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THE GREAT WORK IN AMERICA



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"Fools deride. Philosophers investigate."

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Vol. II **November-December 1910** **No. IV**

What Shall We Do About Christmas Giving?

By the T K.

AMONG THE STUDENTS and "Friends of the Work" the subject of Christmas and Christmas Giving has, to some of us at least, become a real Problem. It is one of such active and vital interest, and touches so deeply the tender sensibilities of human nature, that it is difficult to consider it free from bias as a result of the multitude of happy memories which cluster about the day and the occasion in an unbroken chain backward to "childhood's happy hours".

There is no single event or occasion or influence within the range of Christian civilization which touches more powerfully the common bond of humanity nor sets in motion more actively the cords of human sympathy nor touches more vividly the lessons of human brotherhood nor inculcates more deeply the true "Spirit of the Great Work" than does the time-honored and inspiring custom of Christmas Giving.

For one single day in each 365 it brings all men of Christian customs and habits of thought under the spell of the Spirit

of Universal Brotherhood, and for that brief fraction of time lifts them into a common atmosphere of mutual sympathy, understanding, fellowship and good will.

For this we should be truly grateful, and I believe most of us are. There can be little doubt that most men, women and children of Christian civilization and influence are better from the effects of this unselfish influence of Christmas and for the Spirit of Giving which goes with this national Holiday.

But during the last few years this subject has presented itself to my reason and conscience from a new angle. This has been due to the rapidly growing circle of generous personal friendships resulting from the Extension Work of the Great School in this country and in this center of intense activity.

No one [still on the outside] is in position to understand or appreciate the meaning, the beauty or the value of friendships that grow up naturally and inevitably among the Students and "Friends of the Work". Nothing could be more ideally beautiful. This establishes among us the *Spirit* of Christmas 365 days in every year. The desire to give becomes a powerful and ever present impulse.

And this undoubtedly is the spirit of mutual helpfulness, generosity and Service which the Master, Jesus, endeavored to inculcate among his disciples. And it is unquestionably the right spirit, and should exist at all times in the hearts and lives of all those who become accredited Students and Representatives of the Great School today.

But, after all, even among the most loyal and generous of friends, there are possibilities of embarrassments arising out of this identical spirit of generosity and unselfishness. It is concerning these possible embarrassments that I have been requested to write and give to the readers of *Life and Action* such suggestions and light as I can from the more exalted viewpoint of the Great Friends.

It is not an easy task. The subject is one of many sides and angles. It touches some of the deepest, tenderest sentiments of the human soul and some of the loftiest ideals of human intelligence. It goes to the heights and the depths of human nature and involves relations that have grown up around a beautiful custom almost twenty centuries old. But I am to write about the inevitable embarrassments which grow out of this venerable and time-honored custom and not of its beauties nor its benefits. Let me see if I can do so in such manner as not to minimize the virtues of the occasion, nor discount the benefits which flow from the generous and almost universal custom of Christmas Giving:

1. We all know that a "Gift" is something voluntarily given without expectation of return. The vital and distinctive elements of a "Gift" are that it must be a voluntary offering, and that it must be made without expectation that the giver will receive anything in return therefor. Therefore, if there is in the mind of the giver any thought, desire or expectation that the receiver will give him something in return, this fact destroys the spirit and intent of a "gift" and removes the transaction to the category of a mere "exchange", or to the spirit and intent of a mere exchange. A gift is an expression of absolute unselfishness. It should be received in that spirit and with that understanding, if accepted at all.

2. Notwithstanding the unqualified truth and accuracy of the foregoing analysis and definition, and quite regardless of the motives, intentions and purpos which inspire the millions who make Christmas an occas for remembering their friends with beautiful and often-t ; expensive gifts; it is nevertheless a fact that almost univ lly those who receive such gifts feel themselves charged th the obligation to return a gift of some kind to the giver, id usually of equal value.

In other words, whilst I am convinced that in its inception the custom of Christmas Giving was founded upon the spirit of perfect unselfishness, there is not the least doubt that in these modern times it often obtains that in the mind of the receiver the acceptance of a gift implies an obligation on his part to give one in return. This is more especially true where the giver and the receiver are bound to each other by the ties of friendship only.

3. This unfortunate and mistaken "rule of reciprocity" that has grown until it has become virtually a custom in this country, is not quite so rigid among those who are bound by the ties of consanguinity, or family kinship. But even here the tendency is strong on the part of the receiver to feel himself bound by an *implied* obligation to balance the account in a purely material sense.

There can be not the least doubt that among those who have become identified with the Work of this School and who have endeavored to exemplify its principles in their daily lives and conduct, the effort to apply the "*Law of Compensation*" to themselves in this very problem of Christmas Giving, has had and does have something to do in the development of the idea of reciprocity to which I have just referred.

4. But so long as the custom of exchanging Christmas gifts is limited to the immediate members of the family these embarrassments do not so often arise—especially where both parties are financially independent and thus able to make gifts without taxing their material resources or interfering with their ability to discharge already assumed obligations.

Even a limited number of outside friends may often exchange such gifts without allowing the practice to become a burden or a hardship

5. But there is one mighty influence back of this truly great problem of Christmas Giving which has not yet been

mentioned, and which has, beyond all question, done more than any other to make of this occasion and event a great national festival of extravagant unselfishness - a sort of *National Contest* in the practice of *giving*. That mighty influence is none other than the supremely selfish and artful and overwhelming Spirit of Greed at the foundation of modern American Commercialism.

Paradoxical as this statement may appear upon its face, the evidences of its truthfulness are abundant, and more or less familiar to every Christmas shopper. For months in advance of the Christmas Holiday the merchants throughout the length and breadth of this beautiful land of ours prepare their stocks of "Christmas Goods", embodying every article of merchandise within the limits of human genius to devise, human art to depict and human skill to execute.

They apply to the problem every known principle of the art of advertising for many weeks, gradually but surely cultivating in the consciousness of men, women and children in every department and walk of life, a friendly and hospitable attitude of soul. This is done with such consummate skill and with such a profound knowledge of the secret springs of human Life and Action that a veritable contagion of unselfishness is developed and carried into every home in the land, until the annual epidemic sweeps all before it.

These clever merchants then employ special "Holiday Help" to meet the "Christmas Rush"—and after it is all over, and the millions of poor people have spent every penny they could accumulate or borrow, the merchants then enjoy their own "Carnival of Cash". They sit back in their leather chairs, count their profits, smile the soulful smile of self-satisfaction—and think, perchance, "What fools these mortals be."

But next year they do it all over again—on a bigger and bolder scale than ever— and so on, *ad infinitum et nauseam.*

This, however, is a slight digression. I was about to say that there are instances where the beautiful custom may prove embarrassing to those whose generous friends become so numerous as to make reciprocal giving impossible.

For illustration: We who have the Great Work in charge have become the center of an ever-increasing number of loyal friends whose affection we prize beyond all material possessions or gifts.

In the realm of faith and affection and loyalty we may and do reciprocate in full measure all that we receive, and on that plane, therefore, we experience no embarrassment in returning full equivalent and in discharging the obligations imposed by the Law of Compensation.

There is still another aspect of the subject wherein our friends lay us under material obligations, wherein our resources have limitations when because of their kindness of heart they include us in their lists of "friends to be remembered".

This they do without the desire for or thought of return. We acquit them of seeking to place us under any obligations, material or moral, for we are sure they are impelled solely by "the pure and holy joy of giving". At the same time we can not divest ourselves of the sense of obligation, nor could we long escape the reputation of being selfish or mercenary if we continued to receive valuable gifts and made no return in kind. We do not feel that it is possible to receive gifts that represent money value with no more acknowledgment than a mere card or note of thanks.

Even though we might absolve our conscience from the sense of obligation today, we cannot ignore the possibilities of the future. That is to say, should these present students and friends at any time in the future withdraw from the Work, or from us, would we not regret that we had accepted their material gifts without having responded in kind? The

"still, small voice of conscience" whispers: "Be careful! The friends of today may, perchance, be the enemies of tomorrow. Take nothing for granted with even the best of friends. Be sure that every account is fully balanced; that no man ever may justly say of you—'There goes one of my debtors'."

To all those in positions analogous to ours this embarrassment increases every year, as the numbers of outside friends increase; and it is but a mere question of time when it becomes impossible for one in such a position to balance the account in material things. I doubt if anyone having a keen sense of equity could occupy this position long without also the sense of oppression.

There is still another phase of Christmas giving entirely personal to the "RA" and myself that almost forbids our taking any active part in the strenuous Holiday season. This has reference to the value of time and the limitations of physical energy.

So rapidly are the friends of the Work increasing in number that we can scarcely attend to the matter of "Applications for Instruction", and to the work of the students in the field; to say nothing of the requests for interviews and for personal advice on individual problems.

In truth, we have found it next to impossible to add to all this, the selection, purchase and sending of gifts, together with the after-acknowledgments of those received. This year we abandoned the idea even of sending out individual cards of greeting to our long list of friends.

We cannot continue to receive gifts and ignore the custom of reciprocity. We cannot disregard the impulse to do as we are done by, in this respect. We could not respond fully if we desired, and we could not do so even partially without an expenditure that would not be justifiable. And should we fail to respond next year, it might be construed as indifference to our friends.

On the side of expenditure there is for each of us a proper limitation and a moral responsibility for the making of gifts, whether it be giving pleasure to those we love or giving aid and comfort to those who need.

But on the side of "Time, Thought, and Vitality" we at the Center have another responsibility, and this our friends may not wholly understand. Our position entails such close attention to the work in hand; our days are so filled with crowding demands, that we have neither time nor energy personally to engage in this strenuous Holiday rush.

The appropriateness of a gift often exceeds its material value, and we who are recipients of so many carefully selected gifts are embarrassed to offer some haphazard "present" hurriedly purchased by proxy, or in a crowded Christmas Shop.

All this means that we who are charged with the conduct of this Great Work should not be drawn into an expenditure of money, time, thought and energy that might prove inimical to the Work itself, or obscure our best opportunities for doing good, nor into receiving personal benefits not fully justified by conscience.

But how is it possible to adjust a problem of this nature in the scales of Equity, Justice and Right? How can it be done without in some measure destroying the meaning and spirit of Christmas, or minimizing the virtue and the value of Christmas giving?

These are questions that I have given much thought and consideration for the past few years; and it was about two years ago, I believe, that the suggestion was made to the small Group with whom we have been intimately associated for many years, what appeared at the time to offer a wholesome solution among ourselves.

It was mutually agreed among us that we would join the "Good Fellows' Club": which, by the seeming magic of common

impulse, has established a great working force of independent members in the name of Christmas Cheer for the poor and unfortunate.

Our working plan was something as follows:

1. Among members of our own families and relations generally we would observe Christmas customs as seemed best in each case. We agreed also that there would be some outside friends who might misunderstand any radical change in our custom of festivities.

2. Among ourselves [and such of the students and friends outside as could be advised of the new plan] we would limit our "gifts" to a card of greeting, a personal note or letter, or at most a mere inexpensive trifle of such character as would take it out of the category of "Gifts of material value."

3. We would then associate ourselves together in a club of "Good Fellows" for the purpose of carrying all the light, warmth, comfort, joy and happiness within our means into the homes and hearts of those who need and to whom the joys of Christmas giving are impossible.

It was agreed that all the money we otherwise would have spent on Christmas gifts for each other [and as much more as we could reasonably afford without injustice to our already assumed obligations] would be devoted each year to as many poor and worthy families and individuals as possible, whose circumstances would not admit of a share in the enjoyments of Christmas Giving.

Each one of our members who could do so agreed to assume the responsibility of making Christmas a day of "Glad tidings and great joy" to at least one worthy and deserving family to whom it would otherwise be a day of self-denial and unsatisfied longing.

A plan of action was developed whereby a number of poor and virtually destitute families were located, and arrange-

ments were made to meet the conditions of each according to its greatest needs. Gifts of clothing, fuel, food, and [where there were children], toys were provided and distributed.

Those of our friends who engaged in this work now agree that it has been productive of more real benefits, deeper satisfactions and greater joy than they ever before have been able to obtain with the same investment of money, energy and time.

From these experiences it is evident that those of us who live in comparative comfort know but little of the meaning of Christmas to those whose daily lives bring them into the midst of the spirit of Christmas and yet deny to them even the smallest participation in its brightness, its fellowship, its good cheer, and its joy and happiness.

Can you think of anything more maddening than it would be if one were bound by unbreakable chains to an iron shaft, and then condemned to starve, while on every side—just beyond his reach—were spread beautifully decorated tables laden with foods of every kind to tempt the appetite, and the air he breathes filled with its rich and tempting flavors; while men, women and children on every hand are feasting and enjoying themselves to the full measure of their capacities, utterly oblivious of his existence, presence, condition or suffering?

And yet, this is scarcely an exaggerated picture of realities that exist today on all sides of us and that may be discovered within a few blocks, sometimes within a few doors of us, by those who have the time and inclination to look for them.

They are bound by the unbreakable chains of poverty to the shaft of necessity, and there condemned to watch the rest of mankind feed upon the good things of life which are just beyond their reach.

These conditions exist all about us while we revel in the joy of Christmas giving. If we could but see the picture of

the real privation, want and consequent suffering of these brothers and sisters of ours, not one of us could have the heart to enjoy a single Christmas gift of any kind. We would open the doors of our hearts wide and admit all these slaves of poverty, these orphans of suffering and sorrow, into our homes and to our lists of "those to be remembered on Christmas Day."

It is because of my definite knowledge of the existence of these children of misfortune that I can no longer continue to enjoy the gifts that come to me from the store of dear old Santa Claus. I want to help them. I want to beg of all our students and friends to help them. We can do it, and at the same time enjoy our own gifts with joy multiplied an hundred-fold because of it.

From the experiences of our friends who have become "Good Fellows" we have but the faintest knowledge of the amount and intensity of happiness we can purchase for these poor sufferers with a dollar. We *ought* to know.

And this brings me to the point of this message to the Students and Friends of the Work. I want to make it clear and definite. It is this:

1. That they remove my name entirely from their lists of "Friends to be remembered with Christmas Gifts of material value".

2. That each and every one of my friends who has contemplated making me a Christmas gift of material value, not only refrain from so doing, but in addition thereto that he take the time and make the effort necessary to find some poor and worthy family [where there are children, if possible] whose poverty denies to them the joys of Christmas giving, and make to *them* Christmas gifts that shall equal in material value any gift that may have been contemplated for me.

If you who respond to this, my Christmas prayer, will but go in person, study the needs and wants of your proposed

beneficiaries, select and buy the presents you think will give the greatest amount of innocent and wholesome pleasure, then go yourselves and personally superintend the distribution of your gifts, I am willing to guarantee that you will enjoy your Christmas and Christmas giving as never before in all your life.

It will be a new experience to some of you, I am sure, to witness the expressions of unrestrained joy in some of these little waifs over the merest trifle of a gift which, to your own children or the children of your friends, would bring only disappointment and possible disgust.

To see a little, half-naked child weeping hysterically with joy over a three-cent doll [its first Christmas gift] will give you a new sensation worth many times what it will have cost you in time, effort, and money.

To see the thin-faced, shabby, half-starved father and mother mingle their tears with those of their little ones, will cause your heart to swell with a new sympathy for "those who need" and with new gratitude to the Great Father that it has been your blessed privilege to carry this much sunshine into the darkened homes of earth.

It will take you many days to swallow the "lump in your throat", but you will be a better man, or a better woman, for the experience; and it will give you a new idea of how to be a "Good Fellow" on Christmas day hereafter.

At this writing Chicago is the seat and center of one of the greatest strikes in its history, numbering, it is said, over 40,000 of the poorest-paid and worst-treated of all laborers, the garment workers, largely made up of self-supporting women, with a small army of dependent children, the innocent victims of this labor war. And whether this strike be continued or whether it succeeds or fails, it must mean unspeakable deprivation to all concerned upon the side of labor.

No matter how it ends, I can see a long vista of over-due

rentals, empty cupboards, insufficient clothing, lack of food, coal and the common necessities of life. To these poor, desperate souls this on-coming Christmas dilemma of gifts and festivities appear as the most cruel of mockeries, and it is not surprising that already the suicide list is increasing through their despair. In the miserable places these people call "home" there will be no "Merry Christmas"; there will not be even a ray of hope or gladness unless we, you and I and others of our own kind shall make it our business to carry to them the only message of "Peace on earth" that they can understand—and that must be material help in their hour of need, and some of our own "Merry Christmas" for their little children, the innocent victims of our terrible commercial greed.

I pray with all my heart and soul that you, my friends and fellow-workers in the Cause of Humanity will follow the suggestions herein contained, and that you will help me present this subject to the students and friends of the Work everywhere, in the hope of developing and inaugurating plans and methods for bringing the joys of Christmas into the homes and lives of the destitute, as far as may be within our means.

More especially do I invoke the aid of our young people in this inauguration of a new Christmas spirit. It will help them in the development of a right Attitude of Soul to exemplify the Spirit of the Work and become the future Accredited Representatives of the Great School in this field of its endeavors.

With their co-operation and active interest it is hoped that we may be able to establish a Harmonic Charity that will enable us to carry our part of the world's burden in a manner that will enable us to know with absolute certainty that our contributions reach the end and accomplish the purposes for which they are intended. Herein is the greatest difficulty in all systematic charities. We can overcome it if we begin our work in the right way.

Before another Christmas comes to us it is the purpose of the Great Friends to help us work out this problem along lines that will open to us a new and important field of a future Great Work. So mote it be.

——TK.

The House by The Side of The Road.

"*He was a friend to man and lived in a house*
by the side of the road." [Homer]

There are hermit souls that live withdrawn
In the peace of their life-content;
There are souls like stars, that dwell apart,
In a fellowless firmament.
There are pioneer souls, that blaze their paths
Where highways never ran,—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press within the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish——so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban? ——
Let me live in my house by the side of the road
And be a friend to man.

Problems of Dietetics.

By Henry Lindlahr, M.D.



STUDENTS OF DIETETICS are divided into two well defined groups, the one which advocates the customary meat diet, and the other which upholds a meatless or vegetarian diet. Vegetarians are again divided into those who favor the use of the Dairy Products in combination with the products of the soil and into those who exclude the dairy products entirely from their diet.

Extreme vegetarians or fruitarians even exclude from their diet those positive vegetables which grow in and near the ground, claiming that these foods coarsen the body and hinder spiritual development.

Since I became interested in the study and practical application of Natural Dietetics, I always felt intuitively that such extremes in vegetarianism were dangerous experiments on health and life. While certain experiences of my own had made me a convinced vegetarian, I always felt the necessity of the dairy products. The "Organic Salt" theory of the Dieticians of the German School of Nature Cure had taught me the importance of the foods which grow in and near the ground, but I was not able to explain to myself on scientific grounds the necessity for the dairy products until I read *Harmonics of Evolution*, then I saw at once that *the four life elements*, postulated by the School of Natural Science, furnished a rational explanation for the necessity of the dairy products in a well balanced vegetarian diet, and for the advisability of a meat diet in certain cases.

In the animal food problem is involved the "proteid question". For many years there has been waged a battle royal

not only among vegetarians, but also among medical authorities, over the amount of proteid materials desirable in a normal diet. Some advocate the use of large quantities of proteids, not only in the diet of the healthy, but as a means of cure and for "building-up" invalids, especially in the treatment of tuberculosis and other wasting diseases.

Large quantities of proteids given at frequent intervals, in the form of meats, soups and eggs, constitute the orthodox "stuffing treatment".

About sixty years ago, Justus von Liebich, the great German chemist, called attention to the fact that the fleshy tissues of the animal and human body consist almost entirely of proteid material. The medical profession at once jumped to the conclusion that in order to "build up" the human body, large amounts of proteid foods must be taken. This erroneous assumption is still ruling the dietetics of orthodox medicine. The discoveries and resulting theories of J. von Liebich, seemed to find confirmation in the diet statistics gathered by prominent physicians.

Prof. Voit, of Munchen, found that the average daily dietary of the working people contained 118 grams proteids, 50 grams fat and 500 grams of hydro-carbonates. He and the medical profession took it for granted that because this was the average composition of the customary diet, it must also be the right one. They did not stop to consider that people in general might be living on abnormal diet combinations, though the fact that disease is almost universal and health the exception might furnish reason for thinking that something was wrong with customary dietetic habits.

If our allusion to the status of public health seems exaggerated, we call attention to the examinations of public school children in New York and Chicago, which have revealed the fact that 75 per cent of them suffer from ailments

and abnormalities discernible by the examining physicians.

The *Diagnosis from the Eye* proves that the 25 per cent passed by the physicians as healthy, also suffer from hereditary and acquired taints, suppressed diseases and from incumbrances with poisons and morbid matter.

The proteid advocates should also consider that animals in freedom and on pasture build their splendid bodies on nutritious grasses, which are exceedingly poor in proteids. Milk also, which Nature has provided as a perfect food for the growing animal and infant, contains a very low percentage of proteid; while meat contains about 20 per cent of nitrogenous elements, milk contains only from 2 to 4 per cent of proteids.

Proteid being essentially a tissue-building material, one would think that the young and growing animal, while building new tissues, would require much more proteid than the adult. The latest revelations of chemical analysis and physiological experiments show that in the adult only 4 per cent of the daily food is used for tissue-building, while 96 per cent is required for the production of heat and energy.

Instead of being the most desirable food element, we have learned that proteids are the danger foods; that in the digestive processes they produce the poisonous acids and alkaloids, which are the underlying causes of the majority of human diseases.

These facts have induced vegetarians, as a class, and many diet reformers among physicians, to become bitter enemies of proteid and to run into the other extreme of proteid starvation. By many of these extremists, proteid foods of all forms are avoided and even the dairy products tabooed.

They must admit, however, that proteid foods, especially of the animal varieties, create more heat and energy in the system, measured in calorics, than the vegetable carbo-hydrates [starches and sugars] despite the fact that proteids are tissue builders rather than heat producers.

Rubner, the German food chemist, calls this extraordinary display of energy "the specific dynamic effect of proteid". He and other scientists try to explain this by saying that the display of energy incident upon the assimilation of proteid food marks the effort of vital force to break down and burn up the waste products of proteid materials. They distinctly claim that animal proteid contains much less inherent heat and energy producing qualities than the vegetable proteid and carbohydrates. They assume that all the heat and energy in the animal and human body is derived from the sun energy, stored up in the vegetable kingdom. In the plants, they say, we eat "sun energy".

In order to avoid misrepresentation and to give a fair idea of these authorities of the German School of natural dietetics, I translate as closely as possible, some passages from a work of Dr. M. Bircher-Benner, entitled "Grundzuge der Ernahrungs-Therapie".

Beginning on page 25, he says: "This transformation of sunlight into chemical energy takes place in those vegetable cells which contain chlorophyll. [Chlorophyll is the element which imparts the green color to fruits and vegetables.] What we call proteid, —[starches and fats] are merely different forms of sun energy transformed into chemical energy, *and these food stuffs contain nothing more than sun energy when we consume them in flesh foods.*"

[We shall prove later on that the assumption expressed in the preceding paragraph is erroneous, that something more than sun energy is stored in the tissues of animal bodies. H.L.]

"What happens in the vegetable cell? Out of the air, the plant absorbs carbon dioxide. This is a combination of one part carbon and two parts oxygen. To part these elements requires a great expenditure of energy and this work of separation is performed by light or sun energy. The oxygen which

has been torn away from the carbon, escapes into the air and serves as food for the animal and human kingdoms, while the carbon in the plant enters into conbination with other elements absorbed from the earth and from the air."

[These newly formed molecules absorb a great deal of the light, heat and energy which have been used in their formation, just as the ice molecule in its formation absorbs cold. This heat or cold which has become latent in the plant or ice molecule is liberated again when the plant is consumed by fire or when the ice is melted by warmth. —H.L.]

"Oxydation is nothing else than the reunion of carbon in the plant molecule with the oxygen in the air. Result, liberation of heat and formation of carbon dioxide, which again serves as food for plants.

"Sun energy also causes the separation of water into hydrogen and oxygen and this also involves a great expenditure of energy, part of which becomes latent in the newly formed molecules of the vegetable cell. When in the digestive processes, hydrogen and oxygen, which had been parted in the formation of the vegetable molecule, again unite, energy is liberated. This storage of energy during the building up processes [anabolism] and the liberation of it in the tearing down processes [catabolism] resembles the accumulation of energy in the tightly coiled spring and its liberation while unwinding.

"On the other hand accumulation of sun energy takes place in the plant through the combination of carbon with nitrogen and hydrogen. These elements strongly oppose union, but sun-energy binds them together. This opposition between nitrogen and carbon is so great that artificially it can be overcome only in the highest known temperatures created by the electric light arc." [Just as it takes a great deal of heat to unite two pieces of steel.—H.L.]

"What enormous amounts of energy must be stored in

these nitrogen-carbon-hydrogen combinations is indicated by the fact that the most powerful explosives, acetylene, dynamite and nitro-glycerine, are combinations of these elements.' [This explains the "specific dynamic force" of proteid, for the base element of proteids in nitrogen.—H.L.]

"Thus, we see how streams of energy, which the sun sends to our earth, are transmuted into chemical energy; then food is sun energy, and living beings are indeed children of the sun."

"In the vegetable kingdom only, the springs are wound which drive the mechanism of life. Vegetarians derive their energy direct from Nature, while meat-eaters obtain energy indirectly and in a weakened form."

So far we have quoted Dr. Bircher-Benner.

All this reasoning seems plausible and has served well the advocates of a strictly vegetarian diet, but unfortunately for the learned doctor as well as for his ultra vegetarian and materialistic friends, their arguments are based on false premises and therefore untenable.

The fallacy of their reasoning is due to the fact that the energies at work in the vegetable kingdom are not, by any means, the highest expression of force on this planet.

On the contrary, the vital forces animating our planetary body manifest in four differing ranges or ratios of vibratory activity.

This explains why there is a quality of energy in animal food which cannot be derived from vegetable food, and this something is the animal life principle, ANIMAL MAGNETISM, or in other words, a higher and more refined range of vibratory activity than those animating the lower kingdoms.

In every higher sphere matter is made to vibrate to higher ratios of vibratory motion, and is moulded into compounds of increasing complexity.

Four distinct life elements or "ranges of vibration" control

the four great kingdoms of life. The lowest plane is controlled by the electro-magnetic life principle; the next higher or vegetable kingdom by the vito-chemical life element; the still higher animal kingdom is animated by the spiritual or animal life element and the highest or human plane by the soul element.

On the lowest plane, the electro-magnetic life element binds together the atoms into the simple *inorganic* compounds of the mineral plane.

In the vegetable kingdom, the vito-chemical life element, *by the aid of sun energy*, builds up the simple compounds of minerals and water into the refined and complex living molecules of *organic* vegetable matter.

The elements of earth, air [sun] fire and water, thus organized or made alive in the vegetable cell by the vito-chemical life element, furnish the foods for the next higher animal and human planes.

The spiritual life element governing the animal kingdom seizes upon the living matter of the vegetable plane and refines, organizes and vivifies it to still higher potencies of vital force and creative energy.

To recapitulate, the four great kingdoms of earth life are animated and governed by four distinct LIFE ELEMENTS which are equivalent to progressively higher and more refined ranges of vibratory activity. Increase of vibratory activity means increase of kinetic or working energy.

These facts in Natural Science explain why, in every higher kingdom, molecules become more complex and possessed of greater potential energy. Since the building of atoms into molecules involves the absorption of the energy which builds into that which it is building, every additional atom in the molecule means additional inherent energy.

We can now understand why Dr. Bircher-Benner says on page 47, "in the third chapter, we have discussed the different

forms of energy and the laws which govern them. Having studied the transmutation of sun energy into vegetable substances, we understand the meaning of the sentence, 'Therefore, in plants we eat sun energy'. Without hesitancy we may add to this that in flesh food also we eat sun energy, *for the animal body builds itself from animal food without measurable additions of new forms of energy.* The foods of man are derived from the narrow confines of the vegetable kingdom and animal kingdom and are transformed sun energy and chemical energy.'

Still he finds himself confronted by the fact that animal proteid when taken as food, creates in the human organism an extraordinary amount of heat and energy, much more than equal amounts of starches and carbo-hydrates, in spite of the fact that proteid is looked upon rather as tissue building material than as a heat and energy producer.

The doctor tries to explain this discrepancy between theory and actual fact in an ingenious manner. On page 37, he claims, "That the extraordinary manifestation of heat and energy following the injestion of proteid is not due to the potential energy of the proteid, but that it represents the energy expended by the organism in its endeavor to oxydize and remove proteid waste matter."

To recapitulate, our Vegetarian Friends say that in flesh foods we eat nothing but sun energy originally stored in the vegetable kingdom; that the animal body builds itself from vegetable food materials and through forces latent in the vegetable cell without measurable assistance or additions of any other forms of energy.

The fallacy of their reasoning is due to the fact that the energies at work in the vegetable kingdom are not, by any means, the highest expression of life or vital force on this earth plane.

We claim that it is the life element or vital force within

the plant, animal or man, which, in conjunction with the light, warmth and energy supplied by the sun elaborates the elements of the earth and air into the ascending forms of life and action. In other words, vital force or the life element is the builder, while sun energy is only one of the building materials.

The more powerful the vital energy which builds, the more potent the latent dynamics or potential force of the product. Coal, though classed among the minerals, possesses infinitely greater heat and energy producing qualities than other minerals because originally its elements were elaborated under the vibratory influence of the vito-chemical or vegetable life element. The latter element ranges much higher in the scale of vibratory activities. The electro-magnetic life element which controls and elaborates the simple compounds and crystals of the mineral kingdom. The animal cell, being synthesized under the operation of the spiritual or animal life element is alive with still higher potencies of vital force than those in the vegetable cell.

The ascending life elements or progressive manifestations of vital force resemble the power of steam at different degrees of tension. Steam at eighty pounds of pressure performs work which it could not accomplish at twenty pounds of pressure. In similar manner each higher expression of vital force exhibits energies more powerful and products of greater refinement and complexity than the lower one. The higher the tension of steam, the greater its capacity to perform work. The higher the vibratory tension of the life element, the more potent, complex and refined its manifestations and products. In every higher kingdom of nature molecules become more complex, more refined and possessed of greater potential energy, because the building of atoms into molecules involves the absorption of the energy which does the building. This is illustrated in the formation of ice.

The cold which solidifies the molecules of water is absorbed and becomes latent in the icy crystals which it builds. When the particles of ice disintegrate under the influence of heat, cold is liberated. In similar manner, the heat which gives warmth and comfort to our homes is sun warmth which was absorbed in the formation of vegetable cells in the growing plants and trees of primeval forests.

With every additional atom the growing molecule absorbs more vital and sun energy. The molecular structure of animal cells is infinitely more complex and unstable than that of vegetable cells. These facts explain why complexity of molecular structure means greater latent energy; why a molecule of animal protein composed of thousands of atoms contains greater potential energy than a molecule of vegetable protein, fat or sugar of comparatively simple composition.

Vital force corresponds to fire, food to fuel. The exhibition of vital energies in animal and man depends upon the burning of food materials and of certain highly organized brain and nerve fats. It is the latter with which we are dealing in our present consideration of the meat question. The fire will soon become extinct if fuel is lacking. The activities of vital force will become weaker and finally cease entirely if fuel materials are not supplied. When the food elements in the body have been consumed the flames of life feed first on the reserves stored in the forms of glycogen, fats, etc. When these reserve stores are exhausted the house itself is broken down to feed the fires of life. Therefore Hereward Carrington is mistaken when he says in his book, "Vitality, Fasting and Nutrition":

"Since it thus appears that the less we eat, the more energy we have [within certain limits], it should be our logical conclusion, from this, that were we to eat nothing at all, we should have very much more energy than usual—since none of it would be used for digestion, and we should be able to use it

all for our daily activities. This should be our conclusion, arguing logically. And, indeed, such is the stand I shall presently take, and in Book III, Chapter 1, I shall endeavor to prove that this is the actual state of affairs, and that we do, as a matter of fact, have more energy while fasting than at any other time."

Mr. Carrington overlooks the fact that while he is fasting, vital force is not starving for fuel so long as it can feed upon the reserve stores and tissues of his body. On the other hand his materialistic critics, among them Dr. Tilden, are wrong when they deny the existence of a "vital force" independent of sun energy or chemical energy.

The soul element is not dependent upon the physical material body. When the latter dies the vital activities continue in the spiritual body. If, however, we desire vital force to operate as long as possible and as energetically as possible in our physical body, we must keep this material medium of expression in perfect condition by regularly supplying in sufficient quantities and right combinations the food materials necessary for the repair of tissues and for fuel material.

Fats and sugars of simple, chemical composition are the common heat and energy producers of the body, but the brain and nervous system feed on highly organized fats and proteins. These brain and nerve fats are elaborated and stored in the tissues of the body *by the activities of the animal and human life elements only.* The greater these reserve stores of nerve foods, the greater the vitality and the powers of resistance and reaction of the individual, the more positive he is physically and mentally. The more depleted the stores of nerve foods, the more negative, sensitive and susceptible the individual becomes to diseases of body and mind.

Mental and emotional activities consume the reserve stores of nerve fats very rapidly, and whenever these fuel materials

become exhausted, brain fag, nervous prostration and subjective psychism are the inevitable results.

The vegetable life elements can never directly elaborate these highly organized animal fats and proteins, because the latter are the products of the animal or spiritual life element. It now becomes apparent why flesh foods contain nutritive values which cannot be found in the vegetable kingdom.

It often happens that the animal vitality of an individual becomes lowered and depleted to such an extent that it can no longer elaborate vegetable food materials into the highly organized, refined and complex animal brain and nerve fats. When this low ebb of vitality or nerve exhaustion is reached, a purely vegetable diet may prove insufficient to lift the patient out of his weakened condition; at this point the physiological and psychological moment for a meat diet has arrived. Flesh foods are alive with the vibratory forces of the animal life elements, they contain already prepared stores of animal nerve fats which the weakened vitality of the patient can raise to the vibratory ranges of human brain and nerve matter, much easier than the comparatively simple and inert food materials of the vegetable kingdom.

We have proved this true in many instances where we had to deal with great depletion of vital force and nerve exhaustion, as in the advanced stages of tuberculosis, nervous prostration and subjective psychism.

Otto Carque, one of the best American authors on vegetarianism, wrote to me concerning the theory of the Life Elements and their relationships to food value, as follows:

"Now, if this would be the truth, the carnivorous animals, or, for that matter, the cannibals, would stand at the head of the animal kingdom. There was a time when the savage warrior cut out the still pulsating heart from his slain enemy's chest and devoured it in the belief that his adversary's forti-

tude might thus be imparted to him. For a long time, Napoleon the First, included in his daily food the brain of an ox, in the superstitious belief that he would thus increase his own brain power, while it is very likely that his dietetic errors brought on disease, his early downfall and premature death.

"Englishmen are thought to have conquered the world, because they are more or less meat eaters. We might as well say that man, because he can handle a gun, has a greater muscular power than the elephant.

"Man is by nature frugivorous and in the long course of evolution from the half-animal state and savagery to civilization, the development of agriculture and especially fruit culture, was one of the most important factors. The higher mental and moral faculties of man have been developed in making this planet more habitable for himself and his progeny. First there ruled nothing but brute force, then came the age of emotions when man was governed by fear and bowed to his 'made' gods. Now dawns the age of intellect, which will be crowned by that of universal love—love towards all life in the universe—I cannot believe that the human soul depends for further development on any outside vibrations, such as we may get perhaps from the use of animal flesh."

When our friend Carque asserts that the theory of "life elements" as applied by me to the meat question, justifies the eating of human hearts and of ox brains for purposes of mental and moral improvement, then he confounds the purely vital qualities of the higher life elements with their intellectual and moral activities. The higher life elements contain in higher potencies, the purely vital qualities of the lower kingdoms of nature plus intellectual, aesthetic, moral and spiritual capacities and powers. In the building of animal tissues and fuel materials are concerned the *vital* qualities of the life elements, not the mental and moral.

These facts of Natural Science will answer also the arguments of other friends who, at times, have said to me: "If this theory of life elements is true, carnivorous animals should be more intelligent and docile than vegetarian animals, and cannibals should be wiser and better than beef and pork-eating people." Much of this confusion of ideas has arisen from the fact that the forces controlling the animal kingdom have been designated the "spiritual life elements". We surmise that the author of "*Harmonics of Evolution*" by the term "spiritual" refers to the intellectual and moral qualities of the animal life element, not to its purely vital and physical aspects.

We are well aware of the fact that the cannibal cannot be intellectually and morally elevated by eating missionaries. Valor, wisdom, ethical and moral attainments, are higher manifestations of the human *soul* element, not properties or qualities of flesh and blood.

The degree of vital force possessed by a person is indicated in his aura. Those who have developed the faculty of spiritual sight can judge the vitality and positive magnetic qualities of a person by the extent and intensity of his vital aura. To the seer, the latter is visible in the form of a red halo, exuding from and surrounding the body. The animal exhibits nothing but this red aura of vital magnetism while man, according to the degree of his mental, moral and spiritual development exhibits in his aura all the colors of the rainbow.

It is the red element in the aura which increases with meat eating, not the blue, the yellow and the purple which correspond to intellectual, moral and spiritual development. The red aura of animal vitality is usually very much attenuated or entirely lacking in those patients which we have described as negative, sensitive and psychic. It is the loss of this protecting envelope of vital magnetism which renders such individuals abnormally sensitive to outside influences and increases their susceptibility

to control by ignorant, selfish, or vicious intelligences in or out of the body. In other words, "sensitives" have become depleted in the purely vital animal qualities which form the dividing wall between the spiritual material and the physical material planes of life. Such negative individuals readily respond to the tonic effects of the positive animal magnetism derived from flesh foods.

The "Great Teachers" who from personal observation understand conditions of life on the physical as well as on the spiritual planes, inform us that obsessing, spiritual intelligences abhor the magnetic qualities peculiar to flesh foods and to meat-eating human beings; that this animal magnetism is much more repellant to spiritual beings than is to man the flesh of carnivorous animals.

In closing this article I wish to assure my readers that I have not abandoned the cause of vegetarianism, but merely desire to treat this all-important subject impartially and from every possible scientific point of view. This is the only way to avoid the pitfalls of prejudice and the danger of going into extremes.

[*To be continued*]

Knowledge and wisdom and experience are the earned increment of the Soul. The very law of their nature makes of them an indefeasible possession of the Soul. They are the results which accrue to man as the reward of his efforts in the right use of his original stock. Unlike material possessions, however, he may give them to others in unlimited measure without in the least diminishing their amount within his own possession. On the contrary, the more he gives the larger becomes his stock from which to give, *ad infinitum.*

——*From* "The Great Work."

A Letter From Brazil.

Part Two. With an Answer and Some Comments.

THE FOLLOWING was not written for publication. It is part of a letter from a reader of "*The Great Work*" in Brazil, South America, to an old-time friend and school-mate in Kentucky who sent him the book and asked him to read it and [after writing him a criticism of the book] to tell him something concerning "conditions in Brazil".

That which follows is the latter section of his answer wherein he has endeavored to comply with his friend's request concerning Brazil.

It is of such unusual interest and value, coming as it does from an unbiased sojourner in that wonderful country on "the other side of the sun", that we asked of and received from its recipient the gracious permission to let our readers have the benefit of it. We trust they will appreciate it.

"The job you give me of writing something on conditions in Brazil is the most difficult you could have hit on. The longer I am here, the less definite judgments I have on things Brazilian. Any general statements would be only half true and entirely misleading, and, of course, anything I say applies only to Brazil, which is as different from some tropical countries, no doubt, as it is from the United States. Consider, too, that Brazil is larger than the United States proper, with climate, scenery, etc., equally varied. The jungles of the Amazon River correspond with the popular conception of the tropics, sultry, malarial, unfit for habitation. Here you find the enormous rubber forests, which furnish Brazil's chief industry.

The whole coast of Brazil is lined with mountain ranges of from 700 to 1500 meters in height, making the construction of railroad lines to the interior an extremely costly process. In this region the nights are cold, the days hot, occasional frosts, never ice, in fact an ideal climate. This section [out from Rio de Janeiro] abounds in hardwood forests, fertile soil and splendid pasture land. In the center of the country are found, in one part, the mountains of the state of Minas Geraes, abounding in gold, iron and other minerals. No coal has been found in Brazil, but the country is exceedingly rich in water power, there being heavy falls in all parts of the country. The falls of the Ignassi on the Argentine border are the second largest in the world, being exceeded only by the Victoria falls in central Africa.

Further south one finds the campas, or open table lands, which average about 800 meters above the sea. It is here that the future of Brazil lies in my opinion; a temperate climate which varies little the whole year round, soil suitable for anything, but especially for wheat, cereals, vegetables and fruits. This part of the country has been colonized by the Germans almost exclusively, and there is talk of forming a separate republic before many years. Only the coast is yet settled and the whole interior of Brazil is practically untouched. There are areas in Brazil on which no white man has ever set foot, larger than such area at the south pole. On even the best maps it appears an absolute blank.

That a tropical climate is fatal to the development of any white race, I think is beyond doubt. Stagnation is inevitable. Activity does not go with the tropics. A northerner feels the difference, the enervating influence of the climate, in a short while.

I had as assistant, a young Brazilian engineer who was exceedingly patriotic, thoughtful—a gentleman from A to Z,

and as decent a chap as I have known. He asked me once my frank opinion of Brazil. I told him that while Brazil cannot now be called decadent, as her undeveloped natural wealth must continue to attract both capital and colonists from the older countries for many years, yet ultimately a decadence would come, for two fatal reasons; one the climate, and the other the large infusion of negro blood. He turned away sadly and said "I am afraid you are right".

The Brazilian government has had a much more stable history than most people imagine. It was settled by the Portugese, who at the time led the world in matters of exploration and colonization. The Dutch took possession of the principal cities for a while, but were driven out by the Portugese settlers. Brazil at an early date passed from being a Portugese colony to a co-ordinate part of the empire, the emperor actually residing a part of the time in Brazil. In 1821, or about that time, the separation was peacefully effected, the son of the King of Portugal remaining as Emperor of Brazil.

In the fifties Brazil won a bloody war from Paraguay, and in the eighties was passed the "ventre livre" law, which declared that all children born of slave parents should be free. In 1888 slavery was entirely abolished and, as a result, the disappointed slave owners combined with the republicans to oust the emperor and install the republic. This was done in 1889. Since that year progress has been astonishing. Rio de Janeiro has been entirely rebuilt and is now the most beautiful city in the world, so they say. The city of Sao Paulo, which is in the heart of the coffee district, is a splendid metropolis of some 250,000 inhabitants, up-to-date in every respect, and just like an American city.

The states and cities on the north, on the other hand, Amazonas, Para, Pernambuco, and Babia, have remained stagnant, and today present the same appearance as in the old

slave days. The city of Babia, 200,000 inhabitants, has trolley cars, which is the only modern improvement north of the city of Rio. In Babia the sewers still flow through the streets, the houses are made of mud, the streets are so narrow that you have to get in a door when you want to pass any one else, the men wear clothes made in the style of 1880, and it is like a visit to another age to take in this city. In Babia, the negroes, I am sure, form 90 per cent of the population. This is the only northern town I have visited, but the others are like it. The only real progress has taken place in the states from Rio south. There the climate is more or less temperate and the inhabitants are more largely white.

The national characteristic of the Brazilians is "tristeza" or sadness. The people are sentimental, hospitable, indolent, incompetent, immoral, brave, sensitive. While immoral, they are very particular about their women. In Babia it is still unheard of for a lady to appear on the streets without her husband or father; and to attempt to get around a wife or daughter is punishable with death, as with us. To speak to a girl except in the presence of her father or mother is highly improper, with one exception, and that is, a girl may lean out of her front window and talk with you, but nowhere else. A fiance never sees his wife-to-be alone till he is married to her. At the same time irregular marriages and illegitimate children are the rule - and not the exception.

Brazil has better laws, and they are worse enforced than anywhere else. The form of government is copied from that of the United States, but the best features of the laws of all the countries have been adopted.

Brazil recently surprised itself and everybody else by having a bloodless presidential election. It was the first time since the foundation of the republic and there have been two candidates for the place, and everybody thought there

would be trouble. Of course the election was a farce as far as counting the votes goes, but it is all over and nobody hurt. Thousands of votes were turned in from certain districts of the city of Rio where it was proven that the polls were not even opened on election day, but such matters attracted but little attention.

The Brazilians are not unintelligent, but ignorant. The percentage of illiteracy is appallingly high, I forget the figures. To be able to read and write is quite a distinction, and a scrub engineer like myself is more or less of a God. Please to know that in Brazil I am Dr. N—, and if anyone should fail to call me that, it would be intended as an insult.

There is a very bitter antagonism between the Brazilians and the Argentinos. The Argentine looks down on the Brazilian and calls him a monkey, and the Brazilian foams at the mouth at the mention of Argentina. Each is building a navy as fast as it can to get ahead of the other, and will probably have a war yet, if Rothchild lets them. Brazil has about 30,000,000 inhabitants and Argentina about 7,000,000, but it would not be so one-sided as these figures indicate. Brazil, at present, owns the most powerful battleship afloat, the Minas Geraes, and she has three other Dreadnaughts building. Of course they have to be paid for, which means that the already overtaxed country will be still more heavily taxed, and Brazil will be shackled more heavily in its position as a commercial dependency of England.

You cannot turn around in Brazil without paying a tax of some sort. This state wants to tax me for being an engineer. I have denied the charge, however, and the burden of proof is now on them.

The influence of the Catholic Church is considerable, though not so much as you might think. The new president is a Mason, and the Catholics do not hold the balance of power

by any means. The priests are objects of universal contempt and ridicule, and the favorite joke in the comic weeklies is some hit at the graft or immorality of the priests. The people as a whole are distinctly irreligious, both educated and uneducated classes.

The most salient fact with regard to Brazilians generally is the absence of those solid qualities of industry, morality, truthfulness and integrity, which alone can make a great people.

These rambling notes are of course no good to anybody, but they represent exactly the state of my mind with regard to Brazil. I have not made a single statement but what admits of many things to be said on the other side.

Mr. Bryan recently made a tour of the South American countries and his letters to *The Commoner* contain a vast amount of information and shrewd observation, though being in a semi-official position, as it were, he doesn't give the worst.

——A. F. N.

A brief explanation is, perhaps, necessary to enable the reader to get the full benefit of the following most interesting letter:

The foregoing *"Letter from Brazil"* is but the latter half of Mr. N—'s letter. In the first part of his letter [which we have already published in the last issue of *Life and Action*] he gave expression to his views on the subject of "Free Will", "Physical Materialism", and "Personal Responsibility", in a quaint and original manner which betrays a clear and comprehensive intelligence and a keen appreciation of humor.

The letter which follows is far too good to be lost in a "letter-file", or filed in the waste-basket.

Doubtless, if either of these life-long friends had suspected

for one moment that his letter would find its way to the columns of *Life and Action*, he would have expressed himself in much more conventional form. It is safe to say, however, that he would not have improved his letter by doing so.

It is the undertone of "personality" that gives special interest to both these letters. One reads "between the lines" a deep undercurrent of fraternal friendship and affection between these two "men of the world" which has survived the vicissitudes of life since the days of their "college debates".

Quite regardless of the points of difference involved in their discussion, the genial note of genuine friendship in the freedom and confidence with which they address each other weaves its charm about the heart and impels one to wish that all men were bound together by the same common bond of such a friendship.

The following is the delightful reply to Mr. ["Dr."] N—'s charming letter, from his old time school-mate and "college chump"—as "Dinkelspiel" would say:

Dear Freak:—

I used to call you a "Freak of Nature" because I liked contrasts, but from a serious note in a part of your letter I fear that I shall have to do considerable "bat fighting in your belfry" to keep you from developing into a genuine freak. If there ever comes to be too much truth in the name "Freak" for it to be jocularly applied to you, I am glad to know that I can address you as "Doctor". Whenever the heredity, environment and temperamental tendencies of your government compel it to tax the name "Doctor", I shall exercise my seeming free will and provide a name for you that will neither offend nor bring you taxation without representation.

Before I shoo a single bat, however, let me say that, in obedience to the inscrutable and immutable laws of my heredity,

my environment and my temperamental tendencies, I am compelled to think, and to say to you that I think, that I enjoy and appreciate that part of the working of the law which forced you to write me such an interesting and satisfactory letter. You may have been compelled to think that you have noticed that engineers are not usually forced to spend much time either in letter writing or in literary pursuits, and I appreciate all seeming exceptions to law when they work in my favor.

You were wrong in thinking that I never did quite see your position. One day I looked up to the top and source of everything, and there I saw you occupying your position. Imagine that my name is "Freak N—" and see if I do not state it to you just as it was given to me. Here it is:

"I am never conscious of anything except by an act of my own consciousness, therefore I cannot really know that anything exists except the acts of my own consciousness. My consciousness of other minds comes to me in the same way, therefore in all probability no other mind exists or ever has existed except my own. You may argue to me that if other people were the creatures of my imagination, they would wink out when I ceased to think about them, and that since you can bring me reputable persons about whom I have not thought in ten years, who will assert that they have actually existed during all that time, you have thereby proven that they are real people; but this is not true for the following reason: My mind is great on deceiving itself; and all those persons you bring me and the lies they tell about their not having been winked out is just another trick of my ingenious mind to deceive itself.

"If you argue to me that you reflect and that you must therefore exist, I would answer that you only *think* you reflect. There is no real existence except my own, and I frequently doubt the reality of that. I may, after all, just be fooling

myself. But despite the uncertainty of my own existence, and despite my inordinate tendency toward self-deception, there are some things I know that are 'indisputable'. I *know* that my mind, together with all these supposed minds which my deceptive fancy creates, works under the unchangeable laws of heredity, environment and temperamental tendencies; and that since the laws are unchangeable, no blame can attach to me, however big a fool I am forced to make of myself, because I am forced to perform every act of my life in obedience to these laws. It is true that I recognize those laws only by an act of that consciousness which is itself uncertain, but I am dead sure that the laws are immutable and that I know what they are."

Now in truth and reality [if there is any truth and reality] this is all I have ever been able to hear or to read on the subject of fatalism. If you know any more about it than this, please sit down and work it over till you get it written down in plain English, then send it to me and I will pore over it until it penetrates. State fully all that is admitted and all that is claimed, both as to the idealistic philosophy and as to free will. All I have ever been able to see in Idealism is just equivalent to the statement that when a man is dead, he hasn't the same physical capacities, faculties and powers that he had while he was living. I see little more in fatalism.

I used to understand that because your mind was immature you liked to start an argument with me just to get me to explain to you something you had read and could not understand. I hesitate to think that you really still need help of this kind, now that you are almost a grown-up-man, but if you do, I shall be glad to enlighten you further. We shall of course, maintain the complete frankness of our former conversations. In other words, when I have satisfactorily answered all your questions and have shown you clearly the absolute

folly, not to say idiocy, of your position, you must admit it freely, just as you used to do. And since we are so far apart that I may not see that quiet, genial smile of enlightenment by which you so frequently admitted the point, you may just write your admissions as they come due.

Now as far as positive proof is concerned, I must admit to you that I have never seen anyone prove anything absolutely; neither Idealism nor Materialism, neither fore-ordination nor free-will; and, unless something is admitted as a premise, I see no way to reach any logical conclusion on any point. If matters as patent as consciousness, existence, law, free-will, personal responsibility, etc., are to be called in question, then there is nothing real on which to base an argument.

For instance, if you assume that a man is purely a creature of circumstance, then there can be no right or wrong, reason or folly, so far as he is concerned. But, admitting that there is nothing real except your own consciousness and its creations, tell me if the following happening between two of the creatures of your fancy would seem foolish to you: My companion suddenly had both legs entirely shot away. He was too heavy for me to carry, so I sat down by him and spent an hour begging him to run with me to the doctor. I then spent one hour in trying to persuade him to remain where he was and not run off until I could go for the doctor. I then spent a third hour in begging him not to kick us, if we should come back too late to suit his convenience, and the fool died before I had time to start. Does it seem foolish to you to plead with a man in a matter about which he has absolutely no choice? What fools then must be all those creatures of your mind who were the leaders of antiquity, both in thought and action; all the great teachers, including Christ, all the great generals who said "follow me", all the great orators who attempted to move the masses to a desired line of action. Consider, in

the light of the example I have given you, the folly of such pleadings as this: "Take my yoke upon you", "learn of me", "BE NOT DECEIVED", "whosoever will, let him take of the water of life freely". What fools they must have been who made them. If you will study the life of the Christ with reference to such ideas as the above, you will find the wonderful part about him was not that "he never argued", but that he missed the idea of free will so far. What then, would a man seem to you who would suggest to his friend that he read a book, or an engineer who would give an order to a subordinate, or a bill-collector who would present a bill, as if you had any choice about paying it?

Talk about its being sublime to throw aside the immutable laws, but doesn't it go from the sublime to the ridiculous when compared with the sublimity of being the only one able to discover what the laws are?

When you come to think of it, isn't it sub-sublime to deny so stoutly the very point which your own shadowy philosophy by the inexorable laws of Collins' logic, must admit? Major premise: Conceptions of your own mind are the only things that are real. Minor Premise: You inherited from your Methodist ancestors your real conceptions of free will and moral responsibility. Conclusion: Therefore, by heredity, you have free will and moral responsibility. Isn't it strange, too, that while ideas are the only things in the world that are real, and that while there has never lived a man who did not act as though he had a free will and thought every body else had, still there is "absolutely nothing in the idea of free will and moral responsibility". When you knew that because of the immutability of law there could be neither credit nor discredit, praise nor blame, why did you not, instead of so courteously expressing your appreciation, write: "I am glad you had to write me about my mother; others are not forced to write

quite so often as I should like, and I hope the necessity will be laid upon you again soon"?

As a matter of fact, there is absolutely no conflict between free will and the immutability of law. They are both indisputable realities. "Whatsoever a man soweth, that shall he also reap". Here are both unchanging law and free will. He may sow as he choses, but the law is that he will reap what he sows. Free will is a part of man's inheritance, and in that sense he is a product of heredity and environment. The air is also a product of heredity and environment, but it did not inherit free will. As a result, it always moves out of the way when a locomotive comes in contact with it with a greater force than it has. On the other hand, two brothers may be walking along the railroad track who have had the same heredity and environment. They have, however, made different use of their will power, and, as a result of this, the one who has sown too many wild oats may rush into the engine out of whose way the air is rushing, and smatter his brains over its front, purely and solely because he chooses to commit suicide. Whenever you assure me that you really are too dense to see this, I will then explain it to you so simply that "a fool may not err therein".

Meanwhile, I shall wait a few months more to see how long it will take my heredity, environment and temperamental tendencies to make me do the reading you suggest. If it does not do it in six months more, I am going to see what free will can do in the case.

Since you are driven to do everything you do, I feel sure you will be forced, upon receipt of this letter, to order Vol. I, of the Harmonic Series, "Harmonics of Evolution", from the same company. You will enjoy it as much or more than the others.

I shall try to write you a more decent letter some day when I can get away from so foolish a subject as fatality." ——J.N.

Individual Opportunity.

By J. D. Buck, M. D.

MAN seems to have been created with appetites, passions, desires, ambitions, aspirations and ideals in life, which, taken together, constitute zest in living, or what we designate as the "Love of Life".

Then there are the feelings and the emotions; pleasure and pain, satisfaction, satiety and disgust, the results of action along these lines.

All these things are natural, and largely instinctive in the inherent nature of man.

Some are the natural impulses to action. Some are admonitions and warnings, or brakes to the wheels. None of them is intrinsically evil, nor essentially destructive.

Man may act along any of these lines, within certain limits, and the law of "Action and Reaction", or equilibrium, is basic here, as in all machinery, and as everywhere else in nature.

Back of all these impulses, faculties, capacities and powers, is the Individual Intelligence, the actor; ideally and potentially the *possessor* of all the rest — a unit in the midst of this diversity and multiplicity.

Action does not necessarily imply growth, nor development; for "*it all depends*", and may perchance, imply devolution or destruction.

Growth and development imply and involve action—*plus* continued constructive adjustment; and this adjustment means wider range and facility for action.

These are the Natural Resources of man. They are his intrinsic possessions, his natural and Divine Heritage. They are his only *real* Possessions.

Every normal individual, under the latent impulse of the life current, seeks opportunity to exercise these potencies, faculties, capacities and powers.

This comes with the instinct of life. It is thus that man faces life and feels its impulse to action; and either blindly, from impulse, or rationally, from design, seeks opportunity to act.

Many there are who seem never to get far beyond this blind impulse, which they share with the instincts of animal life and intelligence.

Life, to these, means present enjoyment, and this enjoyment is largely on the instinctive, or animal plane.

But the Architect of the mechanism of man, when devising this wonderful organism and providing for its perpetuity through eons of time, perpetuating it in spite of the ignorance and folly of man age after age, did something more.

He provided for its continual improvement and higher evolution.

Up to this point God and Nature have done the work without consulting man.

The Elohim [plural] said: "Let us make man after our image".

The Elohim, in Kabala, are "The Builders", the Creators, the "Principalities and Powers".

From the primary endowment of man the work of Construction—Evolution and Perfection—was turned over to man himself and the responsibility therefore fixed upon him.

From the inherent Instinct to Live he must evolve the Intuition to Improve and to Perfect Himself.

From his two natures—the animal and the human—he must evolve a third, the Divine. Just as the human perfects, refines and epitomizes the animal, so the Divine must perfect the human.

The Individual Intelligence is thus an "Image", a reflection of the Divine Intelligence.

If the statement in the Bible means anything, here would seem to be the *Imagery*; and it seems complete, justified and fortified by all we know of man and the laws of human evolution.

Man has thus a threefold nature, the Animal, the Human and the Divine.

His roots are sunk deep in the instincts of animal life. His crown, his glory and his fruition lie in his spiritual possibilities that encompass and overshadow him; while his theatre of action, his resources and his Opportunities constitute his human experiences here on earth.

"Between two worlds life hovers like a star,
From morn to night on the horizon's verge."

It seems to me that these considerations, drawn from all human experience and observation, and fortified by all we know of science and human evolution, make very clear the meaning of human life.

It is a GREAT OPPORTUNITY.

It equally dignifies Man, glorifies God, and justifies Nature.

So far as the *plan* is concerned it nowhere is at cross-purposes with itself; and no man ever yet found himself contented with life and rising continually to higher and still higher things, who had not built upon precisely these lines, and evolved in this definite way.

This would seem to be the meaning of "Natural Science": The Facts of Nature Demonstrated, Classified, Apprehended, Applied and Utilized.

Nor is this threefold nature of man a mere "theory", any more than is that of the three kingdoms of Nature—the mineral, the vegetable and the animal.

Neither are the meaning and force of classification weakened, in either case, from the fact that the kingdom of Nature

and the departments in the nature of man merge into each other by imperceptible degrees.

Their unity, in either case, lies in the *one Life*, the impulse and trend behind all evolution.

The diversity lies in the *upward trend* and in the ideal perfection toward which Nature builds; and toward which man, if he will, may co-operate.

It does mean, however, that God and Nature are in perfect harmony, working together by Law; and that man may, if he choose, apprehend the law, come into harmony with both God and Nature, rise above the human as he transcends the animal, and become *Christos*—"at-one with the Father".

This GREAT OPPORTUNITY is the real meaning of human life.

This is man's heritage from God. It is priceless and inalienable. It is planted so deep in the foundations of man's being that nothing can destroy it but the individual himself.

Is it not strange that with all the vicissitudes of life, variation, natural selection, the survival of the fittest, changes of climate, heredity, disease and death—the human type still persists unchanged, age after age, for unknown eons of time?

It is just as easy to imagine the human race extinct, and that something else could take its place on earth, as to imagine man to be what we know he has been so long, and yet, that he could lose his *Opportunity* to rise continually to something higher, *except by his own indifference, or his own act.* Life means Opportunity. The two are inseparable.

Do you know of anything, my Brother, that so dignifies man and so glorifies human life on earth, as this Opportunity for man to become a Co-Worker with both God and Nature, and "Joint Heir" to a Spiritual Kingdom?

Does it not, indeed, seem a veritable "Gift of the Gods"? And upon what terms? Simply that we shall apprehend our

own capacities, by use perfect our own natures, and rise continually to higher and still higher planes.

With every good work done, every duty performed, the reward coming *with the deed*, there is capacity for more and better work and more rapid progress toward higher things.

There is no waiting for a future reward, no uncertainty as to the result. It is *intrinsic, here, now*—like the voice and its echo, like the ball and its rebound.

It is "Opening the windows of the Soul, that the imprisoned splendor may escape"; it is like "closing the circuit", when the light bursts forth.

The only thing man really possesses, or ever can possess, is Himself; and he can make this possession exactly what he pleases — a palace or a hovel, an angel or a devil.

Life, then, means OPPORTUNITY.

Then come vicissitudes, circumstances, events, environment.

These are what most men understand by "Opportunity"; and whether they may be so or not, depends entirely upon how we regard them and how we use them.

The saying: "Where there's a Will there's a way", is a truism. Our mental and psychic *attitude* toward all these things largely determines the results—far more, in truth, than do circumstances.

What we most desire we strive after. And even here, with desire, the capacities and powers, measured by circumstances and impelled by desire, must consider, weigh, measure, and recognize—Opportunity...

Very often we may *act*. Sometimes we must *wait*. "Heaven is not reached by a single bound". Most people forget this; and when they do they fill their souls with envy, impatience, self-pity and dissatisfaction, thus crippling themselves.

Thus they strive far less to *become* than to *acquire*; far more to *possess* than to *be*.

The real issue is not how many opportunities we have, but in how do we utilize these we have. It is not the things we do, but *how we do* them.

We do not differ in our natural, intrinsic endowment; but in the degree of unfoldment, and in the manner of regarding and utilizing our capacities.

The real endowment, as we have seen, is independent of time, place and circumstance. If we hold the thought, cherish the desire, and are equally ready to act or to wait, we shall surely recognize the opportunity, as by intuition.

So trained, prepared and ready, one will accomplish in a day, where another fails for all time. It is like smouldering embers bursting into flame from a little draft of air. The real accomplishment is within the Soul, and one must have worked up to it in order to realize it; to seize it, utilize it, and pass on.

This is culture in the highest sense, the growth of the Soul. Its guiding light is Faith. Its motor power is the human Will. Its ways and means are Self-Control, Patience, Courage and Steadfastness. Its Results are, to unite Opportunity with Realization, and then again—pass on.

He who is faithful over a few things shall be ruler of many. It is the pot of ointment, the widow's mite, the cup of cold water, the kindly word, the smiling face, the gentle touch — nay, the wish, even, to be kind. And it all radiates, and then it returns, and the voice whispers: "She hath done what she could".

And so we find that we *make* opportunities and they are, after all, within. He who waits for them to knock at his door, while it is yet closed and bolted, will wait in vain.

We have seen that these latent powers must be exercised; and here stands a great paradox. Most of mankind desire opportunity for advancement; to acquire wealth, fame or

power; to rise above their present station; to reach the top. But they often mistake the measure of values.

Others, starting from the same plane and with similar endowments, regard only those less fortunate than themselves, and seek a way of lifting them up.

Each of these classes follow, more or less blindly, an intuition, or impulse to action.

The humanitarian may not realize his attitude as that of self-denial. His zest and satisfaction in his pursuit may be even far greater than that of the votary of pride, greed or ambition.

The desire of each "grows by what it feeds on". Each may be "absorbed in his work". It is perfectly natural that each should desire to advance and improve. That desire is the impulse of evolution to which I have referred.

But while the *latent impulse* may be the same in these two cases, the concept, the thought, the recognized motive are different, and often exactly opposite.

The one, in trying to rise, is apt to be indifferent or even reckless in pushing others back, or pulling them down.

The other, forgetful of self, may seemingly help others at his own cost or sacrifice.

Just here comes in that Jewel of Wisdom—"He that would save his life shall lose it; but he who would lose [sacrifice] his life for my sake, shall surely find it."

The reward of the greedy and the ambitious often turns to dust and ashes. It *always* does, where the law of use and the measure of values are long violated or ignored.

The reward of the humane, the true altruist, never can disappoint us, because it is within, incorporated with the very *texture of the Soul.*

We have no history of any age or clime, when so many people, *at one and the same time,* seem imbued with this humane

spirit of helpfulness and were ready and anxious to uplift, comfort, cheer and bless those less fortunate than themselves, as there are today in this great pulsing western world.

That there is much wasted energy, and there are many unwise undertakings, is, of course, true. These are to be expected.

To fit impulse to method, in such manner as to obtain the most complete results from opportunity, means wisdom, discrimination, and both tact and experience.

Slowly the world is learning *how* to do all this.

The Booths and the Salvation Army; Judge Lindsey and the Juvenile Courts; Jane Addams and the Social Settlements; "Gene" Debs and the wage problem,—where in history can we find, at any one time, Avatars like these? Not "preaching repentance and the wrath to come" to hungry, homeless, discouraged, and even desperate fellow-men; but like a great, nourishing, tender and loving Mother, saying: "You poor child; put your head on my bosom and *rest.* I love you; let me comfort and help you; let me share with you, for I have more than I need."

So long as man has not lost by *in*humanity and *devolution* that "spark of the Divine Intelligence" which *makes him* MAN—such an appeal, so made, straight from the heart, was never *once* made in vain.

Sometimes the hardened criminal may say—"It is too late"; and if he adds—"If I had only met such kindness before, it all would have been different"; here is still the "open door".

The records along just these lines, if fully written, would even outnumber the sermons on "Original Sin", and the volumes on "Foreordination".

What does it all *mean*? Simply this: That "Love lieth at the foundation. Over all Love reigneth".

It is the province, and the clearly formulated *design* of

the School of Natural Science, to dig to this foundation to clear away the rubbish that obscures the view; to make clear these Opportunities in life for individual growth and evolution, and for the upbuilding of the true Social State.

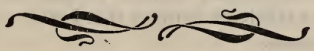
For both the Individual and Society, the Work is *Constructive*, from beginning to end. It does not war with Creeds and Theologies, nor discuss Philosophies. It allows "the dead past to bury its dead". It says: "Come, let us build Character by right conduct. Let us utilize Opportunity in the light of the highest Good to all. Let us LIVE THE LIFE. That alone enriches us; and while it makes no one else poorer in our search for riches, it enables us to enrich all others, and still to riches grow."

Natural Science appeals to Facts for its justification. It says to all students in life who face Opportunity,—"Here is the Theorem; try it and see."

Test your Work by the Theorem; and you will demonstrate the Theorem by your Work.

The Soul of it all is MATHESIS — exact mesaure for measure; the Law of Life, running like a golden thread through every department in the life of man, Physical, Intellectual, Ethical, Psychical and Spiritual, as throughout the Universe.

Here q.e.d. means Unity, At-One-ment, Harmony, Progress, Self-Completion, Eternal Joy.



More About Judas.

By "Ikie Pivins"

IT WAS with the greatest interest that I read the article in the March-April number of *Life and Action*, on the part that Judas Iscariot played, or rather acted, in the betrayal of the Master, Jesus.

I was an attendant with one or two other persons who were deeply interested in the higher philosophy connected with spiritual matters, at the home of a medium, about a year ago. We were at what was designated a "scientific seance". At this class of seances different notable persons would be asked by the "controls" to visit this medium and they [the controls] would then elucidate the philosophy of the other side of life.

These seances were of the trumpet class, and on the particular occasion herein referred to, "Judas" was announced as a visitor. I give you the details, as nearly as possible from memory, of what was said. You can take it for what it is worth, as I could not "see" the individual who was using the "trumpet".

As before stated, in other communications, I always found this medium to be honest. Again, in my dealings with this particular medium and her "controls", I have the first time to catch them in a falsehood, in things that I could verify through my physical senses.

Therefore, on this occasion they had and still have the benefit of any doubts in my mind as to the genuineness of the party who purported to talk on this occasion.

One of the "test conditions" of this medium was to require each individual spiritual personage to announce his name and

fully identify himself to the party he wanted to talk to. If he could not do this he was asked to "step aside" and let someone talk who could.

In the "scientific seances" the rule was varied a little, in that the individual who came to talk, would simply announce his name and relate his "message".

On the occasion of the visit of "Judas", the name was not announced as was customary. As a result the husband of the medium [who acted as director of the seance on the physical side] blandly requested the individual first to give his name, as was the custom at these meetings. The "control" asked that we forego the giving of this person's name on this particular occasion, as he would "vouch for the party being worthy", or he would not have been invited to come. This only brought forth more insistence and excuses for the name of the party not being given; whereupon it was announced through the "trumpet" that the name of the party who was before us "was not a name that was received kindly anywhere upon the face of the earth by any who knew the individual and the part he had played in history".

Therefore, he would like to give his message to the children of earth as he had been invited to do, and depart in peace. After being assured by the husband of the medium that he was as welcome as the flowers in May, the name of "Judas Iscariot, the betrayer of my Lord and Master", was announced.

Of course, everybody present had a dozen or more questions to ask in a minute, which came near putting a stop to the manifestations, by disturbing the "conditions". When things got still, here is the gist of what "Judas" told us on this occasion.

He said that he had been a wanderer in the spirit world for centuries,and if he "bowed his face in the dust for the rest of eternity he could never efface the wrong he had done

his Master in the part he played." He further said that while this was true he had been greatly misunderstood. He said that at the time he fully believed the "power of his Master was fully equal to the occasion", and that he would be able to deliver himself triumphantly from his enemies; but, that in the "rabble and clamour of the mob", the "power" of the magic "circle" was broken and the Master carried off and crucified.

"Judas" said that his own grief was so great at the thought and sight of what his part had been that he rushed out in his agony and put an end to his physical existence "as it is written in history".

There happened to be a gentleman present who had been a Catholic all his life. He, of course, wanted to know something from "Judas" concerning the Immaculate Conception of Jesus. He got his information. "Judas" was delicate upon the answering of such questions in the presence of ladies, but upon being assured that it would be considered only in the light of scientific knowledge, he answered thus wise:

"Judas" said that the Master, Jesus, was Immaculately conceived, in all that the word implies, for both Joseph and Mary fully understood the holy and spiritual principles underlying wedlock", as God intended it from the beginning". We were then given a discourse on the fallacies of "the lusts of the flesh".

Altogether, what we were told was in harmony with "Harmonics of Evolution". We were admonished that our physical bodies were but instruments of the spirit, and if we but rightly used them, they would bring us untold happiness here and hereafter.

"Judas" was asked if it were possible for him to come and talk to us through the forces of this medium and the "trumpet", why was it not possible for the Master Jesus to come and talk also. His answer was that it was possible, but

"improbable", for the reason that the Master Jesus was a person refined spiritually to so high a degree that it would be very hard for Him to come in contact with our "conditions".

"Judas" then said it that would require months of preparation on special diets, habits of cleanliness, and general attention to spiritual refinement, in preparing to receive so "ethereal" a person as the Master Jesus.

Altogether, "Judas" left the "sitters" in a frame of mind calculated to relieve them of the idea of ever talking to the Master Jesus. "*The Great Psychological Crime*" gives a deeper meaning as to why Jesus, the Master, is not a frequenter of mediumistic seances, to all who will devote the time to "dig" for the answer.

My good friends, if anything that I have said in the foregoing is fit to be used for the benefit of the readers of *Life and Action*, you are more than welcome to it. This experience of mine seems to corroborate Story's Eulogy of Judas so well, it has prompted me to write you this narrative of facts.

In this connection I would like you to elucidate the philosophy of just how "trumpet" manifestations are carried on. You need not go into the subject very elaborately—just briefly will do. I cannot understand just how conversation [intelligently] can be carried on by the medium and the "control", when it involves the control of the "will and voluntary powers" of the medium. If this were altogether true, it seems to me that the medium would "get fuddled" at times.

I notice one thing in this class of seance and that is, the "forces" used by the individual spirits seem to come from the respiratory organs of the medium. This fact may explain why the mental faculties of the medium are not interfered with in carrying on a conversation. My explanation of this is, the mental "force" during these conversations between medium and "control", must be coming from some of the

other sitters during these intervals. In order to do this the "magnetism" of the medium must in some way, be used to "polarize" the individual forces of the sitters. In this way, a "little leaven leaveneth the whole loaf". If my line of reasoning is right, just O.K. it.

At other times, I have noticed this same medium talk in a very intelligent way to fully "materialized" spirits, whom she always forces to come out into the open and show themselves outside the "cabinet", as one of her "test conditions", before she enters the cabinet to go into a trance condition. Perhaps this is explainable in the same way—somebody else is furnishing the "forces".

ANSWER BY THE EDITOR.

Your analysis of the method of invoking and exercising the subjective process in this instance is correct. It is merely a problem on the part of the controls, of finding among the sitters one who is sufficiently susceptible to the hypnotic process to enable them to control and direct the magnetic forces through his mentality.

To manipulate the magnetic element and apply it to the movement and use of the trumpet implies the control of some one or more of the mentalities among the sitters. In most instances there are others among them than the recognized medium sufficiently susceptible for that purpose.

In all such instances the recognized medium is relieved of the burden of control in just so far as the other sitters are used for that purpose.

But with a thoroughly developed medium—such as you indicate—it is possible for the controls to carry on a conversation with the medium very easily, and with great facility—in such manner as to disguise their use of the medium, except to one who is able to observe the controls at work.

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If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day—
How could I dare
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss
If I had heeded not my brother's cross?

If I might sing
A little song of cheer to a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend:
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down in sweet content.