congress, urging him to *vote against*, and *work against*, any measure seeking to exclude from the U. S. Mails any publication discussing or criticising any Church, religion, creed, dogma, doctrine or policy. Do this *at once*, for time is of the utmost importance.

Once let such a measure become a law of the land, and we are no longer a government "of the people, by the people and for the people"; but a government "*of Rome, by Rome and for Rome*"—and the *Roman Catholic Church!*

Write to your Representative TO-DAY!!



Life and Action

Easter Offerings

When during the Christmas Holidays the Indo-American Book Company presented to the reading public Volume I of the "QUESTION BOX," we had no idea this little book would become so useful and so popular in so short a time.

It was prepared at the urgent request of the students and readers who wished answers to the many questions, asked the TK, in a more condensed and concrete form than had been set forth in the magazines; and where, also, they could turn to them instantly.

Since this first volume was issued there has been an insistent demand for Volume II, and to satisfy our many readers and friends, Volume II of this series will be issued in time for the Easter Holidays, April 4.

It will be in outward form, an exact duplicate of Volume I, with perhaps a few pages more, or less, and will, like the other, sell postpaid for \$1.00 per copy.

The Spirit of the Work

Ever since the first article on "The Spirit of the Work" was given to the public in the April-May issue of "Life and Action," 1912, Students, Friends and Readers have requested us to print in book form, for ready reference, that, and the succeeding articles.

We at last, to meet the demand, have deemed it wise to do so; and we hope to have Volume I of this series ready for distribution for the Easter Holidays.

It is unnecessary to speak of the great good, moral effect, scientific data and great fund of information with which these articles abound.

We do not hesitate to state, without fear of contradiction, that these articles have been productive of profound and lasting benefit to our many readers everywhere.

This volume will be printed on P. M. Text paper, bound in Interlaken cloth, and will sell, postpaid, for \$1.00 per copy.

THE BRIDGE BUILDER.

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow-pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old gray head—
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm that has been as nought to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him!"

—*Selected.*