
“Fools deride. Philosophers investigate.”

Life and Action

The Great Work in America

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The Spirit of the Work.

By the TK.



EVERYWHERE, in the books, pamphlets, circulars, instructions and literature of the School, as well as in this magazine and the personal correspondence between myself, the blessed RA. and the Students and Friends of the Work, occurs, again and again, the expression,—“*The Spirit of the Work*”. I doubt if there is any single phrase or expression used, in connection with the present educational movement of Natural Science, more deeply significant, nor whose meaning is of more vital importance to those who are known as Students, or as “Friends of the Work”.

It goes directly to the very heart of things.

So deeply important is it to those who are interested in the success of this educational movement of the Great Work in America, that an entire chapter is devoted to its meaning and significance, its definition and elucidation, in Vol. III. of the Harmonic Series.

In order that the readers of *Life and Action* may follow

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me intelligently and derive the largest measure of benefit possible from that which follows I am going to ask each one who reads this article to stop at this point and turn to Chapter XVIII of "The Great Work", beginning at page 303, and read the entire chapter with the utmost care before finishing this article.

And then, in order to make the application of the principle to the specific subject hereinafter considered, turn to page 432 of the same volume and read carefully paragraphs numbered 6, 8, 9 and 11; and on page 433, those numbered 13, 14, 15 and 16.

With this much of the text of Natural Science definitely and specifically impressed upon our minds, let us now turn to the consideration of the subject-matter of a letter recently received by Mrs. Huntley from a lady "Friend of the Work" in the west.

The writer of the letter referred to had been reading and studying the books and literature of Natural Science for some time and had made definite application for the personal instruction and for admittance into the School as an accredited student.

In the course of events, and in line with the methods and requirements of the School in all such cases, she was asked to meet some of the accredited students and representatives of the School and Work, for the purpose of establishing the necessary personal acquaintance upon which alone her qualification might be determined. It was explained to her that she should feel at liberty to ask any questions from these representatives she might desire to have answered concerning the School or the Work; and she was asked to answer as frankly as possible such questions as they might ask her in their efforts to determine her status and qualifications.

It would seem from her letter that some of these representatives whom she met must have impressed her with a spirit

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of "bitterness" toward and "hatred" against the Catholic Church, as well as against the individual members of that Church. For she says:

"Now the point which I most wish to bring out in this connection, is the attitude of *bitterness* which I seem to think I see so pronounced toward not only the Church of Rome itself, but toward any member of it. It was the bitterness of the hostility that frightened me away from this Work for a time in the beginning. I had read the books and had seen nothing to fear; but—well, to be perfectly frank, this bitterness seemed to cheapen the Work to simply an anti-Catholic league, and rob it of any deeper meaning."

Then follows a statement of her own ideas on the subject, and her understanding of the attitude of the School, gathered from her reading and study of the books of the Harmonic Series. And she closes with the statement, in substance, that she is "puzzled" by what appears to her a clear contradiction between the "*Spirit of the Work*" which she obtained from her reading and study of the books, and the "*Spirit of bitterness and hatred*" which she had observed in the mental attitude of some of the Representatives who had questioned her, and with whom she subsequently had discussed the subject.

While her letter is a long one, and contains many disconnected statements, the foregoing seems to cover the substance of her perplexity, and will enable me to make clear a fundamental difficulty which the School has encountered throughout the ages past, and the one which it faces today, and doubtless will have to contend against through generations yet to come.

The difficulty to which I refer is that of finding *real* and *true Representatives* of the "*Spirit of the Work*".

I do not believe it would be possible for any man or woman, of fair intelligence, to read carefully and thoughtfully the three books of the Harmonic Series and obtain therefrom the idea

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that there is anything even approaching "*hatred*" or "*bitterness*" in the attitude of their authors, or the School, toward either the Catholic Religion, or any individual member of that Church.

Everywhere throughout the books and other literature of the School is taught the philosophy of Religious Tolerance; Freedom of Individual Conscience; the Right of the Individual to Life, Liberty and the Pursuit of Happiness; the Right of all mankind to worship God according to the dictates of individual Conscience; and every other doctrine that conserves the inalienable liberties of the Individual, so long as he does not trespass upon the rights or the liberties of his fellow men.

The difficulty, therefore, is clearly not in the School nor in its teachings and findings, but in the failure of the individuals to exemplify the **SPIRIT OF THE WORK** in their **DAILY LIVES AND CONDUCT**.

If any Student or Representative of this School betrays the spirit of bitterness or hatred against the Catholic Religion, or any other Religion—or against the members of the Catholic Church, or those of any other Church—because of their religious views; he thereby proves that he is out of alignment with the *Spirit of the Work*, that he is not **LIVING THE LIFE**, and that he **MIS**represents the School and the Work in a manner to do both incalculable injury.

But every Student and accredited Representative of the Great School, in order to become such, assumes certain definite responsibilities to the School, and the Work it is doing, and the Cause it represents; and these he is bound to discharge to the best of his abilities.

One of the most important of these is the obligation to do whatever he can to guard the School against the admittance of applicants for instruction who are *not* "duly and truly prepared, worthy and well qualified", nor in harmony with the principles for which the School stands.

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In the discharge of this obligation and responsibility it is often necessary for him to question the applicant with the utmost care, and exercise the most intelligent precaution and discretion, lest through negligence or oversight he may recommend for admittance into some one or more of our courses of instruction, and into the confidences which necessarily accompany the same, those who are not yet ready for such instruction nor prepared to make a right use of the confidences involved.

To this end it is of the utmost importance, to all parties and interests concerned, that every such accredited Representative be carefully instructed in advance concerning the qualifications of Students, and concerning the particular points to be desired in each applicant, and likewise those to be avoided.

A careful reading of the text-books of the Harmonic Series will disclose, to any intelligent reader and student, the fact that the underlying and fundamental principles upon which the Great School and its Great Work are established are, in their most vital essentials, diametrically opposed by the underlying and fundamental principles upon which the Catholic Church [as an institution] and its educational work among mankind are established.

This great underlying difference in principle is so basic and so irreconcilable that it must be clearly and definitely understood by every accredited Representative of the School before it is possible for him or her to understand what constitutes *The Spirit of the Work*, or know when an applicant is in alignment with that Spirit and when he or she is duly qualified for admittance as a student.

In order that the readers of *Life and Action* may follow this subject intelligently and understand how irreconcilably the two Schools are opposed to each other on the basis of fundamental and vital principles, let me again ask my readers

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to refer to the text of the Harmonic Series. This time I am going to ask you to turn to the chapter in "*The Great Psychological Crime*" [Vol. II of H. S.] entitled "*Admonitions and Suggestions*"; and under section IX of that chapter, addressed especially "*To Master Masons*", begin at page 385, commencing with the third paragraph, which is in these words:

"From the dawn of civilization to the present moment, two active and opposing forces have been engaged in deadly conflict over the destiny of human intelligence".

Read carefully and without prejudice to the end of the chapter. Therein you will find a most careful, comprehensive, complete and exact statement of the vital and fundamental principles upon which the two Schools are established and for which they stand today; and these are so arrayed as to enable you to understand perfectly why it is that the great Church of Rome is today, *as it has been during its entire history*, the bitter, implacable and irreconcilable enemy of the Great School and of all that it stands for; and why it is the equally bitter and implacable enemy of the Masonic Fraternity today, for the destruction of which the Knights of Columbus are working with all their intelligence and power unceasingly.

With this clearly fixed in mind, you will understand perfectly why it is that no accredited member or representative of the Church of Rome ever could, at the same time, become a *consistent* Student or accredited Representative of this School.

You will then have the key which explains why it is that every applicant for admittance to this School, and for its gratuitous instruction, is questioned by the Students and accredited Representatives of this School, most searchingly and critically, as to his or her past and present philosophic and religious affiliations and education, and even present religious leanings and sympathies.

It is solely for the purpose of guarding this present move-

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ment of the Great School against the fatal mistake of opening its doors to its natural enemies who are seeking by every possible means—regardless of every principle of common honesty, morality, or good faith—to plant their spies in the very heart of the movement, and through their unscrupulous cunning there to sow the seeds of disintegration and foster them and cultivate them until, in due time, they shall destroy the entire movement, root and branch.

This may appear to some [who are, as yet, unacquainted with the methods employed by our enemies] as a harsh statement. But to those who have followed their foot-prints through the devious ways of their past history, and studied the methods by which they have disintegrated almost every movement which has had for its purpose the education of the masses in the lines of progress and the establishment of individual human Liberty, it is but a simple statement of facts which all men may verify, if they will but study the subject with an open and unprejudiced mind.

The files of my personal correspondence, during the last ten years, contain the absolute *proofs* of the fact that, in spite of the quiet and unobtrusive manner in which the Great Work in America has been carried forward, it has not escaped the attention of the militant branch of the Church of Rome [the Society of Jesus, known the world over as the "Jesuits"].

Attempt after attempt has been made by that most perfectly organized institution on earth, to obtain passports for its spies to enter our ranks, solely that they might know what we are doing, study our methods, gather all the knowledge of our plans possible, and report them to their absolute Master, "*The Black Pope*" [*General of their Order*] and through him to the Vatican at Rome.

One instance alone, among the many that have failed, will

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be sufficient to suggest the lengths to which they are prepared to go to accomplish their ends:

A professor in one of the leading colleges of Europe, came to this country and sought to gain admittance to our ranks. He came in the guise of a liberal and progressive educator. In order to prove his good faith [?] he obtained from one of our most eminent professors of psychology in Columbia University, a letter of introduction [given by one of my nearest and dearest personal friends to the Columbian professor, introducing *him—the Columbian professor—to me*], and on the strength of that letter sought to ingratiate himself into my confidence.

An interesting correspondence followed, between the eminent foreign professor and myself, and in this case his extreme "cleverness" was the thing that betrayed him. His application was rejected, and under the impulse of anger and resentment the true spirit of the Jesuit disclosed itself in all its proportions in his reply to my last letter in which I explained why he could not possibly become a consistent student and representative of this School, and at the same time belong to the Order of Jesuits.

This is but one of many attempts that have been made to gain admittance into our Student ranks, by members of that secret religious society. And their purposes are always the same—to betray the School and its Work, sow the seeds of disintegration in our midst, and ultimately to work the disintegration and destruction of the movement.

Thus far they have failed. Whether they shall succeed better in future will depend entirely upon the care and watchfulness of our Students and accredited Representatives upon whom rests the heavy responsibility of determining the qualifications of those who knock at the door of the School and ask to be admitted.

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Knowing full well in advance the ulterior motives and purposes of these enemies of our School and Work, we have taken, and are taking, every precaution possible to guard the movement against the mistakes of past history.

The present inertia of the Masonic Fraternity with reference to all matters of public interest wherein the political purposes and ambitions of the Catholic Church are involved, is due very largely to the subtle influence of its Jesuit members. The Masonic Order does not exclude Catholic members, even though the Catholic Church condemns Masonry as the work of the Devil.

I am well aware of the fact that there are many who are entitled to be considered honest members of the Masonic Fraternity, who will discredit the foregoing statements. This is perfectly natural, and to be expected; for it is only the exceptional Mason who knows that in every Masonic Lodge where such a thing is possible, at least one Jesuit holds active membership. And since the principles of Freemasonry teach tolerance of all religions, and respect for all religious beliefs, there are no prohibitive bars against Catholics, any more than against Methodists, Presbyterians, Baptists, or members of any other religious sect. So far as Masonry is concerned the door of the Lodge is as wide open to a Jesuit as to any other individual.

And since the methods of the Jesuits are *secret*, and their *real* purposes in the Masonic Order *concealed*, it is but natural that their presence in the Lodges everywhere is unobserved. There is no test as to qualifications of applicants for Masonic degrees that would disclose their presence nor bar their progress in the Order. For these reasons they do not advertise themselves in the Lodge as Jesuits, and they studiously avoid whatever would attract special attention to them in that capacity.

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But whenever measures of any kind are proposed in any of the Masonic Lodges to which they belong which could have any bearing upon the Catholic Church, or upon its political plans or methods, these Jesuit members in the Masonic Lodges make it their special business to exercise all the influence possible to prevent the Lodges from adopting any measures inimical to the interests or purposes of the Church.

This silent and subtle and secret Jesuitical influence is being exercised within the body of *virtually every Masonic Lodge in Chicago*, and I am convinced that the same is true in every other city of any size or importance throughout the entire country.

As above suggested, the vast majority of even our best and most intelligent Brother Masons, are entirely asleep on this question. The methods of the Jesuits are such as to keep them asleep just as long as possible. Any effort to arouse them and induce them to inform themselves on the subject of what the Church is doing, is at once counteracted and discredited by these Jesuit members in the Lodges who are there for that specific purpose.

Even at a time like the present, when the Church is bending its every energy to dominate the political powers of our government, to discredit our Public Schools, to secure state support of their own religious schools, and through every possible channel of influence they can exert to carry out the command of their pope to "*Make America Catholic*", they have been able to keep many of our good Masons asleep and inactive thus far, and they will do so as much longer as possible and for the same reasons.

Read carefully the following extract from an address of Archbishop Quigley to the federated societies of German Catholics, no longer ago than the 11th of September 1911.

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Among many other things of significant importance he said:

"The question confronting this organization is what to do about the dangers that are now threatening Christianity in this country. In France and Portugal the Catholic Church was defeated and persecuted because the Catholics were not organized. Although there were thousands of devout and loyal Catholics who would have given their lives if need be for conscience sake, they were merely a mob without leadership and were defeated.

"I want to say that when the time comes in this country, as it surely will come, and the same forces attack the Church here they will not find us unprepared or unorganized and they shall not prevail.

"We have well-ordered and efficient organizations, all at the beck and nod of the hierarchy and ready to do what the Church authorities tell them to do. With these bodies of loyal Catholics ready to step in the breach at any time and present an unbroken front to the enemy, we may feel secure." [Italics are mine].

The foregoing is taken from the *Chicago Record-Herald* of September 11th. last; and yet, not a single mention of it has appeared in any Chicago paper since. The paragraphs set in italics are those to which I desire to call especial attention. What do they mean? To what "forces" do they refer? To whom do they refer as the "enemy", to whom they are preparing to "present an unbroken front"?

In order to answer these questions it is necessary to know something of the history of the recent conflicts between the Catholic Church and the two nations to which the archbishop refers, namely, France and Portugal. But there is a definite and complete answer to each of these questions. The reverend prelate knew exactly to what forces and to whom he refers in this country. And if any reader of this magazine desires

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to know, it will require but a little of his time and effort to find out.

If I should mention them in this article, more than likely my statements would be questioned, even by some of the Students of this School. And I do not desire to be considered a fanatic, nor an alarmist.

My effort has been, and is, and shall continue to be, to carry forward the Work of the Great School in America. To that my entire life is dedicated and consecrated. It is a work of *Education*. I do not expect nor desire that my Students, nor the Friends of this Work, blindly accept my statements alone and unsupported. But it does appear to me that I have the moral right to expect of those who are receiving a gratuitous instruction [entirely unsolicited by me] the courtesy of such consideration as would impel them to make a most careful and conscientious investigation and study of the subject before they volunteer to question the accuracy of my statements on a subject of such vital importance.

It has come back to me, in a manner that would seem to be authentic, that there are some, at least, of those who now occupy the confidential relation of Students and accredited Representatives of the School, by virtue of my action,—who, nevertheless, discredit my position and my statements with reference to this subject of Catholicism and the relation of the Church to our civil, political and educational institutions.

Does this mean that the Jesuit is already in our midst, and by his subtle suggestions is planting the seeds of distrust and disintegration? Let me say here and now, that if at any time I have made or shall make any statements in my position as a Representative of the Great School which are not true, or which any of my Students and accredited Representatives cannot accept or credit, they owe it to me, to the School, to

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the Great Work, and to themselves, *to come straight to me* with their doubts.

And before they give expression to any dissent which would have the effect to discredit any statement I have made, or any position I have taken, they also owe it to themselves, as well as to the Cause of Truth, if not to me, to make a careful and exhaustive study of the subject, with the *Facts* before them. In justice to all the interests for which they stand, they cannot afford to set in motion counter, or cross-currents, within the very heart of this movement, without having at hand the *Facts* to justify them in so doing. And even then, it would be the part of common courtesy and consideration and in line with the *Spirit of the Work* if they would come to me frankly *first*, and give me the benefit of their views, together with all the facts at their command, before they express themselves to others, and thus set in motion the disintegrating influence of doubt.

In this connection let me say, for the benefit of the Students and Friends of the Work, as well as for the readers of *Life and Action*, that I do not assume nor profess to be "infallible". But I am not given to the destructive habit of making rash statements. It is one of the rules of my life, never to make a definite and positive statement for which I have not either the *Facts* or what I believe to be the best of evidence accessible. But if, by any chance, I may be at fault in any statement or position, I invite any Friend to call my attention to my error frankly and personally. Any Student Friend who approaches me in the spirit of courtesy and friendship will find me always grateful for any help he can offer me.

And now, in conclusion, let me once more emphasize the fact that there is not in my own heart, mind, Soul nor Consciousness, the remotest feeling of "bitterness" nor "hatred"

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against the Catholic Religion, nor against any individual member of that Church.

Although no less than seven different and carefully planned attempts upon my own life have been made during the last two years, every one of which I have reason to believe was inspired by the enemies of this School and Movement, it is nevertheless true that I count among my personal and esteemed Friends some of the most intelligent members of the Catholic Church, and that I respect with all my soul the religious convictions of every honest communicant of that Church.

But because of the fact that the principles at the foundation of Roman Catholicism, more especially Roman Clericalism, are diametrically opposed to those of the Great School for which I stand, I am bound by every principle of Consistency and common Justice, to use every legitimate and honorable means at my command to protect the School and the Work against the admittance of accredited members of that Church into our active fellowship as Students and accredited Representatives.

In the discharge of this responsibility every Student and Representative, who is asked to help me in the work of determining the qualifications of applicants for studentship, is instructed to exercise the utmost care and caution against recommending the admittance of any communicant of the Catholic Church.

To this end, my helpers are asked to take all the time necessary to become personally and intimately acquainted with every applicant sent to them for examination and the "preliminary try-out".

In their efforts to follow out these instructions, it is not impossible that some of them may have betrayed a character of zeal and earnestness which has been misinterpreted as "bitterness", and possibly "hatred" against the Catholic Church,

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and against those who are active members thereof.

But if this be true, the impression which their zeal has led them to make is *not* in line with the *Spirit of the Work*, and is deeply to be regretted and deplored. There is no room for "hatred" nor "bitterness" in the Soul of any consistent Student of the Great School, against any individual on account of his or her religion or membership in any Church or Order.

The rigid manner in which the lady applicant [referred to in the first part of this article] was questioned by the Students and Representatives to whom she was sent for the personal meeting and acquaintance, was doubtless due to something within herself. In fact, I am assured that she answered their questions in such manner as to leave an impression of doubt in the minds of some of them as to her real position.

But even so, in just so far as her questioners impressed her with the feeling that they were actuated by "hatred" or "bitterness" they were in error, and they should take the lesson home and make of it a stepping-stone to higher, better and nobler things.

If "bitterness" or "hatred" exists at all, let it be in the hearts and souls of our enemies, but not in ours.

Bitterness and hatred are but phases of *Anger*. Anger is one of the most destructive psychological agencies in all the realms of human nature.

It is immeasurably more destructive to those who harbor it than to those against whom it is directed.

So true is this that it has come to be recognized as almost an axiom, that the surest method of destroying an enemy is to make him angry, and he will thus destroy himself.

The same truth is but emphasized in the saying of the ancients, that:

"Whom the gods would destroy they first make mad"—that is, *angry*.

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In conclusion, let it be remembered by all who read these words, that no man or woman who exemplifies the spirit of "bitterness", or "hatred", or any other phase of "Anger", in his or her attitude toward others, is in any sense a consistent Representative of the Great School, or its Work.

Any Student or Friend of the Work who conveys the impression of "bitterness" or "hatred" toward individual Catholics, or the Catholic Religion—as such—is not thereby, in any sense, exemplifying the "*Spirit of the Work*"; nor is he thereby reflecting credit upon either himself, his Instructor, or his Instruction.

Have I made the subject clear? If not, I shall be glad to give any phase of it further consideration in response to requests from any Student or Friend of the Work who may desire further information.



An Arabian Proverb.

"He who knows not that he knows not,
is a fool—shun him.

"He who knows that he knows not,
is simple—teach him.

"He who knows, but knows not that he knows,
is asleep—wake him.

"He who knows, and knows that he knows,
is wise—follow him."

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Acknowledgments

By the TK.



LORENCE HUNTLEY lived upon this plane of earth just long enough to do a Work in behalf of all mankind, but more especially in behalf of womankind, such as few women ever attempted. I believe I am well within the record when I say that she accomplished a Work, both in kind and quality, such as no other woman, to this time, has ever accomplished.

Her Work, in itself, was truly a Great Work, and will live; but when considered in the light of all the difficulties, hardships, self-denials, privations, obscurity and opposition in the midst of which it was accomplished, it becomes, to those who know these conditions, a thousandfold greater.

Those who have been near enough to her in this life, during the last twenty years of her heroic struggle, cannot fail to rejoice that she lived long enough to receive a few of the just rewards she so richly earned; and that she went out into the other life happy in the consciousness of having been able to render a real service to many of her less courageous sisters who came to her in despair asking her counsel and guidance.

Since a knowledge of her transition has reached the Students and Friends of the Work, many hundreds of letters of sympathy have come to me. It seems but natural that those who have been under her instruction and received from her the gift of her time, thought, personal effort, sympathy and love, should send to me some expression of their appreciation.

But that hundreds of others who have never been directly in touch with her, should feel so deeply that her emanci-

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pation from this life is a real and personal loss to *them*, has been to me a source of profound gratification, as well as surprise. I am sure that those she counted as her personal Friends will rejoice with me over these evidences of her approaching compensations.

I [who know what her life is in the Land of Liberty and Light] know that she is deeply grateful to each and all of her real, tried and proven Friends, as well as to all those whom she classed among her "Stranger Friends"—those she had never met, but who had given her some evidence of their interest in and appreciation of her Work.

From the hundreds of letters of sympathy, and of appreciation also, that have come to me during the last few weeks, I am taking the liberty of publishing the following, in that it expresses so beautifully the sentiments which all have endeavored to convey to me.

It comes from one who knew Florence Huntley when she was yet in the newspaper world and assistant editor of the *Washington Post*, of Washington, D. C., before she had yet found it possible to devote her entire time, thought and effort to the Work of the Great School wherein she was then an accredited Student.

I am sure the writer of the letter will not feel that I am betraying any confidence in thus giving his letter to the world, inasmuch as I shall not presume to publish his name, nor in any other manner suggest his identity. In it I am sure many who have written me, and many others who have refrained from writing, will find an expression of their own sentiments. It is as follows:

"My dear Sir and Brother:-

I am addressing you thus, not that I know you personally, but I know you through your writings; and there is always a touch that is unexplainable

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in mere words when one finds the evidences of touch with the Infinite, as expressed or exemplified in ideas and thoughts coming from a higher source than a mere commercial world can furnish.

I want to express to you the shock and the sorrow that the death, or rather passing beyond, of our former Friend and acquaintance of years past, Florence Huntley, has left with us. Years ago in Washington, D. C. my wife and I became very well acquainted with Mrs. Huntley, and then and there learned to not only respect her for her high-mindedness, but for her earnest desire and effort in seeking after the higher and greater truths than one gets by simple contact with the average of one's acquaintances in the world at large.

I have often thought how much more there is, or may be, in the hearts of men, or concealed under the vest, than shows on the surface in every-day contact. With the laughter and jollity one must keep up in order to live, the laughter one must indulge in or, as the great Lincoln said, "die from the weight of woes one has to wrestle with," all these may cause the world to misunderstand or to misjudge us. But concealed within the heart of every man, if he has even a small spark of the Infinite in him, there must be and is a tender touch as unspeakable, or as unexplainable, as the cry of an infant.

Fifteen years ago, Mrs. Huntley gave me one of the first copies from the press, of "*Harmonics of Evolution*", and asked me to read and review the work and write her my opinion. At that time I was very busy, teaching and trying to impart to young men some knowledge of one of the most beautiful of the Natural Sciences, and to create, or stimulate in the pupil, the same reverence for the great works of Nature and the Infinite, which I felt I possessed in some small degree; besides, I was trying to get enough bread together to satisfy the natural hunger for material things; and worse than all these,

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I was not at that time capable of receiving the great truths which were held out to me.

Like him who has ears to hear and hears not, who has eyes to see and sees not, many of us go through this world seeing "men as trees walking", and cannot understand even the simplest expressions of Nature, much less those of Revelation.

But Time conquers all things, and within the past year or two I have been reading "*Harmonics of Evolution*", and my eyes are being opened and I am beginning to see things as they really are. I had hoped to see the day when I might be able to write you and Mrs. Huntley such a review of these great works [I now possess and am trying to digest], as is worthy of the inspiration manifested in them. I would be glad to find the words of appreciation which the subject warrants, but the scales of material existence have not fallen entirely away from my eyes as yet.

I have tried for some years past to get a true understanding of what it means to be "duly and truly prepared" and "worthy and well qualified"; and I have tried to impart to others with whom I have been thrown in contact, as full and complete an exemplification as my means would permit.

This is a beautiful old world, after all, and to be able to live in it, in the fullest sense of the word, and to help others to live and to see the light, to keep the eyes turned upward and be able to look into the eyes of the sun and understand that "Each step upwards broadens the horizon", is indeed a great thing and one of the things worth while.

These are the things Florence Huntley has been doing for the past score of years, and after a work well done she has stepped off into scenes of a Boundless Eternity; and while her passing over is a great personal loss to her Friends and immediate associates, we feel that she has not gone but has

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simply stepped aside to rest and refresh herself, and that her influence is still here, and that her enfranchised spirit is not beyond the reach of those who understand.

There is little that I can say to give comfort to those to whom comfort is understood, or to condole where condolence is not necessary. As one of your Brothers in Apollo has said,—"We are all selfish in our grief".

But why should we grieve? Does the worm grieve because its mate has burst the bonds of its imprisonment and evolved into the more beautiful butterfly? No, not as we understand it, for we are led to believe that Intelligence is indestructible, and is measured by adaptability.

I must not bore you, nor take too much of the time of one who is busy with the duties of his calling; but I simply want to say how much we shall miss Florence Huntley, and how much more we shall prize all the beautiful and wise things she has said and written.

I would like to lay one laurel on the bier of her earthly form, and add one little chaplet to the nobler group of those offered by others more capable and worthy than I. This I know you will understand.

Sincerely and fraternally."

Every such letter as the foregoing—of which I have received many hundreds since my Beloved Companion and Helper journeyed out into the Higher Life—deserves a personal response from me. And it would afford me deep and sincere pleasure to respond to each and every one, in such manner as to convey some small measure of my gratitude and appreciation, if my limitations would permit.

But I cannot do it; and am therefore driven by necessity to avail myself of the kindness of this little messenger-boy, *Life and Action*, to see that no Friend, of either hers or mine,

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who has remembered us both during this final test, is overlooked or neglected.

We, here at the center, who have been charged with the duties and responsibilities of directing this great movement that is so intensely vital to the interests of humanity, both now and throughout the ages that are yet to come, have been kept so intensely and so continuously busy that we have not had time even to *wonder* if our efforts have been entirely understood, or unqualifiedly commended by each and all of those for whom we have been laboring.

We have just gone on, from day to day, week to week, month to month, and even year to year, doing the best we could to meet the demands upon us, trusting to the intelligence and sympathetic understanding of the Students and Friends of the Work; and under these conditions we have found it necessary to take some things for granted.

And while we have assumed that no Student or Friend of the Work would comply with all the exacting [and in some respects difficult] preliminary conditions, without first having satisfied himself, or herself, as to our personal honesty as well as to the worthiness of our motives; nevertheless, we were not in the least prepared for such a unanimous and universal outpouring of sympathy, good will, confidence, friendship and genuine affection, as that which has simply deluged me since my blessed Companion and truly Great Helper has let go her delicate and insecure grasp of this physical life and journeyed out into the yet more beautiful Life of her Spiritual Compensations.

In truth, if there was ever a doubt in my own mind, heart, soul, or consciousness, as to the place Florence Huntley has made for herself in the hearts of all who knew the beauty, the purity and the brilliancy of her wonderful life [or in the heart-life of the generations yet to come, for whom she lived, labor-

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ed, suffered and—passed on], that doubt has been forever dispelled by the overwhelming, cumulative evidences contained in these almost numberless letters that have come to me since she “silently stole away” and left me the impossible task of filling her place in the Great Work.

Every letter rings true. And in almost every one there is the same conflict of contending emotions,—sympathy for me, a deep sense of sorrow for the personal loss, profound regret over what it must also mean to humanity in general, and profound gratitude for what her life, her work, her personal sympathy, understanding and deep, womanly affection have meant to each writer.

This deep undertone of personal gratitude which rings so strong and true in every letter speaks volumes to those who know with what a never-failing wealth of sympathy she responded to all who appealed to her for help.

One Friend of the Work who had never met her personally, tells of a little group of Students and Friends and of their accidental meeting in his office within a few moments after the magazine reached them. After describing the scene and the silent, pathetic grief that made speech impossible to all of them, he said, in substance:

“Never in all the years of this life have I witnessed such a manifestation of deep, genuine, silent grief. Since then I have talked with each member of our little group alone, and I find the same sense of deep, personal loss, as if Florence Huntley belonged to each one of them as their own beautiful, generous and personal benefactor, and that her departure from this life had taken from each of them the coveted opportunity of meeting her personally and expressing to her their deep and grateful appreciation of the inspiration her life and her work and her personal friendship and sympathy have been to them.

“And it has come to me with inexpressible vividness and

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power, that if we who were *strangers* to her, and knew her only through her books, writings, letters and instructions, can feel such a deep sense of personal loss—what must her withdrawal from this life mean to those who knew her personally? What must it mean to the beloved TK. to whom she was not only Student and Friend, but Co-worker, Companion, Wife and Mate? And what must it mean to that Central Group of Students and Friends with whom she has labored, and to whom she has given her time, her thought, her wisdom, her instruction, her sympathy, her help and her love, during these last fifteen years they have been permitted to associate with her almost daily?

“Although it was not my privilege to meet her in this life and know her as my personal Friend; nevertheless, I have met several who have had this blessed privilege; and I want to say that to each of these her life was and is an inspiration to all that is high and noble and beautiful and true. She was the highest and noblest type of the womanly woman, and her sympathy seemed almost universal.”

And so I might go on quoting indefinitely from the mountain of letters that have come to me; and yet, when all has been said, I who knew her even better than she knew herself, know that the real beauty and true nobility of her character far surpass the highest concept yet expressed.

But I want the readers of *Life and Action* to know that each letter that has come to me has been a source of deep and sincere gratitude and comfort. Had it been possible, I should have written a personal response to each. But I sincerely trust her many true and loyal Friends, as well as those who have extended to me the hand and heart of sympathy, will forgive me for my inability to respond to their letters personally.

I hope that each Friend will accept this as a personal

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message from me, conveying my deep appreciation and grateful thanks.

May the Great Father, the Great Friends and the Spiritual Helpers open to each one of you the boundless store of their limitless sympathy and love, and lead you ever onward and upward into the Light, until someday we all shall stand with them, in the midst of the radiant splendor of Eternal Truth.

So mote it be!



Manhattan, Kansas, March, 11, 1912.

INDO-AMERICAN BOOK COMPANY,
218 North Kedzie Avenue, Chicago, Illinois.

Gentlemen:-

Kindly file my order for the full set of the *de luxe edition* of the Harmonic Series. I have wondered why we could not have them and have hoped that the edition would sometime be published; I will be more than pleased to have the set in the *de luxe* form.

I would like to suggest that all Students and Friends should, if possible, have an extra copy of "The Great Work" to loan to "inquirers", and, as you have a number of the *de luxe* copies of it on hand, all should order the full set, thus helping both those who need "more Light" and—*Life and Action*.

Sincerely yours,

—N. L. R.

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Life and Action

Florence Huntley

and

The Open Door for Woman

In the New Age.



CIVILIZATION at the present time is moving with immense velocity, and in many directions.

This is perfectly apparent to everyone who observes, reads and thinks.

We call this the "Age of Science" and few persons seem aware that it is equally the "Age of Religion", because they fail to distinguish clearly between Religion and Superstition.

Both Science and Religion deal with, and are elements of, Human Life.

Religion, in the last analysis, is the "Living of a Life" such as Science demonstrates as True, Beneficent, Uplifting, and at last Divine.

In the present age Religion has advanced, as Superstition, Fear and Ignorance have receded. Science, in its broadest scope and most critical sense, is the elixir in the alembic of Life that has brought about this transformation.

Kindness, Helpfulness, Self-forgetfulness and Love, are the Gold in the cup of Life after the dross of Superstition has been blown away, and all meaner things separated from our aims and ideals. Theories, Beliefs and Dogmas have thus been tested out, and either cast aside as "baser metals" or refined and combined with the Golden ore of Truth.

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Men still imagine that they can convert the world to Dogma, while the humane and the Divine impulse in the soul of man, has actually converted the world *toward* Jesus by trying to *Live the Life*, and by helping others.

Science has defined the human, as—the “*Humane*”, and the world has been *demonstrating* it as true.

This is the key-note of modern civilization. Progress runs in Cycles, and the great waves of civilization have always ebbed and flowed like the tides of the sea. It is thus that History is made.

But there is one single fact, more than all else, which, like the chemist’s test for gold, measures the progress and tests the value of every so-called Civilization known to man, and this is—

THE STATUS OF WOMAN

in every department of Life. It seems strange, that the Golden cord by which the Divine and Universal Intelligence united the two halves of the human race for universal Good and mutual Happiness, should have degenerated into a galling chain, to enslave and degrade Woman, and to brutalize Man.

It is the breaking of this chain, and the liberation of Woman, that is the very Genius of progress, and the first fruit of the Humane uplift of the present Age.

Science gets down [or up] to *Facts!* It canonizes no saints; deifies no individuals, but after discovering principles and demonstrating laws, it measures values by *use*, and tests them by *results*, no matter whether dealing with the individual—man or woman— or with the whole Human Race.

Science recognizes attainment, applauds good work, honors merit, and remembers all its heroes and martyrs. The enthusiasm and self-forgetfulness of the true Scientist, is indistinguishable from the devotion of the Devotee of Religion.

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Both work in the same "Vineyard of the Lord", only in different rows. Both equally "honor Truth" and equally serve mankind. Both have been burned at the stake by priest and potentate.

This background and the defining of these principles seemed necessary in order to justly measure their application.

It is unnecessary here to go over the struggles of Woman in the past, or in many places today, to enable her to live at all. She has not only had her own obstacles to contend with, such in part, as beset man—ignorance, passion, riotous emotions, and the like, not only as the Mother of the race, the severest trials, and the most exquisite torture, burdened within and without; but added to all this, the passion, selfishness and brutality of man, to exhaust, oppress, degrade and hold her down.

Even today, in many Eastern countries, priest and proletariat openly declare that "Woman has no Soul", and act accordingly. Woman today, in all civilized countries, is asserting her freedom and claiming her heritage.

Even on the higher spiritual lines, men have not only ignored or belittled woman, but feared and despised her, and fled from her into the caves or the desert, seemingly ignorant of the fact that it was their own animalism from which they fled.

Occasionally, as in the School of Pythagoras, or centuries ago in old India, woman has been recognized as *different from*, but *equal with*, man.

The freedom, enlightenment and co-operation of woman with man, is now the most patent fact, and the most specific application of the Just and Humane impulse of the present age.

Nor need man applaud himself for such a tardy concession. It should rather shame him as a "Man" that he has waited so long. He hardly yet realizes what he, himself, has lost.

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But this only leads us to the door of opportunity.

Granting the liberation and recognition of Woman, what will be the result? *What can Woman do?*

There is an old saying—"Whatsoever Man hath done, Man may do", and certainly this applies equally to woman.

We are still within the province of Science, and demonstration is our criterion.

For more than twenty years

FLORENCE HUNTLEY

realized her birthright as a woman in the new age, familiar with every problem of law, progress and evolution, outlined in the foregoing.

Through sorrow, loneliness, poverty, bereavement and sore trial, she followed the spiritual light of Intuition and held forth the helping hand to Woman. She aspired to no Leadership, sought no reward of fame, but hid herself in her work. She looked destiny in the face and smiled, while conquering her emotions and bringing Joyousness out of all her sorrows and trials, devoted her life to the help of her sister Woman. Any reward for *her* seemed far away. She seemed almost to have forgotten it, in the Joy of helping others. Her "Harmonics of Evolution" went as a messenger to thousands, and heralded a new day for Woman and Man together.

She showed what Evolution really means, and some day "Modern Science" will have worked up to it. She proclaimed as a logical sequence of Evolution, that Man and Woman are a "Divine Harmonic" and that

"THERE IS NO DEATH"

Women wrote to her for light and encouragement from all over the world.

She wrote more than 20,000 letters with her own hand

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in reply, and 50,000 by the aid of stenographers. Even the postage, most of which she paid was a severe drain on her scant resources.

She came at last to her own; a "*Perfect Harmonic*", justifying all her intuitions and rewarding all her toil and waiting. Joyousness seemed to emanate from her like light from the evening star, and its perfect chord was a tenderness beyond words. She—"Stepped out of sunshine into shade, to make more room for others", only to reveal a higher and diviner self.

Her life became a song of sympathy and loving kindness, a very *Alkahest* to all around her.

Stricken in the midst of overwhelming duties and effort to help others; realizing that her Work was scarcely begun, she passed to the Ante-Chamber of the Great Lodge, leaving the door ajar, inviting all her sisters to follow—not her—but the *Great Work* that *Woman* may do for herself and for her kind; and there, complete recognition of Harmonic Womanhood and Illumination await her.

Her chart, and compass, and "notes by the way", would fill volumes.

She demonstrated the Harmonic she discerned and labored for here, by study in the School, by *Living the Life*, by a *Personal Experience*, by "giving" as she has "received", and so passed untrammelled to the higher plane, relinquishing the hand of the Beloved, only to be made *One in Spirit and Joy forever*.

When, in a few weeks, she receives the "*Golden Key of Proficiency*" and the Light that radiates afar, then the Mother Tenderness of the Woman-Soul will make Joyous her Beloved and be as prophecy and potency to Woman in the New Day just dawning.

Florence Huntley has realized her Dream, and created a far more glorious Reality.

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Such a Life-Record, made possible and accessible by Natural Science, must appeal to the natural Intuition of Woman, and inspire courage, faith and hope. Again I say—Science canonizes no “Saints”, deifies no Individual. Intuition leads naturally, not to adoration, but to exemplification, and accomplishment. Faith is not a Fetich, but an intuitive conviction, adjusted by reason and realized by Work.

If one Woman has so worked and realized, the door is open to all on the same terms. The obstacles are all within the soul. Such an Ideal is conceived by Intuition, quickened by Conviction, cradled by Love, nursed by vigilant Endeavor, and christened—the “*True Woman*” and her Sublime Destiny.

I am not guessing nor imagining, nor dealing in platitudes.

The Laws of the human soul are as immutable as the laws of the physical body, and they may be demonstrated in the one case as in the other; logical analogy, based upon the facts of experience, relates the two worlds to each other.

My acquaintance with Florence Huntley covered a period of fifteen years.

Once I found her involved in the web of fate and circumstance; calm, courageous, and full of Faith and Love. Circumstances without seemed discordant with the serenity within, and yet she kept right on with her work without a discordant note, and never failed nor faltered.

Again I saw her when the tangled web had disappeared, when she had come to her own, and joyousness emanated from her as light from a star and filled the room. Not a note of “triumph”, but of gratitude and thanksgiving. I felt that I was in a holy place, with uncovered head and unsandaled feet.

The Harmonic of her Joyousness, was Tenderness like that of a mother for her babe. And then, out through the silent space, a consonance of Joy and Tenderness, like the first faint rays that open the gates of dawn.

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My soul was hushed to silence. It was no "vision", nor is it now an "after-thought". I realized *then*, the consummation that was complete.

I had witnessed the "*Marriage in Heaven*"; a heaven *here*, built by united hearts and hands.

I never imagined she was so soon to "cross the border", for there seemed no veil to lift, in such fullness of Life and Love. There seemed no place for death. Nor was there, except as a change of rooms and garments, and then—the Symphony continued. What tho all the world deny or deride, I could as easily imagine my Soul annihilated as a discord or a mistake in what I felt and heard, and also realized.

And now, when I learn that soon she will be received and crowned with Light, in the *Adytun*, where, for ages, men alone have received the crown, I am glad beyond words for womankind, for the path she trod: the demonstration she made, and the door she left ajar.

Womankind, waking now from the nightmare of ages, scarcely yet realizes what Freedom and Destiny hold in store for her.

Her realization will be the spreading wings of Intuition, and a Divine Inspiration to Man.

Sex will no longer be the shambles of animal passion, but joyous Motherhood, and mutual aspiration, for man and woman alike, in the Harmonic of Love, and the satisfaction of mutual completion and happiness.

Imagine what it will mean to banish the fear of Death; to grow and unfold like the blossoming flower, and the ripening fruit; to find zest and joy in living, as in a voyage on a sunlit sea, with Hesperian islands on every hand; to have the gates of the soul opened wide to the utilities of earth, and the symphonies of the spiritual plane; to hold the Beloved by the hand, and together to scatter help and kindness to every be-

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lated and discouraged child of earth, so that "all may stand together in the radiance of eternal day", where Love is a perpetual concord and uplift for man and woman alike, with never a discordant note, "Yes"—do you say?—"somewhere, sometime, in heaven— if there is one, anywhere."

Nay— my friend— I gather this Ideal from the "Harmonics of Evolution" and the Ideals and Life work of Florence Huntley; and know that in a very large measure she achieved it here on earth; and this is only the beginning. Such a "Sabbath of the Soul" can never end.

The Great Friends cannot create it in us, nor for us, though they can help us to create it for ourselves.

And now, when our Beloved Sister Florence stands before the throne of realization and recognition, she will receive the golden crown of Light.

It will emanate from her own Soul, when the dregs of earth have fallen away.

This is *Recognition*, not "Reward". The reward will be, a larger field, and greater power for still more glorious Work.

Let Woman in this New Age, Look up, take courage, and enter into her Birthright as did Florence Huntley.

—Brother Harij.



"EVOLUTION"

A little girl wrote this composition on men: "Men are what women marry. They drink and smoke and swear, but don't go to church. Perhaps if they wore bonnets they would. They are more logical than women and also more zoological. Both men and women sprung from monkeys, but the women sprung further than the men."

—Monroe City [Mo.] News.

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The Harmonics of the Physical.

By H. Lindlahr, M. D.

The Unity of Disease and Cure.

"We cannot over-rule Nature nor go back of her decrees."

—*The Great Work.*

NATURE CURE AN EXACT SCIENCE.



ONE of the reasons why Nature Cure is not more popular with the medical profession and the public is that it is too simple. The average mind is more impressed by the involved and mysterious than by the simple and common-sense.

However, it remains a fact that "exact science" reduces complexity and confusion to simplicity and clearness. Science becomes *exact* science only when the underlying laws which co-relate and unify its scattered facts and theories have been discovered. The wonderful structures of modern astronomy and chemistry have been elaborated from a few basic natural laws and principles, such as the law of gravitation and the laws of polarity and of chemical affinity. What the discovery of these natural laws has done for astronomy and chemistry the fundamental laws and principles of Nature Cure philosophy are doing for medical science. They are reducing chaos and confusion to simplicity, obscurity to clearness, and are thereby changing what was pure empiricism to an exact science.

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WHAT IS LIFE?

In our study of the cause and character of disease we must endeavor to begin at the beginning, and that is life itself; for the processes of health, disease and cure are manifestations of that which we call life, vitality, life elements, etc. While endeavoring to fathom the mystery of life we soon realize however, that we are dealing with an ultimate which no human mind is capable of solving or explaining. We can study and understand life only in its manifestations, not in its origin and real essence.

Is life, as materialistic science claims, solely a manifestation of the electric, magnetic, and chemical activities and reactions of the physical material elements composing the human organism?

Aside from inductive and deductive reasoning, the teachings of the Great School give us the most valuable and convincing testimony on this problem. They make it clear to us that the great Life Force which animates and controls the created universe manifests as vibration in and through the forms and forces of the ascending kingdoms of nature through the four "Life Elements".

The lowest, or mineral plane, is controlled by the Electro-Magnetic Life Element; the next higher, the vegetable kingdom, by the Vito-Chemical Life Element; the still higher, animal kingdom, is controlled by the Spiritual Life Element; and the human kingdom by the Soul-Life-Element. Each one of these Life Elements represents a higher and more refined rate of vibratory activity, and possesses greater creative and vivifying powers than the one below.

The Great Teachers tell us that the Life Force [or the Soul-Life-Element] in man is independent of the physical body; that after the death of the physical body it continues to act

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without interruption, and often more vividly in the spiritual body. The Soul-Life-Element uses the physical and spiritual bodies as its material clothing, and as its instruments of expression. It manifests in the material bodies as electricity, magnetism, nerve-force, muscle-force, thought-force, etc.

LIFE IS VIBRATORY.

In the final analysis, all things in Nature, from a fleeting thought or emotion to the hardest piece of diamond or platinum, are modes of motion or vibration. A few years ago physical science assumed that an atom was the smallest imaginable part of a given element of matter; that although infinitesimally small it still represented solid matter. Now, in the light of better evidence, we strongly suspect that there is no such thing as solid matter; that every atom is made up of charges of negative and positive electricity acting in and upon an omnipresent ether; that the difference between an atom of iron, of hydrogen, and of any other element consists solely in the number of electrical charges or corpuscles it contains, and on the velocity with which these vibrate around one another.

Thus, the atom which was thought to be the ultimate particle of solid matter, is found to be a little universe in itself in which corpuscles of electricity rotate or vibrate around one another like the suns and planets in the sidereal universe. This explains what we mean when we say life and matter are vibratory.

As early as 1863 John Newlands discovered that when he arranged the elements of matter in the order of their atomic weight they displayed the same relationship to one another as do the tones in the musical scale. Thus modern chemistry demonstrates the verity of the "music of the spheres"—another

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“Visionary concept of ancient Mysticism”. The atom in itself, as well as all the atoms of matter in relationship to one another, is constructed and arranged in exact correspondence with the laws of harmony.

That which is orderly, lawful, good, beautiful, natural, healthy, vibrates in unison with the harmonics of this great “Diapason of Nature”; in other words, it is in alignment with the “Constructive Principle” in Nature.

That which is disorderly, abnormal, ugly, unnatural, unhealthy, vibrates in discord with Nature’s harmonics. It is in alignment with the “Destructive Principle” in Nature. What we call inanimate nature is beautiful and in order because it plays in tune with the score of the symphony of life. Man alone can play out of tune. This is his privilege, if he so chooses, by virtue of his freedom of choice and action. We now can better understand our definition of health, given in the catechism of Nature Cure in the first issue of the Nature Cure Magazine, as follows:

“Health is normal or harmonious vibration of all the elements and forces comprising the human entity on the physical, mental and moral planes of being, in conformity with the Constructive Principle of Individual Life.”

The question naturally arising here is, “Normal or abnormal vibration with what?” To this I would answer that the vibratory conditions of the organism must be in harmony with Nature’s established harmonics in the physical, mental, moral, spiritual and psychical realms of human life and action.

WHAT IS AN ESTABLISHED HARMONIC RELATION?

Let us see whether we cannot make this clearer by a simile. If a watch is normal, healthy, or in harmonious vibration, its movements, in point of time, exactly coincide with the

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rotations of our earth around the sun. In that manner the regular movement of the earth around the sun forms the basis of the established harmonic relationship between a good time-piece and the movement of our planet. This is Nature's harmonic with which the watch has to vibrate in unison in order to be normal, or in harmony. In like manner, everything that is normal, natural, healthy, good, beautiful, must vibrate in unison with its co-related harmonic in Nature. The author of "The Great Work" expresses this in many of his striking definitions. He says "Music is the Soul's established harmonic relation with the universe of sound." "Morality is man's established harmonic relationship to the Constructive Principle of his own being." In analogous manner I would define physical health as the established harmonic relationship of the human organism to the constructive laws of its physical being.

Following his definition of morality on page 170 of "The Great Work", the author says "In other words, there is a Constructive Principle in Nature. Man, as an Individual Intelligence, sustains a certain fixed and definite relation to that Principle. It is, in fact, an established relation. Not only this, it is a relation that is established on the scientific basis of a true harmonic. Involved in that harmonic relation are many things. For instance, it involves man's individual knowledge of and his conscious dependence upon the Constructive Principle of Nature for all the evolutionary possibilities of his being. There is also involved in it the conscious obligation of the individual to recognize the established principle, and conform his life to its harmonic demands. In other words, it is man's business to preserve the harmonics of the relation. In the accomplishment of this task is also involved the whole broad and seemingly complex problem of man's conscious relation to his fellow man and to all nature."

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In the above words the TK. expresses exactly the fundamental principle of the Nature Cure philosophy: "*The ultimate cause of disease is violation of Nature's laws. Therefore, prevention and cure of disease must be based upon the return to Nature; that is, upon a return to natural methods of living and of treating human ailments.*"

THE UNITY OF DISEASE AND CURE.

There exists a close correspondence between the mechanism and functions of a watch and of the human body. The well-being of both is subject to similar underlying laws and principles. Both a watch and a human body may suffer, and function abnormally as a result of accidental injury or unfavorable external conditions, such as extreme heat or cold, etc. However, in our present study of the causes of disease we shall not consider accidental injury and hostile environment, but will confine ourselves to causes arising within the organism itself.

The watch may vibrate in discord with the harmonics of our planetary universe for several reasons. It may lose time or stand still because the wound spring has run down, or because its parts are not made up of the right constituents, or because foreign matter clogs or corrodes its mechanism.

In similar manner there exist three primary causes of disease and premature death of the physical body, namely:

- [1] LOWERED VITALITY,
- [2] ABNORMAL COMPOSITION OF THE BLOOD
AND LYMPH,
- [3] THE ACCUMULATION OF MORBID MATTER
AND POISONS.

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The Unity of Disease and Cure.

Primary and Secondary Causes of Disease.

Barring trauma [injury] ,advancing age and surroundings uncongenial to human life, all *causes* of disease may be classified as below.

Violations of Nature's laws in thinking, breathing, eating, dressing, working, resting; moral, sexual and social conduct result in the following *primary* and *secondary* causes of disease.

PRIMARY CAUSES OF DISEASE.

1. Lowered Vitality due to over-work, night-work, excesses, over-stimulation, poisonous drugs and ill-advised surgical operations.
2. Abnormal composition of blood and lymph.
3. Accumulation of waste matter, morbid matter and poisons due to causes 1 and 2, and to faulty food selection, over-eating, the use of alcohol, tobacco, coffee, tea; and last but not least, to the suppression of acute diseases [Nature's healing and cleansing efforts] by poisonous drugs and surgical operations.

SECONDARY CAUSES OF DISEASE.

1. Hereditary and constitutional diseases of sycosis, scrofula, psora, syphilis, mercurialism, cinchonism, iodism, and many other forms of chronic poisoning.
2. Fevers, inflammations, skin eruptions, catarrhal discharges, ulcers, abscesses, germs, bacteria, etc.
3. Mechanical luxations, distortions & displacements of bony structures, muscles and ligaments; weakening and loss of reason, will and self-control resulting in negative, sensitive and subjective conditions, which open the way to nervous prostration, insanity, control by other personalities [Hypnotism, obsession, insanity, etc.]

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The Unity of Disease and Cure.

Natural Methods of Cure.

In correspondence with the primary causes of disease, Nature Cure recognizes the following

NATURAL METHODS OF CURE:

1. *Return to Nature*, or the establishment of normal habits and surroundings, which necessitates:
 - [a]. Extension of Consciousness by popular and individual education.
 - [b]. The constant exercise of Reason, Will and Self-control.
 - [c]. A return to natural habits of life in thinking, breathing, eating, clothing, working, resting and in the moral, sexual and social life.
 - [d]. Correction of mechanical defects and injuries, by massage, osteopathy, surgery and other mechanical methods of treatment.
2. *Economy of Vital Force*, which necessitates:
 - [a]. Prevention of waste of vital force by the stoppage of all leaks.
 - [b]. Scientific relaxation, rest and sleep.
 - [c]. Proper food selection, magnetic treatment, etc.
3. *Elimination*, which necessitates:
 - [a]. Right mental attitude, scientific selection and combination of food and drink, judicious fasting, hydrotherapy [water cure], osteopathy, massage, exercise, physical culture, light and air baths, homeopathy and such remedies as build up the blood on a normal basis, and enrich it with the all-important mineral elements or organic salts.

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We shall endeavor in the following articles to prove that all the different forms, phases and phenomena of disease arising within the human organism, provided they are not caused by accident or external conditions unfavorable to the existence of human life, can be attributed to one or more of the three primary causes above named. When we succeed in proving that all disease originates from a few simple causes it will not seem so strange and improbable that all disease can be cured by a few, simple, natural methods of living and of treatment. If Nature Cure can accomplish this, it thereby proves that it deserves to be classed as an exact science.

The accompanying diagram will help to elucidate what we mean by "The Unity of Disease and Cure."

[to be continued.]



Chicago, March 18, 1912.

INDO-AMERICAN BOOK COMPANY,
218 North Kedzie Avenue, Chicago.

Dear Friends:-

In the last issue of *Life and Action* I note the editor's bugle-call for more subscriptions. Being myself an embryonic helper of those who need, I hasten to send you herewith a request that you send twelve issues of the magazine,..... to That you may respond to this order with alacrity, I inclose a proper amount of the Hard Earned.

With all kind wishes,

—F. K. D.

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From my Files.

By the TK.



THE following letter comes from Old India. It is from one of our Oriental Friends who has, by the power of Spiritual Independence, broken the bondage of Priestcraft, and of Ignorance, Superstition and Fear [which are its natural accompaniments]; and to-day he is laboring for the emancipation of his less intelligent and less courageous Brothers.

The impulse is strong, to take him by the hand and pledge him the sympathy and support of the Students and Friends of the Great Work in America.

To some of our readers his letter will convey an item of information they need to know, viz.;

That the same intelligent forces that are fighting the Great Work and Freemasonry and Protestantism in *America*, are active in *Old India*. They are *everywhere*, and wherever priestcraft has any power, it is always exerted to keep the masses in subjection; and it is a *blight* upon any nation or people *in exact proportion to its power*.

46 Beniapooker Lane, Calcutta, India.

13 October 1910—2499.

My dear Friend and Brother,

I am in receipt of your letter of the 8th ult. as well as the copy of the magazine, "*Life and Action*". I have read it with very great pleasure and I rejoice that there is such a strong desire on the part of the Freemasons to protect the American people from the thraldom of papal

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diabolism. Priestcraft in all countries and in all ages has only shown one object whose accomplishment seems to be its only cherished desire, and that is to enslave the people and keep them in ignorance.

This is what you find today in India. Two hundred millions of people sunk in ignorance and superstition with no desire or any exalted ideal for accomplishing anything great. They are contented with the interpretation of the Brahmanical texts which tell them that the Brahman is greater than all the gods, and by worshiping the Brahman the gods are pleased.

Why is India the lowest in point of progressive development? It is the curse of the caste system. The millions upon millions are told that they are born to serve and that in the next birth they might get a better status, but in this incarnation they have only to obey the Brahman priest. The women are entirely under the control of the priests. What you are trying to accomplish in America is what is needed in India. Enlightenment is the only panacea. But it is the one thing that it is difficult to get.

I wish you and your brother Masons all success. Freedom is the result of enlightenment. So long as there is ignorance there can be no freedom.

With love and cordial greetings to all your associates,
The Anagarika Dharmapala.



"Pay as you go; if you can't pay, don't go."

—L. T. S.

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Is "The Great Work" A Masonic Book?

By Dr. Thomas M. Stewart.



HIS question came up during a discussion among the students of the Masonic Study School [Cincinnati]. It was asked by one of the students who had not read the book. Another student who has read the book carefully, remarked; "The author must be a Mason, otherwise he would not have written the chapter called '*The Lineal Key*' along such strictly Masonic lines." And a third one observed, that, "The chapter entitled '*The Mark of a Master*' indicated the high Masonic character of the author."

The proper procedure in the solution of the question or problem involved in the query would be, first, for one to read the book. It would be more correct to suggest that one *study* the book, because this would imply fixing the attention upon *what* was read. But in conformity to the method of The Masonic Study School, we endeavored to get down to the basic principles in this, as in all questions raised during a discussion. Because of this question illustrating the method of our own study, the summary of the discussion may interest other students. The query is as important as it is interesting, because some Masons of intellectual ability have criticized the books as being non-Masonic, which suggests a sub-query:—

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What is Masonry?

One of the questions propounded to applicants for admission to the Masonic Study School is "*What is Masonry?*" No two Masons would answer this question in the same way. Suppose the reader thinks it over for a short time, and then writes his answer in as few words as possible, after which do some reading with attention [i. e. study] and at the end of thirty days write out another answer. And so, at intervals, as he gains a larger body of information, let him write out other answers, and he will demonstrate the point just raised, and also, he will have evolved a *method* by which to measure his own progress in the acquirement of knowledge.

What is Masonry? That is a great question. One can study it along historical lines and find so many gaps that he will begin to think Masonry has not much of a history and therefore no antiquity. Study Masonry by what it teaches and follow Masonic teachings as far back into history as you are capable of doing, and the whole aspect changes from darkness to Light. Apply these principles in daily life and, with Paul,—“we, too, become Master-Builders” [1 Cor. Chap. III, Verse 10].

There is not space at our disposal to elaborate and illustrate the many phases which present themselves to our mind in the study of the question "*What is Masonry?*" It might be of interest to quote just one answer to the question from one of the applicants to the Masonic Study School.

“What is Masonry? To me it is an institution—Modern in the sense that it was *revived* in 1717 A. D.; Ancient, in the sense that, in all ages and among all civilized people, there have been associations of individuals holding sacredly the ideas of one GOD, Service to Humanity [i. e. Brotherhood of Man] and the conscious self-identity of the Individual

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Intelligence [i.e. the Soul] independent of the physical body, and this knowledge has in rare instances [Jesus, Buddha, Krishna, Sosios, Zoroaster, Hermes, Pythagoras, Plato and others] been obtained *before* death. Masonry has preserved the *ethical* principles of every religion, because these principles are at the foundation of a personal demonstration of the question—“*If a man die, shall he live again?*”

Suppose one should read with attention [i.e. study] “*The Great Work*”, and then write out an answer to the question “*What is Masonry?*” to compare with one written some time before. Suppose that answer gave a lofty conception of Masonry, and invested some of the verbiage of the ritual with a meaning never before apparent to the student; suppose that meaning made the teachings of Masonry throb with demonstrable purpose and stimulated the student to endeavor to the best of his ability “to live the life to *know* the doctrine”; would not such an one accord to the writer of such a book, capable of producing such an impression, the greatest possible appreciation of his Masonic insight, and his high Masonic purpose to aid Masonry to come into its own royal inheritance?

“*The Great Work*” is such a book; its author is such a Mason; and those who know and understand him, love him as Brother Man and Brother Mason.

But what is the “Great Work” as a Work, a Labor, a Vocation? Here again there is room for much study; but let Albert Pike answer for us: “The Great Work is, above all things, the creation of man by himself; that is to say, the full and entire conquest which he effects of his faculties and his future. It is, above all, the perfect emancipation of his Will, which assures him the universal Empire of Azoth [i. e. the creative principle of Nature] and the domain of magnetism [see p. 442 et seq “*The Great Work*”, by TK.] that is, complete

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power over the universal Magical agent". [p. 773 "*Morals and Dogma*" by Albert Pike.]

Let us now turn to page 854 of "*Morals and Dogma*" where we read: "Freemasonry is the subjugation of the Human that is in Man, by the Divine; the conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That victory,— when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels,—is the true Holy Empire."

Thus it seems that there is a deeper meaning to Masonry than the mere ritualistic work. But this deeper meaning is Masonry, just as much as ritualistic work is Masonry. One is the outer meaning, the other is the inner meaning. A little light may be shed upon this inner meaning of Masonry by quoting a few paragraphs from the book, "*The Great Work*", that we may see how its Masonic utterances check up with those of that great Mason,—Albert Pike.

"Freemasonry, in its Modern form, represents but one of the many efforts of the Great Parent School to transmit its knowledge to the world in definite, scientific and crystallized form. Had that effort been entirely successful the Masonic Fraternity never would have come to be known as a mere '*Speculative*' Order. That is to say, our modern order of Speculative Masonry is only a '*substitute*' for the association that was originally planned and intended by the Great School of the Masters. Had the original design been fully consummated, an exoteric Order of '*Operative*' Masons would have been the result. Its members would have become '*Operative*' Masons in the ancient and exalted meaning of that term. That is to say, they would have become Master operators of the faculties, capacities and powers of their own Souls. In that event, Freemasonry would have become a great public School of Spiritual

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Wisdom, in direct touch and co-operation with the Parent School, from which it received its inspiration and authority": [*The Great Work*", Page 47.]

Again, quoting page 45: "From the foregoing it will be observed that the work of the initiate in the Great School is that of a *'Builder'*. From the beginning to the end of his labors he is building the *'Temple of Human Character'*. This he does upon the solid rock of enduring Truth, and 'when the Temple is completed' it stands as a column of unfading *'Light'* to illumine the pathway of life to all who travel that way."

Now it so happens that some enemies of Masonry label this inner meaning, "Occultism or Mysticism, or Theosophy", or some other name, and so cause confusion in the minds of these good Brothers who have not the time or inclination to analyze these things and get at the facts for themselves.

Masonry is not any one nor all of these fanciful things, and the discriminating reader will not so confuse it.



"In recognition of the great fundamental principle which underlies all individual unfoldment and growth of the Soul, one of the Great Masters has named this:—

"The School of Personal Effort."

With equal justice another has named it:—

"The School of Compensation."

A third sees it as:—

"The School of Natural Science."

And all of these are correct; for the School of Natural Science is the School of Nature wherein the Law of Compensation is acknowledged and the standard of values is Personal Effort."

—"The Great Work."

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The Power of Example.

“A Confession”

By a Student.



AT VARIOUS TIMES in the past, I made a number of efforts to write a short Essay on the subject of “The Power of Example”, and have been sorely troubled in mind, because of utterly failing to make a satisfactory beginning. It was at the suggestion of a very dear friend that I made the efforts, one whom I would deeply regret to refuse or disappoint. He must believe that I possess the requisite ability, otherwise he would never have made the suggestion. I have always entertained a great degree of confidence in him and believe his judgment sound in all matters; furthermore, I have always found him the soul of sincerity, which facts have given me the necessary courage to proceed, regardless of the further fact that I am at best but a poor exemplar myself, hence my trepidation in the matter, because I have always expected and insisted that all preachers should practice what they preach.

The inspiration came to me as a flash, that I could find some degree of justification and could take refuge in my course, by making this a “Confession” instead of a formal Essay, for I only want to unburden my heart and mind of those things which have pricked my conscience ever since I have been blessed with the opportunity and responsibility of helping and

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guiding others through "The Ethical Formulary" and "Preliminary Course".

I shall begin my confession by saying that it is my conviction, that had I been compelled to undergo the comparatively rigid examinations applied to students today, I have some serious doubts as to whether I could have demonstrated that I was "worthy and well qualified" to assume the serious responsibilities as guide and helper to others. I know I could not have made so brave a showing.

It seems to me that to some extent at least, it was both unavoidable and obligatory in the early days of the inauguration of the "Great Work" by the TK. and the Great Friends, to accept material in the ranks, [due no doubt to the scarcity of supply at the time] which with due respect to all concerned, were accepted on much easier terms than those who now attempt and succeed in passing the threshold of the outer door. This appears to me as being possibly unjust, for in the building of character, the Great Architect of the Universe plays no ground-floor favorites. The price we pay is a full equivalent for all things. Therefore, unless I can in some way pay the same price which is exacted from the present day students, I will necessarily and unavoidably have to take a back seat, because I cannot qualify as they do. I have no doubt but that the standard of qualifications will be gradually and constantly raised to an ever higher plane. As one of the favored veterans I will simply have to hustle to keep up with the procession.

Upon this particular subject, however, I am not unduly concerned in this my "Confession" but will revert to the theme which I think of vital importance to the Great Work, and upon which I wish to dilate, viz., the great Personal Responsibilities of the Guides and Helpers as Exemplars of the Great Con-

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structive Law to their students. I am thoroughly aware that a confession requires the confessor to confine himself to his personal matters and experiences, yet I believe that my personal experiences are more or less like unto the experiences of others, so I sincerely hope that my beloved Comrades in the Work will extend to me a sympathetic understanding and charity.

In the beginning of my experiences as a helper and guide, I was overwhelmed with mortification, because of the undeserved, implicit faith in my goodness, bestowed upon me by the Students, and an awe almost akin to reverence, in which they enveloped me. It would be difficult for me to express how keenly I soon felt my unworthiness and my great desire to make myself in every way worthy of their love and confidence. In my dilemma I earnestly prayed to the Great Father and the Great Friends and Helpers for light and guidance on my Pathway of Duty, so I could become a worthy example.

When I look back upon my past experiences, I can see where I failed and where I could have done better. My greatest enemy and weakness was Pride of Intellect. Ah! how I prided myself upon my knowledge! Had I not for many years studied Theosophical literature, Oriental Philosophies, Comparative Religions, Symbolism, Physical Science and Social Economics? Yea, truly, I felt myself swell with pride and desire to demonstrate, "that I was peer to any Lord in Scotland here, Lowland or Highland far or near". I have heard some of my fellow guides relate when some of their students had nearly tripped them up, how they had resorted to some of the very physical science arguments [which I held in my own reserves,] to establish themselves in the minds of their students, as worthy and capable teachers. Yes, indeed, it was some of the identical intellectual ammunition I held in my mental lockers, anxious for the opportunity to fire them into the first

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helpless and unsuspecting student that came within range of my intellectual guns. I confess that I did some of this, but not much, thank goodness, and in case some of my beloved students should happen to read this and discover the culprit, I sincerely hope for and crave their pardon.

It seems to be one of the universal characteristics of humanity, constantly to idealize or Deify something or somebody. They are prone to worship their Leaders, Rulers, Guides and Heroes, often forgetting their teachings, but paradoxically always remembering and exaggerating their personal good and bad qualities. Almost invariably humanity tries to excuse its own faults and weaknesses, by the short-comings of their Ideals.

Years ago I felt the slavish helplessness of the tobacco habit, for I was a most confirmed user thereof. Often I fully determined to rid myself of that more than useless habit, and as often failed. About that time Madam Blavatsky dawned upon my mental horizon. What a truly great, good and wonderful woman she was! What a glorious Mission! To me both the woman and the Mission were without a peer in all the world! She was my great ideal and she smoked cigarettes! That settled the question for me for the time being at least. I comforted and fortified myself with that fact and continued the use of tobacco more assiduously than ever. In a short time, however, I again became conscience-stricken and for years it was a constant struggle between my slavish habit and the desire to be free from it. Nearly all the prominent leaders in the Theosophical Movement were confirmed tobacco users, mostly cigarettes I noticed, possibly because Madam Blavatsky used them.

I have often heard the foolish statement made that tobacco was an occult weed that had very beneficent occult effects. I was once introduced to a really, truly Master [?]

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by a very dear woman friend, who at some prior time informed me that he had for many years belonged to some great occult Brotherhood. I discovered him to be indeed a dear, great Soul, a fount of Oriental wisdom, a profound student of social economics and an author of pronounced merit and national reputation. But oh! His pipe! It smelled and smelled unto the high heavens.

The odor of tobacco is almost invariably distressing to non-users, especially to the women. I have often wondered at their sublime patience and toleration towards those who used the weed. One of the deepest and most profound regrets of my past life, is the fact that I was so brutally selfish and inconsiderate of my dear companion and wife. In a most appealing voice she would say, "Don't smoke, dear, you are so much nicer when you don't smoke". I cannot possibly fathom the callous indifference with which I treated her gracious interest and unselfish desire for my good. There is only this one little ray of comfort left me, I did most thoroughly conquer my craving for the weed nearly two years before she left me, for the land of Light, Liberty and Love.

It was the point-blank question so many of my students asked me, "Do *you* smoke or use tobacco?" which made me feel so unworthy, and in a great measure impelled me to make the supreme effort to conquer that habit, and with the aid of the Great Friends, I rid myself of that burden at least.

When one knows that he has an arduous and unavoidable journey to perform, how worse than foolish it is to burden oneself with a lot of useless junk that is only grievously burdensome. That is all our habits are, and we will have to thoroughly conquer them, if not in this life, then in the beyond. I have been told by those who know, that all habits are much easier to master right here and now.

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Nearly all my students were tobacco users, and it was pathetic, in some instances almost amusing, to see how they tried to justify themselves therein. Some had consulted physicians who told them their hearts were sound, [meaning no tobacco heart], and all claimed to experience no ill effects from its use. They all claimed to be *moderate* in its use, [I've been wondering just what they meant exactly, by the term *moderate*], and they all felt they could quit its use without difficulty. [I do not remember ever meeting a tobacco user, who did not say the same thing]. One Student told me he had abstained from tobacco for several months, when he had the opportunity to visit one of the greatest and best known Helpers in the Work, whose smoking caused all his good resolutions to take wings and fly away. Of their own free will and accord they gave evidence that they were reaching out and groping in all directions for a legitimate excuse.

I feel assured that if my beloved fellow workers and Students will seriously consider the great potency of our example upon others, that it is our inherent Personal Responsibility, and ignoring it adds greatly to the sum of our sins of omission and commission, it would aid them in their determination and efforts to live the life. History is replete with incidents of a trivial nature which have precipitated wars, which have changed the world's map and civilizations. One of my Students said that the thought never occurred to him before, that his use of tobacco was a constant influence to young boys to do likewise. All things pertaining to ourselves, our appearance, poise, character, habits, our simplest acts, all have their legitimate influence upon others. Woe to him whose influence is evil!

In the "Preliminary Course", on nearly every topic the questions are asked, if thus and so is the case, what would be the effect upon the Great School, the Students, the Work,

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ourselves, the general world? etc., etc. Should individuals with certain characteristics, impulses, habits or beliefs be acceptable or desirable as Students? I must confess that some of these questions seemed formulated to suit my case, and with the help of the Great Father and the Great Friends, I will so conduct my life that I can truthfully answer them without detriment to myself, and in conformity to the Great Constructive Law.

I believe that all will agree to the following statement:—“The Great Work”, [this last effort on the part of the *Great Lodge* to give to the suffering, needy world “*The Lost Word*”], will succeed or fail in exact measure and conformity with the true status of its Disciples and Teachers.

It is my desire and prayer, that the standard and qualifications of all Helpers in The Great Work, be above reproach and suspicion in all things. It is only thus that the Great Work of our day and age, as established by TK. and his confreres, the Great Friends, will prove the final, the culminating and successful effort of the ages, that it will go down through all future time, bearing its message of Love, Light and Happiness, illumining and reaching the heart and consciousness of every needy, troubled soul, carnate, or dis-carnate, and point the way to Completion, Peace and the abode of the Blessed.

So mote it be.



“It is better to pay poker debts with one’s own money, than pew rent with another’s.”

—L. T. S.

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St. Louis, Mo. 3-15-1912.

Editor-in-Chief,

My Dear Friend:-

Your little article on "Our New B-M", in the current issue of *Life and Action*, has begun to "work on my nerves". Here is five-dollar's-worth of as near "Metallic sympathy" as I can send you.

It seems to me that I have about received my 12 numbers of *Life and Action*, or rather 36 numbers, as I have three subscriptions. If there are any more numbers coming to me on the old subscription just "forget about them" and start me out with three new subscriptions with the current issue and use the other two dollars to send sample copies to some one you know to be interested in the Work and is not a subscriber.

Do not worry yourself in making excuses about not being able to get the magazine out regularly every two months. *Life and Action* goes to appreciative people [at least I feel that they ought to be].

With the best of good wishes for the success of *Life and Action* and "Our New B-M.",

I am Sincerely and Fraternally,

—I. P.



The Soul in Man is the *Individual Intelligence*, the One, the Unifier, the Knower.

God is the *Universal Intelligence*, in all, through all, and over all.

Thus, and thus alone, is it, that "Man is made in the Image of God."

Health and Holiness mean Harmony with both God and Nature—AT-ONE-MENT.

—J. D. B.

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CHARITY

To live the life without reward,
To be in Tune—in sweet accord,
To be a Master of the Word,
Takes Charity.

To help the helpless when they're down,
To dissipate the caustic frown,
To wear a name and not renown,
Takes Charity.

To watch dear Nature at her work,
To do my share and never shirk,
To smooth the discords while they lurk,
Takes Charity.

To always be in cheerful mood,
Be open—frank—have Fortitude,
To understand that *GOD* means *GOOD*,
IS CHARITY.

—George Kneller.