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"Fools decide. Philosophers investigate."

# Life and Action

The Great Work in America

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## *A Most Remarkable Letter*

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All things duly considered, I regard the following letter as one of the most remarkable I have ever read. I have asked, and received from its author, permission to publish it in *Life and Action*. In order that you who shall read it may see it in its proper perspective, a word of explanation would seem necessary.

The author is a native of England, and was 25 years old when the letter was written. He was at the time a student in one of the great educational institutions of England, and was approaching the close of his college course.

His family is undoubtedly one of the staunch, substantial, intelligent and worthy families of England.

The author of the letter had undoubtedly been an earnest seeker after religious truth. But a short time before the letter was written he had come in touch with the volumes of the Harmonic Series, and had been deeply impressed with the message they conveyed to him.

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He had applied for admittance as a Student, and for reasons it is not necessary to explain, I had rather discouraged the idea of his taking up the Work at that time and under the then existing conditions of his own life.

He had persisted, however, in his determination to enter the Great School, and had conceived the notion that if he could but come to Chicago, where he could be near me, it would be possible for him to receive the instruction he so much desired and at the same time render to me services which would more than compensate for the time I might give to him and his instruction.

It was under those conditions that his letter to his mother was written, and with these facts in mind his letter will explain itself to the careful reader.

It is proper to explain, however, that he did not come to Chicago. He was thoughtful and good enough to send me a copy of the letter, that I might more definitely understand his plans, and offer such suggestions as might occur to me as wise and proper.

I wrote him, at once, a careful letter of explanation, that he might understand the difficulties at this end of the line.

The result was that he modified his plans and continued his college course. Later on he was accepted as a Student in this School and assigned to an Instructor who has been conducting him through the Work by correspondence.

He has proven himself a most intelligent and worthy Student, and his record, thus far, is such as to command the admiration and approval of his Instructor. TK.

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## HIS LETTER

\* \* \* \* July, 1911.

“Dear Mother:

Few things in life are more difficult than the maintenance of a belief in the Goodness of God. The most pious of Christians finds he needs all his piety to keep aglow his faith in the ultimate righteousness of the Universe. God may be “in his Heaven,” but the clouds are always too dense for our vision to penetrate there. All may be “well with the world,” but does it look like it?

Consider the world how you will, it strains faith and it strains philosophy to see that it is good. Jehovah saw that it was good when he created it; to God’s eyes, seeing farther than ours, it is doubtless good still; but to man’s eyes, No! So fiendish are the facts of life, that one often wishes one could bring down a great mailed fist upon the whole of this earth and pulverize it into nothingness. Look at it from the street-corner Socialist’s point of view “the masses of humanity” he will tell you “are toiling like driven cattle for no worthier motive than the fear of hunger. They are diseased, underfed, ignorant, dirty, wretched.

“Go to what country you will, you will find the bulk of the people living less comfortably than animals; you will find that Want and Disease and Vice and Stupidity are the reigning Gods. Soften the picture as much as you like, you cannot deny the unspeakable evils that the poverty of the majority entails upon poor and rich alike.”

Look at it from the physical scientist’s point of view, and what is the universe? “Nature red in tooth and claw.” “Nature” he will tell you “cares for nothing but the survival of the fittest; the strong must crush the

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weak, men as well as brutes; it is the law of life. Everywhere we see it in operation. 'Thou shalt kill' is Nature's universal law. The higher forms of animal life live upon the lower; man lives upon the brutes; the strong in this world live at the expense of the weak."

Look at it from the viewpoint of our ordinary life. Let us sweep aside social and scientific phenomena. Life seems to be a mere catalogue of failure and distress. We succeed in nothing. Our health fails; our love fails; our ideal fails; our God fails. There is not a joy that is not poisoned with sorrow. Beneath every mossy stone, however pleasant-looking to the eye, there lurk foul, creeping things. There is not a life, not even excepting those of little children, which has not experienced bitterness that no refined human being would willingly impose upon another. Oh! the strain, the loneliness, the incompleteness, the inexplicableness of it all! And at the end? Death!

I know that these pictures paint the gloomy side of things. But it is a very real side, and probably most people think that the brightness is fully overshadowed by the gloom. So acutely do Christians feel this, that most of their hymnology and homiletics are devoted to a consideration of the joys of the next world and to an apology for this.

Of course, there is much that is good in life, but even the good only makes us feel the bad more keenly. I desire Beauty and I find Ugliness; I want to see Joy and I find Pain; I long for Comfort to be widespread, and I see the most awful Poverty and Privation covering the face of the earth; I would like to meet wherever I go, cultured, strong, handsome men and women, and I meet creatures who, so far from being a little lower

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than the angels, are little higher than the beasts. And in my own self, I find mirrored this same strange contradiction between what I would be and what I am. I find going on in me everlastingly the bloody struggle between what I shall be and what I have been, the God sometimes worsting the brute, and the brute sometimes worsting the God, but my flesh torn in every encounter. And what I find all must in some sort find.

I say, look at it how you will, make all the allowance you will, the pages of the Book of Life are so thickly smeared with blood as to make it excusable for any person to deny the existence, or, at any rate, the benevolence of God. Now we are all conscious of this world-wide misery, but we act very variously in relation to it.

Some few deliberately try to snatch for themselves all the pleasure they can from life, and let what will happen to their fellow-creatures. But the bulk of human beings are neither good nor bad. They are not conspicuously selfish; they have sympathy for sorrow when they meet it; they will do a kind action when the need for it arises. Yet the feeling that there is so much misery in the world does not stir them to any heroic or sustained effort to put an end to it.

There is a third class who see the misery and cannot be easy unless they are doing their best to annihilate it. They attempt, like Hercules, to take the burden of the whole earth upon their shoulders. This class includes the earnest country curate, and it includes St. Paul. It includes all who think more of the happiness of others than of their own gratification. And it includes me.

This is the point to which I have been leading you. I want to explain to you as lucidly as I can, for a purpose that will become apparent later on, just what I feel

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about life and my duty towards it. I was still at School when I woke up to the fact that there was a Devil in the world, and that God expected no less of me than that I should devote my life to attacking him. I saw the misery and I determined to do my utmost to put an end to it. I had a feeling—the strongest I have ever had—that it was not “playing the game” to grab what I could, careless of others, any more than in football it is sportsmanlike to try to keep the ball to yourself, or, in cricket to subordinate the interests of your side to your own bowling or batting average.

Now I want you to keep this fact always in view in reading this letter; to trust me when I tell you sincerely that it is the fundamental fact of my life. It is my Vision, as vital to me as his Daimon to Socrates, the Appearance of Jesus to Paul, or her Voices to Jeanne D’Arc. Through all the years that have succeeded that time at school, when I woke up to take life seriously, I have kept true to the vow I then made in my diary. It is laughable, if you like, but it expresses facts.

I determined: “1. To be good. 2. To be great.”

My formulation of the Vision has changed times without number, as my views of life have developed, but it is the same thing under all disguises. It is a wild thrill in the blood in the presence of what is heroic or beautiful; it is a longing to give utterance to something that struggles for birth; it is a feeling sometimes of complete worthlessness, but more usually of intense self-confidence; it is an ever recurring impulse to soul-stirring achievements; it is a riding rough-shod over small things for the sake of splendid purposes; it is living in the Future rather than in the Present, in the Unseen rather than in the Visible; and with me, at any rate—the

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hardest and most heroic of all—it has been a call to long, dull, patient, persistent effort to equip myself for the work.

I made that precocious vow in my diary in the last year, but one of my school-life, and you will remember that I began then in earnest. \* \* \* \*. I apologize for recalling these school-boy memories, but I must put these facts down in order to explain what is coming.

I left School with the same Vision before me. After great searchings of heart as to my future career, I ended in postponing the day of choice by deciding to go to Oxford, and, after a number of unsuccessful ventures, by winning an Exhibition to \* \* \* \*. In that first term my plans for forming the S. A. C. crystallized, and I accordingly started it, and lured several friends into membership early in the New Year. The purpose of that Society was “the Conquest of the World for our Lord and Saviour, Jesus Christ.” The basis of membership was “the sole ambition in life to spread the Kingdom of God.”

During the vacation following occurred the 1906 Election when I went down to \* \* \* \* to help \* \* \* \* and also preached my first sermon. In the summer of that same year we went up to Keswick, and, as you remember—in my eagerness for some definite gospel—I swallowed greedily the narrow orthodoxy of Keswick teaching and readily preached it to others.

At Oxford my friend \* \* \* \* and I sent round a letter to all the First and Second Year Men in College, urging them to live for something better than “Wein, Weib und Gesang.” I used to stand with the Salvation Army at the Martyrs’ Memorial and collect the coppers from the crowd in my mortar-board. At

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home, I have ventured out more than once, clothed in sandwich-boards, to give away my own tracts.

You may call me a fool for all this, but you cannot deny that I was in earnest. I want you to realize that whatever I have done has been in response to my conscience, which is an abnormally sensitive and imaginative one. Of course, I have often faltered and turned aside. Yes, and I have been conceited and cruel and cowardly and contemptible. But with a consistency that surprises me, as I look back over the past, I have been "obedient to the heavenly vision." You cannot understand my life unless you take that as the central fact in it.

Keswick teaching, as you know, soon became impossible for me. I became a New Theologian and then an Agnostic. I took up Socialism. I now began to think far more than I had in the past, and I did less. I perceived a fact that I had never perceived when I was younger—that the world is a vast, complicated affair, that Truth is not confined in the tenets of any existing creed, that life has strange depths and reaches that require for their understanding varied experience and patient study. I began to think, and to preach thinking as a fundamental duty in life. I became sceptical—as I still am—whether half of what is called "doing good" is of any value at all to God's purpose or man's satisfaction. It became burningly clear to me that I must stop "doing good" until I knew the Truth. Unless I had the Truth, how could I be sure that I was doing good?

I did not stop preaching—it is as much my nature to teach as it is yours to like tea. But my preaching took a different turn. I had to give up the pulpit, after an-



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noying all the more respectable members of my last few congregations by defending Anarchists and by talking Socialism and Votes for Women—and to take to the platform and the tub. Since that time three years ago now, I have done no specifically “religious work,” but have confined myself, almost exclusively, to Socialist propaganda. I have talked to every kind of audience on every kind of social question; I have taken an active part in the last two General Elections. But I have not talked about religion in public, because *I did not know*.

And yet, at the same time, I have never ceased to search for Truth, never doubted that my vocation was to be a Teacher, never cared for any pursuit that did not contribute to my aspiration. That love of Truth and the determination to find it have been the guiding motives of my life, since I began to think as well as to strive.

My search has taken two distinct paths. In the first place, I saw clearly that there is such a thing as a “Social Gospel,” and so I determined to understand thoroughly the facts of our social life, in order that I might preach this social faith without illusions. For all I knew, moreover, there might be no other gospel worth preaching, as so many Socialists assert, and so I might have to devote my life mainly to this kind of propaganda. Accordingly I took the Diploma in Economics during my last year at Oxford and have spent two further years in the study of social, economic and political problems. I have studied these things in real life as well as in books. I have continually argued, written, thought and spoken about social questions. With my revolutionary opinions you are familiar.

Parallel with this search for Social Truth, and far

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more vital to me, has been my search for Religious Truth. As you know I began from the very foundations to rebuild my religious faith. I took nothing for granted. The existence of God was as much a matter for speculation as the existence of Homer. Good might be evil; evil might be good. As far as I could, with my limitations of time and intellect, I became severely agnostic. I bought that ledger of mine, and in it, I set down, one by one, all the things that were undoubtedly true, and by accepting them only, I laboriously reconstructed a faith that should be based on the solid earth. Whether it ever would tower to Heaven I did not know. I read (and do still read) the great works of all kinds of thinkers; I took all that came my way, read slowly and critically "each scheme o' the weal and woe"; and in my ledger jotted down the writer's conclusions and my criticisms upon them.

At the same time I became acquainted at first hand, as far as such a thing is possible, with various religions. I have been to every sort of church and service; I have met and talked with every kind of believer; I have never feared controversy and always welcomed criticism.

As I look back I can recollect ten thousand arguments about religion, and from each of them I extracted some grain of Truth. This search has continued for four years now and it is not by any means finished. I do not claim for a moment that my views are final or accurate. But one must have a religion of some sort to act upon, and so far as I can see now, the views which I here set down are in their essentials indisputable. I feel that, hereafter I shall not change my beliefs, but only enrich and amplify them, much as the master-builder might dismiss the bricklayers and call in the decorators.

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Elliptically stated, and therefore somewhat liable to misinterpretation, my views are as follows:

1. I believe in God. There is a Supreme Spiritual Intelligence, which creates, sustains and comprehends the whole cosmic drama. I believe that God is Love.

2. I believe that the physical change called Death is not the end of the individual life. I look forward to death with the keenest pleasure.

3. I believe in man's Free Will. I believe, further, that man possesses in himself a great reservoir of power which will be more and more drawn upon as evolution proceeds. The geniuses and great teachers have already revealed something of this power of the soul that, in my belief, is latent in us all. I believe that every man is "a God, though in the germ." In this reserve of spiritual power lie the miracles of Jesus, the plays of Shakespeare, the victories of Cromwell, and the whole promise of the future. It was to teach human beings that they were really gods, not men, that Jesus took on flesh. Hence he said "The works that I do, shall ye do also, and greater works than these shall ye do."

4. Because I believe in the Love and Purposefulness of God, and in the essential spirituality of man, I believe that on this earth, in the end, an ordered civilization must supersede the present chaos. In the coming "Federation of the World" there will be neither Greek nor Barbarian, neither work nor play, neither sacred nor secular, neither rich nor poor, neither mine nor thine. There will be the Liberty, the Fraternity, the Equality for which the French Revolution strove too early but not in vain. Socialism will realize itself slowly, painfully, and often erringly. But it will come. And in half a century I am sure we shall see the foundations

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of it laid. In half a century the mass of humanity will see the goal as clearly as I do now.

And if I added to my creed a fifth article it would be this: "No person has any right to seek his own happiness; his duty is to enrich the life of the world." It is because I believe this that I hold the views I do; dislike the butchering of animals; detest every sort of luxury; and refuse to conform to the petty, lying, spirit-stifling conventions that command the knees of those that have not the strength to stand upright on their feet.

I am not at war with society through any romantic exuberance in the encounter. I want a more generous life for all mankind, and in my efforts to reveal it, I find at every point some antiquated custom or some despicable convention encrusting itself over the divine human nature that lies beneath. We have imbecile patriotism and loyalty instead of public-spirit and an aspiration for the World-State; we have church-going and superstition instead of Religion; we have absurd marriage laws, stupid restrictions, blank ignorance, frivolity and filthiness, instead of beautiful love, elevating comradeship, and fine children; we have mendacious and ugly advertisement, unblushing self-seeking and unorganized stampede for profit, instead of organized production for need; we have a great conspiracy to hide the realities of life, and at the same time to make a mean life tolerable by a thousand degrading social fictions, instead of a fearless recognition of man's divinity, and of every individual's right and duty to be an Anarchist in his conduct as in his ways of thought.

I think a man's duty is to be true to himself, to humanity, and to God—it is the same thing—by following the dictates of his conscience. This course of action

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will inevitably lead him into conflict with nine hundred and ninety-nine of his fellow human-beings; he will be labeled a Fool, a Madman, a Freak, or any other suggestive title that occurs to his superior brothers and sisters. Quite right! He is mad according to the average sanity. "Who would not rather" as Renan so finely says "be diseased like Paschal, than healthy like the common herd?"

For myself, I am frankly at war with society as I know it to-day. I loathe its filthy habits. I despise the apishness with which we are all so eager to betray that we are first cousins to the monkeys, in the way that we make the supreme virtue to do as others do, and never blush so deep as when we are caught thinking or acting for ourselves. The supreme virtue is to be respectable, to be in the fashion, to be of your class; at all costs, to avoid the vulgarity of acting like a human being.

This is as far as I have got at the age of 25. I hold to-day much the same view of my relation to the universe and to my fellowmen as I did at 15. Of course, all the coloring is different, but the reality of my opinions is unchanged. In particular I intend, just as forcibly today as I did ten years ago, to be true to my Vision of becoming a Teacher! and, if it is possible, a great Teacher. You can't go about telling this to people. When anyone asks me what I am going to do, as acquaintances frequently do, I usually make up a career on the spur of the moment, or blush modestly and turn the conversation. The career of a Prophet is not one that you can find in "What Shall I be?" or "100 Openings for Boys." You can tell other people to be prophets—the minister does that everlastingly. But if he were to start acting upon it himself, he would be at once ejected

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from his church as low, immoral, conceited and fanatical.

I gave a paper a few months back to the \* \* \* Society at \* \* \* in which I urged in the plainest possible terms that those young men should become prophets and work miracles. Everybody smiled and said "How nice!" You yourself read it; said it was the best thing I had done; but you would feel differently—oh, how differently!—if I began to turn words into deeds.

Now, whatever you thought about the practicability of the advice I gave in that paper, I meant every word of it literally. I am just as determined now as ever I was to be a Teacher. I don't know how much power I have in me; I do not know what I am worth; but I am going to do the utmost with what talents I have.

Keeping this fact still in view—the key to my whole life, you will remember—where do I stand to-day?

To begin with, my ideas are crude; my philosophy imperfect; my knowledge limited; my gospel still unformed. You will agree that this is so. I know it full well. I get my beliefs by a sort of inspiration, and then follows the long, tedious labor of proving them correct by my intellect, so that I may be able to explain to others what I feel intuitively to be true myself.

And this labor is the slower because my intellect is not first-rate. I think I began life with the feeblest brain of any of your children, which is saying a good deal in a family which includes \* \* \*, \* \* \*, \* \* \*, \* \* \*, \* \* \*, \* \* \*, \* \* \*, \* \* \*, and \* \* \*. I have always had to drag my intellect along after me, so to speak, in order to make sure of my gospel from the logician's as well as from the poet's point of

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view. I know many great truths already; I feel with the most absolute certainty that they are true; but I am not going to begin preaching until I shall have proven every fact I can prove; until I can answer with confidence any question that a heckler may throw at me.

Of course, I can never be a great philosopher; I have not the intellect. But I need not be so absurdly ill-equipped as I am to-day. Up to now I have never studied philosophy or science systematically; I have had to sandwich them in as best I could between my historical and economic study. Now I intend to give some years to the thorough study of psychology, metaphysics, physical science, etc., until I have something worth calling a reasoned religion. I intend to begin once again from the ground and build up anew my Temple of Truth.

In the second place, I myself am so imperfect, that it would be ludicrous for me to begin to preach in earnest. No message is successful which is not in its essence the man himself who gives it. I am not fit as yet to impose myself in this way upon others. I can never weed out all the evil tendencies that are in my nature, but I can at least become more spiritual, and by that I mean, not merely more unselfish, but more able to control the spiritual powers of the universe.

Careful study of psychology has convinced me that there is no limit to be placed to the powers of a man's soul. There is no reason why any man should not do the works that Jesus did, "and greater works than these."

In fact, there are plenty of people alive to-day who are "working miracles." In a sense it is a miracle for \* \* \* to guess a card that some one else is thinking about. Thought-transference is, however, a mir-

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acle that even those slugs styled "physical scientists" accept as genuine to-day. Most eminent medical men have already declared their belief in so-called miracles of faith-healing. No well-informed scientist of the present time is prepared to deny categorically that any of the New Testament miracles could have happened. In fact, the general attitude of orthodox science is coming to be that the miracles of the New Testament not only probably happened, but may be repeated. It is certainly the opinion of half-a-dozen of the leading men of science.

I have studied, as far as I could, a great deal of the literature dealing with this question of man's spiritual nature, and I am convinced—in fact, it is more certain to me than the Existence of God—that it is possible for a man to "work miracles." How far one can go in developing one's psychic powers will depend on the individual character and capacity; but there is no one who cannot go some distance in the direction of acquiring supernormal powers. I intend to acquire such powers. How far I can travel along the path I do not know. Not far perhaps. I will go as far as I can.

Now, in order that I may study the Truth more systematically, improve my character, and acquire supernormal powers, I must have a Teacher. I have been jogging on at economics for some years, in the first place, because I saw it was necessary to study that side of Truth, and latterly because I was waiting until I could know my own mind more clearly and find a Teacher. According to the mystical dictum, "In the Hall of Learning, when the pupil is ready, the Master appears." I am at last ready for deeper studies and I have found my Master.

It is, as perhaps you may surmise, our friend "TK,"

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the author of "The Great Work," etc. I have noted down in my diary the result of your reading the first of his books, "The Harmonies of Evolution": "Mother has been more taken with it than with any other book I remember her reading. She said it was 'splendid' to me yesterday morning. And now she's trying to persuade Jake and Ted to read it!" In my diary, also, I find this reference to your perusal of the second: "'The Great Psychological Crime' Mother declares to be more interesting even than 'The Harmonies of Evolution' and more fascinating than any novel she has read." You agreed that the third volume, "*The Great Work*" was "wonderful." I made a note of these facts, and I refer to them now, in order to recall to you your admiration for TK, in so far as you know him through his books.

It seems to me that no one could read "*The Great Work*" without feeling that it was written by a man of giant intellect and magnificent character. At any rate that feeling has grown on me each time I have slowly perused the pages of that book, and I know that others to whom I have lent it have been similarly impressed. The book was lent me nearly two years ago by my friend \* \* \* whom you have seen and admired. He is the most highly cultured and Christlike man it has ever been my fortune to know intimately. Even \* \* \* who usually rejects my friends as repulsive on *a priori* grounds, declared that \* \* \* represented "the extreme of culture."

I wrote to him soon after reading "*The Great Work*" for the first time, saying I was willing to give up everything in order to study on TK's lines; but he was busy in \* \* \* and so I waited for a year until he returned. Since then I have met him once or twice every

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fortnight and, with his guidance, formulated my plan of putting myself under TK's instruction. (I need scarcely say that \* \* \* was privy to my project. For the help \* \* \* has always given me I can never express sufficient gratitude.) \* \* \* of course, knows TK, and thinks so highly of him that you would consider it fantastic if I repeated his eulogies. To place before you the human aspect of the man I mean to make my Teacher, I may say that \* \* \* \* \*.

Anyone who has read "*The Great Work*" will have gained a glimpse of him on the occult side.

At any rate, whatever anyone else's opinion of TK may be, I am convinced that he is the Teacher I want. Unfortunately he is terribly overworked. When I wrote to him in January last, he told that it was for these reasons impossible for him to take me as a pupil. I therefore intend to go out to Chicago, where he lives, and make it possible for him to give me my instruction by working for him some hours of every day. I intend going out this autumn, and shall therefore not finish my thesis for the \* \* \*. This is a pity, because I might have got it; but I could not have got the work finished for at least another year, and that would mean another year and a half before I started for America.

Seeing that in any case I am going to put myself under TK's instruction, sooner or later; seeing that life on this earth is limited to three-score years and ten, of which I have already spent more than a third; and seeing finally, that the instruction under TK may take a considerable time to complete, it seems silly and wrong to postpone my departure any longer. I am, moreover, less loth to go, because I do not think I can add anything of value to the research I have already done upon the

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question of \* \* \* ; and also because, judging by recent events, the triumph of the principles of the Minority Report is now only a matter of time. Victory in the first great battle in the achieving of the Socialist State in England—the provision for every member of the community of a Minimum Standard of Life—is now assured; indeed, the different political parties are jostling one another in their eagerness to translate into law the social gospel according to Webb.

I am choosing this method of telling you of my intention, by means of a long letter, because I want to make my motives and ideas as clear as possible. If I were to tell you conversationally what I mean to do, I should not succeed in blurting out more than fragments of the truth. So I have chosen to make a careful statement, which can serve as a Court of Appeal in the controversies which are sure to arise over my departure. It will serve also, in some measure, to correct the rumors which the gossips with whom we are infested are sure to spread, that I am going off with a girl or going to become a snake-charmer, etc. As long as *you* understand clearly what I am doing, I do not care about the rest of the world. The opinions of others on my conduct are a matter of indifference to me. I am responsible for what I do, and no one else. I also know better what I want to do than all the rest of the world put together.

I say I want you to understand for two excellent reasons. In the first place, you are my Mother, and have always been as good a Mother to me as I could have found if I had been given a free choice in the matter. I know that it will cause you heart-burnings that I should go away, like many other of the strange things that I have done; and at any rate, I should like you to feel

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that I have not done it out of wantonness. Do you think that I have never felt any emotion when, in pursuing some whim of mine to which I knew I must be loyal, I have given you and others pain? I am not sympathetic enough, I know, but I am not callous by nature. I have, in fact, found all through my life that my worst enemies were my friends. I never minded slighting the opinions of those I did not esteem, but I found it hard to be independent when I was causing vexation to those I loved and who loved me. I am sorry that I have given you so much trouble. I can't help it. It is of no use trying to argue me out of my nature any more than to argue me out of the shape of my skull. After all, I'm not much different from the rest of my brothers and sisters. My chemical composition merely has a greater preponderance of the explosive element. We are all insane; that is to say we are all independent and self-reliant, because we have sufficient intelligence and strength to act for ourselves and reject the current morality in which weak-minded people find their substitute for original virtue. Taking things all round, ours is probably the finest family in England, and that must be sufficient compensation for the disturbance of the domestic peace which our aggressive natures make inevitable.

In a sense, of course, I can stay in England, earn an honest living, marry some second-rate girl (if any girl would be fool enough to take it on), and be an honored and respected member of society, drinking, smoking, eating meat, reading and believing my daily paper, and wearing smart, shiny collars and hats, like the rest. But I tell you, Mother, I can't do it. I am one of those

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stones that are determined not to gather moss, and therefore I *must roll*.

Already people are hinting that I am becoming "respectable," that I am getting sane, that I am mellowing. I am insulted—none the less keenly because I feel there is truth in the assertion. Please God, I will be a rebel and an outcast till I die, "my hand against every man's"; my religion against "public opinion"; "my life for the world's future." Socrates, Gautama, Jesus, St. Francis, Jeanne D'Arc, George Fox, John Wesley, Annie Besant, are my heroes; and I would rather stumble, however unworthily, or slowly, along the path made radiant by those great souls than win all the luxury and fame and contentment that the world could shower upon me. In a truer and deeper sense, I must go to Chicago, and I cannot stay in England. It is the thing that I know I am to do. A Greater Power than myself summons me, and I go "*Adviennne que pourra!*"

I make this plain to you because you are my Mother. I make it plain to you, in the second place, because I want you to give me £65 a year to live on. I do not think I can live on less than £65 a year. This sum is roughly the equivalent of what any ordinary, middle-class Englishman spends on such luxuries as drink, tobacco, tea, coffee, meat and newspapers (to say nothing of wives, babies and gardens).

I know that it is degrading and disreputable for me to live on some one else, but I have studied Economics too painstakingly to be deluded myself by the moral reproach implied in such a criticism. We are all living on others—most of us in disgraceful ways.

The plea is, I gather, that a man's income should come to him in return for a service he renders, that it

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should be a payment for work done in the interest of the community. I accept that theory. I agree that there is no other justification for taking an income. But if this is so, what shall we say of the landlord, beloved of my Conservative Brothers? Of the business man, living as most of them do, on the sale of useless muck? Of the butcher, the chemist, the publican, the tobacconist, the confectioner, the news vendor and a hundred other retailers supplying the public with unneeded or harmful products? Of the soldier and the sailor engaged in emphasizing the nation's hostility to the teaching of Christ? Of the doctor, paid for the national ill-health? The lawyer, paid for the national injustice? The journalist, paid for the national imbecility? The parson, paid for the national superstition? The entertainer, paid for the national frivolity? The M. P., paid for the national misgovernment?

I tell you the incomes of people will not bear looking into. They are unclean, from that of the King down to that of the prostitute. And even where a man is doing useful work for his fellow-creatures, he is—as I know by persistent inquiry—forced at almost every turn into shabbiness and meanness in order to keep or better his position for his own sake and for that of his wife and children. And even if a man is engaged in some honest work, like making bread, and doing it honestly as, I suppose, some bakers do, he is taking his income from people who are earning their money, as he well knows, in a hundred underhand and dirty ways.

All money that comes into our pockets is tainted. A man of high ideals can earn money only by stifling his longing to preach them. God help the scrupulous man in this economic battle, for society will not. Of course,

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I know that none of this tirade appeals to you. That is because you have different ideas from mine upon the meaning of honesty. I think of honesty as having something intelligent and imaginative and aggressive about it; I cannot understand the unobtrusive, unromantic type.

The fact is that, because earning money usually involves the doing of work, and because the possession of money means life, happiness and honor, and the lack of it the most awful suffering and degradation of character, therefore public opinion has come to believe that any man who possesses or earns money is blameless, and that the receipt of a regular income is virtue itself.

As a matter of fact, the money is merely accidental. The only fundamentally virtuous thing is to render *service* and *high* service to one's fellow-creatures, and a man is a great deal the nobler if he refuses to do dirty work, for however fabulous a bribe, or if he refuses to work for money at all, provided he can in that way more ably serve his fellows.

I think there is something low and vulgar in working for money. Dignity in it there is none. So what am I to do? I know that I can do much to make the world happier. I see that I have to make myself more capable in order to do so. Am I to waste my time and my life in the dirty, sordid scramble for coins? Faced with the alternatives of sacrificing my work and, as I sincerely believe, sacrificing much added joy to humanity, or "living on some one else's money," I choose the latter alternative without a qualm.

If I lived in India I should be venerated for my choice. But English people do not understand religion. You may do anything in this Christian country except

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follow Christ. In doing as I am, I am not depriving a single member of our family of so much as a shake of pepper. Out of what the others spend on pleasures that I shall probably never enjoy, they could provide me my annual allowance ten times over. I shall be grateful if you will give me this money, and I believe that one day you will be proud to have done it. But even if you cannot see your way to give it me, I shall of course go to Chicago. I shall live as best I can on my capital and supplement it by passing round the hat among my friends.

Getting money is a most necessary thing in order that society may be provided with sustenance and shelter. Getting married is a most necessary thing in order that society may be provided with a future generation. But the man who pretends, as most persons do, that production and reproduction constitute the round of life and the *summum bonum* of endeavor, is to my mind either a fool or a hypocrite.

Production will enable the individual to exist; reproduction ensures the persistence of the race; and if it were merely necessary that man should exist and multiply, I would say "By all means, get money and get married, and do nothing else."

But Nature's purpose is not so paltry. Her law is Evolution. She demands finer and ever finer forms of life. She demands, too, that man shall slowly forget his brute ancestors and link himself with the gods. Nature works from the animal towards God, from the material to the spiritual, and therefore She wants her children not merely to feed and breed, but to develop their brains and characters.

Yes, and we are understanding at last, that our long,

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long past, miraculous as it is, is of trifling importance compared with our endless and glorious Future. It is the God in us we must think of, not the brute. And in this view, feeding and breeding, vitally necessary as they are, fade into insignificance compared with the work of spiritual development. And it is because Religion is the most important occupation of life, that the Mystic is more important than the Mother or the Money-maker, and that the Prophets, headed by Jesus Christ, have swayed the destinies of the world.

I cannot be a great Prophet, but I intend to be as great as I can. So far as it is possible, I will rid myself of fear of all things except the anger of God; I will learn to think clearly; I will conquer, if it is possible, my animal tendencies; little by little, I will discipline myself to humility, sincerity, gentleness and sympathy; and, if it may be, I will acquire something of the Holy Spirit that Jesus promised to his followers in his own time and in all ages to come.

I do not know how much I can do. My only concern is to do what I can, regardless of censure and ridicule. In any case I can add some joy to lives that would otherwise be bereft, and I am not going to rob those lives for any Quixotic scruples as to the duty of earning a living.

Some will say I am lazy. You know that this is not true. It is a charge preferred by those who think that Heaven is a place where we shall all be eternally well-fed and eternally unemployed—like the conception some people have of Socialism.

Those who are more educated know that in toil, and still more in toil for others, lies the only joy of life. I work because I cannot help it. I have worked for no single one of the commonplace motives that impel men

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to it—hunger, greed, love, ambition. I have not even worked because others were looking on. I have self-control enough to work of my own volition. And I was sensible of no sudden elevation of dignity, when, instead of laboring unrewarded in my study at research requiring all my concentrated faculties, I began to loaf around for four or five hours every day, doing unskilled, but highly-paid labor at \* \* \*.

In an invertebrate person, I dare say the exertion for money produces some strengthening of character, or at least, prevents such deterioration as we observe in animals that are given food instead of being compelled to search for it. But I claim that I can spend myself without a money stimulus and I look forward to Socialism because it will relieve us of the disgusting necessity of asking “How much will you give me?”—before we consent to do a stroke of work for our fellow-creatures.

As to the charge that I am mad—Well, I’m used to being told that. A man that sets out, as I have done, to live the ideas of the twenty-first century, cannot hope to make his life conformable to the current standards. And that I should be blundering and inconsistent is inevitable also, for I am exploring the Unknown, and my only lamp is the uncertain light of my own soul. I confess to a life of mistakes. These scapegraces have been my sincerest friends, and I will not redden to recognize them in public.

Oh! how easy it is to be sleek and successful and achieve the tasks of commonplace life, like a tame mouse doing its little tricks in a cage! To be prudent and cautious and always so very careful to look up and down the road before you cross over it! Pitch your ideals low

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enough and you cannot but succeed! Browning has put the matter so well that I must quote him again:

“This low man with some little thing to do, sees it and does it:

“This high man with a great thing to pursue, dies ere he knows it.”

In a way this whole letter is a labored attempt to prove that I am not insane. I do not like writing such an *Apologia Pro Vita Mea*. I am ashamed to make so much fuss. On the whole I prefer to do things and let people say what they like. In fact, having a keen sense of humor, I take some elfish joy occasionally in inspiring in our mediocre acquaintances a feeling that I really am “not all there.” Some people sincerely believe me insane. But as my Mother, I imagine you would prefer any explanation of my conduct to that one. So, as far as this particular step goes, I will add a few words in an attempt to prove that I am acting rationally.

I can quite comprehend that there's something rather comic, if not pathetic, in my setting out to conquer the world in this fashion. “*Athanasius contra mundum*” is one thing; \* \* \* *vs. contra mundum*” another. I dare say I seem like a St. George in knickerbockers setting out to fight a dragon with a toy-gun. Well, it is obvious that I cannot attempt here to give all my reasons for believing in the powers latent in our organization. I have only come to hold my present beliefs after careful and critical research. And if any person comes to me and says “Prove you are right,” I must ask him not merely to study painstakingly, but to live much alone, to lead an ascetic life, and to follow his spiritual

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impulses unhesitatingly. Any one who cares to do this will, I cannot but feel, come to believe much as I do. Without such a preliminary training, it is quite impossible for me to convince a person in a letter or an argument. Just as impossible, in fact, as it would be for \* \* \* to initiate me into the mysteries of making bridges, \* \* \* into the secrets of making money by an afternoon's explanation. But, as I have already said, the scientists themselves are much less positive in their negations than they used to be. They no longer say "We know that such things cannot be," but "We do not know if such things can be," or even "Such things may be;" and in a few enlightened cases "Such things are!"

*"Croire tout d'couvert est un erreur profonde,*

*C'est prendre l'horizon pour les bornes du monde."*

I know that when I was orthodox, Science was my enemy. I thought of it as the great antagonist of Religion. The miracles upon which I hold a supra-mundane religion must rest, were, it appeared, scoffed at by the findings of Science. Then I turned to study Science, and to my amazement, I have found that it promises greater miracles than Religion.

Science is no enemy but a friend to the truth-seeking man. There is not a worthy claim which pure Religion makes that the advanced science of to-day does not substantiate. It is for others to discover other of the miracles that Science promises. Those that interest me are connected with man's psychic nature, because they fit in with my mission, and because they seem to me to offer such great triumphs for mankind.

I believe that in this study lies an answer to the great riddle of a Future Life. And is there any discovery that could more change the world of to-day than that of

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the absolute certainty of immortality? I can imagine nothing that would bring more joy into the world; nothing that would more contribute to make men unselfish and self-controlled. It is my belief that a man may learn to develop himself in such a way as to establish conscious communication with the unseen world.

In every sphere to-day we sorely need men with super-human powers. With the growing complexity of the world, the need for such men becomes every day more intense. We want great leaders, great thinkers, great teachers; we want Supermen. I believe the Superman is to be fashioned from the psychic stuff that is in ourselves.

He who builds up the New Civilization, by thought or activity, should surely begin by developing to the utmost his own powers. He can do this, I believe, only in some such way as TK indicates.

Dwell for a moment on the intolerable and universal waste that is inflicted on mankind by all varieties and degrees of sickness. To this problem, again, psychical research has an answer. Indeed, the answer has again in our own time, been given to the world in the incomprehensible gibberish of Christian Science. I believe that there is no bodily or mental defect which may not yield to the psychic powers in man. But that is another truth to be learned and another art to be acquired.

I am not going all through the catalogue. You have read "*The Great Work*" as well as many other books on occult matters, and you know the possibilities. I understand that, with less assurance than mine, you believe in the truth of many of the facts to which I refer. I point them out now in order to make it clear that I am not going to Chicago for nothing. If these things are

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true they are worth learning. If they are true, they mean much for humanity. In fact, I say again that I can imagine no study which promises more for the future of mankind.

I am not blind in my faith. I do not, for example, believe, like \* \* \* that your telephone number can come in answer to prayer. But I do assuredly hold that Concentration and Courage will generally get you what you want in the world. I believe I shall get what I want. I feel so because there seems to be no escaping my destiny. The Poet has not died young in my breast. My Vision is clearer to-day than it was when it first came to me. There is the same yearning to give birth to my Child, my Message. Everything in my life seems to have contributed to my purpose. And I believe, by inspiration if you will, that I am not talking nonsense when I speak of acquiring super-normal powers:

“The rest may reason and welcome,  
’T is we musicians know.”

I am wrong in details doubtless, but I am right in the main. Even if I am absolutely wrong in my conclusions, I shall be of more use to the world if I have proved this and learned what is not Truth by hard experience. It is better to do what you feel to be right under all circumstances, and to be courageous in your search for enlightenment. If reading books could find the Truth, Oxford Dons might have a glimpse of it. But God will not show Himself to cowards, or, in the poetry of Jesus, “The Kingdom of Heaven suffereth violence, and the violent take it by force.”

I say if I am absolutely wrong—a paradox—I am still absolutely right. “Is it not better,” says Sabatier, in his  
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eulogy of St. Francis, "to die for an unknown, or even a false ideal than to live for the vain realities of an utterly unpoetic existence?"

How much I shall do is doubtful. Certainly those who anticipate that I am going to do any sensational things will be disappointed. I am not going to learn to turn somersaults or to do conjuring tricks. What my work in the future will be I cannot tell. "Not mine own am I but the world's." It is quite likely that I shall work all my life in obscurity—I cannot tell. All I know is that I am taking now the next step; and that to me it is as natural as getting out of bed in the morning. There is something unpleasant in leaving the ease of your snug, cosy, warm bed to face the irksome duties of the day. There is something that chills my heart, too, as I think of leaving all the warm relationships of my life here in England, but if I stayed at home for that reason I should despise myself as cordially as I do the sluggard who wastes his mornings in bed.

My historical studies have convinced me that the Twentieth Century will see great things. Read even so sober a volume as "*The Latest Age*" in the Cambridge Modern History, and you cannot but feel that "things are going to happen here." In fact, so daring are the prophecies that but for the inferiority of its literary style, the volume might have come from my own pen!

Great transforming ideas are being assimilated by all mankind. I look to see the inevitable results during the coming hundred years. There must be immense, incredible progress. Science, mechanical, social, biological, psychic—all give the same assurance. And I am confident that a great religious movement is beginning. Just at present we are in the thick of the transformation. The

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Revolution from Chaos to Order is in process. Civilization is in the building, but to us it is a Tower of Babel at the present stage. Yet it is my faith that it is not after all a Tower of Babel, but a Temple of God and a Temple of Man; an edifice more beautiful than the starry skies; as great as humanity; and stretching up from its broad base upon this earth until its spires pierce the firmament of Heaven, to be bathed in the Glory of God.

And in the building of this Temple, God needs every kind of worker, mothers as well as mystics; hewers of wood and drawers of water as well as poets and philosophers; mechanics as well as musicians. It is for each man and woman to choose in this Universal Purpose a part that will call forth their highest and utmost activity; and to serve faithfully to the end.

My share in the Divine Economy is to persuade my fellow-creatures that it is in very truth a Temple which they are building, and to help them, if it may be, to "endure as seeing that which is invisible."

\* \* \*

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### AS WE WILL.

"In the loom of life we weave each day,  
On the warp of circumstance,  
The colors grave and the colors gay,  
However the threads may chance.  
But the web is our own to make or mar,  
And the patterns ours to choose;  
We may make it strong and firm and fair  
And blend as we will the hues.

"The glint of gold from our happy days  
May shine through the sombre shades,  
And love's warm gleams like the morning's rays  
And beauty that never fades.  
When the Master Workman judges at last,  
May He find our weaving good;  
The texture firm and the colors fast,  
And His purpose understood."

—*Author unknown to us.*



## *The Work of a Student*

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At the beginning of the year 1915, a course of study was formulated for the benefit of the Students constituting the Central Group, in the City of Chicago.

It consisted of a carefully selected series of topics for analysis, elucidation and illustration, and these topics were assigned to the various Students in their order.

Each Student was required to prepare a paper on the subject of that particular topic assigned to him or her, and read this paper at the weekly meeting of Students, in its regular turn.

The topic, "THE ATTITUDE OF SOUL," fell to the lot of our beloved Friend and Brother Hermann Hille.

It was so intelligently, ably, clearly and forcefully presented that it made a deep impression upon all who were present and heard it.

Many of the Students have asked if they might have the privilege of making a copy of the entire article for their own personal benefit.

It occurred to me that this wish might be gratified in such manner as to benefit many others than just those who belong to the Central Group, here in Chicago.

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To that end, with Dr. Hille's permission, I am here-with publishing the article in full, and I earnestly hope it will prove to be of great benefit to all who take the time and trouble to read and study it carefully.

The article is as follows:

### "THE ATTITUDE OF SOUL."

"Nature evolves a man," that is, Nature carries the process of evolution forward to the estate of man. This is evidently the highest point in the process of evolution, which Nature alone can reach. Henceforward it becomes necessary that this highest product of Nature, man, co-operate with Nature in order to evolve to ever higher levels. For this purpose Nature has invested him with the faculties, capacities and powers which make intelligent co-operation possible, namely, the Soul Attributes, which are: Self-Consciousness, Reason, Independent Choice and an Independent, Self-Conscious and Rational Will or Volition. These are the distinctively human faculties, capacities and powers which distinguish man from the animal and make of him a personally responsible and morally accountable being. In other words, Nature has fixed upon man the obligation to co-operate with her, and for doing so, promises a reward, which the TK has so concisely and clearly expressed in this short little sentence: "Man co-operating with Nature, evolves a Master."

This is the *Constructive Road*, "the Road to the South."

Having been given the power of independent choice, man has the power to refuse to co-operate with Nature, or even to oppose Nature's forces. In either of these

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events he must suffer the inevitable, fixed and immutable consequences, viz.: Devolution, Unhappiness, Misery, Disintegration and seeming "Spiritual Death" or what appears to be total individual Extinction.

And this is the *Destructive Road*, "the Road to the North."

To enable him to choose intelligently between the only two possible Roads, Nature has implanted in every human Soul the desire for Happiness; and to guide him in the right direction, she has provided him with an un-failing compass in the form of Conscience, the still, small voice of the Soul.

It would seem strange that any human being, so liberally equipped by bountiful Nature, should deliberately choose the Destructive Road, the very Road which leads him farther and farther away from the Goal he so strongly desires. And, yet, apparently, the large majority of mankind are doing this very thing. They are heedlessly following the merry throng upon the Road which leads to the Land of Darkness, Slavery and Spiritual Death.

How can this be?

How is this possible?

There must be an answer to these questions and an explanation of this glaring paradox.

And there is, indeed, an answer and an explanation, and we all can answer and explain upon the authority of personal experience:

The Road to the North is so enticing and inviting; it is so broad and smooth and gently declining. It requires no perceptible effort to glide down the gentle slope with ever increasing momentum. All one really has to do is to refrain from doing anything; "*dolce far niente*"

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[sweet do-nothing] the Italian calls it. We need but abandon ourselves to the delicious pleasures of the senses, and gravity will do the rest, and pull us down the parabolic incline with steadily increasing speed until we cross the "*Line of Despair*" and sink into the yawning chasm of individual extinction, beyond the reach of the Soul-Element, unless the darkening scenes and deepening shadows recall us to our senses before it is too late.

On the other side, the Road to the South is so unattractive and uninviting; it is so narrow and rough and steep and thorny. It calls for unremitting effort to make headway, to overcome the pull of gravity and the push of the wind. It is beset with dangers in the shape of lions which threaten to tear us to pieces, and one by one we must fight and slay them if we would advance. In fact, there would seem to be nothing about it that could possibly induce a rational human being to choose the unattractive Road to the South, but for the innate desire for Satisfaction and Happiness, guided by Conscience, and supplemented by:

1. The knowledge that Constructive Personal Effort is the price of spiritual growth, development and ultimate happiness, and that neither are found upon a road of indolence and self-indulgence.

2. An abiding Faith in the justice, consistency and goodness of Nature.

3. The assurance of, and our Faith in, those Great Souls who have traveled this road before us, have overcome the obstacles and reached the Goal, the Land of Liberty and Light.

The Students of the Great School have made their choice. They have set their faces to the South. They are determined to follow the lead of our beloved TK

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and the blessed RA and of those other Great Souls whom we have learned to call "*The Great Friends.*" With us the question no longer is: "Which Road shall I travel?" It is only: "How can I most surely and quickly reach the goal of Mastership?" Or, expressed in different words: "What are the necessary qualifications, which will enable me to reach the Goal in safety and without undue delay?"

The answer to this seemingly simple, but tremendously important question may be condensed into two little words, namely: *MORALITY* and *SERVICE*.

To the Student of Natural Science these terms have a clear and definite meaning; their full significance and import, however, is discovered only through the scientific formulary of the Great School, which is known as the Ethical Section of the Work.

These simple little words, *Morality and Service*, cover a multitude of fundamental requirements, qualities, characteristics, attainments, prerequisites, duties, purposes, motives, attitudes and practices, and the Work laid out for us for the ensuing year, is supposed to cover all of these and, if done faithfully and conscientiously, will not only give us a correct and clear understanding or intellectual grasp of the fundamental principles underlying Morality and Service, but will also enable us to correctly apply the Knowledge thus gained, in our Daily Life and Conduct and in our dealings with our fellow men.

Independent Spiritual Unfoldment is dependent:

1. Upon the Attitude of Soul.
2. Upon the Personal Effort of an Individual in harmonious action with the Attitude of Soul.

It is a well-known fact, that the attitude of Soul, or

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the Spirit in which we do a thing, largely determines the result. For example, the Optimist, as everybody knows, has a better chance to succeed than the Pessimist. Likewise, the Patient who has Faith in the powers of his physician or his medicine, and is filled with the hope of a speedy recovery, has a far better chance of regaining his health than the Patient who does not believe in physicians, medicines, the goodness of Nature nor the efficacy of Prayer.

If we comply with Nature's Laws reluctantly, or grudgingly or with an ever-present protest, we can hardly expect to make rapid progress, no matter how many hours we may labor every day, or however hard we may try otherwise. In such an Attitude of Soul, the smallest tasks become a burden and the Sun of Inspiration never shines. With them, as with the Galley-Slave, time drags, and often death itself would be welcome relief.

How different is Life to him whose Soul perceives the goodness, justice and consistency of Nature. With gratitude for his many blessings in his heart, and a song of joy within his Soul, he puts his best into every act and knows that difficulties, tests and trials are but stepping stones to greater heights and opportunities for better Service. Thus every duty is transformed into a privilege and every task into a pleasure, and the servile, grumbling slave becomes an intelligent, willing, cheerful, enthusiastic, hopeful, efficient and self-respecting co-worker with his gentle, loving mother—Nature.

Just stop a moment, and think: This almost miraculous transformation is brought about by nothing more and nothing less than a simple change in the *Attitude*

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of *Soul*, a change which can be effected almost within the twinkling of an eye.

We all, undoubtedly, have experienced such a change and know what it means and, I believe, we are all anxious to cultivate the constructive Attitude of Soul, and once fully established, maintain it, and thus earn Nature's reward in the form of greater powers and greater opportunities for Service.

The establishment and maintenance of the *Perfect Attitude of Soul* is possible only after we have acquired a clear understanding and comprehension of each and every principle on our list and, in the very nature of things, could not possibly be accomplished at the very beginning of our work, except by those who have had the Ethical Section. However, it must be clear to those who have carefully followed me to this point, that a definite Attitude of Soul is necessary for the accomplishment of any purpose, and that it is essential that we approach each week's topic, and each day's tasks, in the Constructive Attitude, or, in the right Spirit, if we would make this year's work a success.

In the course of this paper we have already become familiar with the essential elements of this Constructive Attitude, and all that remains to be done, for the sake of clearness and distinctness, is to summarize and to adapt these elements to our present requirements.

The following elements would seem to constitute the essential components of that Attitude of Soul which every one of us must establish and maintain if our work shall be a complete success.

1. The earnest, intense and unselfish desire for the improvement of Self and the Service of our Fellow Man.

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This desire would seem to be dependent upon, and the direct result of:

(a) Faith in the Consistency, Justice and Benevolence of Nature.

(b) A rational conception as to the natural and immutable results that follow co-operation with Nature on the one side, and opposition on the other.

(c) Faith in the source of our information, namely, the published findings and teachings, as well as the duly accredited representatives, of the Great School.

(d) Faith or Confidence in the sincerity, honesty and loyalty of every member of our Group.

2. Faith in the efficacy of this year's Work. In other words, the firm conviction that the Work laid out for us this year will produce the desired constructive results; provided, we carry it through conscientiously.

3. A clear recognition of our *Personal Responsibility*:

(a) To ourselves.

(b) To every member of our Group.

(c) To the TK as the accredited Representative of the Great School in this country.

(d) To the Great School, as the source of our information.

(e) To the Cause of Humanity.

(f) And last but by no means least, to the Great Friends, the Invisible Helpers, who are so deeply interested in our Work and our success, and who are ever ready, willing, eager and anxious to help us, whenever we make it possible.

4. The unrelaxing determination to put forth our best efforts until the Work is accomplished.

5. Attention to every detail, at the meetings, as well as during the week's analysis and practice, always re-



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membering the fact that the Soul grows in the direction of the line of Attention.

6. Open-mindedness. That freedom from prejudice, preconceived notions, or ideas, or habits of thought, which keeps all the doors and windows of our Soul open and enables us to receive to the limits of our capacity, and without obstruction.

7. *The Prayerful Attitude*, which would seem to be composed of:

(a) The clear understanding that there will be plenty of difficulties and obstacles in our path; that many of those difficulties and obstacles owe their existence solely and entirely to our own limitations or shortcomings, and therefore do not exist, in the same form, in relation to anyone but ourselves; that these difficulties and obstacles cease to exist, as such, the moment we succeed in mastering those shortcomings which gave them birth.

(b) The recognition of the simple fact, that no man can go beyond his present limitations, and that because of this fact neither Nature nor the Great Friends, nor the G. S., nor the TK, nor ourselves, nor any other intelligent, rational beings, can and do expect of us more than we can perform.

(c) The unshakable Faith that Nature will send her Messengers, the Visible or Invisible Helpers, to supplement our own powers and resources whenever we have done our best and made such help possible.

“Do the thing and you shall have the power.”

This Prayerful Attitude, composed of Understanding and Faith, makes possible:

8. The Courage to face and fight the difficulties in our path, or the “*Lions on the Way*,” unflinchingly and

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free from worry, apprehension, discouragement or any other phase of *Fear*.

9. *The Perseverance*, necessary to the accomplishment of each week's tasks, and of the whole year's work, always remembering that all constructive growth is a slow process, and that without perseverance we can accomplish no lasting results.

10. That true *Humility*, which results from a clear recognition of our dearth of knowledge and from a correct estimate of our own true status in the scale of evolution and spiritual development, and which enables us to accept the Truth from whatever source it may come.

11. *Charity*. That unselfish, generous, magnanimous, noble attitude of Soul, which enables its possessor to view the shortcomings, faults, errors, mistakes, and even sins, of others, of the past as well as the present, *understandingly*, helpfully, forgivingly, forbearingly, and without even the shadow of an unworthy motive or emotion, such as resentment, anger, envy, jealousy or revenge.

If we would help our fellowmen we must glow with the warmth of sympathy and compassion, tempered by gentleness, tact and understanding, to melt the icy barrier which the "inhumanity of man" is so apt to erect around every refined and sensitive individual.

To be effective, this charitable Attitude of Soul must not only be understood and approved intellectually, but it must also pervade our whole being and radiate through our thoughts and manners.

12. *The Moral Courage*,

(a) frankly and unreservedly to acknowledge our own shortcomings,

(b) to help others to recognize theirs.

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13. That glowing quality of *Enthusiasm*, which confers upon its fortunate possessor all of those elements, qualities, properties and characteristics which make for irresistible success. Among these are: Energy, Elasticity, Buoyancy, Lightness of Heart, Zeal, Hope, Inspiration, Exalted Devotion, Cheerfulness, and Confidence of Success.

That active, well-balanced quality of Enthusiasm which "gives expression to what might well be named '*The Color Scheme*' of the Philosophy of Individual Life. For it gives expression to that which lends warmth, beauty, and illumination to the otherwise hard life of '*Duty*,' and transforms the iron chain of '*Obligation*' into the sparkling, bejeweled, golden thread of '*Privilege*.'"

Every single one of the foregoing thirteen elements would seem to constitute an important, if not a vital, ingredient in the *Attitude of Soul* which we should cultivate, establish and maintain in order to insure the largest possible measure of success in our work of this year, 1915.

And right here it would seem appropriate and helpful to repeat the profoundly significant words of our beloved Elder Brother, the TK, which were such a wonderful source of inspiration to those of us who were present at his home when we worked out, and decided upon, a plan of work for our Group during the year 1915.

After drawing our attention to the fact that the plan of work just adopted by us, if carried out conscientiously, would enable every one of us to establish the Constructive Attitude of Soul, he added (and these are his own words as they burned themselves indelibly into my memory) :

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“If you can but maintain the Constructive Attitude of Soul for one year, you will make the Demonstration, every one of you, as surely as the sun will rise again. In fact, no one could maintain the Constructive Attitude of Soul for one year and *not* make the Demonstration.”

Beloved Friends and Fellow-Students, let us always keep before us as a guiding star upon our path these wonderfully inspiring words of one who knows and who has traveled the narrow road before us.

In conclusion permit me to express the well-founded conviction that the tremendous task confronting us during the ensuing year will become comparatively easy of accomplishment, if we can firmly establish and maintain the Constructive Attitude of Soul which I have earnestly endeavored here to analyze and elucidate.

If you all have received half the benefit from listening to this paper that came to me from preparing it, then surely everyone will be well repaid for the time and effort spent on this vitally important topic, “*The Attitude of Soul.*”

Hermann Hille, Ph. D.



### NOTICE.

To all Friends of the Work of “The League of Visible Helpers,”  
Everywhere:

Kindly keep in mind that the League will soon be in need of a great deal of clothing, shoes, etc., to be used in our work among the poor, unfortunate and friendless who turn to us for aid. Clothing of all kinds, for children and women especially, will be needed for distribution this winter. Contributions to this worthy cause should be addressed to

The League of Visible Helpers,  
Care of the INDO-AMERICAN BOOK CO., 5705 South Blvd.,  
Chicago, Ill.

## *Things Religio-Political*

BY THOS. M. STEWART, M. D.

In the New York American, issue of Sunday, January 24, 1915, we have read with interest an article headlined:

"To Fight the Wave of Religious Intolerance Against Catholics," by P. N. Callahan, Chairman of the Committee on Religious Prejudice, Knights of Columbus.

The article is about 2,600 words, or nearly four full columns, and it is not necessary to reply to it in length, but it seems proper to call attention to some points about which non-Catholics have ideas well grounded in fact, as contrasted with some of Mr. Callahan's unsupported statements.

To begin with, the avowed purpose of the article is "to fight the wave of religious intolerance against Catholics," and to combat "the evil of dragging religion into politics." Mr. Callahan would have his readers glean from the article that Catholicism is not to blame for the Catholic religion being in politics, and that the intolerance is entirely on the side of those not opposed to Catholics, but opposed to the political policy of the Hierarchy.

Right at this point it is necessary to say that, no well informed person blames the Catholic people for the

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state of affairs pointed out by Mr. Callahan. The blame is placed exactly where it belongs, namely upon the Roman Hierarchy in control of the Catholic Church, its religion and its people.

Mr. Callahan says: "A man's religion should be a matter between himself and his conscience." If he can get the *Hierarchy to subscribe publicly* to that unqualified statement there would be some hope of reaching terms of mutual understanding. Can he? *Will he?*

To prove that "intolerance" is the stock in trade of the Hierarchy we quote from "The Great Encyclical Letters of Pope Leo XIII," 3d Edition, page 110:

"Since, then, no one is allowed to be remiss in the service due to God, and since the chief duty of all men is to cling to religion in both its teachings and practice—not such a religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the only one true religion—it is a public crime to act as though there were no God."

To the non-Catholic this is decidedly intolerant and entirely opposed to the establishing of "a broader charity among all creeds," and it is squarely contrary to Mr. Callahan's statement that: "A man's religion should be a matter between himself and his conscience."

*Here we have a conflict in authority.* His Holiness Pope Leo XIII, speaking ex-cathedra and under the rule passed by the College of Cardinals in 1871, is infallible. Mr. Callahan, as chairman of the Knights of Columbus Committee on Religious Prejudice, should know that he is in the wrong, and ought not to have permitted the publication of the matter credited to him in the New York American.

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Now, as to politics, Mr. Callahan says in paragraph eight of this article:

"I am absolutely certain that the charge that the Catholic Church is in any sense a political machine is utterly without foundation."

But the Popes who have been at the head of the Catholic Church and whose ex-cathedra utterances are *infallible and binding on all, just as if uttered by the present head of the Catholic Church*, make assertions quite to the contrary; for instance, on page 130 of "The Great Encyclical Letters of Pope Leo XIII," (3d Edition), his Holiness says:

"Furthermore, it is in general fitting and salutary that Catholics should extend their efforts beyond this restricted sphere, and give their attention to *National politics*," and the majority of people in this country think that such advice to the Catholic Church in these United States is of a "*political nature*" and the Roman Hierarchy, through Pope Leo XIII and others before and since his time, are alone responsible for that to which Mr. Callahan protests, viz., "*the evil of dragging religion into politics*;" and just as long as the Roman Catholic Hierarchy continues in force those statements that conflict with the foundation principles of a government of the people, by the people and for the people, just so long will there be cause for opposition toward the *Roman Catholic Hierarchy*.

Mr. Callahan says: "But the thing that induced the Knights of Columbus as a body of Catholic laymen to take up the matter of religious prejudice, and to seek in every fair and honorable way to stem the tide of bigotry, is the campaign of newspapers of 'The Menace' type."

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Here we agree with Mr. Callahan, and we see no excuse for any one wildly to assault and blaspheme Catholic people and the things sacred to them. Again we say that we have no quarrel with the Catholic *people* and *no hatred of their religion*. We are not, however, in agreement with those statements of the Hierarchy, which seem to us to contradict our principles of government and which tend to make the church superior to the people.

Neither do we see any excuse for the campaign of Catholic newspapers of "*The Sunday Watchman*" type, with its "*To hell with the U. S. Government*;" a phrase used in one of the sermons of the Rev. Father Phelan of St. Louis, and published in his weekly paper of June 30, 1912. It is papers of the type of "*The Sunday Watchman*" that have opened the eyes of hosts of citizens to the necessity of protecting the spirit of American Freedom and Liberty. This necessity and the activities incident thereto are characterized by Mr. Callahan as being "hostile to the spirit of American freedom and liberty."

Mr. Callahan denies the stories of a Catholic army; taboos all such ideas as "absurd." Here, again, the chairman of the Knights of Columbus on Religious Prejudice, *is in conflict with one who is his superior in authority*. His Grace, Archbishop Quigley, is quoted on the very first page of the Chicago Record-Herald, September 11, 1911, in affirmation of the existence of a "*Catholic Army*," as follows:

"We have well ordered and efficient organizations, all at the beck and nod of the hierarchy; and ready to do what the church authorities tell them to do. With these bodies of loyal Catholics ready to step into the breach



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at any time and present an unbroken front to the enemy, we may feel secure."

This refutes Mr. Callahan's denial as to the "*Catholic Army*," and furthermore his own photograph is reproduced in the New York American of Sunday, January 24, 1915, over the military title of *Col. P. H. Callahan*; besides which it plainly indicates a Catholic attitude of mind "hostile to the spirit of American freedom and liberty."

Some officials of higher rank than *Col. Callahan* are responsible for the unqualified statements which have once again served to awaken the people here in the United States, and to have put them on guard as to what is the avowed purpose of those in authority over the Catholic people. We now quote from *The Tablet* (Brooklyn, N. Y.), June 15, 1912, as corroborative evidence of the existence of a "Catholic Army" composed of *Col. Callahan's* own Brethren:

"It must have been hard on General Miles when he stood on the stand for the unveiling of the Columbus statue in Washington to see the Knights of Columbus pass by in parade.

"The swords of the fourth degree men must have convinced him that the order is but waiting an opportunity to cut a path for the Pope into the White House."

This is a militant talk, and wholly uncalled for; especially does it show a questionable loyalty to the government of the United States, and is a sample of the kind of statements often appearing in the Catholic press, and places the blame for opposition to Catholics upon the leaders of Catholics, aye, even to the highest in authority, the Roman Pontiffs themselves.

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From "The Great Encyclical Letters of Pope Leo XIII," 3d Edition, we quote from page 323, from the letter of his Holiness on "Catholicity in the United States:"

"For the Church amongst you, unopposed by the Constitution and Government of your Nation, fettered by no hostile legislation, protected against violence by the common law and the impartiality of the tribunals, is free to live and act without hindrance.

"Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for the Church to be, as in America, dissevered and divorced, but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

While regretting the necessity, and with all due respect to the memory of one of the greatest Roman Pontiffs, we must point out that acknowledgment is made of the facts that the Catholic Church in the United States is—

"Not opposed by the Constitution and the government,

"Not fettered by hostile legislation,

"Not unprotected against violence by the common law,

"Not without freedom to live and act without hindrance."

These are acknowledgments of liberty, of favor, and of benefits and in the fundamental and organic law of this country in which Church and State are separate. Notwithstanding these benefits and confessed advan-

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tages, his Holiness urges the union of Church and State in order that the Catholic Church should "bring forth more abundant fruits if, in addition to liberty, she enjoyed the *favor* of the laws and the *patronage* of public authority."

We have referred to but a few of the statements of Col. Callahan, which prove him in the wrong, judged by the official utterances of those higher in the Church authority than himself. Therefore, he is open to the same charges he would fasten upon non-Catholics, and his article will do his own cause exactly that amount of harm which his wrong, because incomplete, statements invite.

There is a law of evolution, immutable and infallible; along its pathway humanity has been slowly progressing, and as a natural and inevitable result, unfolding a greater degree of keenness of thought with a larger capacity for independent action. It is in the operation of this law of the Great Father of us all that we must seek for the causes of the present day unrest, preliminary to the great awakening as to the meaning and purpose of *Life*.

While Col. Callahan and the Knights of Columbus are on one side, and we non-Catholics upon the other, we recognize the service he has done the Cause in formulating, even though in an incomplete manner, his ideas of the causes disturbing the peace and serenity which we hope to secure some day for the benefit of all, without distinction as to race, creed, sex, caste or color.



## *An Interesting Letter*

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Editor *Life and Action*,

Dear Friend:

After reading that splendid book, *The Great Psychological Crime*, which brought so forcefully many of the things in my own personal experience along those lines, I thought that perhaps your readers might be interested, and even possibly benefitted, by what I am going to say.

If you think so you have my permission to publish this in your magazine, provided you will withhold my name—for reasons which I think will be understood by most of your readers without explanation. I will be as brief as possible:

In former years I had an ideal which I could not reconcile with the Roman Catholic delusion, nor find it exemplified among Protestants. Perhaps I was too critical; but I was honest in my quest for the realization of my ideal.

In other words, "They had taken away my Lord, and I knew not where they had lain Him."

Finally, at the solicitation of friends, I investigated Modern Spiritualism, and was told that I would develop mediumship if I would sit alone for that purpose. So,

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I made me a planchette, and began sitting regularly for development. In the course of a very few days I received some characters, a few desultory words, and finally complete sentences which began to form themselves into messages from former friends of earth, but then in the spiritual life.

I was so elated over all this that I felt like throwing up my hands and saying: "Eureka!" I truly thought that "I had found it;" but I was destined soon to have my faith rudely shaken, in that I discovered the fact that these former dear friends of Earth, in whom I placed the most implicit confidence, had degenerated into just common, ordinary, low-down liars, and were capable of falsifying to me concerning the things of the most vital and sacred nature to me. And yet I generously excused them on the ground that perhaps my control and my magnetic wires had gotten crossed in some way, and thus caused the error.

And so I continued to sit for development as an automatic slate-writer, thinking that if I could but develop that phase of mediumship there could be no possible chance for errors; but after sitting for some time without receiving anything, I found that I was getting to be extremely nervous and irritable, and I gave up the idea of developing myself; but at the same time I began to read up on their so-called philosophy of life, and to my surprise I found that there were nearly as many different opinions and views among Spiritualists as among Protestants.

Another singular thing I learned was that "No Control can ever transcend the intelligence and mental powers of his medium." They might develop the latent powers, but could do no more. In that case the inquiry

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naturally occurred to me—"Why not develop my own powers?" Beyond the simple fact that it taught us that there is no death, of what benefit was it to the individual?

The spiritual intelligences, my Controls, knew nothing whatever about Jesus, other than their mere *belief* that He was a Medium; and some of them professed to act as a Medium for Him, and transmitted alleged communications from Him that were so at variance with His life and teachings when He walked and talked with men, that it would turn a North American Indian away in disgust.

Finally I began to think that I would have to look further, and I dropped back into the old rut once more. I had supposed that I had quit mediumship, or what little I knew of it; but not so, for on a certain occasion I had to make an address of welcome in the interests of a fraternal organization. I had but just arisen and faced my audience when some spiritual intelligence—whose identity I do not know even yet—took absolute trance control of me (by right of conquest) and very generously proceeded to make the address of welcome of which the audience still believe me to be the author, and for which I still receive the credit because I could not tell them that a disembodied intelligence, some spirit in fact, had taken possession of my Will and Voluntary Powers and actually delivered the address without my knowledge or power to prevent it.

How many do you suppose would have believed me? I believe it is entirely safe to say that a very large majority of my audience would have concluded at once that I was then and there a fit subject for some lunatic asylum, if I had but told them the simple truth. Let me say

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now, however, that some of the things I must have said at that time were really in my own mind (before I was controlled); but I am positively certain that I could not have said them half so impressively as did my Control for me. But you can see that it fixed in me a false equation from which I could not extricate myself without incurring the displeasure of my friends. I wish to say, however, that so far as I am able to ascertain, the influence of that Soul was morally good.

Now for the sequel: What was said at that time was not so very complimentary to the Roman Catholic Church. A few days later a powerful spiritual influence attacked me and I had to exert every ounce of my energy to resist that awful, blighting influence which it was able to project upon my consciousness and which I could not throw off for days afterward. But I would not surrender; and yet, I knew not its real meaning nor its terrible significance. Nevertheless, if I had possessed the ordinary common sense of the average mule and had reasoned from cause to effect, or from effect back to the cause, the conflict would have been short and decisive. As it was, however, I misunderstood its object, and it played a waiting game so subtly that it was able to make a fool of me for years. All the time it was simply awaiting its opportunity to destroy me; and once, when I broke down under a long and severe nervous strain, it came near putting me out of the running entirely.

Thanks to the Great Father, and no doubt the Great Friends, I was able to fight my way back to manhood; and the first thing I did thereafter was to fight that miserable, damnable influence to a finish, and I WON. I know now that it can never again harm me in any way

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whatsoever. And I am grateful beyond the power of words to express.

I want to say that, from many things that occurred during that memorable fight, it was undoubtedly a Roman Catholic Intelligence, and must have been dangerously near the "Line of Despair," if I am in any measure capable of judging its condition from the effects of its influence upon myself.

Just as long as I remained inactive it would apparently leave me alone; but just so sure as I began studying along lines calculated to give me definite information as to the Catholic Church and its methods and purposes, just so sure I found that "Thing" in my way and it blocking my progress. But ignorantly and alone (apparently) I fought my way back to real manhood once more; and I want to say now that hereafter the only "Control" I shall ever submit to is "*Self-Control*."

I have only just "cracked my shell" as yet, but the peep I have of the Great Beyond far and away transcends anything I ever learned while in the depths of Mediumship. I cast my pearls before swine, and deeply and painfully have I been rent, as my reward of merit. My advice to all Mediums, based upon the definite knowledge gained through absolute personal experience, is to "right-about-face" and do everything in their power to regain what they have sacrificed through self-surrender.

The "*Moses*" of the Spiritualists—*Moses Hull*—admitted that the consensus of Bible authority is against the methods of Modern Spiritualism; or, as it was termed in those days, persons having "familiar spirits." In truth, about the only seeming endorsement of the subjective process in those days was from the Apostle Paul, in Corinthians, where he portrays the "Spiritual



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Gifts"—and it is yet a question whether he meant the subjective or the Independent Method. In my humble judgment, he meant the Constructive and Independent process; for he says to *try* the spirits and see if they are of *God*. Now I would like to ask wherein a Medium has any *choice*. He simply has to take whatever comes his way and he can't help himself—at least, I could not, and if you have developed the subjective process, neither can you. Don't, however, imagine that you are too far gone; but get busy, and what I have done YOU CAN DO.

Read "*The Great Psychological Crime*," and you will realize that in Natural Science you have a powerful ally, and that *you cannot truthfully deny one single statement contained in that book*. Thereafter you will not have to fight ignorantly, as I did.

I know enough of Mediumship to say that as far as I went it was a downward course. I deliberately and of my own free will and accord went into its mystic realms, and I paid the price of my folly—to the uttermost; and so will you, for "God is no respecter of persons." The most exalted monarch that ever lived and the most obscure peasant can meet on that level and both receive their lawful due. I know that I got just what I deserved.

The barrier of Nature which was erected for my protection was torn down by my consent; but I firmly believe it has again been erected—this time by myself—and when evil influences make any attempt to obtrude themselves into my affairs I can say "*Scat!*" And instantly they depart.

I cannot resist the temptation to take one parting shot at my ancient enemy. I am convinced that the one thing that excited his wrath most deeply was an at-

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tempt in the address (to which I have referred) where it was shown that the fraternal spirit has been manifest in the ages prior to the Christian Era; and that the intelligence of the age could be measured by the expression of the fraternal spirit, and that during the period known to history as "*The Dark Ages*" that spirit was all but suppressed; also this poetic expression was made use of:

"Truth crushed to earth will rise again;  
The eternal years of God are hers;  
But error wounded, writhes in pain  
And dies amongst its worshippers."

Now, this nameless "Thing," in his element of ignorance, subtlety and deception, was a "champion worthy of my steel;" but in the light of Reason and by the power of Will I brushed him, her, or *it*, aside as I would a viper, and defied him, her, or *it* and all his, her's, or *its* miserable cohorts.

I suppose I ought to look upon such an experience with a sense of pity for the one in error; but I think I may justly excuse myself, in this case, on the ground that patience surely had long since ceased to be a virtue.

I have read some of the articles in *Life and Action* on the subject of "Critics," and I want to add my little mite. I think that so long as the critic says "Come, let us *reason* together," he is clearly within his legitimate rights and limitations; but when he gets outside the pale of reason and fails to answer his opponent's arguments, then resorts to abuse or villifies another—as seems to be the case among some of the TK's critics—he is carrying the joke too far. I think the proper definition of such a process is "*Character Assassination*." Such critics never

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wrote a book, composed a poem, nor invented a beneficent device for the good of humanity.

On the other hand, they think they see a chance to inspire the ignorant masses to applaud their efforts, and they revel in homage paid them; and their reward is the temporary gratification of their Vanity.

In justice to the Great School it is no more than fair to state that I am not a Student therein, nor in any manner whatsoever connected with it. I have, however, read the books and literature of the School; and I want to say in conclusion that I have been profoundly impressed, and I entertain for both the Authors and the School a deep and abiding admiration; and the crumbs of comfort that have fallen to me from their plethoric table, inspire my heartfelt gratitude.

With sincere thanks, and the very best wishes to all the Great Friends and Students, I am,

Cordially and fraternally,

\* \* \* \*

BY THE EDITOR

Such letters as the foregoing bring to me a sense of comfort and gratification. They indicate that the efforts of this little magazine are not all fruitless. It brings to one in my own position a sense of deep gratitude to be thus assured of the fact that his efforts are understood and appreciated by even a few of those for whom they have been intended.

Here is one who has had "The Personal Experience" which enables him to KNOW what he is talking about, and his unqualified corroboration of the scientific data contained in *The Great Psychological Crime* is of unique value. I am glad to be able to give it to the public through *Life and Action*.

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I have no doubt that there will be a good many of the readers of his letter who have had some, if not all, of the experiences therein narrated; for such experiences are not so very uncommon among those who have engaged in any considerable study of the occult, or the mystical, along the lines of spiritualistic or mediumistic phenomena.

And it will doubtless be a source of comfort and encouragement to them to know that others have met and conquered the influence of outside intelligences. It is largely for this reason that I am publishing the letter. I want those who are suffering from the efforts of outside controls to know that it is within their own power to overcome all such influences—provided you will simply banish all sense of FEAR, and face the situation calmly and with courage and determination to assert your own individuality and your own *self-control*. It is not difficult if you will be *persistent* and keep up your effort; but you must not stop nor assume that you *cannot* do it. You *CAN* succeed *IF YOU WILL*. Remember *that always*, and then let nothing discourage you nor stop your efforts for *Self-Control*. It will come to you *in time*, slowly at first perhaps, but *surely* if you keep steadily moving forward and never ceasing your efforts for *Self-Control*. That is the Keynote of it all.



## COMMUNICATIONS AND ANNOUNCEMENTS.

Dear Friends:

\* \* \* Ky.

Since receiving your beautiful catalogue and sample copy of LIFE AND ACTION, which you recently sent me, I have carefully read them, and I can say in all sincerity and truth that I want to become a reader, a student and Friend of "The Great Work in America." I bid you Godspeed in spreading a knowledge of the Message of Light for which the world is so much in need, and I hope that the extension work of The Great School will soon be known in every land. L. S. B.

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Editor-in-Chief:

\* \* \* , Texas.

Dear Sir and Brother: I enjoyed the great privilege and pleasure of reading your special KNIGHT TEMPLAR SOUVENIR NUMBER of "Life and Action," and passing this copy around among my Masonic Brothers, I was struck with the favorable impression it made upon them. I hope I may be able to purchase from you at least 50 copies. I am deeply interested in having every Mason within the reach of "my cable tow" read this remarkably clear presentation of the fundamental differences between Masonry and Roman Catholicism.

Fraternally yours,

\* \* \*

The KNIGHT TEMPLAR SOUVENIR NUMBER referred to in this letter may be had at this office for 5c each. Masonic interest in this publication has already resulted in the printing and distribution of over a hundred thousand (100,000) copies. It is a booklet of 92 pages.

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### BOUND VOLUME No. 6. LIFE AND ACTION.

This book is now being printed and will be ready for delivery in a few days. It will be bound in Genuine English Beauty Cloth, same as previous Bound Volumes, and contain about 60 more pages than No. 5. Price \$1.00 prepaid.

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