Life and Action

The Great Work
in America

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Life *and* Action

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"Fools deride. Philosophers investigate."

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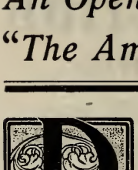
Vol. II **March-April 1911** **No. VI**

Individual Completion

J. L. H.

What is the primal Purpose of the Soul?
Why should I strive and struggle ceaselessly
With aching brawn and dulled mentality
To master slowly one by one the whole
Of Wisdom's problems, writ in mystic scroll—
To break apart the bonds enshackling me
In ignorance—to seek in harmony
A kindred mind to garner Love's sweet toll?
Just as the bee, that wings his flight from bower
To bower and plunges deep into every flower,
Regales himself with Nature's vital sweet,
So must I ever with laborious art
Delve deeply into purest Nature's heart
That I may make this ME of me complete.

An Open Letter to the Editor of "The American Freemason"



EAR FRIEND AND BROTHER:–

I am in receipt of a copy of "*The American Freemason*" [for January, 1911], which Journal I heartily congratulate, in that its editorial destiny is in your personal keeping.

The copy referred to comes to me very carefully marked with blue pencil, in such manner as more especially to call my attention to your interesting "*Open Letter to the Freeman's Journal*", at page 114 *et seq.*

Whether I am indebted to you personally for this distinguished courtesy, or to some other kind Friend and Brother who is interested in my personal welfare and enlightenment, does not appear in the marking. But in either event, inasmuch as the closing paragraph of your "*Open Letter*" is marked with special care, I am led to infer that the kind and thoughtful sender of this marked copy is laboring under the impression that I am one of "*those of the fraternity*" whom you "*would no less severely criticise*" for "*sending copies*" of a certain libelous article which a short time ago appeared as a leading editorial in "*The New World*" [Roman Catholic Official Organ for the arch-diocese of Chicago], "*broadcast to the Lodges, to foment hatred where there is no immediate need*", etc. [The italics are mine.]

However this may be, let me acknowledge, with humility and candor:

1. That I am, indeed, one of "those of the fraternity" to whom you refer, and whom you "would no less severely criticise" for "sending copies" of the article referred to "broadcast to

Lodges" throughout the country. [*Please note where my admission ends.*]

2. If my action in reprinting the article from the editorial columns of the Official Organ of the Catholic Church for one of the largest, most intelligent and powerful dioceses of the United States, and sending copies "broadcast to Lodges" all over the country, is deserving of your criticism—or that of any other Brother Mason—then it would seem but fair to you and also to the fraternity and the public, as well as just to myself, that you should know the whole truth of the matter, in order that you may do more perfect justice in the rendition and publication of your judgments. For it is a serious responsibility for a man in your position to render judgment against a Brother Mason on but a fractional part of the available evidence in the case; and it is an almost inconceivably more serious matter to publish your adverse judgments to the world in the columns of a "Masonic" Journal, wholly subject to your own personal censorship.

3. To the end that you, and I trust your readers also, may not remain in ignorance of the facts through any intentional fault of mine, let me, here and now, through the channel available to me, make public confession of the fact that I personally am responsible for the printing and distribution of 110,000 copies of the article to which you refer.

4. That these were, with few exceptions, distributed among members of the Masonic Fraternity.

5. That these copies were reprinted at my own personal expense, and that of the Indo-American Book Company.

6. That in their distribution to members of the Craft we have had the generous and enthusiastic help of leading Brother Masons in all sections of this country, Canada and Mexico.

7. That leading officers and members of the various

Grand Bodies, and of prominent Lodges, Chapters, Commanderies and Scottish Rite Bodies all over the United States, have voluntarily contributed to the distribution of many thousands of copies among members of the fraternity.

8. I am deeply gratified to learn that an important Eastern "Masonic Publishing House" has also reprinted the same article, on its own responsibility; and I am informed that through its efforts many more thousands of copies have gone out to members of the Order.

9. Through the Indo-American Book Company I am prepared to reprint and distribute at least 1,000,000 additional copies for the benefit of my Brother Masons and the Cause of Truth, just as rapidly as the demand for them can be created; and I am gratified to be able to report that the demand continues without further effort on our part.

10. But, my Brother, when you say that all this gratuitous and unselfish work of education has been, or is, done "*to foment hatred where there is no immediate need*", permit me, in all kindness, to suggest that you have introduced into the record an element of injustice to all parties concerned, your honored self included.

In this behalf let me say that I believe I am in a stronger position than you, when it comes to the task of determining the question of motive. For what I have done was done independently and self-consciously; and my motive has been clear and distinct. I am therefore in position to *know* what was and is the motive that impelled me and still impels me to print and distribute the article which you admit is "*senseless slander*", and that its author, and such as he, are "*renegades*".

You will bear in mind that the article referred to was written by the then Editor-in-Chief of one of the largest, if not indeed the very largest, Catholic official journals in America, that it was published as a leading editorial in the Official Organ

of the Roman Catholic Church in one of the largest, wealthiest, and most powerful Catholic communities in the United States; that it went into the homes of many thousands of Catholics among whom were many young and credulous people whom it was especially intended to influence and prejudice; that it was and is libelously false, from beginning to end; that, as you have characterized it yourself, it was a most vicious, virulent and unprovoked "*slander*" of the Masonic Fraternity, and that, at the time of my reprinting of the article it remained unchallenged and undisputed by any Brother Mason.

It went into Catholic homes where not one Mason in ten thousand would ever see it or know of its existence, or be able to refute it or nullify its destructive and baleful influence.

The Catholic censorship of the public press was and is such that, judging from previous experiences, I believe I am safe in saying that not one of the large daily or Sunday papers would have published a refutation of the article from myself or any other Brother Mason under any circumstances whatsoever.

At the time, and also now, the only way of apprising the members of the Masonic Order of the fact that a vicious, bitter and libelous attack had been made against them and their Order, and circulated where it would bitterly prejudice many thousands of young men against them, was to reprint the article bodily and gratuitously distribute it among Masons.

That method was adopted solely because it is the only one that would reach the desired result. I am gratified to know that the plan has been so tremendously successful.

In one other respect, however, I find myself unable to agree with the position taken by you in your "*Open Letter*". Your statement that the article was sent to Lodges "to foment hatred *where there is no immediate need*", would imply that—in your own mind—there are times and occasions when and where "*to foment hatred*" is an "*immediate need*".

If this is, in truth, the meaning you intend to convey, then I am compelled to align myself against you on the proposition. I am convinced that your position is morally unsound. For I do not believe it is ever morally admissible deliberately, intentionally and purposefully,"to foment hatred among men".

While it is not impossible that hatred, solely as an incident, may, and sometimes does, result from the kindly efforts of honest men to lift their brothers, by the power of education, above the degradation of ignorance and superstition, yet there is never a "*need*" for this, either "immediate" or remote, save as one of the deplorable and unavoidable incidents of ignorance in human evolution.

And in this connection let me say that in the printing and distribution of the false, malicious and libelous article referred to, my purpose has, at no time, been "to foment *hatred*", but at all times it has been to educate my Brother Masons to a knowledge of the fact that the Cause of Freemasonry and Human Liberty and Happiness has an active, a subtle and a powerful enemy in the very heart of this beloved country of ours; that it is armed, equipped and in the field; that the enemy referred to is the *Church of Rome*; that it has thrust upon this great country of ours a vital issue which calls for the consideration of every loyal American citizen and the alignment of all the intelligent forces at our command, to prevent the destruction of our great, progressive, liberal and educational institutions, among which Freemasonry and our free, nonsectarian Public Schools are the greatest, and are the direct and definite objects of the most unreasonable "*hatred*".

My purpose in all this has been, and is, to discharge the obligation I owe to my country and to our beloved Order, by helping, as far as my limited abilities will permit, to pass on to my Brother Masons such knowledge and information as I possess that will enable them the more fully to understand

and the better to discharge the responsibilities which rest upon them as *Citizens* of this great republic. I have sought to impress them, as earnestly as possible, with the fact that, as loyal *Citizens*, there is much for them to do *now* and *all the time*, if they will but open their eyes and take note of what is going on all about them.

While you are directly, and with great force and cleverness, playing into the hands of Rome, by counseling inaction on the part of Masons, and by stimulating and fostering among them that sense of security which impels them to sleep at their posts, while their deadliest enemy and the implacable enemy of our greatest American institutions is silently and securely planning a campaign of destruction, and daily entrenching itself more securely, until it is ready to strike—I am endeavoring to awaken the "Sleeping Sentinels" and arouse them to a sense of their responsibilities as the rightful Guardians of the Nation and of our Liberties.

In my humble judgment, there is no single influence in this great country of ours inherently so capable of exerting a dominant and irresistible power for good as is the Masonic Fraternity. On principle it stands for all that is noble, progressive, constructive and beneficent and against everything that is ignoble, retrogressive, destructive and malevolent in human society.

But what does a Brother Mason amount to, more than the most sluggish, inert and stupid man in any community, if he sits with hands folded in silent serenity, or with both Conscience and Consciousness lulled to sleep by a false sense of security, while "a grave danger" [your own words] is threatening either his country or his Order?

You tell the Catholic journal to which your "Open Letter" is addressed; that you "*discern in certain hierarchial tendencies of the Roman Catholic Church in America that which appears to us* [*you*] *a grave danger*".

And yet, you are ready to "severely criticise those of the fraternity" who unselfishly reprint the evidences of that "grave danger", [so conclusively arrayed and published by the very Church to which you refer] and, at their own expense, distribute those evidences among the members of the Craft, to put them on their guard and enlist their intelligent co-operation in an effort to avert the threatened"grave danger".

I confess that, as yet, I am unable to see the logic of your position. I am glad, however, to know that you are not asleep at your post, and that you are among the intelligent members of the Order whose eyes are open, who are wide awake and taking note of those vicious "tendencies of the Roman Catholic Church in America" which constitute that "grave danger" to which you refer.

But, my brother, are you also awake to, and aware of the fact that, as yet, it is—or until very recently has been—the rather rare and unusual exception among members of the Masonic Fraternity, to find one who is sufficiently educated concerning the purposes, plans, methods and "tendencies of the Roman Catholic Church in America" to have sensed even the remotest possibility of the "grave danger" you and I have observed? And are you aware that they will continue to sleep on in blissful ignorance and exemplify the unenviable role on "*The Sleeping Sentinel*", until awakened too late by the booming of the enemy's cannon—unless you and I and other loyal Brothers and Citizens who know of the impending "danger" assume the responsibility and discharge the duty we owe them and our country and our Order,—of awakening them?

You console yourself and at the same time add an extra soporific to our sleeping Brothers with the suggestion that, "Freemasonry is able to hold its own against all attacks from whatever hostile source directed".

Had you added: "When awake and on guard", I could

easily agree with you. For I do not think there is an equal number of men living that could cope with the body of American Freemasons on equal terms.

But to me it has been, and still is, almost one of the "Greater Mysteries" to realize the truly sublime and child-like ignorance and innocence of the average Brother Mason concerning those "tendencies" of the Church of Rome which are everywhere so perfectly attested and apparent as to impress even the blind, if they would but open their ears.

But a short time ago it was utterly impossible to talk to the average Mason concerning the hostile attitude and destructive purpose of Roman Catholicism toward Freemasonry. Not until the article, whose distribution you have so bitterly condemned, was reprinted and placed in their hands and they could read the story of Catholic hatred of the Masonic Order in the official words of the Church herself, would the average Brother Mason believe that such a spirit of blasting, burning and blighting hatred could possibly exist anywhere, and least of all in the Souls of those who profess to follow the teachings of the Master Jesus.

Today we have a vastly different story to tell. And this is largely due to the distribution of the Catholic editorial to which you refer. Today all over this country Masons are reading and studying this Roman Catholic problem as never before; and a definite movement is under contemplation to offset the plans of the Vatican to "*Make America Catholic*".

From every section of the country come orders for not only hundreds, but thousands of copies of the article referred to, for distribution among the members of Lodges, Chapters, Councils, Commanderies and other bodies, and as rapidly as our working force can get them out these orders are being filled and the good work of education goes on.

And now, my honored and respected Brother, permit me

to suggest that in at least one vital respect your *"Open Letter"* appears to me to be distinctly misleading. I would not have you think, however, that I attribute this fact to any unworthy motive, intent or purpose on your part; for during the short period of our semi-acquaintance, it has been with sincere pleasure that I have regarded you as an upright man and Mason, and I hope you will justify that opinion. But in the instance to which I now refer I am convinced that your words convey an impression clearly out of harmony with the facts.

Your words would clearly imply that it is the rare exception among Catholics to find one who is so ignorant or so credulous as to be influenced by the libelous editorial article in *"The New World"* under consideration.

In this assumption you give expression to a confidence which I *know* to be without foundation in fact, however gladly I would welcome such a condition as your words imply.

I am sure you will agree with me in the conclusion that, as a rule, *editors* of leading journals are as learned and wise as the general average of their readers. If this be true, then what does it mean, and what does it argue as to the knowledge or good sense of Catholic readers, when we find in almost all the leading Catholic journals of America, articles appearing at frequent intervals, indicating the same unreasoning hate of the Masonic Order and the same bitter prejudice against Masons, and the same destructive attitude toward everything for which Freemasonry stands?

Is it not unfair to assume that the editor of *"The New World"* [Catholic] is, at least, as wise as the large majority of his readers? He would not remain long in that position if he were not.

Bear in mind that his paper is the *Official Organ* of his Church for the entire diocese of Chicago; that, as such, it makes its appeal to something like one million, two hundred thousand

Catholics; that at least one-half of these are young men and young women who are wholly uneducated in the principles of Freemasonry and ignorant as to the purposes, plans, methods, practices, or general status of the Order; that these, because of their youth and lack of knowledge, are credulous, impressionable and easily prejudiced by what they read, and more especially what they understand has the sanction, the approval and the authority of the Church back of it, and also of their Father Confessors.

This is more especially true of the youth of the Roman Catholic Church than of those of any other Church in this country; because they depend vastly more upon the Church and its "*authority*", upon the priest, the Church Schools and the Church paper than do the youth of any other denomination.

Moreover, it is a definite and established policy of the Catholic Church to "*Make America Catholic*" and to accomplish that result through the education of their children. For this reason every possible advantage is taken of the opportunity of the Church to mould the minds of Catholic youth to revere everything approved by the church and to hate everything that interferes with the policies and purposes and plans of the Church.

Thus it is that every influence possible is brought by the "Catholic Church in America" to bear upon the susceptibility and credulity of its youth, more especially its young men, to prejudice them against the Masonic Fraternity and inspire them with bitter enmity and lasting hatred for American Masons and everything Masonic. I deplore this fact as deeply as any man. But it is a fact nevertheless.

In view of these conditions, which every individual may verify who cares to do so, it is inevitable that "*The New World*", wherein the libelous and false editorial article referred to was first published, has thereby filled the minds and souls of thou-

sands of innocent and ignorant youth with bitter prejudice and unreasoning hatred against the Masonic Order and with false and libelous notions concerning Freemasonry which nothing in the world, outside the influence of the Church itself, can ever eradicate or remove.

This has been done, well knowing that in a few short years these young men will have the power to vote for or against measures and men representing the interests of either the Church, or of Freemasonry and Society. And the purpose of the article and of the editor and the church was and is to influence all such votes possible in favor of whatever measures the Church may inaugurate, or approve.

For these reasons, and others in line with them, the article referred to, published as a leading editorial in the Official Church Organ, has made an impression that nothing you or I can do or say will ever modify or mitigate to any considerable degree.

And all this is but a fair illustration of the "*educational*" policy and influence of the Roman Catholic Church in America, upon the children and youth, who are to become the future voters of this country, and determine the questions of its Liberties and its Destiny.

How shall we ever counteract this destructive influence that is eating out both the heart and the brain of our beloved country? Echo answers "*How*"?

Only a short while ago the following significant telegraphic dispatch was clipped from the columns of *The Denver Post.*

CATHOLICS TO COMBINE

"Denver, Jan. 2. The federation of all Roman Catholics in the United States, *to the end that by such union they may become powerful enough to demand their civil and political rights,* was urged by Right Rev. Nicholas C. Matz, Roman Catholic

bishop of Colorado, in an address at the annual banquet of the Knights of Columbus of this city last night."

A fuller dispatch indicates that among the "*demands*" they are preparing to make is, [1]. "*To lift from taxation, the free or parochial schools supported by the Church*": [2] "*A division of the school funds and the support of the parochial schools by the state*". [Italics are mine.]

As a suggestion of the methods to be employed by the federation—or which at least seem to have the sanction of the Knights of Columbus—let me quote a more recent dispatch, sent to me from Washington within the week:

MAKES CHARGE OF CORRUPTION.

"Washington, March 3. That a resident of Washington, whom he named, had represented himself to him and other congressmen as able, *through the Knights of Columbus, to deliver, for a suitable consideration, 'Catholic votes', in large blocks in various districts throughout the country*, was asserted on the floor of the house yesterday by Representative Benjamin Johnson, of Kentucky.

The assertion caused much private discussion, but there was no comment on the floor and no action was taken. [Which fact alone is most significant.]

Mr. Johnson said four years ago *that an offer was made to him of* 4,000 *such votes in his district in return for a money consideration.* He said he received a letter inviting him to meet the writer, whom he named, and that the offer was made at that meeting. *He asserted that other members of congress had more recently received similar offers.*" [Italics are mine].

And what, my Brother, would you recommend in the face of these conditions and indications?

As for myself, I see but one possible channel through which, at present, it appears to me the remedy may be worked

out and effectually applied. That is through the united and intelligent action of Masons, acting in their capacity as loyal American Citizens.

You speak as if our Order were immune from all possibility of danger or attack. But on every hand and through every available means, we are already being attacked, and by the same powerful and relentless enemy.

The gage of battle has been thrown at our feet and the enemy is but waiting to see if we have the courage to pick it up. Have we?

While I deplore the necessity for action, I see no method by which the destructive influence of the Roman Hierarchy in America can ever be met and nullified but by a constructive counter educational movement.

To that end I, for one, propose to pursue a consistent policy of publicity among my Brothers and Fellows, to the full measure of my ability and facilities, so long as the repeated efforts of the enemy to "remove" me do not succeed.

All I shall ask of my Brothers is to study the Roman issue in this country carefully and know what is going on all about them, and then govern themselves by what they conceive to be their duty as loyal and intelligent and patriotic citizens.

I do not ask nor expect nor desire them to violate a single Masonic principle nor Landmark. On the contrary, my appeal to them is that they become better Masons and demonstrate that fact by being better citizens.

I am not attacking "Religion" in any sense whatsoever, nor do I intend to do so. Neither am I questioning the right of any individual to belong to any Church that appeals to his conscience and therein to worship God according to the dictates of his own intelligence.

I believe my respect for honest Catholics, as such, is as

deep and sincere as yours. I believe my respect for their right to "Life, Liberty and the pursuit of Happiness" is quite as great as yours. I believe my respect for "Religious Liberty" in general and the right to worship God according to the dictates of conscience, is as profound as yours. And in some respects I believe I recognize the identical nature of the obligations of Masonry and of Citizenship even more clearly than your recent writings would seem to indicate.

Among prominent Masons whom I know to be your personal friends I have heard the expression of many deep regrets at what, to them, appears a change of attitude in your recent utterances.

As for myself, I recognize your perfect right to change your views as often as your reason and conscience approve. And my respect for and confidence in your integrity and courage have been too great to admit of the suggestion that your seeming change is due either to the subtle influence of the enemy, or to ulterior motives inconsistent with your sense of right.

I recognize also your right to differ from me as to what methods are most likely to obtain the correct results in the solution of the Roman Catholic Problem in America.

But I cannot believe there is room for any difference between us as to the existence of such a problem in this country. You have, in previous articles, written too clearly and intelligently upon the subject to leave me in doubt as to your knowledge on this point.

I assume also that we do not differ as to the fact that the Masonic Fraternity is, at least, one of the available factors upon which our country has a just right to depend for intelligent aid in the final solution of this great and grave problem.

But if the Masonic Fraternity has any responsibility to our country in this matter, it must be as evident to you as to me, that the first step toward its proper discharge is to under-

stand the problem clearly and then the character and extent of Masonic responsibility in working out the solution.

How shall Masons who, at present, are entirely ignorant upon every phase of the subject, obtain a knowledge of the problem and of their responsibilities in connection therewith? Do you know of any way other than through the process of education? I think not.

Then the subject narrows itself to the question of determining a method—if possible, the best method—of educating Masons all over the country as to the existence of the problem, its nature, extent and gravity, their responsibilities therein, and finally how best to proceed with the solution, and when to begin.

If there is room for any serious difference between you and myself, it is doubtless at this point, in the determination of a method of reaching our Brother Masons and laying before them the necessary information in such manner as to command their attention and consideration, and when to begin that task.

But this should not become a subject of "Criticism" between us, and shall not, so far as I am concerned. For if you have demonstrated any method of procedure that will reach the members of the Craft more generally than we have done, and are doing, I shall be glad to adopt it, if it falls within the scope of our limitations, and you will be good enough to give me the benefit of your wisdom.

But until such time as a better method presents itself, I trust we may, without offense, be permitted to follow the method that has already proven so effectual, and done so much to awaken members of the Order to a realization of the "grave danger" which is so apparent to you.

Cordially and fraternally,

TK.

Why Papal Rome is Opposed to Masonry

By Thomas M. Stewart, M. D.



INCE the election of a Jew, who is also a Mason, as the mayor of Rome; and since the recent discussions dating from the Fairbanks and Vatican controversy, which were fanned into a roaring flame by the efforts of Merry Del Val to make a prominent citizen of the United States bear the scorching brand of "obedience to the authority of the Pope"; the correlated subject of the opposition of Rome to Masonry has again come prominently to the minds of Masons the world over.

Masonry is a world-wide institution; it teaches independent thinking, and is the only world-wide institution that stands in the way of the politico-ecclesiastical schemes of the hierarchy at Rome; which is in the control of the Catholic Church, and dominates the good people of that Church who honestly and faithfully follow their misguided leaders.

Masonry knows the truth in regard to the origin of the Catholic Church, and it is intent on giving "more knowledge" to its own candidates and to all the world regarding Man and the institutions of Men; and among the latter is man-made Papal "infallibility".

The time has come to acquaint Masons once again with some of the things that have been forgotten. There are always Masons in the world who do not forget; they only wait an opportune time to disclose the facts of history.

Albert Pike, in that great Masonic book, "*Morals and Dogma*" has arranged in convenient form a few things of vital Masonic interest. It has been the privilege, and as well, the

duty of the writer, to bring these facts together in a more convenient form, in the hope that they will inspire all who may read them, not alone with a *desire* for "more light", but with the good sense and zeal to bring "to light" all their Brethren.

Jesus Taught a Secret Doctrine. Rome Opposes Secrecy.

"Unto you it is given to know the mystery of the Kingdom of God; but unto men that are without, all these things are done in parables; that seeing, they may see and not perceive, and hearing, they may hear and not understand. . . .And the disciples came and said unto him: 'Why speakest Thou the truth in parables?' He answered and said unto them, 'Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.' "

Paul Teaches by Allegory.

Paul, in the fourth chapter of his Epistle to the Galatians, speaking of the simplest facts of the Old Testament, asserts that they are an *allegory.* In the third chapter of the second letter to the Corinthians, he declares himself a minister of the New Testament, appointed by God; "Not of the letter, but of the spirit; for the letter killeth."

Church Fathers Advocate Secrecy.

Origen and St. Gregory held that the Gospels were not to be taken in their literal sense; and Athanasius admonishes us that "should we understand sacred writ according to the letter, we should fall into the most enormous blasphemies."

Eusebius [another Catholic authority] said: "Those who preside over the Holy Sepulchers, philosophize over them, and expound their literal sense by allegory." [Page 266].

The Ghosts of the Dead Templars Haunt the Vatican.

An hundred years ago, it had become known that the Knights Kadosh were the Templars under a veil, and therefore the degree was proscribed, and ceasing to be worked, became a mere belief and formal ceremony under another name. Now, from the tomb in which, after his murders he rotted, Clement the Fifth howls against the successors of his victims, in the Allocution of Pio Nono against the Free-Masons. The ghosts of the dead Templars haunt the Vatican and disturb the slumbers of the paralyzed Papacy, which, dreading the dead, shrieks out its excommunications and impotent anathemas against the living. It is a declaration of war, and was needed to arouse apathy and inertness to action. [Page 815].

Three Degrees of Initiation in Early Christianity.

In the Hierachiae, attributed to St. Dionysius the Areopagite, the first bishop of Athens, the tradition of the sacrament is said to have been divided into three degrees, or grades viz: "purification, initiation, and accomplishment or perfection; and it mentions also, as part of the ceremony, the bringing to sight."

The Apostolic Constitutions, attributed to Clemens, Bishop of Rome, describe the early Church and say: "These regulations must on no account be communicated to all sorts of persons, because of the mysteries contained in them."

Tertullian, who died about A. D. 216, says in his Apology: "None are admitted to the religious mysteries without an oath to secrecy. We appeal to your Thracian and Eleusinian mysteries and we are specially bound to this caution, because if we prove faithless, we should not only provoke Heaven, but draw upon our heads the utmost rigor of human displeasure. And should strangers betray us? They know nothing but

by report and hearsay. Far hence, ye Profane! is the prohibition from all holy mysteries."

Secrecy Opposed by Papal Rome, but Upheld by Even Their Own Bishops and all History

Synesius, Bishop of Ptolemais, a great Kabalist, but of doubtful orthodoxy, wrote:

"The people will always mock at things easy to be understood; it must needs have impostures."

"A Spirit" he said, "that loves wisdom and contemplates the Truth close at hand, is forced to disguise it, to induce the multitudes to accept it. . .Fictions are necessary to the people, and Truth becomes deadly to those who are not strong enough to contemplate it in all its brilliancy. If the sacerdotal laws allowed the reservation of judgments and the allegory of words, I would accept the proposed dignity on condition that I might be a philosopher at home, and abroad a narrator of apologues and parables. . . .In fact, what can there be in common between the vile multitude and sublime wisdom? The Truth must be kept secret, and the masses need a teaching proportioned to their imperfect reason." [Page 103].

Bishop Synesius wrote this confession to Hypatia: "The rabble desires nothing better than to be deceived. . . . As regards myself, therefore, I will always be a philosopher with myself, but I must be a priest with the people." And Hypatia was later murdered by that organization of priests, who are philosophers so far as they themselves are concerned, and "priests" with the people.

Symbols and Watchwords Used by Early Christians.

Clemens, Bishop of Alexandria, born about A. D. 191, says in his Stromata, that he cannot explain the mysteries, because he should thereby, according to the old proverb, put

a sword into the hands of a child. He frequently compares the Discipline of the Secret with the heathen Mysteries, as to their internal and recondite wisdom.

Whenever the early Christians happened to be in company with strangers, more properly termed the Profane, they never spoke of their sacraments, but indicated to one another what they meant, by means of symbols and secret watchwords, disguisedly, and as by direct communication of mind with mind, and by enigmas.

Origen, born A. D. 134 or 135, answering Celsus, who had objected that the Christians had a concealed doctrine, said: "Inasmuch as the essential and important doctrines and principles of Christianity are openly taught, it is foolish to object that there are other things that are recondite; for this is common to Christian discipline with that of those philosophers in whose teaching some things were exoteric and some esoteric; and it is enough to say that it was so with some of the disciples of Pythagoras."

The formula which the primitive church pronounced at the moment of celebrating its mysteries, was this: "Depart, ye Profane! Let the Catechumens, and those who have not been admitted or initiated, go forth!"

"*Anathema to All Who Advocate Secrecy*!!" *Say The Popes.*

Archelaus, Bishop of Cascara in Mesopotamia, who, in the year 278, conducted a controversy with the Manichaens said: "These mysteries the church now communicates to him who has passed through the introductory degree. They are not explained to the Gentiles at all; nor are they taught openly in the hearing of Catechumens; but much that is spoken is in disguised terms, that the Faithful who possess the knowledge may be still more informed, and those who are not acquainted with it, may suffer no disadvantage."

Cyril, Bishop of Jerusalem, was born in the year 315, and died in 386. In his Catechesis, he says: "The Lord spake in parables to his hearers in general; but to his disciples he explained in private the parables and allegories which he spoke in public. The splendor of glory is for those who are early enlightened; obscurity and darkness are the portion of the unbelievers and ignorant. Just so the church discovers its mysteries to those who have advanced beyond the class of Catechumens; we employ obscure terms with others."

St. Basil, the Great Bishop of Caesarea, born in the year 326, and dying in the year 376, says: "We receive the dogmas transmitted to us by writing, and those which have descended to us from the Apostles, beneath the mystery of oral tradition; for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them. . This is what the uninitiated are not permitted to contemplate; and how should it ever be proper to write and circulate among the people an account of them?"

St. Gregory Nazianzen, Bishop of Constantinople, A. D. 379, says: "You have heard as much of the mystery as we are allowed to speak openly in the ears of all; the rest will be communicated to you in private; and that you must retain within yourself. . . . Our mysteries are not to be made known to strangers."

St. Ambrose, Archbishop of Milan, who was born in 340, and died in 393, says in his work De Mysteriis: "All the mystery should be kept concealed, guarded by faithful silence, lest it should be inconsiderately divulged to the ears of the Profane. . . It is not given to all to contemplate the depths of our mysteries. . . .that they may not be seen by those who ought not to behold them; nor received by those who cannot preserve them." And in another work: "He sins against God who divulges to the unworthy the mysteries confided to him.

The danger is not merely in violating truth, but in telling truth, if he allow himself to give hints of them to those from whom they ought to be concealed. . . . . .Beware of casting pearls before swine! . . . .Every mystery ought to be kept secret; and as it were to be covered over by silence, lest it should rashly be divulged to the ears of the Profane. Take heed that you do not incautiously reveal the mysteries."

Initiation and Secret Teaching a Part of Early Christianity.

St. Augustine, Bishop of Hippo, who was born in 347 A. D. and died in 430 A. D., says in one of his discourses: "Having dismissed the Catechumens, we have retained you only to be our hearers; because, besides those things which belong to all Christians in common, we are not to discourse to you of sublime mysteries, which none are qualified to hear, but those who, by the Master's favor, are made partakers of them. . . . To have taught them openly, would have been to betray them." And he refers to the Ark of the Covenant, and says that it signified a mystery, or secret of God, shadowed over by the cherubims of glory, and honored by being veiled.

St. Chrysostum and St. Augustine speak of initiation more than fifty times. St. Ambrose writes to those who are initiated; and initiation was not merely baptism, or admission into the church; but it referred to initiation into the mysteries. To the baptised and initiated the mysteries of religion were unveiled; they were kept secret from the Catechumens; who were permitted to hear the Scriptures read and the ordinary discourses delivered, in which the mysteries, reserved for the Faithful, were never treated of. When the services and prayers were ended, the Catechumens and Spectators all withdrew.

Chrysostum, Bishop of Constantinople, was born in 354, and died in 417. He says, "I wish to speak openly, but I dare

not, on account of those who are not initiated. I shall therefore avail myself of disguised terms, discoursing in a shadowy manner. . . . . Where the holy mysteries are celebrated, we drive away all uninitiated persons, and then close the doors." He mentions the acclamations of the initiated, which he says, "I here pass over in silence for it is forbidden to disclose such things to the Profane." Palladius, in his life of Chrysostum, records, as a great outrage, that, a tumult having been excited against him by his enemies, they forced their way into the penetralia, where the uninitiated beheld what was not proper for them to see; and Chrysostum mentions the same circumstances in his epistle to Pope Innocent.

Christian Mysteries for Those "Duly and Truly Prepared".

St. Cyril of Alexandria, who was made Bishop in 412, and died in 444, says in his seventh Book against Julian: "These mysteries are so profound and so exalted, that they can be comprehended by those only who are enlightened. I shall not, therefore, attempt to speak of what is so admirable in them, lest by discovering them to the uninitiated, I should offend against the injunction not to give what is holy to the impure, nor cast pearls before such as cannot estimate their worth. . . . I should say much more, if I were not afraid of being heard by those who are uninitiated; because men are apt to deride what they do not understand. And the ignorant, being aware of the weakness of their minds, condemn what they ought most to venerate.

Theodoret, Bishop of Cyropolis in Syria, was born in 393, and made bishop in 420. In one of his three Dialogues, called the Immutable, he introduces Orthodoxus, speaking thus: "Answer me, if you please, in mystical or obscure terms; for perhaps there are some persons present who are not initiated into the mysteries." And in his preface to Ezekiel, tracing

up the secret discipline to the commencement of the Christian era, he says: "These mysteries are so august, that we ought to keep them with the greatest caution."

"Signs and Tokens."

Minucius Felix, an eminent lawyer of Rome, lived in 212, and wrote a defense of Christianity, says: "Many of them [the Christians] know each other by tokens and signs [notis et insignibus] and they form a friendship for each other, almost before they become acquainted." [Pages 543, 544, 545, 546 and 547].

Truth Taught by Pythagoras, a Mason; Opposed by Papal Rome.

Thales and Pythagoras learned in the Sanctuaries of Egypt that the Earth revolved around the Sun; but they did not attempt to make this generally known, because to do so it would have been necessary to reveal one of the great Secrets of the Temple, that double law of attraction and radiation; or of sympathy and antipathy; of fixedness and movement; which is in the principle of Creation, and the perpetual cause of life. This truth was ridiculed by the Christian Lactantius, as it was long after sought to be proven a falsehood by persecution, by Papal Rome. [Page 843].

Man Supreme Over Institutions.

Truths are the springs from which duties flow; and it is but a few hundred years since a new Truth began to be distinctly seen; that *man is supreme over institutions, and not they over him.* Man has natural empire over all institutions. They are for him according to his development; not he for them.

This seems to us a very simple statement, one to which all men, everywhere, ought to assent. But once it was a great new Truth, not revealed until governments had been in existence for at least five thousand years. Once revealed, it imposed

new duties on men. Man owed it to himself to be free. He owed it to his country to seek to give her freedom, and to maintain her in that possession. It made Tyranny and Usurpation the enemies of the Human Race. It created a general outlawry of Despots and Despotism, temporal and spiritual. The sphere of Duty was immensely enlarged. Patriotism had henceforth, a new and wider meaning. Free government, Free Thought, Free Conscience, Free Speech! All these came to be inalienable rights, which those who had parted with them or been robbed of them, or whose ancestors had lost them, had the right summarily to retake. Unfortunately as Truths always become perverted into falsehoods, and are falsehoods when misapplied, this Truth became the Gospel of Anarchy, soon after it was first preached. [Pages 23 and 24].

Freedom: Civil and Religious.

Civil and religious Freedom must go hand in hand; and Persecution matures them both. A people content with the thoughts made for them *by the priests of the church*, will be content with Royalty by Divine Right,—the Church and the Throne mutually sustaining each other.

They will smother schism and reap infidelity and indifference; and while the battle for freedom goes on around them, they will only sink the more apathetically into servitude and a deep trance, perhaps occasionally interrupted by furious fits of frenzy, followed by helpless exhaustion.

Despotism is not difficult in any land that has only known one master from its Childhood; but there is no harder problem than to perfect and perpetuate free government by the people themselves; for it is not one king that is needed, all must be kings. It is easy to set up Masaniello, that in a few days he may fall lower than before. But free government grows slowly, like the individual human faculties; and like the forest-trees,

from the inner heart outward. Liberty is not only the common birth-right, but it is lost as well by non-user as by mis-user. It depends far more on the universal effort than any other human property. It has no single shrine or holy well of pilgrimage for the nation; for its waters should burst out freely from the whole soil.

The free popular power is one that is only known in its strength in the hour of adversity; for all its trials, sacrifices and expectations are its own. It is trained to think for itself, and also to act for itself. When the enslaved people prostrate themselves in the dust before the hurricane, like the alarmed beasts of the field, the free people stand erect before it, in all the strength of unity, in self-reliance, in mutual reliance, with effrontery against all but the visible hand of God. It is neither cast down by calamity nor elated by success.

This vast power of endurance, of forbearance, of patience, and of performance, is only acquired by continual exercise of all the functions, like the healthful physical human vigor, like the individual moral vigor.

And the maxim is no less true than old, that eternal vigilance is the price of liberty. It is curious to observe the universal pretext by which the tyrants of all times take away the national liberties. It is stated in the statutes of Edward II, that the justice and the sheriff should no longer be elected by the people on account of the riots and dissentions which had arisen. The same reason was given long before for the suppression of popular election of the bishops; and there is a witness to this untruth in the yet older times, when Rome lost her freedom, and her indignant citizens declared that tumultuous liberty is better than disgraceful tranquility. [Pages 33 and 34].

Domination of the Will of Others, a Doctrine of Papal Rome.

The thirst for power is never satisfied. It is insatiable.

Neither men nor nations ever have power enough. When Rome was the mistress of the world, the Emperors caused themselves to be worshiped as gods. The Church of Rome claimed despotism over the soul, and over the whole life from the cradle to the grave. It gave and sold absolutions for past and future sins. It claimed to be infallible in matters of faith. It decimated Europe to purge it of heretics. It decimated America to convert the Mexicans and Peruvians. It gave and took away thrones; and by excommunication and interdict closed the gates of Paradise against Nations. Spain, haughty with its dominion over the Indies, endeavored to crush out Protestantism in the Netherlands; while Philip the Second married the Queen of England, and the pair sought to win that kingdom back to its allegiance to the Papal throne. Afterwards Spain attempted to conquer it with her "invincible" Armada. Napoleon set his relatives and captains on thrones, and parcelled among them half of Europe. The Czar rules over an empire more gigantic than Rome. The history of all is or will be the same—acquisition, dismemberment, ruin. There is a judgment of God against all that is unjust.

To seek to subjugate the will of others and take the soul captive, because it is the exercise of the highest power, seems to be the highest object of human ambition. It is at the bottom of all proselyting and propagandism, from that of Mesmer to that of the Church of Rome and the French Republic. That was the apostolate alike of Joshua and of Mahomet. Masonry alone preaches Toleration, the right of man to abide by his own faith, the right of all States to govern themselves. It rebukes alike the monarch who seeks to extend his dominions by conquest, the Church that claims the right to repress heresy by fire and steel, and the confederation of States that insist on maintaining a union by force and restoring brotherhood by slaughter and subjugation. [Pages 74 and 75].

Rome Howls for Morality — in Others !!

If Masonry needed to be justified for imposing political as well as moral duties on its initiates, it would be enough to point to the sad history of the world. It would not even need that she should turn back the pages of history to the chapters written by Tacitus; that she should recite the incredible horrors of despotism under Caligula and Domitian, Caracalla and Commodus, Vitellius and Maximin. She need only point to the centuries of calamity through which the gay French nation passed; to the long oppression of the feudal ages, of the selfish Bourbon kings; to those times when the peasants were robbed and slaughtered by their own lords and princes, like sheep; when the lord claimed the first-fruits of the peasant's marriage-bed; when the captured city was given to merciless rape and massacre; when the State prisons groaned with innocent victims, and the Church blessed the banners of pitiless murderers, and sang Te Deums for the crowning mercy of the Eve of St. Bartholomew.

We might turn over the pages, to a later chapter,—that of the reign of the Fifteenth Louis, when young girls, hardly more than children, were kidnapped to serve his lusts; when lettres de cachet filled the Bastile with persons accused of no crime; with husbands who were in the way of the pleasures of lascivious wives and of villians wearing orders of nobility; when the people were ground between the upper and the nether millstone of taxes, customs and excises; and when the Pope's Nuncio and the Cardinal de la Roche-Ayman, devoutly kneeling, one on each side of Madam du Barry, the king's abandoned prostitute, put the slippers on her naked feet, as she rose from the adulterous bed. Then, indeed, suffering and toil were the two forms of man, and the people were but beasts of burden. [Page 27].

Rome Crushes Free Thought.

Rome, more intolerant of heresy than of Vice and crime, came to fear the Templar Order, and fear is always cruel. It has always deemed philosophical truth the most dangerous of heresies, and has never been at a loss for a false accusation, by means of which to crush free thought. [Page 820].

Early Christianity Led Astray.

We may be sure that so soon as Religion and Philosophy become distinct departments, the mental activity of the age is in advance of its Faith; and that, though habit may sustain the latter for a time, its vitality is gone.

The dunces who led primitive Christianity astray, by substituting faith for science, reverie for experience, the fantastic for the reality; and the inquisitors, who, for so many ages waged against Magism a war of extermination, have succeeded in shrouding in darkness the ancient discoveries of the human mind; so that we now grope in the dark to find again the key of the phenomena of nature. [Page 732]

Happy is the man whose thoughts will bear
The rigid test of the unerring square;
Who through this world unswervingly hath trod,
Steadily advancing towards his Maker and his God;
Seeking by acts of Charity and Love
To gain admission to that Lodge above,
Knowing that the stone in the rubbish cast
Shall crown our Master's work at last.

A Skeptic's Opinion of "The Great Work"

BY PERMISSION, we publish the following letter from Mr. F. F——, a brilliant skeptic, to Dr. C. E.— one of "the Friends of the Work." It was written with no thought that it would ever find a place in the columns of *Life and Action*, or any other publication. For this reason alone it possesses a special charm —that of unquestioned *sincerity*. Not that Mr. F. is ever *insincere*; but that he has expressed himself freely, and without the conventional bias that usually accompanies the consciousness that one is writing to "the public" rather than to an individual, and that individual an indulgent personal friend.

We feel that the Students and Friends of the Work will appreciate this message from an honest skeptic; and we hope our readers generally will read his letter with friendly hospitality and an "open mind"

Here it is:

Dear Doctor C——:-

Many thanks for the circular from the "Brotherhood", and the amazing "ad." from "The Fra".

I think my error in trying to defend the Roman Catholics from TK's condemnation of the doctrine of the efficacy of "Faith without works" arose from my attributing to them the purer teaching of our Anglican Romanizers [so-called]—I saw "Rome" through Pusey's spectacles! For the moment I had forgotten their system of indulgences and the "Treasury of Merits" from works of supererogation, not to mention that

ancient graft, "Masses for the Departed." It is only in the obvious absurdity of such an "ad." that one is able to realize just *where* doctrines beautiful, comforting and seemingly legitimate in their early forms ultimately land one. Nothing is more beautiful or natural than an act of intercession—the prayer of a righteous man availeth much, if for those near and dear—why not for those who are very far off—or in the hands of God? Surely a gentle and alluring thought is seemingly lawful because we can set no limit to the power of prayer nor the grace of God! And yet, *see*, into what *pathos*, what vain repetitions, what monstrous abortions of Truth, what soul destroying error it leads.

That much—even from the orthodox Anglican's point of view.

But—having read "*The Great Work*", I fail to see how any human with a grain of common sense can ever take the point of view of *any* branch of the Christian church, or manifestation of Christianity—I cannot even contemplate them with any feeling but a sort of dull amazement as to *how* they all came about. I want to go and read the Four Gospels all over again—and *try* and *see how* and where the mistake all started. I am hourly more convinced that Christ was a "Master" or that the Masters are the only true interpreters of Christ. But if Christ were an emissary from the "Great School", does *their method* "to Him that *hath*, shall be given", "he that hath ears, let him hear", sufficiently account for the gigantic mistake? Did no one hear—did no one receive aright? Why did St. Paul so weirdly misinterpret the whole "*idea*"? And yet his immediate disciples gave their very lives for this almost incredible misconception of his entire mission.

My old acquaintance with orthodox theology and my intimate knowledge of the later phases of the Oxford movement made the reading "*The Great Work*" more than interesting. I

admit it utterly fascinated me. I take back all my splutterings against "*The Great Psychological Crime*". Don't ever again give it to anyone who has *not* read "*The Great Work*". What particularly delighted me was its quite rational explanation of the Christ and all his teachings—it removes the *super*natural that has accumulated with the ages and reveals him only as the natural in its highest expression. Having read it one needs nothing more—it removes that uneasiness about the whole life and work of the man—that it's so impossible to shake off when one reaches him through a "*creed*". In the heart of the average Christian there's a sneaking dread that he's bitten off more than he can swallow—he won't admit it—but all the same he knows it *is* so. Let him read "*The Great Work*" and chew harder.

As for the "Ethical Formulary" set forth by the TK, I believe it's matchless.

Of the esoteric teachings and the spiritual experiences of those who pursue them, I am, of course, ignorant—but I am intensely impressed by the *absolute sanity* of what *is* offered that I *can't* draw a line and say "Thus far all is within reason, beyond this point, rubbish"; nor can I without violating every instinct that aids me in judging between a true man and a liar, believe that TK is not sincere, or convinced of the *absolute truth* of what he has written.

I'm a rank materialist. My curiosity is hardly roused by the recital of spiritual experiences here or hereafter; but I am so utterly fascinated by the man TK's knowledge of the human heart and its deepest needs. I never yet read a book so obviously conscious of the other man's point of view. There's no "apologetic" equal to it! I no sooner formulated an objection than he took it and wrung its neck in a sentence or two, and together we chucked it out of the window and continued "The Great Work"!

Idle curiosity, for which neither Jesus Christ, TK, or any other "Master" has the least use, makes me want to see him and hear him speak. He has certainly roused my curiosity as no one else ever did.

I'd give all I have, [it is to smile!] for a review of that book by Charles Gore, Bishop of Birmingham, England [Ex-Head of Pusey House, Oxford, Canon of Westminster, etc.], the greatest intellect in the English Church today. I knew him very well at one time. He is a saint and a scholar, and has made himself a great "Pastor Pastorum", and sacrificed his "books" for the hideous life of the modern Episcopate. Oliver Lodge has surely seen this book—and I wonder what *he* thought of it. He and Gore are friends. I wish I could hear them discuss it.

Yes, you shall hear from me. I return your "Fra", but having no large envelope he is not a little folded.

Yours as always,

F. F.

P. S. I am glad to see *you* numbered with the "Brothers" on back of circular. You are not a great way off from the Southland. I'm glad of it. My tent, I realize, is pitched at a great distance upon the broad North Road, so far off that none of the foolish gibes I threw at you could ever have even reached you. "*The Great Work*" has opened up a long closed vein of reverence in my being. Here's something and someone that one *must respect*—and all who accept it as their "*Way*". The strange thing is that I *can't feel* even a twinge of interest about myself spiritually. Now, *I know why* you asked me those questions about "Moral Responsibility" and "Life's purpose"—and I am still without any answer to *any* of them.

TK's answer is *the* answer—but if I gave it to you, it would come from me with *exactly* the same significance as it

would from a parrot taught to speak it!! And that's the truth!

My sense of Moral Responsibility is frozen through and through—it must be absolutely dead! TK knows what I mean—he's described it all again and again. I laugh whenever I think of myself!

But *you*—you must forgive me my past flippancy, and believe that I love you for the Hope that is in you..

F. F.

Witness and Judge

My name was sounding through the street.
"Did you not know what he had done?
He is the bravest of the brave,
The highest medal he has won."
I heard and blushed, aye blushed for shame,
I heard the beating of my heart,
The world cried "hero" but I knew
That I had played a meaner part.

This is the judgment I must face
Some day, somewhere, and woe is me
When that day comes in dreadful wrath
If I must blush my works to see.
So day by day I strive to live
As though I'll meet each act again,
Myself the witness and the judge
Prepares my pleasure and my pain.

——T.W.A.

Psychotherapy and the Theorem of Natural Science

By J. D. Buck, M.D.

THE so-called "Scientific Psychology" of the present day deals largely with mental states. It recognizes consciousness as a fact; and feelings, sensations and emotions, motives and impulses to action, on the one hand, are seen to be closely related to physical structure and physiological function on the other.

The whole content of consciousness is considered to be the legitimate field of Psychology, and the "causative" and "purposive" terms of this psychic equation are recognized.

But amid all the multiplicity of phenomena, objective or subjective, without or within, one may look in vain for a psychological theorem, or a real "working hypothesis".

We might fitly designate it all, as "*descriptive mental automatism*", or the "*kinetics of consciousness*".

There is careful observation and recording of all that occurs, within and without, but the whole problem and conclusions are left in confusion.

"Object" and "subject"; cause and effect; or the "causative" and "purposive", are recognized as factors, and as processes, as antecedents and consequents; and thus we may get a broad and rather concise view of what transpires.

But beyond this broader view we are given no definite concept as to *what man is*. The phenomena are related, in movement, in time, and in orderly sequence; but the dominant chord is wanting. Individuality is a mere incident. The constructive principle is left entirely out of account.

Of the multiplicity of phenomena, functions, faculties, capacities and powers; of feelings, sensations and emotions;

there is no end. But that *unity* of consciousness, purpose and act, which is essentially *Man*, is virtually lost sight of.

It is as though a musician were to imagine that a symphony could be rendered by an orchestra after he had neglected the "key", or the "dominant chord", or shifted it back and forth without any *theme*, but by mere caprice. How long would it take the orchestra to declare the composer "crazy"?

The position of the so-called Psychologist would seem to be—"If we can go far enough and long enough on these lines of mental automatism, *some day*, we hope to discover the human soul [if there is one]; and then we will begin our investigation of that, and *perhaps* we may tell you all about it."

"Haeckel may be right. If so, we shall hope to "catch the soul in a bottle, and exhibit it as Soul-snow."

"Psychotherapy", based upon this psychic phenomena or mental automatism, is purely experimental or empirical, and in no sense, nor in any degree, Scientific.

It is not, then, at all surprising to find it still experimenting with "Suggestive-Hypnosis", and "Hypnotic-Suggestion", and dodging from one to the other whenever "the end fails to justify the means."

Such experimenters are like excursionists or unbidden guests entering the house of a Prince without invitation, or during his absence, taking an inventory of his possessions and furniture in every detail, but leaving *him* entirely out of account; and afterward claiming intimate acquaintance with the Prince, or even attempting to write his history or biography.

It is not claimed, nor is it necessary to claim, that no good results are found to follow along these empirical lines. Neither can it be denied that failures and undesirable results also follow.

But it is definitely claimed that none of these applications is strictly scientific, or definitely or demonstrably constructive, from the recognition of Psychical Law.

Hudson's "Law of Psychic Phenomena" was in no sense a *Law*, but a *description* of *phenomena*; and his "dual mind" [objective and subjective] introduced, or emphasized a slogan or catch-phrase which psychological jugglers have not even yet altogether forgotten, nor recovered from.

That "The subjective mind is amenable to control by suggestion", is mistaking effect for cause, as it overlooks entirely the normal dominant power in man, viz., the Human Will; and confounds everything that might fairly and reasonably be called "Suggestion", with "Domination".

That suggestion, or hypnosis, may affect ultimately the mind, or the sensations, feelings and emotions, or even the circulation, is true. They may even produce *stigmata* in the hands, feet and side, through the imagery of the crucifixion and the Passion of Jesus.

But these effects, one and all, from first to last, are primarily upon the self-conscious Individual Intelligence.

They introduce a *dominant*, or dominating idea, picture or concept, to which the Master of the house [the Individual Intelligence] capitulates or surrenders.

He is no longer free to act, or to refrain from acting. His Rational Volition is in abeyance. In whatever degree he is dominated or controlled by the will, wish, idea or purpose of another, incarnate or excarnate, to *precisely that degree, to the last scruple*, is he a *Slave* in his own house, *un*rational and irresponsible.

Neither in Mental Automatism, in Suggestive Hypnosis, nor in Hypnotic Suggestion, can we ever hope to find any *scientific* Psychotherapy. It does not, even theoretically, admit the existence of the human soul.

Mental, empirical, phenomenal—if you choose—and this is practically all it really claims to be. But it is in no sense *Psychical*.

Now, in the midst of all this confusion of tongues and babel of words, we find no dearth of facts from which to deduce a logical and scientific method of procedure.

This method is "pragmatic" to the last degree. It deals with facts, regards values and accurately measures results.

It assumes nothing, but it proves all things. Man *is*, in his individual variation, bodily mechanism, physiological functions, chemical and kinetic equivalents, faculties, capacities and powers an amazing multiplicity, and almost endless diversity, an ever-changing, moving, acting phenomenon.

But through and throughout all this diversity we may discern an underlying order, poise, equilibrium and harmony.

The many are subject to the *one*. There is *something* that unifies, co-ordinates, dominates, concentrates, precipitates at a single point, by a single act, in an instant of time, this whole physical, mental and psychical mechanism we call man.

That which does this is the self-conscious Individual Intelligence. The *proof* of its existence is the *valid experience* of every rational, normal, intelligent, human being. The proof *requires no proof*. It is an empirical, universal fact, as patent to the child as to the man.

It senses, regards and speaks of, the whole organism as "ME"; of every organ, function, feeling and emotion, faculty, capacity and power, as "MINE". It is the *one* that possesses and uses all the rest. It is a *unit* in the midst of the multiple, the diverse and the complex.

These are facts, relations and experiences; and not only the whole problem of Psychology and Psychotherapy, but every problem of life centers just here.

I think, act, feel, will, suffer, enjoy, hope, fear, despair, evolve or devolve—I!—I!—I!—the Individual Intelligence which I am, and which alone can do any of these things.

In the doing of them every cell or molecule of *my* body,

every function of *my* organism, every faculty of *my* mind and every capacity of *my* soul is ideally, potentially or actually my servant to command.

My appeal is not to books, nor authorities, nor categories, nor philosophies—but to *you*, my reader. Are not these the *facts* of your own hourly, daily, lifelong experience? Do you need any outside *proof* of a single proposition here stated? Have you not been conscious of them as long as you can remember anything? Can you *imagine yourself* as existing and one of these things left out? Certainly you cannot without having had precisely that experience. You cannot imagine your self-conscious identity as non-existent. You can affirm it, deny it or believe it; but that would be an incident of thought, but not an actual experience in consciousness; a flitting picture on the panoramic screen of time, and not a matter of knowledge.

Knowledge is conscious, individual experience; and to some extent you may *picture* that experience in thought or in words. But it is your very own, and it is wrought into the warp and woof of your being, into the very texture of your soul; and you can never again be the same as before you had the experience. The experience and you are *one identified.*

Now, with these facts and considerations before us, let us say—There is a Constructive Principle in Nature, and in Individual Life. It crystallizes every snowflake, veins every leaf, tints every flower, puts the rhythm into every breath and every heart beat; and while it varies and varigates *everything*, seemingly to show how *original* it is; and never *exactly* repeats itself, even in two grains of sand, still it sticks to types and laws and absolute equations and mathematics and in time swings the scales of absolute Justice—"the Balance"—back to the zero point at the instant when it begins all over again. This is zero, or the "absolute mathematical point". You thought it was going to *stop* "for you to catch breath"; but it was

"just pretending". The "end" and the "beginning" are *one*. The "now", the "here", the "everywhere", the "nowhere" are *one*!

Can you imagine anything less than an idiot or more than an archangel that would not sense, feel, or see here a *Constructive Principle in Nature* and in Individual Life, a Harmonic, a Dominant Chord, a Divine and Universal Intelligence that

"Runs through all time, extends through all extent,
Lives undivided, operates unspent"?

It is ONE, like the Individual Intelligence in man ["made in His image"], and we call it GOD. It is the heart of our hearts, the Life of our life, the Soul of the Universe.

Its work-a-day name is *"Law"*. Its "Sabbath" name is "Love". Its workshop is called "Nature". Its Sanctuary is equally the Universe and the Soul of Man—whenever man is ready to stop arguing and quibbling, and *realizes* that he *is* a Human Soul. Then only does he open his windows to this "Soul of the Universe" and let in the Light.

This Universal Intelligence, this "Light of the Logos" in man, is his self-conscious Intelligence.

What and why it is, we do not know. But the thought, the concept that it is, and is in us, is as basic as our *awareness* of self.

A student, far more curious than reflective, once asked H. P. Blavatsky—"*Why* did Parabrahm divide itself into individual souls, the 'sparks of eternity'." "I don't know, my dear", she replied; "go and ask Parabrahm".

These are the elements, the facts, the logical inferences and analogies from which the *theorem* of Natural Science is derived.

There is a *Constructive Principle* in Nature, in Life, and in the organism of man. This principle operates and acts from inherent, all-pervading Law.

It is derived from, controlled by, and acts under Universal Intelligence. It is in all, through all, over and under all—as a Universal Modulus.

Man may, if he will, apprehend and utilize this Principle, as the "Light of the Logos" *in him.* This "Light" is Consciousness with Intelligence, focalized in the lens of Conscience in order that he may concentrate it at any time, on any point or object, thought, feeling or act, and *read the record,* measuring the value.

The power to do this is called Rational Volition. It is the motive, the impulse, and the power to act with discrimination in relation to probable results.

It is our measure of values, our mental and psychical "weights and measures", our scales of Justice, by which we measure and adjust aims, processes and results, past, present and perspective.

Recognizing, utilizing, and building character under these guiding lights and this Constructive Principle, means higher, progressive evolution to man.

Ignorance of these principles means "chance", "caprice", stagnation or confusion.

Outraging and defying these principles means devolution and destruction.

I am fully aware that the foregoing considerations may appeal to some persons and not to others. They seem to me abundantly to furnish the raw material out of which a Science of Psychology may be constructed as exact and demonstrable as the theorems of mathematics. I believe them to be capable of verification in the life of each individual who will put them to practical test.

To utilize the Constructive Principle means to Build Character on the Divine Plan.

Now where does Psychotherapy come in?

The *name* ought to signify the promotion of health and the removal of disease by the application of the Laws of Psychology in an exact scientific way.

All that goes by the name of "Mental Therapy" is, by comparison, like giving indiscriminate doses of drugs, for "malaria", or "liver complaint", utterly regardless of the laws of health, hygiene, dietetics, and even of physiology. This was done for centuries, is often done today, and will continue to be done so long as there are those who will take them.

Man is no more "all mind" than he is all "digestion", or "circulation", or any other *function* of the human organism.

The medical profession, and the average "scientist", are held by opinions and precedents and conventionalities as unyielding and fossilizing as those of the theologian and the dogmatist.

Both classes will deny and repudiate this statement and think that they are really free and liberal, because *compelled* to vary their practice as an experimenter.

But "suggest" to one such that he might clarify his vision, broaden his horizon, strengthen his grasp of basic principles and underlying law, and you will hear a "click" like the shell of an oyster, and receive a cold shoulder, or a glance of pity or contempt.

"Suggest" again to him that at least hundreds of the insane, classed as "incurable", are *obsessed*, and read in his uplifted eyebrows the query—"how long since *you* escaped"?

Offer to take him to individuals so afflicted, so *classed* for years, but now perfectly restored, and if you get an answer it will again be the "oyster shell" and the cold shoulder.

And what is the result? Simply this; The people have broken away, tried the "cold shoulder" treatment on the doctors and "leading men of science"; and "mind cure", "Christian Science", "Faith Cure", etc., etc., have resulted.

Our blind guides and brakes on the wheels of progress, obliged to do something or "lose their jobs", have undertaken to "investigate" and pronounce upon—that which the people *have already discovered for themselves.* And then they name the foundling "Hypnotic Suggestion"; or, if it is a female baby, "Suggestive Hypnosis". When these names seem "too common" they switch to "Psychotherapy", and take a long breath.

"Sarcasm"? "Ridicule"? Not a bit of it. Read the books and the magazines and see. Find in them one basic principle, one clearly apprehended Law, one exact scientific theorem, if you can. There are facts numberless, phenomena endless; but a clear theorem nowhere, and confusion everywhere.

And where is the crux of all this confusion? Men are hunting for the human soul, as blindfolded children play at "hunt the thimble".

The very thing of which they are in search is the center, the one *unity* of themselves. They must "weigh it"; but they overlook the scales of conscious *awareness.* They must "measure it"; but they overlook the measuring tape of experience. Isis,—"I am all that *is*, all that *was*, and all that ever *shall be*—and no *mortal hath ever lifted my veil.* I am the *sphinx* and its "riddle", and he who *desires* and *dares* may pass between my paws; and if he endures and perseveres and is not afraid—pass from the avenues of darkness to the chamber of Light and eternal Day."

Health, Holiness [Wholeness] and Happiness are *one.* They are the *equilibrium* of the one—Man. The Constructive Principle, known to, and recognized and utilized by the School of Natural Science, is a Universal Theorem, related to Psychology as the the Binomial Theorem is related to the science of Mathematics—A Primary Law.

Some Questions Answered by Dr. Lindlahr



HAVE READ with great interest your articles on the "meat question", both in *The Nature Cure Magazine* and in *Life and Action.*

As I have been thinking upon this subject for some time, am very grateful for information on the Scientific view. I think I now have a clear understanding of how the physical body becomes depleted through insufficient vital force, gathered from the spiritual life element; also how it may be restored to equilibrium, by use of meat food; and that, thus far, it is not a question of morals.

But as there are those whose Religion makes it a sin to slay animals, how can they reconcile the two states of consciousness?

My own standard has been practically this: Not to ask of another what I would not do myself and it would be a very difficult thing for me to stand in the stock yards and slay animals. This brutalizing life is necessitated by the demand for flesh food. While I am not *labeled* a vegetarian, yet, because of our humane relations to the animal kingdom and of this ethical and moral side, my instincts and desires are on the side of non-killing.

As your very instructive and excellent article in *Life and Action* is "to be continued", I hope for further instruction along the ethical side.

So many have considered the subject from that side alone and wrecked the health of their physical bodies, that I am delighted that Light is coming regarding all possible viewpoints;

and I am profoundly thankful that there are those [if only a few] who *know* whereof they speak.

There is a question I desire to ask, and if you find it worth considering, I shall be glad to see it answered in some future article.

What is the required standard of consciousness, whereby an individual can *intelligently* and safely choose his own food, in order to preserve a perfect equilibrium of force for the *whole being*? In other words, when may one *rely* upon the dictates of physical appetite?

With all good wishes for the increase of your Opportunity to serve, I am, gratefully,

E. A. W. H.

Dear Mrs. H:-

I have before me your interesting letter, in which you discuss my articles on the meat question, which recently have appeared in "*Life and Action*", and ask some pertinent questions regarding the ethical and moral sides of this problem. I will answer your questions to the best of my ability.

You ask: "As there are those whose religion makes it a sin to slay animals, how can they reconcile the two states of consciousness"?

Those whose religion or conscience regards it a sin to slay animals, or use the flesh of animals, should certainly abstain from eating meat or any of its products. From the ethical, moral and religious point of view, this is entirely a matter of personal conviction and responsibility. In such matters as in all others, we should be guided only by our own highest perceptions of equity, justice and right. If these tell us that meat eating is morally wrong and sinful, we must abstain, lest we violate our responsibility.

The physician, however, has to take into consideration

something else besides his personal viewpoints. If he is convinced that in certain types of diseases flesh foods are a valuable and sometimes a necessary means for curing the patient, has he a right, on account of his personal scruples on the question of meat eating, to withhold these foods and to allow his patient to remain in his weakened and diseased condition?

A similar question came up one day in the clinic of a medical college which I attended. The professor, who was a liberal minded man, demonstrated a case which, according to his opinion, could only be cured by osteopathic treatment. When he made his recommendation to this effect, some of the medical students objected, because "osteopathy was irregular treatment". He then submitted to the vote of the class the following hypothetical question:

"Suppose in your practice you met with a case, which, in order to be *cured*, required osteopathic treatment. Would you allow this patient to be cured in the "*irregular*" way, or would you prefer to let him die in the "*regular*" way? The majority of the votes were in favor of letting the man *die in the regular way*.

Let us formulate a similar hypothetical question concerning the subject under our consideration. Suppose a physician, who considers it wrong to eat meat, has under his care and treatment a patient suffering from obsession, caused primarily by physical depletion and nerve exhaustion. On the other hand this physician knows that a meat diet would be a very important factor in restoring the nervous and vital equilibrium of his patient. What should he be guided by—his personal conviction on the morality of meat eating, or by the obligation he has assumed, to do everything possible to alleviate and improve the condition of his patient? Could one person's answer to such a question be binding for all?

It is for these and similar reasons that in my writings on

Dietetics, I have never dragged in the ethical, moral and religious aspects of these problems. I have always held that these were entirely matters of individual requirement and personal opinion and responsibility.

Your second question is: "What is the required standard of consciousness, whereby an individual can intelligently and safely choose his own food, in order to preserve a perfect equilibrium of force for the whole being? In other words, when may one rely upon the dictates of physical appetite?"

In order to choose your food correctly, you should have, in the first place, a thorough understanding of the physiological and chemical aspects of Dietetics. This is not as difficult as it may at first appear. The German School of Nature Cure has reduced Dietetics to a few simple principles, and in that way made it an exact science, easily understood and applied by any one with ordinary intelligence and education.

Any one who in accordance with these scientific findings, lives on natural foods in rational combinations, will be agreeably surprised to find that as his organism, under the natural regime grows healthier, his intuition becomes keener, and his appetite more normal. In other words, he regains somewhat the natural instinct for food selection, which guides the animal in freedom.

Unnatural stimulation and food poisoning destroy the sensitiveness and power of discrimination of the organs of taste, and these finer perceptions can only be regained and restored by the return to a natural dietary.

The animal in food selection relies upon instinct and appetite entirely. In man, reason has largely replaced instinct. He must therefore rely on the one hand upon the findings of scientific investigation, and on the other hand upon his instinctive and intuitive perceptions. A child reared prenatally and postnatally upon a natural diet, would come more nearly

possessing a natural food instinct and appetite, than a person whose nerves of taste have been benumbed and atrophied by the life long exposure to poisons, strong spices and condiments, nicotine, alcohol and powerful drugs and medicines.

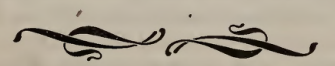
Thanking you for your good letter, and the opportunity which it has given me to discuss these important questions for the readers of *Life and Action*, I remain,

Very sincerely yours,

H. Lindlahr.



From the standpoint of science, man occupies a most interesting position. For all scientific and philosophic purposes, each Individual Intelligence is, from his own point of vision, the center of the universe. In this unique position he stands as a target for all the forces and influences of nature. He constitutes the natural vortex wherein the constructive and destructive forces and processes of nature are forever contending for supremacy. By the majesty of his individual Will alone can their issue be determined. While he is a creature of the great Law, yet he alone must determine whether he will respect that Law. By the power of individual Choice and the exercise of his Will alone he may co-operate with either the Constructive or the Destructive forces of Nature. He alone may thus determine his own destiny. ——The Great Work.



Questions Answered by The TK



N INTERESTED READER of this magazine is puzzled over the great problem of Personal Responsibility. He lays down the following proposition as his understanding of the Law of individual life:

"Every individual does right in proportion to his knowledge, other conditions being equal."

He admits, however, that he is not sufficiently sure of his ground to be able to prove the truth of his formulation, and asks the editor of *Life and Action* to help him out by proving that his proposition is *false.*

This may not be so easy as might appear upon the face of it; but, desiring to be of service whenever and wherever possible, we venture the following observations and suggestions for what they may be worth:

1. Are not "right" and "wrong" two words employed to express concepts that are exact opposites?

2. Can it be possible that wrong is right, or that right is wrong?

3. Knowing that anger is destructive, is a man who so indulges it doing right or wrong?

4. If a man knows that it is wrong to steal, and yet steals, is he doing right or wrong?

5. If a man who knows that murder is wrong, murders his wife in order that he may marry another woman, is he "doing right in proportion to his knowledge"?

One of the commonest confessions among men who are prone to self-indulgence is that they *know* they are doing *wrong*; and yet they go on in that sort of life, and every step of the way *"Conscience"* cries out in protest, and points unerringly

to the *right*. Are they doing "right in proportion to their knowledge"?

In our humble judgment, if our correspondent's proposition were, indeed, true, and all men *did* "right in proportion to their knowledge", this world would be a much more enjoyable home for the human family than it is today.

Therein is one of the strangest anomalies of human nature. We all know *how* to live, in such manner as to be *happy*, and we all *want* to be happy; and yet, we do not *do* the thing to bring the desired *result*.

Why is this? Answer this question correctly, and you will have given the world a perfect key to a scientific sociology.

Question: "What is the constructive aspect of the impulse that leads us to Anger?

At page 291 of "*The Great Work*" you say: 'It is impossible for you to annihilate, extinguish or entirely eradicate the impulses of the Soul—without thereby and at the same time destroying your own individuality.'

What, then, is the constructive aspect of the impulse which, uncontrolled, leads us to harbor resentment, annoyance and impatience?

On page 291 you also say: 'To annihilate or entirely extinguish the impulse of fear at the approach of an enraged bull [without converting that impulse into a constructive effort to escape], would be to expose one's self to a danger much greater than that involved in the impulse of fear itself.'

It is not difficult for my mind to grasp that fact. May I ask you for as definite an application of the constructive aspect of Anger as the above is of Fear?" —M. S. K.

Answer: In order that you may grasp the subject fully, and get a view of it in its natural perspective, it will be necessary for you to go back a little way and read carefully what is said on the preceding page, 290, and leading up to the paragraphs you have quoted. The following from page 290 will give you the context;

"A vast amount of time and valuable energy have been wasted by those who, under false instructions, have endeavored to annihilat , extinguish, uproot, eradicate, eliminate and entirely destroy certain elements, passions, tendencies, desires, impulses and functions of the Soul and of Individual Intelligence, instead of seeking to make of them powerful and effective instruments of the Will through the proper exercise of Self-Control.

"You who have labored under the disadvantage of such false instruction, or who have been groping over the pathway without instruction of any kind, will understand more fully what is here intended when it is explained that there is not a single emotion, impulse, passion or desire of your being, whether of the kind you are accustomed to designate as physical, or spiritual, or psychical [and which if it were permitted to *control you* would become destructive], but may—under proper control of your Will—be transmuted into a vital impulse of Constructive Energy and Power.

"An illustration may help to make the truth of this statement more clearly apparent:

"Every impulse of the Soul, which reaches the plane of expression through the physical organism, involves the expenditure of physical energy or vitality. The impulse of fear, in any of its many shades, degrees and phases, is a destructive force when uncontrolled. It involves the loss of vital energy and power. *But if the impulse is checked by the power of Will in its inception*, [note the clause in italics], it may be converted

instantly into a constructive impulse which will enable the individual to avoid the thing which inspired the impulse of fear. The Power of Self-Control in this instance has converted a destructive impulse of fear into a constructive effort to avoid that which inspired the destructive impulse of fear.

"The same is equally true of every other destructive impulse of the Soul. By the proper Self-Control it may be converted into a Constructive effort in line with the process of Independent Spiritual and Evolutionary Growth."

This leads up directly to your quotation illustrating how lack of Self-Control would subject one to the danger of being killed by an approaching enraged bull; whereas, through the proper exercise of Self-Control the energy otherwise consumed or paralyzed by fear may be transmuted into an active effort resulting in escape from the threatened danger.

Now if you will go back to your question and observe carefully its exact wording in the light of the foregoing clause which I have put in italics, and then study carefully the illustration, you will see that you have read into your question a suggestion not contained in anything I have said on the subject.

You ask me what is the "*constructive aspect*" of the impulse that leads us to Anger. I have nowhere said, nor even suggested, that there is a "constructive aspect" of that impulse.

But I have said that "*If the impulse is checked by the power of Will in its inception*"—then only "it may be converted into a constructive effort in line with the process of Independent Spiritual and Evolutionary Growth," etc.

There is really no "constructive aspect" to the impulse of Anger. But if that impulse be "checked by the power of Will" it may be transmuted into some *other and different* impulse which will produce constructive results.

For illustration: Let us suppose a friend in whom you have reposed the utmost confidence betrays that confidence

and proves to be a thief, a liar, your slanderer and traducer, and you discover all this and that your own reputation has been destroyed as a result. One of the simplest and easiest things in the world is for you to fly into a rage, denounce him, invoke all kinds of vengeance upon him, and injure yourself far more deeply than he has injured you, by giving way to the impulse of anger and permitting it to consume you.

But, realizing, as you now do, that this course means your own self-destruction and accomplishes no good; suppose *by the power of your own Will you check the destructive impulse before it has impelled you to action*, and then turn your thoughts upon the subject of what he must suffer under the Law of Compensation which he has invoked upon himself and which is inexorable.

Soon you begin to feel a sense of pity for him and then a desire to help him. And under the power of your Will the destructive impulse of Anger has been changed and transmuted into the constructive impulse of Service.

Please observe that this is *not* merely a "constructive aspect" of anger, but a new impulse entirely, the result of the transmuting power of your Will. And instead of consuming you and destroying you, it has been "converted into a constructive effort" in line with your own "Independent Spiritual and Evolutionary Growth".

And so it is possible for you to do with every Angry impulse of your life—if you but use your intelligence and your Will power. It is merely a question of whether you will do the thing.

By the exercise of your intelligence you can find adequate reasons for checking every angry impulse of your life and transmuting it into some helpful and constructive impulse before it has impelled you to utter an unkind word or do an unkind act.

Will you *do* it? Probably not, even though you know the penalty you must suffer if you fail. But you *can* do it *if you will.* And furthermore, nobody on earth, or in heaven, or elsewhere, can do it for you. Nature allows no substitutes in such a work. Only he who triumphs over *self* wins his reward.

——TK.

How Did You?

Did you tackle that trouble that came your way
With resolute heart and cheerful?
Or did you hide your face from the light of day
With a craven soul and fearful?

Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts,
But only — how did you take it?

You are beaten to earth? Well, what's that?
Come up with a smiling face;
It's nothing against you to fall down flat,
But to lie there — that's disgrace.

The harder you're thrown, why the higher you bounce;
Be proud of your blackened eye!
It isn't the fact that your'e licked that counts;
It's how did you fight — and why?

And though you be done to the death, what then?
If you battle the best you could,
If you played your part in the world of men,
Why, the critic will call it good.

Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that your dead that counts,
But only — how did you die?

"The New Avatar"

A new book by J. D. Buck, M. D.



N THIS, his latest published work, Dr. J. D. Buck has put the best of his seventy-two years of life and the best of his forty-five years of active and intense Studentship in the great "University of the Universe", the "College of Experience", wherein he has achieved special honors because of his ripe and extensive knowledge of Medicine, of Freemasonry, of Human Life, and of Practical Psychology of such intense value to us all.

We are *not* the Publishers of this new book, and therefore what we say of it is not influenced by mercenary motives. It comes straight from the heart.

Although we do not have the honor of publishing the book, we are glad to be of help in bringing it to the attention of the public, and more especially to those who are interested in our own publications and in the Work of the Great School in this country.

From our own unbiased viewpoint *"The New Avatar"* contains some of the very *best* work Dr. Buck has ever done. Our judgment is influenced by the following facts:

1. The subject of *"Avatars"* [which means "the descent of a Diety to earth and his incarnation as a man"] is one that is rather new to our Western mind. But in the Orient it is a subject of the most profound interest and vital importance.

2. Dr. Buck has explained the subject fully and shows that, according to all the "signs" and "portents" and conditions, a *"New Avatar"* is now *due*, in this Western World.

3. His exposition is clear, simple, tempered, forceful, convincing and wonderfully fascinating and interesting. It will make any reader think; and no matter how skeptical, the mind will come back to the subject again and again with the queries:

"I wonder how much can be proven?"

"I wonder if it is really true that 'Avatars' do incarnate?"

"I wonder if the strange 'signs' and '*portents*' he so strongly arrays, do really mean that the World is 'making ready' for a *New Avatar*?"

"I wonder if Dr. Buck really believes, or *knows* that such a wonderful event has already taken place?"

"I wonder Where? When? Who?"

This book cannot fail, it seems to us, to command the most intense interest of all who are studying the great problem of Individual Life and Destiny.

The first half of the book is devoted to "*Studies in Psychology*" which lead the mind up to the "*Avataric*" concept. These "*Studies*" are clear, simple, and of great educational value in themselves, and give the Student a distinct uplift. They are strongly constructive, and make the problem of Life easier, and stimulate the kind and quality of *Self-respect* that makes of us better Citizens and happier men and women.

This book is distinctly "*out of the ordinary*" and because of the unusual nature of its theme and the clear and simple method of its treatment, ought to be of special interest and value to students of the *Occult*, students of Psychology, and students and readers of all kinds who are at all interested in the fascinating problem of Life after physical death.

We feel that, after a careful and critical reading of the manuscript, we are justified in recommending the book to the students and friends of the Harmonic Series, as valuable supplemental reading, and feel sure that they will commend our judgment.

The book will come from the press in a few days, we are informed, and we will send it postpaid to any address for $2.00.

For sale [not published] by,

INDO-AMERICAN BOOK COMPANY
218, 220, 222 N. Kedzie Avenue
CHICAGO

Special Gift Edition

The Dream Child

By Florence Huntley

The ninth edition of "**The Dream Child**" [ready for distribution about April 20th] will compensate its friends for the delay, and we trust will condone our seeming negligence of standing orders.

The new edition of this unique "romance of two worlds", intended as a special memorial and gift edition, involved such additions and embellishments as demanded time and care in the collecting and preparation. We have taken great pleasure in the process of this "transformation" and present the new volume confident of the pleasure and approval of our old friends and the later inquirers for the book.

In its outer dress, illustrations and text it is a new setting and a new version of this strange story of life and love and of death and the "resurrection".

The most important feature of the new "Dream Child" is the addition of a hitherto unpublished chapter of twenty-nine pages, entitled "A Retrospect". This chapter, a recital by one of the leading personages, gives an entirely new coloring to the story and involves new viewpoints for both its critics and its admirers.

As a concession to her many friends and their repeated requests, the author has consented to the reproduction of her photograph which appeared in the first edition. This photograph, taken especially for the first edition, is a more fitting frontispiece for the memorial copy than a later one.

The central charm, however, of the new volume is the exquisite face of the "Dream Child"— which appears, first as an inset on the cover, and later as an introduction to Chapter II. In the rapt expression of this infantile face the reader of the story can easily trace the spiritual loveliness of Stella, the Star Child.

[This "Dream Child", however, is a real child, whose parents are students in the Great School, and whose name is the spiritual name of the author.]

The final illustration of the volume will delight the art lover and the mystic. This is a halftone copy of a late work of J. Otto Schweizer, Sculptor, of Philadelphia.

Mr. Schweizer, a sculptor of recognized ability in conventional art, is rising to fame through his original and remarkable interpre-

tations in bronze of the Harmonic Philosophy ."The Lightbearers", which introduces Chapter XII, entitles this gifted friend of the Work to the distinction of, "Art Interpreter of the Great Work in America". The original work from which this photograph is taken is in bronze, 30 by 36 inches.

The ninth edition of "**The Dream Child**" is bound in imported English Beauty Cloth, embellished with special design and gold stamp, and a photograph of the "Dream Child". It is printed on extra quality, Dresden Pamphlet Egg shell Booklet stock, china white finish. As a further adornment, special end sheets have been added. Altogether, it will be as handsome as it is possible to make it.

This has been called the "Gift Edition" because of the prevalence of "book giving" by the students of this philosophy. In its new binding "**The Dream Child**" is unsurpassed for friendly remembrances, and gifts to those to whom you may desire to introduce the Philosophy of the Great School.

This is a story hard to review and more difficult to describe. While the theme is laid in the realm of psychology its action relates to the superphysical world.

"**The Dream Child**" is the logical development of a romance which has its beginning upon an outbound Atlantic liner and its culmination "among the unseen mountains of Paradise." The entire theme is based upon and illustrates that fundamental principle in nature known to science as "The Law of Affinity" and ethically stated in Romans XIII, 10.

A Notable Endorsement

When the first edition of "**The Dream Child**" was issued, its beauty and value appealed to many prominent people, and of it Ella Wheeler Wilcox wrote:

"I wish I might place in the hands of every mother in the world this book of Florence Huntley's; a book charged with the advanced religious thought of the age, and brimming with spiritual truths. I know of no church or clergyman in the land to whom I would send a bereaved mother for consolation. I know of few, if any, religious books calculated to comfort a woman in such an hour of sorrow; but, it seems to me, the picture drawn by Florence Huntley of the spirit life into which Mrs. Varien was able to follow her child in visions, must dry the tears born of the love and loss of any unselfish mother.

"It is a picture, not of a vague Paradise where winged beings float about, with nothing to do but sing praises to an almighty Being, but of a world not unlike our own, where spiritualized and ennobled beings carry on the duties and employments of our next stage of existence; and here, guarded and guided by gentle and wise instructors, Mrs. Varien, through her dream-trance, beholds her child grown into spiritual maturity.

"The book is no mere fantasy of an author's brain; it is based on truth, gleams of which glorify the souls and morals of thousands of intelligent people of today, bringing convictions of a heaven after death much more satisfactory than the orthodox idea of the place. The world is coming to realize that every man may have revelations from on high, quite as inspired and authentic as those of St. John, and much less confusing.

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