
“Fools deride. Philosophers investigate.”

Life and Action

The Great Work in America

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The Spirit of the Work

Number IV

By the TK.

IN THIS SERIES of letters on “*The Spirit of the Work*” I have a distinct feeling that I shall be able so to elucidate some of the fundamental principles of individual life and action, outlined in “*The Great Work*”, as to be of real value and help to those who have made a careful study of that work and are trying to *live the life*.

The principles are all set forth clearly and simply in the three authorized text-works of the School. I find, however, from the nature of the questions that come to me from Students, Readers and Friends of the Work all over the world, that they do not seem to find it always easy to make the definite and

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personal application of the principles to their own individual problems.

These questions and my answers thereto, all of which may be found in the files of my personal correspondence, make it possible for me to repeat them in the columns of "*Life and Action*" with very little expenditure of time and effort. In so doing I believe that I shall be able to serve many who have been wrestling with some of the same problems but who have not felt at liberty to write to me personally and submit them to me for solution.

In looking over my files for the purpose of selecting therefrom a theme that would seem to be of special value, I find that in some form or another the subject of

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seems to constitute the background of many perplexing problems among those who are earnestly endeavoring to make their lives reflect the true *Spirit of the Work*.

At page 297 of "*The Great Work*" the general principle is stated with such clearness as to impress any intelligent student with a fair understanding of its importance as a thing to be reckoned with in the process of spiritual unfoldment.

It is one of the fundamental weaknesses of human nature which touches every phase of individual character and every element of human experience. Out of it grow all the destructive *habits* of individual life to which men and women become addicted.

At a certain point in the progress of every Student of this School he is brought face to face with this fundamental problem of Self-Indulgence, and asked for a critical analysis of such progress as he may have made, if any, toward the mastery of this fatal weakness [fatal if not overcome].

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He is asked if he is still under the control of any "*Habit*" which he recognizes as destructive. Many other questions bearing on the various phases of "Self-Indulgence" are asked, only that both Student and Instructor may have a clearer understanding of his particular status, and of how best to meet his needs.

Not long ago one of my well-beloved Students reached the point in his work where it became necessary for him to respond to the series of questions on this subject. Among other things he replied that he still found himself a victim of the "*tobacco habit*".

His letter and my reply cover a number of points which will doubtless be of equal value to many others; for the subject of "*Habits*" is coming up constantly, and I am the constant recipient of almost innumerable questions, from both men and women, asking for information and help along almost as many different lines of difficulty.

In view of this fact, it occurs to me that I cannot cover a more important subject in a better way for the readers of *Life and Action* than by publishing my own letter in the case to which I have referred. Without name or address, by which to identify the particular Student, here is the part of my own letter which refers to the subject under consideration:—

"DEAR FRIEND:—

The frankness and evident sincerity of your answers to the several important and searching questions contained in my last letter have far more than compensated for the time you have taken. Instead of condemning you for the long delay, I commend you most earnestly and unreservedly for the effort you have made to give me the exact information asked for, and for the time you have taken that each answer may be full, complete and responsive to the question. Other-

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wise you very easily might have slighted some of your answers in such manner as to have evaded my questions and made it necessary for me to ask you for further information to complete your Record and thus enable me to reach a right conclusion.

“In answer to my third question you say: ‘*Natural Science has not only met my anticipations, but more—much more. There are things that have opened up to me, as a consequence of the study and the work I gave to it, which were far beyond anything I possibly could have anticipated.*

“*For instance: The living of the life; the problems of Equity, Justice and Right; of Duty; the real meaning of Love, and of Personal Responsibility,—these were all familiar to me, as mere words and phrases; but in the light of Natural Science they are invested with entirely new meanings which are at once both beautiful and purposeful; and these, in turn, are multiplied by the enlightenment that comes from a study and practice of the precepts of the Great School.*

“All this is deeply gratifying, in that it indicates an understanding and appreciation of the meaning and purpose of the Work and an earnest desire to exemplify its *real Spirit*. For all this you are justly entitled to commendation, and it is a privilege to me to express, in some small measure, my deep and sincere appreciation.

“Many other expressions contained in your several answers and explanations convey to me the unmistakable evidence of your understanding and appreciation of the Spirit and Purpose of the Work, and an earnest desire to realize their fulfilment in your own life.

“For these also you have my appreciation and commendation. I only wish it continued so to the end of the chapter, for in that event my own course would be entirely clear and my duty equally pleasant and gratifying.

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"Such, however, is not the case. While it is evident to my mind that you have gained a clear understanding of the working principles of Natural Science, and a definite knowledge of the Constructive Principle of Nature in its application to your own individual life; and that you also have made considerable progress along the '*Road to the South*'—nevertheless, the record shows, with regrettable clearness and unwelcome precision, that there are some ugly and formidable obstacles in your way, at which you have arrived and of which you are aware, which you must either remove or climb over, before it is possible for you to move forward and meet certain savage and hungry '*Lions*' that are waiting to try conclusions with you, further along on your way.

"All it is possible for an Instructor to do for you is to point out the Road you are to travel, and help you to discover such obstacles as may be in your way. You alone must do the walking, and you alone must remove all the obstacles from your pathway.

"Early in your journey to the South, you found yourself face to face with the monster, "*Vanity*". You grappled courageously and determinedly with it, and so far have you conquered it that its vitality is rapidly waning. No longer does it mock you and dare you, and so it has almost ceased to block your way.

"In turn you have met *Dogmatism, Assertiveness, Irritability, Criticism* and *Anger*; and so far have you triumphed that you fairly well have proven your *ability* to master each and all of them.

"So far, so good. These splendid victories, over some of the most aggressive and powerful enemies of individual progress and spiritual unfoldment, are evidences of your *ability* to master even greater and more powerful foes,—for every tri-

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umph multiplies your powers and resources, and makes the way easier to travel.

"You therefore have just ground for self-confidence and every reason to press forward with renewed courage, added energy and greater assurance.

"But in your answer to my seventh question you betray the one dominant weakness of your nature. It is the same that saps the vitality of most men and makes of them *Slaves* instead of *Masters*.

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"THIS it is that causes you to surrender to the habit of smoking. This it is that leads, everywhere and always, into all kinds of habits. And *every* habit—whether it be that of smoking, or chewing, or drinking— is acquired only through some form of Self-Indulgence. And it always makes one a *Slave*, but never a *Master*. It must therefore be clear to you that it is a form of *Subjection*, and stands directly in the road to *Mastership*.

"It is true that some habits are more destructive than others. It is also true that some are more obnoxious than destructive. But *every* habit—whether more filthy and dirty than destructive, or more destructive, *per se*, than repellant—is a badge of *Servitude*, just the same. It stands between the individual and true *Mastership*.

"No man can ever achieve the goal of true spiritual *Mastership* while there yet remains to him a single *habit* [the result of self-indulgence] to which he is a slave, or over which he has not yet established absolute and permanent mastery.

"Smoking—from the view-point of a *habit*—is physically less destructive than it is repellant to those who dislike the odor of tobacco.

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"But the *habit* is a distinct bar to Spiritual Unfoldment and progress, and hence must be mastered by all who seek to become demonstrators of the Law.

"To appreciate this more fully, it is necessary to know that tobacco, in *any* form, is *coarsening* in its effects upon the tissues of the *physical body*. And since Spiritual Unfoldment involves a *refining* process all along the line, physically as well as spiritually, it must be clear to anyone [who is able to reason] that to one who is seeking to fit himself for Spiritual Unfoldment and Mastership, in accordance with the demands of Natural Science, it is a distinct obstacle and a real detriment.

"But it is not a *crime*, nor is it necessarily a *sin*. One may be a thoroughly *good* man—in point of honesty, sincerity, humility and all the virtues of a moral and an upright life and character—and yet he may, at the same time, be a slave to the habit of smoking.

"It is equally true, however, that he cannot be a thoroughly *clean* man [physically], nor physically *refined*, and at the same time have the tissues of his physical body saturated with nicotine, until *his* breath is surcharged with the stale odor of tobacco.

"Neither can he attain 'Independent Spiritual Illumination', as a Student of Natural Science, while he is yet a *subject* of the tobacco *habit*— or any *other habit* that is stronger than his own independent power of Will.

"The principle involved is simple and easily understood. Nevertheless, it is as inflexible, immutable and unavoidable as Natural Law— as inevitable as the Decrees of the Great Universal Intelligence, in its application to and its effects upon the evolutionary growth of the human Soul and the progress of every individual Student of this School in his own personal journey to the South; and it must be figured into the Time-table and Train-schedule on which he is running, in order to

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determine with any degree of accuracy the time of his arrival at the Grand Central Station in the 'City of Sarras', on the ever-green shores of the River of Life, in the Land of Liberty and Light.

"From the spirit in which you have answered my several questions, and the manly way in which you have looked yourself over in the light of your knowledge of the Law, and with evident impartiality refused to spare yourself in many instances where silence alone would have done so—I am certain that you not only want the *Truth* from me, but as nearly *the whole Truth and nothing but the Truth*, as it is possible for me to convey to you, free from any effort on my part to spare you the shock of humiliation likely to follow therefrom.

"I wish I could feel the same degree and quality of assurance in every instance where my responsibility to the Cause, the School, the Work and the Individual demands of me the rendition and formulation of such unbiased decisions and judgments as carry with them the responsibilities of heart-aches or disappointments,—for it would make my task far less difficult if I could always have the same unmistakable feeling of assurance that the Truth alone is sought, desired and expected of me, that it may be applied to the problems before us for the sole purpose of their more perfect and ready solution.

"Your answers establish to my entire satisfaction the conviction that however much you still lack the Will to throw off this one subjective bond and make yourself absolute Master of this remaining phase of Self-Indulgence, your Attitude of Soul is one of honesty with yourself, and therefore commendable to that extent.

"And while there appears to be a tone, or under-current, of discouragement running through your answers on this one subject of Self-Indulgence, I want you to know that I have

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an unwavering and abiding faith in the righteousness of your motives; and hence, in your ultimate victory over not alone the one habit of smoking, which seems to cause you the greatest difficulty just at present, but each and all of the other habits which you recognize as destructive, and of which you still regard yourself as a subject rather than a Master.

"In view of the condition and status of subjectivity with which you diagnose your own case, however, I am sure that in your answer to my seventh question you have given a just and correct analysis of the situation at the present time. For, you say:—

"As far as I know, I do not require any further definite knowledge that would be of any better service to me than that which I now possess, and can obtain by the application of the principles I have accepted."

"It seems to me that in view of all your answers contain, and the intelligent self-analysis you have submitted, your conclusion above quoted is almost, if not entirely, axiomatic.

"The process of initiation into the Great School is one of evolutionary unfoldment. It is not a mere intellectual accomplishment, but a distinct growth of the Soul. Every distinct step along the Way of Mastership is, primarily, one of intellectual attainment.

"To this end each Student who gains admittance is furnished an Instructor whose duty it is to lay out his work and enable him to obtain a clear and firm intellectual grasp of the subject-matter involved in each separate and distinct step, and an intelligent understanding of the methods and processes involved in its accomplishment.

"Thus far the work is one of education, and is distinctly an intellectual process and achievement.

"But beyond that point you must travel alone. Your Instructor can accompany you no further. Thenceforth

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your work is one of *exemplification*. It is that of transmuting your intellectual information into a definite personal experience. This is no longer a mere intellectual process. It is a WORK, a PERSONAL LABOR. It is YOUR WORK and yours *exclusively*. No man can do it for you.

"It is a *growth*, the direct result of your own application of the principles your Instructor has taught you, or helped you to learn. He cannot do your growing. Nature has made no provision for substitutes in this branch of the Work. Every man must do his *own* growing.

"And so, each Student who arrives at the goal of Spiritual Unfoldment and Mastership must do his *own* traveling. His Instructor but points the way. The Student must do the *walking* and the *climbing* and the *overcoming* and the *undergoing*.

"And this, my dear Friend, is where *you* stand today. You have received an Instruction. From your Instructor you have learned every step of the way. He can do no more for you until you have taken each and every step he has pointed out to you. When you have traversed the way to the point where his instruction ends, you will then be ready for further instruction, but not *until* then.

"My suggestion is that during the time you are devoting to this work of making the practical application of the instructions you already have received, and in establishing your absolute mastery over the destructive "*habits*" to which you refer in your answers numbered 7 and 8, and the "*subjective*" conditions to which you refer in number 10, you devote such time as you can command for reading and study, to such a review and detailed inquisitorial study of the three books as I have indicated in my leading article in the November-December, 1911, *Life and Action*, under the title "*Careless Reading and Readers*". I make this suggestion:—

1. Because it will serve to keep your mind refreshed

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upon the subject-matter of the instructions you already have received.

2. Assuming that you desire to go forward in your Work until you fully qualify as an accredited representative and an Instructor duly qualified to give to others what you have received, and thus become one of my Helpers, it will be in the direct line of your greatest need, and will accomplish the thing that will help you most.

3. In that event, you will want to take the regular Examination for which the Students are now in course of preparation all over the country, and it will be in the direct line of your preparation.

4. If for any reason you should not, in this life, so far achieve the degree and quality of self-mastery that would entitle you to further definite instruction from an accredited Instructor, the study of the books here suggested is the one thing that would be of greatest service to you. It would enable you to go forward with your work of Spiritual Unfoldment, and enable you to LIVE THE LIFE and EXEMPLIFY THE SPIRIT OF THE WORK, without the aid of a further personal instruction.

* * * * *

“I hope I have made clear the fact that I appreciate the frankness of your answers to my searching questions, and the value of the information you therein have given me, and the fact that I shall hold it all as a strictly personal confidence.

“ I hope also that I have omitted nothing that would make clear to you the fact that my earnest desire has been, and is, to be of all the help possible to you in your efforts to exemplify the Spirit of the Work and attain to the status of self-mastery necessary to make you a consistent Instructor and an Accredited Representative of the School and Work.

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“With sincere friendship and good will, and all good wishes for your further progress toward the goal of complete self-mastery, I remain,

Cordially and fraternally,

TK.”

There is one most important phase of this entire subject that has not been touched upon in this article. I did not mention it to my Student whose habit of tobacco smoking has caused him so much agony. I had my reasons for omitting it, in his case.

But it seems to me that its vital importance is such as to entitle it to a place in this article. I therefore mention it, even at the risk of inviting another “scolding” from my voluble journalistic critic of the feminine persuasion, who thinks it a crime to publish anything about the Facts of Nature that might have a tendency to stimulate the sense of “Fear” in those who need to know them.

I refer to the Spiritual side of the problem entirely. Let us consider such phases of the subject as apply directly to the case of my Student with the tobacco habit:—

1. In order that those who read this article may obtain the broadest and most comprehensive view of the subject, let me suggest that you begin by reading part of a chapter in “*The Great Psychological Crime*”. Please begin at page 240, second paragraph, covering the illustrations cited, and read carefully to the end of that chapter.

2. Then let us apply the facts therein stated to the case of my Student, or to anyone else who is afflicted with the tobacco habit:—

[a]. It is a *Fact of Nature*, that there are thousands on the lowest spiritual plane, and even in the magnetic field, who have been great tobacco users during their earth life.

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They have passed into the other life with the "tobacco habit" thoroughly fixed upon them.

[b]. As in the illustrations above referred to, they find no means of gratifying their tobacco appetite upon the spiritual side of life.

[c]. They therefore seek the associations of those yet upon the earth plane who use tobacco, and by establishing the closest and most intimate relations possible with them, they are enabled to absorb some of the magnetism of the physically embodied man, and thereby obtain some of the effects of tobacco which partially relieves or gratifies the craving they have for tobacco.

[d]. If the Students and Friends of this School [who indulge in the habit of chewing or smoking tobacco] could but take one clear view of their spiritual surroundings when they are in the midst of indulging themselves, I verily believe it would be a sufficient shock to cure them instantly and forever, however completely they may have surrendered to the habit theretofore.

The man who takes his cigars or his pipe to his den at home, for his evening "smoke", is universally followed, or accompanied, by as many spiritual victims of the same habit as can crowd themselves into his environment, or tobacco atmosphere. They do this for the purpose of absorbing as much of the results of *his* smoking as they can, to gratify *their* appetites for tobacco.

The same is true of the tobacco smoker, wherever he may be. He is followed, or accompanied, by those upon the spiritual plane who are seeking to use him as far as possible as a channel through whom to gratify their own appetites.

This constant association enables the spiritual "tobacco fiends", in course of time, to establish very close relations with the earthly smoker. And this association has enabled

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the spiritual smokers to develop the subjective psychic relation in many cases.

The only way of getting free from such a condition and relation is by *mastering the tobacco habit here and now*.

The moment the physical tobacco user has mastered his habit, that moment he has broken the bond between himself and his "band" of spiritual "tobacco fiends". That moment he invites into his spiritual atmosphere the clean and wholesome intelligences of the spiritual spheres; and if he will but ask them to help him overcome his own personal appetite, he can depend upon it that he will receive all the help they can render him.

I will not dwell upon this phase of the subject further than to say that if the reader will make a study of those chapters of "*The Great Psychological Crime*" which disclose the principle involved, and also make a specific application of the illustrations given, he will need no further urging to enable him to "break the habit", and do it at once and effectually.

The letter from which the foregoing is quoted was received by my Student in the true *Spirit of the Work*. I am sure it will be a matter of interest, as well as gratification, to the readers of *Life and Action*, to know that he has finally triumphed and has "slain the Lion" that heretofore has caused him so much trouble and so much suffering.

Doubtless the suggestions contained in my letter to him on the subject of "*Habits*" will raise a good many questions in the minds of those who read it. I am going to see if I can anticipate a few of them, and give the answers at the same time:-

1. Does the Great School *prohibit* the use of tobacco?

No. It does not "*prohibit*" the use of anything that men and women choose to eat, drink, wear, or absorb into their systems. It is not a "*Prohibition Society*".

It endeavors to point out, to all who have confidence in

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it sufficient to seek its instruction, the Laws, Principles and Processes of Nature governing the constructive development of human beings.

It endeavors to point out the things that are destructive in their effects upon the individual, and those that are constructive, and make clear the definite and specific effects of each, so that the individual may have before him a clear and reliable chart of the two *Roads*, and the two *Ways of Life*, and a definite knowledge of which leads to Immortality and Individual Happiness, and which to Destruction and Individual Suffering and Wretchedness.

When it has done this it has fulfilled its mission. It is then a matter of Individual Choice with the Individual Student. It is his prerogative to choose which road he will travel. Once he knows the right and the wrong of any subject, it is thereafter not in the rightful jurisdiction of any *School* to tell him what he *shall do*.

2. Does the School *approve* the use of tobacco?

No, not as a general proposition. But there are established conditions wherein the School would not assume the responsibility of recommending its *discontinuance*.

To those who have not yet acquired the *habit*, it would say that, so far as science knows, there is no good to be derived from its use. There are some *bad* effects in a sufficient number of instances to indicate strongly that tobacco is *not* a constructive agency in the physical organism. To all who are not yet addicted to its use the School would recommend that *they are better without it*.

To a few, however, who have spent many years in acquiring the habit, and whose bodies have become so completely saturated with its poisonous qualities that the discontinuance of its use might result in heart failure, and who have arrived at an age that would cause its discontinuance to result in the

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probable shortening of life—the School would *not* recommend its complete discontinuance.

In other words, it is an individual problem concerning which a wise discretion should be exercised.

Speaking for myself alone, let me say that tobacco *chewing* is about as *unclean* a performance as any in which men indulge. But it is *not a crime*. Neither should it be held an offense against the recognized amenities of friendship.

To me, however, there is something impressive in the assertion that "*Cleanliness is next to Godliness*". And perhaps it is one of those natural prejudices that come from the environment of a large family of tobacco chewers, that *there is something incompatible between an unclean habit, or practice, and an exalted conception of a life of true spirituality*.

In other words, while cleanliness is *not* Godliness, it is not so very far from it, because it is "*next*". And I have a sort of inner consciousness, or feeling, that it is a good thing to "*get next*" as closely as may be possible.

But please do not misunderstand me. All this does not mean that I regard myself as superior to my Brothers who chew tobacco, nor that I look down on them in any sense whatsoever. I am not unmindful of the fact that there may be something in me that is just as obnoxious to my Brother as his tobacco chewing is to me.

While the houses in which we live may not all of them be solely of glass; nevertheless, there are enough glass windows and doors in all our houses through which a good many stones might be thrown, in case of riots. It is therefore not wise to provoke riot.

As to tobacco *smoking*, the odor of a good cigar is not in the least offensive—to me. But a strong, stale old *pipe* is an affliction to my olfactory nerves, next to iodoform and asafoetida.

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Even the best of cigars, however, leave upon the breath and the clothing of the smoker a stale and most unpleasant odor—to me.

While I am aware that I cannot speak with certainty for any but myself, in a matter of this nature; nevertheless, I believe I am not far wrong in my conviction that the very large majority of refined and cultured *women* everywhere are affected much as I am by the odor of tobacco smoke.

I do not know of any *woman* within the range of my personal acquaintance who enjoys the odor of stale tobacco smoke, nor that of a tobacco breath.

For these reasons, I believe it would be in the interests of the general comfort, if both *tobacco chewing* and *smoking* were entirely abandoned by men.

I am also quite thoroughly convinced that it would be in the interests of general cleanliness.

I am also satisfied that the general health would be considerably improved, and the period of man's expectancy lengthened, if the use of tobacco were entirely abandoned.

3. Do you prohibit its use among the Students of the School?

No. That is a question for each individual Student to settle between him and his conscience.

But I do not hesitate to say that the interests of the School and the Work, as well as of this entire Movement, would be vastly benefited and conserved, if the Students and Friends of the Work would voluntarily abandon the use of tobacco in every form, and take their stand upon the platform of personal cleanliness.

There is something in the use of tobacco that is distinctly out of harmony with the ideals for which, in the minds of men and women everywhere, this School and Work stand.

On a number of occasions during the last two or three

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years I have asked applicants for admittance, as Students, to meet one of the Accredited Representatives of the School in N. Y. City, for the purpose of establishing the personal acquaintance upon which to determine the qualifications of the applicants.

On two distinct occasions the applicant immediately withdrew his application. Later on I learned that the "Accredited Representative" to whom I had sent them, was an inveterate smoker; and their withdrawal was due to the shock they had received on finding the School represented by a man who was saturated with tobacco, and his office, his clothing and his breath surcharged with its stale odor.

There may, perhaps, be some who will feel that an applicant who is so sensitive, or so aesthetic, as to let a matter of this character stand between him and the Work, is not ready for it. But I have to admit that, from my own exalted ideals of the School and all that it stands for, I find it impossible to condemn him.

If I were earnestly seeking a "Spiritual Adviser", to point out to me the pathway to "Spiritual Illumination", and I should go to his "*Study*" [wherein he has made a Spiritual atmosphere in which to work, and in which to enjoy "*Spiritual Communion*"] and I should find him with a dirty old pipe in his mouth, and his Study filled with a dense cloud of tobacco smoke—I am sure it would be a serious shock to me.

Not only that,—the incongruity of such a situation would have a very strong tendency to shake my faith in his honesty and sincerity. The utter inconsistency of his *life* and his *profession* in such case is so clearly apparent as to raise all manner of doubts and uncertainties in the mind of an earnest seeker.

The same thing is literally true in the case of one who is known to be an "Accredited Student" of this School. He is

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supposed to exemplify in his life and conduct the exalted principles for which the School stands. Not only that,—he is expected, by those who have read the books, to conform his life to the refinements which lead to Constructive Spiritual Unfoldment.

This is not in line with the coarsening effects of the use of tobacco; and the instant he is discovered to be a slave to the use of it, his influence for good in the School is greatly impaired if not entirely destroyed.

4. Would you admit a tobacco user to the "*Technical Work?*"

No. That is to say, not until he has discontinued its use, and cleansed his system from its effects.

The reason for this is purely scientific. As indicated in my letter hereinbefore quoted, nicotine is not only poisonous but it is distinctly coarsening in its effects upon the tissues of the physical body.

For this reason it is directly antagonistic to the conditions necessary to the accomplishment of the Technical Work. One who applies for the Technical Work must know that the process upon which he is entering is one of *refinement* in every department of his being, physical as well as spiritual. And he is not ready to assume the responsibilities of that Work until he is also ready to conform his life to the refining process involved.

5. Would you in future, knowingly and intentionally, admit to the ranks of the School's *Instructors*, one who is addicted to the tobacco *habit*?

No. And this is not because I would *condemn* such an individual in the least. It is solely because of his adverse influence, in that position, upon those who are seeking for Light, to whom such an Instructor would be a stumbling-block.

The problem of constructive personal influence is one

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that demands the attention and consideration of every Student, and more especially every Accredited Representative and Instructor of this School. We cannot ignore it and at the same time hope to serve the best interests of the Cause in which we are enlisted.

There are some self-denials, for the sake of *others*, which we all must be ready to make whenever the good of the Cause demands it. And we must do it cheerfully and willingly.

And this matter of our *habits*, or our *indulgences*, even when we are convinced that they do not injure us personally, is one of the things to which I refer

By virtue of our relation to the School, the Work and the Cause, much is expected of us. And even though we may justly feel that too much is expected of us, it is our duty to yield a point, insofar as our personal rights are concerned, whenever by so doing our influence for good among the great world that needs our help may be increased.

Furthermore, when we view the subject of tobacco and its use from an unbiased standpoint we find that it sums up somewhat in this manner:—

1. Nicotine [one of the most prominent elements contained in tobacco] is a rank poisonous alkaloid.

2. It does not add anything to the constructive side of man's nature so far as we are able to determine.

3. In many instances it is known to result in *great detriment* to the individual user of it.

4. Quite aside from its destructive nature, the use of tobacco as a habit, practice, or mere indulgence, is—to say the least—a most *unclean* thing, from any view we may take of it.

5. To women [with comparatively rare exceptions] and to many men also, the odor of tobacco, and the presence of unclean cuspidors, are so unpleasant and so nauseating as to be a real affliction.

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6. Its use by men is, at best, but an unnecessary indulgence of a practice [and in most cases an acquired *habit*], which, in the interests of all concerned, might well be discontinued without harm to anyone—except in the few cases where the age of the user, or the long-continued excessive use of it, might make its immediate or entire discontinuance dangerous.

7. Its effects upon the tissues of the physical body are coarsening, and therefore not in harmony with the refining process involved in Constructive Spiritual Unfoldment.

8. Its presence in the physical body is a distinct detriment and obstruction to every Student of this School who shall ever be admitted to the "Technical Work", or who hopes to make the personal Demonstration of another life by Constructive Methods.

9. The use of tobacco by those upon whom rests the responsibilities of "*Accredited Representatives*" and "*Instructors*" in this School and Work, leaves upon the minds of many who are earnestly seeking for [and in need of] the knowledge of Natural Science, a most unpleasant and unwholesome impression; and in many instances is a distinct barrier to their progress and prevents them from approaching the door of the School and asking for admittance.

In view of these conditions—and some others in line with them—does it not seem that those who have the best interests of this Work and Movement and the good of humanity deeply and seriously at heart and in mind, might well afford to deny themselves whatever personal pleasure they could derive from their use of "*The Weed*", and at the same time set an example of personal cleanliness before the world?

Surely, it seems to me that this is so; and I do not believe any earnest and conscientious Student of this School, or seeker after the knowledge it has to offer to the world, will take exception to my method of presenting the subject in this letter.

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More especially does this appear to me to be true, inasmuch as what I have said is offered in the spirit of *friendly suggestions* and not as arbitrary personal views forced upon unwelcome readers at the expense of their individual rights, or in violation of Conscience.

To me, every Student of this School is a personal *Friend*, in whose individual well-being and happiness I am deeply and honestly interested. My purpose, intent and *hope* are that I may be able to be of some real and practical service to all my Students, and through them to the rest of mankind.

I want to be truly worthy of the confidence they repose in me, as well as of the generous and affectionate friendship they cherish for me, and for the blessed "Lady Florence", the "RA.", whose life and example have been a noble inspiration to all who knew her.

Her heart and soul were as deeply and genuinely enlisted in this Cause as my own, and to her, far more than to myself, is this present Movement indebted for its splendid success thus far.

Her beautiful Soul and brilliant Intelligence are as deeply and as truly interested in all that is being done in this Center of the School's activities as when she sat at her desk here in our little "Work-shop", clothed in her physical body, and radiantly happy in the consciousness of serving those who needed her help and her guiding intelligence and influence.

If there is any phase of the subject of Self-Indulgence which requires further consideration or elucidation, I shall be glad if my readers will feel themselves free to call my attention to it. I want to make these letters as comprehensive as possible in the time and space at my command.

More and more the vital importance of knowing what constitutes the "*Spirit of the Work*" and of "*Living the Life*" in such manner that the one shall exemplify the other, is im-

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pressing itself upon the minds of the Students and Friends of the Work everywhere.

Step by step they are learning the lessons of Natural Science, and how to apply its principles and teachings to the problems of their individual lives.

One by one they are learning the Principles of the formulary of Constructive Spiritual Unfoldment; and, slowly but surely, they are learning to make the demonstrations which prove the correctness and the scientific accuracy of the formulary.

My hope is that in these letters I shall be able to elucidate "*The Spirit of the Work*" in such manner and with such clearness as to make the "*Living of the Life*" more and more simple, easy and natural with each and every added step we take together along the *ROAD TO THE SOUTH*.

And I want every Student to *know*, and to *realize* it with the most absolute certainty, that I am *not* applying one rule to them and another to myself. I want them to know that I am holding myself to the same rigid and exacting accountability that the Law holds us all.

I know that they expect much of me in my capacity as their present Instructor. And it is right that they should. With all my heart and Soul I shall endeavor not to disappoint them.

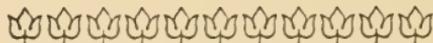
And as far as may be possible I want to help *them* so to exemplify "*The Spirit of the Work*" in their *own Lives* that they shall not disappoint those who look to them and expect much of *them*.

To that end we must none of us forget for one instant that the eyes of the world are forever upon us, constantly measuring our lives by the standards which *they* conceive to represent the "*Spirit of the Work*."

To forget means *failure* on our part, and thus failure of the *School* to accomplish that which the world expects of it.

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Let us, therefore, here and now renew our mutual pledge of good faith, and with added effort strive to *LIVE THE LIFE* in such manner that those who find their way to the door of the School shall not go away disappointed because of any failure on our part. *AMEN!!!*



Attitude of Soul

There is a definite and specific **Attitude of Soul** at which every student must arrive before it is possible for him, consciously, intelligently and voluntarily to open the channels of spiritual sense and make the personal demonstration of another life, or exercise the powers of a Master in this School.

The Ethical Section of the Formulary, taken as a whole, is an expression of that Attitude of Soul.

More accurately speaking, it is an expression of the elements and principles by the application of which the Student may attain to that Attitude of Soul.

One by one these elements and principles are laid before him for his consideration. Each one of these constitutes an essential factor in the problem he is trying to solve.

It requires the entire Formulary for the Ethical Section, and all the elements and principles it involves, to enable the student to put himself in the right Attitude of Soul for that which lies out beyond the Ethical Section, namely, the Technical Work.

—“The Great Work”, page 278.

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How Do You Know?

By J. D. Buck, M. D.

THE PREACHER is likely to answer this question by replying:—"Because the Bible says so"; the devout Catholic by the statement:—"His Holiness, the infallible Pope, has declared it"—and so on to the end of the chapter.

Not one in twenty, even among intelligent and thinking people, makes any sharp distinction between belief and knowledge. Generally speaking, the mind is in utter and hopeless confusion at this point, and many seemingly intelligent people are, by turns, credulous or incredulous, and their impressions or conclusions at any time, and on many subjects, are simply determined by emotion, by their likes and dislikes.

Chapter II of "*The Great Work*" starts just here. The purpose would seem to be, not to tell the reader what things [beliefs, dogmas, and the like] are true, and what false, but to help the reader decide how and why he knows anything to be true.

Every one is aware, with a moment's reflection, that knowledge is progressive and cumulative—something continually being added to that which we already possess. But *what* real knowledge *is*, and how it is to be distinguished from conjecture, opinion, belief, prejudice and the like, few persons seem to determine for themselves.

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With very many persons, words are constantly in use that really have no meaning to them, although a good many people of this class would be deeply offended if told so.

Nor is it my province to put meanings *for them* to the words they so use.

Take the words, "Spiritual, Soul, Conscience, Sin", and the like, and ask them to tell you what *they* mean when they use them. The more rational and thoughtful are likely to say they do not *know* what many of these things *are* of which they speak so glibly.

But this is not the point. Words are not the *things* for which they stand. Rather they are *symbols* which represent our *ideas* of things. They are what money is in business—bank notes, for example—of themselves of no material value, and yet, as a "medium of exchange", they help to move the world.

So it is with words, and with the language of which they are a part; they are the "medium of exchange" in the world of ideas, and these ideas are pictures in the realm of the consciousness of each individual—no two of such pictures ever being exactly alike. In fact, no word of any language can have precisely the same meaning to any two individuals.

This would seem like a contradiction. How, then, if each of these pictures has a different value, can there be any "medium of exchange"? It would seem like a bank note on which one person reads "good for *one* dollar", another, "good for *five* dollars", and a third, "good for *ten* dollars".

Where is the bank; and how does it discriminate?

The "*Bank*" is the conscious realm of intelligence in man, and every man is his own banker, and is compelled to keep his own accounts. He can enrich, or bankrupt himself, as he pleases. The *specie* in the vault is his own individual experience. When he thinks, or talks, or acts; when he feels,

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or desires, or covets, or imagines; he is placing "denomination" on his notes, expressing his ideas; and *words* are the *symbols* of the ideas; and in this way he offers them to others.

Did not all human nature rest on a common basis; were not the basic principle of this "banking system" the same in all mankind, the world over, there could be no "medium of exchange" possible.

The analogy goes still further: These ideas, pictures and values—as in the "bills" or "coins"—represent *work*; and each puts his own value on his own work.

If one earns a dollar a week by hard work, the dollar means far more to him than to one who earns five dollars a day; and he is likely to spend it accordingly.

His *experience* in earning a dollar is the same *in kind* as that of the other; but the value of the dollar—the *idea* or picture in his mind when he names or uses it—differs greatly.

Coming back, then, to words, as *pictures of ideas* we find that all our *ideas* are the result of experience. Outside of this words have very little meaning to us.

One person is fond of snakes and likes to handle and play with them. Another has a "natural horror" of them—perhaps was once bitten by a snake—and likes nothing better than to kill every one he sees, or turns pale and faints when he sees one.

There is a common picture of the snake conveyed to each by the *name*, "snake"; and yet, the *idea*, or concept in the mind differs in every case.

These crude and simple illustrations may enable us to distinguish between *words* and *ideas*, between *concepts* and *things*.

The mistake that is generally made at this point is that "*you ought to accept my ideas of the meanings of words and things*", thus annulling the value of individual experience.

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I have known clergymen preaching for years, "ministers of religion", anxious to "save souls"; and yet, so far as I could discover, attaching no meaning whatever to the word "Soul", or "Spirit". They seemed to have no *idea* of any meaning which *they* attached to the words they so constantly used.

There *might* be a Soul in man, or a Spirit-World. They "did not *know*; *nobody* knows". Then why preach about it? And especially why dogmatize concerning it?

Nothing has so retarded the advancement of actual knowledge of the Soul as this "spiritual nihilism". Every one who really strives to gain knowledge and to suggest a mental concept at this point, is held in suspicion as a "crank", or a "visionary". The nihilists declare it all "imaginary", or a "delusion".

And so, we come back to the query: "*How do you know?*" And, "*How do you know anything?*"

The first step in the acquisition of knowledge is to break down this wall of nihilism, this barrier of materialism, and open the door of *Intuition* and *Faith*.

And what *is Intuition?* And what *is Faith?*

In the first place, we should be more careful in the selection of words, and see if they mean just what we wish to convey.

In an ordinary conversation men and women rattle on about events, past and present; what "I thought", or "I felt", or "I liked", or "I disliked"—just the common-place events of life.

When they come to talk of *Soul*, or *Spirit*, or of spiritual things, as a rule they are still thinking in the same terms and using the same vocabulary as before.

On one side it is purely materialistic; on the other—"something else", which they admit is not even "imaginary". They designate this antithesis as the "*Natural*" and the "*Supernatural*".

If you remark—"The supernatural has no existence".

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they look bewildered; and when they have had time to "catch their breath" they reply,—“Oh! I see! You are a *materialist*”—and since they imagine they know what that means, that settles it—and *you*

That *they* are unconsciously materialists, and *I* quite the *reverse*, could hardly be driven into their consciousness.

Say to them—“The supernatural is only another name for “ignorance”, and they only deepen their conviction that you are a materialist and endeavoring to belittle *them*.”

A rational and intelligent antithesis at this point would be, the *Natural* and the *Spiritual*; the *Visible* and the *Invisible* [to most of us]; the *Objective* and the *Subjective*; the *Solid* and the *Ethereal*; the *Intellectual* and the *Intuitional*.

Concepts, ideas and words, are not only “mediums of exchange”; but they together represent our possessions. In one case they are piled in corners and scattered over the floor, or on the chairs and the sofa; in another they are [the same ideas] arranged in order, classified, and perhaps labeled so that you “can put your hand upon them”, at a moment’s notice.

The first is a “*sloven*”, or a “*slouch*”, even with the same house and furniture; while the other is a “*good housekeeper*”.

Yes, but someone says, “I never could understand philosophy and metaphysics.”

I am dealing with neither, though with the *elements* that enter into both, or that ought to. I am dealing with words and ideas that enter into our thoughts, feelings and acts, every moment of our lives, the tools of every-day work.

If the tools are dull, I am suggesting how to sharpen them. If they are old, broken, loose in the handles, and altogether inefficient, I am suggesting how to repair or replace them; whereupon it will be “fun” instead of “drudgery” to use them; and the *work* will be done in such manner as to be a “thing of beauty and a joy forever”.

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It is not the thing we have studied, nor the books we have read, that make us even learned, to say nothing of wise. It is how we have *used* our "thinker", all our faculties, capacities and powers, that determines the efficacy and value of any work, whether great or small.

And, pray, what is all this but simply educating ourselves; "learning the trade"; and ceasing to be sloppy and disorderly?

Neither do we need to make a fuss about it, nor grow conceited. All we need do is to "sit up and take notice".

A pedantic person is worse than the sloven. He spends all his time labeling his stuff and arranging his shelves. He will neither use anything himself nor allow anyone else to do so, lest things "get out of place".

How do we know anything? By *experience* in some department or realm of our being. What is the *value* of every such experience? That depends upon how we realize it, think about it, analyze, compare and record it, so that we may utilize it.

There are some individuals who are always hunting for new experiences, more especially if they be unusual, or uncanny, and fall under the class of the "occult".

It is not so much the range of experience that makes us wise, as it is how we regard and use the hourly and daily experiences of life, as they occur.

What are *Matter* and *Force*? I do not *know*; and yet, the whole of life, inside and out, is built upon them, saturated with them, upheld by them.

We all have certain *ideas* concerning Matter and Force, the relation of each to the other, and the laws regarding them.

What are *Matter* and *Spirit*? I do not *know*, but I can see that they represent opposites in some ways. It is like saying "physical force, electrical force, radiant energy, nervous and mental force". They are opposites only as to degree of refinement.

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Is it not clear that force and energy are, perhaps, but one in kind, differing greatly in degrees of refinement, vibratory activity and modes of motion?

Since the whole progress of modern science has been a refining process, chemistry, physics and kinetics all have been and are journeying toward the "Spiritual"; that is, toward the refined, ethereal, and rapid in vibratory activity.

The patent fact in all this progress and refinement, lies in the progressive increase of vibratory activity incident to any degree or plane of vibration above the physical.

While mere mechanical attributes are less dwelt upon, except in applied science, the common basis or essential nature of matter itself as a Unit [reconvertible according to the substratum of Ether or radiant energy] remains and grows.

The most logical antithesis, therefore, is to say—"The *Physical* and the *Spiritual*"; the gross and the refined.

We may also say—"The *Physical* and the *Metaphysical*".

When we reflect upon it we find that we are as much involved in, and concerned with the Spiritual, Metaphysical, or refined energy or vibrations, as with the gross and physical.

And just here is where the rational concept of the Soul arises. The body is complex. It has many different organs and functions. Many forms of matter or substance enter into it. Many grades of movement exist in it. It has many faculties, capacities and powers. But after all, it is *one body* in the midst of a community of similar bodies.

But amid all this complexity and multiplicity aggregated as one body or organism, from without, there is also an *inner unity*—my *self-conscious Identity*.

It is just as rational to say that this *inner unity* and identity are the *Soul*—one amongst many—as that the body [its instrument and habitat] is an organism different from all other organisms, and outwardly one amongst many. The proof,

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in either case, is a matter of conscious individual experience.

In either case it is the awareness of SELF—body, or Soul.

I am not trying to "demonstrate the existence of the Soul". I am only calling attention to the *fact* that every thought, feeling, emotion, appetite, impulse, or movement, springs—directly or indirectly—from this *Self-conscious Identity*, as a matter of *individual experience*.

I do it.

I am dealing with concepts, thoughts, ideas, words—springing from constant *experience* by which we *identify ourselves*.

He who is looking for other and outside evidence of the existence, or nature, or powers and possibilities of the Soul, will never find it.

"How do you *know*?" Because every intelligent human being is built upon the same general plan, and has similar [though not identical] experiences.

I know by the principle of analogy, and the universality of Law. To change these basic experiences, analogies and laws, would change the entire nature of man and make of him something else—I know not what, nor can I even imagine what he *might* be.

When, therefore, I use the word "*Soul*", I have in mind the *self-conscious Identity and Unity*, in and of *myself*—symbolized in all ages as the *point* in the center of a circle—unity in the midst of all diversity.

My suggestion, therefore, is—"Stop puzzling, debating and denying, and see what this living *Soul* can *do* with its *opportunities*, its faculties, capacities and powers, by learning how best to *use* them.

Most of us are like the heir to a priceless estate, in full possession of it, who spends his whole life wrangling over the deeds and trying to clear and confirm his title. Meanwhile

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his estate runs to ruin and decay. He is sure enough "in chancery", and, from "court costs" and "lawyer's fees", he dies in poverty. He brought all the suits himself to "quiet his title".

Another, however, accepts his inheritance, fences, grades, drains and irrigates it, builds upon and beautifies it. If any man disputes his title, he simply smiles and passes on to resume his work, reap his harvest, or distribute his supplies to the needy who ask his help.

Priests will, of course, warn him that his title is not good, and offer to "*fix it*" [for a consideration]—but still he smiles and passes on.

The words "Spirit-World, Spiritual, Spirituality," trouble him no more than does the word "Soul".

They do not mean to him *here* nor *there*. Location does not constitute the spiritual. A current of electricity is the same whether flashing through the clouds, rending the mountain, or running along a wire—though both quality and effects differ widely, from differing conditions.

To the cloud it is light; to the mountain a shock; but on the wire it conveys intelligence and perhaps, the voice of speech, or the message of a friend.

By the word "Spiritual" we mean refined, ethereal, quick to move, sensitive beyond anything known in physical matter that can be weighed and measured, in pounds and feet—nearest in vibratory activity to thought and feeling.

Hence, The Great School, and the wise in all ages, speak of physical matter or substance, and spiritual matter or substance—and of the different planes on which they move and manifest—with a "dominant chord".

Moreover, there evidently is an underlying law, and synchronous rates of vibration relating all matter, whether physical or spiritual—like the solar spectrum, to different colors and the notes in the scales of music. Nature is never dis-

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orderly; and the whole of Creation is one grand Symphony. The greatest discord is found in MAN, wherein is the note of *Self-Will* and *Ignorance*.

When in perfect harmony with himself, man will find himself "*In Tune with the Infinite*". His discords can only wear out and destroy his Instrument; while concord strengthens it forever.

We KNOW by EXPERIENCE.

We strengthen, improve and advance, by *right use*.

Words are not parrot-like phonations—or *need* not be—but concepts of mental pictures; the clothing for ideas; the verbal or written expression of experiences; the aspiration toward the ideal; the connecting link between thoughts and things; the "lost trail" between the physical and the spiritual; the "Voice of the Silence"—when at last the "Song without Words" passes from Soul to Soul by simple emanation, or "*impact*".

First, Concord; then Harmony; then Peace; then "Joy beyond Words"—REALIZATION.



THE UNIVERSAL COMPROMISE

"Be wise in your sympathies. If people have failings and weaknesses, try and overlook them. A good deal of self-righteousness gets in sometimes between us and our opinions of others. If half the world could see themselves as the other half sees them, there would be a "Universal Compromise" on the basis of common faults and everybody would be shaking hands with everybody else."

Oriental Consistory.

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The Harmonics of the Physical

By Henry Lindlahr, M. D.

(Continued from June-July)

The Unity of Acute Diseases

The fundamental law of cure: "Every acute disease is the result of a purifying and healing effort of Nature."

IN THE LAST article of this series I endeavored to explain the three primary causes of disease, namely:— [1]. *Lowered Vitality*, [2]. *Abnormal Composition of Blood and Lymph*, [3]. *Accumulation of Waste, Morbid Matter and Poisons in the System*. We will now consider the secondary manifestations resulting from the primary causes named above. Consulting the diagrams on pages 216-217 of the April-May number of *Life and Action*, we find mentioned among the secondary causes or manifestations of disease, 1st., "Hereditary and Constitutional Diseases."

On first impression, it might be thought that heredity is a primary cause of disease, but on further consideration it becomes apparent that it is an effect and not a cause. If the parents possess good vitality, pure, normal blood and tissues, and if they apply in the prenatal and postnatal treatment of the child the necessary insight and foresight, there cannot be any

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disease heredity. In order to create abnormal hereditary tendencies, the parents, or earlier ancestors, must have ignorantly or wantonly violated Nature's Laws, resulting in lowered vitality and in deterioration of blood and tissues.

The female and male germinal cells unite and form the primitive reproductive cell—the prototype of marriage. The human body with its millions of cells and cell colonies is developed by the multiplication and gradual differentiation of the reproductive cell. Its abnormalities of structure, of cell materials and of functional tendencies are reproduced just as surely as its normal constituents. Herein lies the simple explanation of heredity which is proved to be an actual fact, not only by common experience and scientific observation but also in a more definite way by Nature's records in the iris of the eye.

The iris of the new-born child reveals in its diagnostic details not only, in a general way, lowered resistance, deterioration of vital fluids and hereditary taints, but frequently special weaknesses or deterioration in those organs which were weak or diseased in the parents. Under the conventional [unnatural] management of the infant, these hereditary tendencies to weakness and disease and their corresponding signs in the iris become more and more pronounced, proceeding through the various stages of incumbrance, from acute, infantile diseases through chronic catarrhal conditions to the final destructive stages

In the face of the well-established facts of disease heredity we have, however, this consolation. If the child is treated in accordance with the teachings of Nature Cure philosophy, within a few years the abnormal hereditary incumbrances and tendencies can be overcome and eliminated. If we place the infant organism under the right conditions of living and of treatment, in harmony with the laws of its being, the life principle within will approach ever nearer to the establishment of

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the perfect type. Hundreds of "Nature Cure" babies all over this country are living proofs of this gladsome message to all those who have assumed or intend to assume the responsibilities of parenthood.

NATURAL IMMUNITY

Under Division II of "Secondary Causes or Manifestations of Disease" we find mentioned germs, bacteria, parasites, inflammations, fevers, skin eruptions, catarrhal discharges, ulcers, etc.

Modern medical science is built upon the germ theory of disease and of treatment. Since the microscope has revealed the presence and seemingly entirely pernicious activity of certain micro-organisms in connection with certain diseases, it has been assumed that bacteria are the direct, primary causes of most diseases. Therefore, the slogan now is "Kill the bacteria by poisonous antiseptics, serums and antitoxins and you will cure the disease."

Nature Cure philosophy takes a different view of the problem. It regards micro-organisms as secondary manifestations of disease and maintains that bacteria and parasites live, thrive and multiply to the danger point in a weakened and diseased organism only. If this were not so, the human family would be extinct within a few months' time. Bacteria are practically omnipresent. We absorb them in food and drink, we inhale them in the air we breathe, our bodies are literally alive with them. The last stages of the digestive processes depend upon the activity of millions of bacteria in the intestinal tract.

Therefore, instead of concentrating its energies upon killing the germs, whose presence we cannot escape, Nature Cure endeavors to invigorate the system, to build up the blood

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and lymph on a natural basis and to purify the vital fluids of morbid matter in such a way as to establish natural immunity to destructive germ activity. Everything that tends to accomplish this without injuring the system by poisonous drugs or surgical operations is good Nature Cure treatment. To follow the germ-killing process exclusively would be like trying to keep a house free from fungi and vermin by sprinkling it daily with carbolic acid and other "germ-killers" instead of keeping it pure and sweet by flooding it with fresh air and sunshine and applying freely and vigorously broom, brush and plenty of soap and water. Instead of purifying it, the anti-septics and germ-killers would only add to the filth in the house.

All bacteriologists are unanimous in declaring that the various disease germs are found not only in the bodies of the sick but also in the bodies of seemingly healthy persons.

A celebrated French bacteriologist reports that in the mouth of a healthy infant, two months old, he found almost all the disease germs known to medical science. Only lately, a celebrated physician appointed by the French government to investigate the causes of tuberculosis, declared before a meeting of the International Tuberculosis Congress in Rome that he found tubercle bacilli in 95 per cent of all the school children he had examined.

Dr. Osler, one of the greatest living medical authorities, mentions repeatedly in his works that the bacilli of diphtheria, pneumonia and of many other virulent diseases are found in the bodies of healthy persons.

The inability of bacteria, by themselves, to create diseases is further confirmed by the well-known facts of natural immunity to specific infection or contagion. All mankind is more or less affected by hereditary and acquired disease taints, morbid incumbrances and drug poisons, resulting from age-long violation of Nature's laws and from the suppression

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of acute diseases, but even under the resulting almost universal conditions of lowered vitality, morbid heredity and physical and mental degeneration, it is found that under identical conditions of exposure to drafts or infection, a certain percentage of individuals only will "take the cold" or "catch the disease". The facts of natural immunity are constantly confirmed by common experience as well as in the clinics and laboratories of our medical schools and research institutes. Of a specific number of mice or rabbits inoculated with particles of cancer, only a small percentage develops the malignant growth and succumbs to its ravages.

The development of infectious and contagious diseases necessitates a certain predisposition, or as medical science calls it, "disease diathesis." This predisposition to infection and contagion consists in the primary causes of disease, which we have designated as lowered vitality, abnormal composition of blood and lymph, and the accumulation of waste, morbid matter and poisons in the system.

BACTERIA: SECONDARY, NOT PRIMARY MANIFESTATIONS OF DISEASE

In a previous chapter we learned how weakened vitality lowers the resistance to the attacks and inroads of disease germs and poisons. The growth and multiplication of micro-organisms, furthermore, depends upon a congenial, morbid soil. Just as the ordinary yeast germ multiplies in a sugar solution only, so the various micro-organisms of disease thrive and multiply to the danger point only in their own peculiar and congenial kind of morbid matter. Thus, the typhoid fever bacillus thrives in a certain kind of effete matter which accumulates in the intestines; the pneumonia bacilli flourish best in the catarrhal secretions of the lungs, and meningitis

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bacilli in the diseased meninges of the brain and spinal cord.

Dr. Pettenkofer, a celebrated physician and professor of the University of Vienna, also arrived at the conclusion that bacteria, by themselves, cannot create disease, and for years he defended his opinion from the lecture platform and in his writings against the practically solid phalanx of the medical profession. One day he backed his theory by a practical test. While instructing his class in the bacteriological laboratory of the University, he picked up a glass which contained millions of live cholera germs and swallowed its contents before the eyes of the students. The seemingly dangerous experiment was followed only by a slight nausea. Lately I have heard repeatedly of persons in this country who subjected themselves in similar manner to infection, inoculation and contagion with the most virulent kinds of bacteria and disease taints, without developing the corresponding diseases.

During the ten years I have been connected with sanitarium work, my workers and myself, in giving the various forms of manipulative treatment, have handled intimately thousands of cases of infectious and contagious diseases, and I do not remember a single instance where any one of us was in the least affected by such contact. Ordinary cleanliness, good vitality, clean blood and tissues, the organs of elimination in good, active condition and last, but not least, a positive, fearless attitude of mind, will practically establish natural immunity to the inroads and ravages of bacteria and disease taints. If infection takes place, the organism reacts to it through inflammatory processes and by means of these it endeavors to overcome and eliminate micro-organisms and poisons from the system.

THE FUNDAMENTAL LAW OF CURE

This brings us to the consideration of acute inflammatory

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and feverish diseases. From what has been said, it follows that inflammation and fever are not primary but secondary manifestations of disease. There cannot arise any form of inflammatory disease in the system unless there is present some enemy to health which Nature is endeavoring to overcome and get rid of. On this fact in Nature is based what I claim to be the fundamental law of cure. I have expressed it in the following sentence: "Every acute disease is the result of a purifying and healing effort of Nature."

This law, when thoroughly understood and applied to the treatment of diseases, will in time do for medical science what the discovery of other natural laws has done for physics, astronomy, chemistry and all other exact sciences. It will transform the medical empiricism and confusion of the past and present into an exact science by demonstrating the unity of disease and treatment.

Applying the law in a general way it means that all acute diseases, from a simple cold to measles, scarlet fever, diphtheria, smallpox, pneumonia, etc., represent Nature's efforts to repair injury or to remove from the system some kind of morbid matter, virus, poison or micro-organism dangerous to health and life. In other words, acute diseases cannot take place in a perfectly normal, healthy body living under conditions favorable to human life. The question may be asked: "If acute diseases represent Nature's healing efforts, why is it that people die from them?" The answer to this is: the vitality may be too low, the injury or morbid incumbrance too great, or the treatment may be inadequate or harmful, so that Nature loses the fight; still, the acute disease represents an *effort* of Nature to overcome the enemies to health and life and to re-establish normal, healthy conditions.

It is a curious fact that this fundamental principle of Nature Cure and law of Nature is thoroughly explained and

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verified by medical science; the most advanced works on pathology admit the constructive and beneficial character of inflammation. However, when it comes to the treatment of acute diseases, physicians seem to forget entirely this basic principle of pathology and treat inflammation and fever as though they were, in themselves, inimical and destructive to health and life. From this inconsistency in theory and treatment arise all the errors of allopathic medical treatment. It is at this point that our ways part, never to meet again.

Nature Cure philosophy never loses sight of the fundamental law of cure. While, through its simple, natural methods of treatment, it easily modifies the course of inflammatory and feverish processes and keeps them within safe limits, it would never do anything to check or suppress them by poisonous drugs, serums, antiseptics or surgical operations. My claim that the conventional treatment of acute diseases is suppressive and not curative will probably be denied by my medical colleagues. They will maintain that their methods also are calculated to eliminate morbid matter and disease germs from the system; but what are the facts in actual practice?

Is it not true that preparations of mercury, lead, zinc and other powerful poisons are constantly used to suppress skin eruptions, boils, abscesses, etc., instead of allowing Nature to rid the system, through these "skin diseases", of scrofulous, venereal and psoric taints?

Some time ago Dr. Wiley, the former Government Chemist, published the contents of a number of popular remedies for colds, coughs and catarrhs. Every one of them contained some powerful opiate or astringent. These poisonous drugs relieve the cough and catarrhal conditions by paralyzing the eliminative activity of the membranous linings of the nasal passages, bronchi, lungs, digestive and genital organs, but in doing

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so, they throw back into the system the morbid matter which Nature is trying to get rid of, and add drug poisons to disease poisons.

Diarrhea is suppressed with laudanum and other opiates.

Gonorrheal discharges and syphilitic ulcers are checked and suppressed by local injections, cauterization and by prescriptions containing mercury, iodine and other poisonous alteratives which paralyze Nature's efforts to eliminate the venereal poisons from the system.

All feverish diseases are more or less interfered with or suppressed by antiseptics, antipyretics, serums and antitoxins. The best books on materia medica and the professors in the colleges teach that these remedies lower the fever because they are "protoplasmic poisons"; because they paralyze the red and white blood corpuscles, benumb heart action and respiration and depress all vital functions.

Nervousness, sleeplessness and pain are suppressed by sedatives, opiates and hypnotics. Every one of the drugs used for such purposes is a powerful poison which merely paralyzes brain and nerve action, in that way interfering with Nature's healing efforts and frequently preventing the consummation of beneficial "healing crises."

Epileptic attacks and other forms of convulsions are suppressed, but never cured, by bromides which benumb and paralyze brain and nerve centers. All that these "sedatives" accomplish is to produce in course of time idiocy and the different forms of paralysis and premature senility.

Is he not considered the best Doctor who can most promptly produce these and many similar deceptive results through artificial inhibition or stimulation by means of the most virulent poisons found on earth?

To recapitulate: Just as yeast cells are not only the cause but also the product of sugar fermentation, so disease germs

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are not only a cause [secondary] but also the product of morbid fermentation in the system. Furthermore, just as the yeast germs live on and decompose sugar, so the disease germs live on and decompose morbid matter and poisons in the system. In a way, therefore, micro-organisms are just as much the product as the cause of disease and act as scavengers or eliminators of morbid matter. In order to hold in check the destructive activity of bacteria and to prevent their multiplication beyond the danger point, Nature resorts to inflammation and manufactures her own "antitoxins". On the other hand, whatever tends to build up the blood on a natural basis, to promote elimination of morbid matter, and thereby to limit the activity of destructive micro-organisms without injuring the body or depressing its vital functions, is good Nature Cure practice. The first consideration, therefore, in the treatment of inflammation, must be not to interfere with its natural course.

From what has been said on the subject, it becomes apparent that inflammatory and feverish diseases are just as natural, orderly and lawful as anything else in Nature; that, therefore, after they have once started, they must not be checked or suppressed by poisonous drugs or surgical operations. Inflammatory processes can be kept within safe limits and must be assisted in their constructive tendencies by the natural methods of treatment. To check and suppress acute diseases before they have run their natural course means to suppress Nature's purifying and healing efforts, to bring about fatal complications or to change the acute, constructive reactions into chronic disease conditions. The destructive consequences of such suppressions I will describe more fully in the next article of this series.

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Extracts From the Files of Florence Huntley

“**D**EAR HELPER:—

You already are that, for you have the spirit and the willingness, and those are what count.

It was well that you did not meet the lady referred to. Since then I have had a character-sketch from a gentleman who knows her personally. Also one of the Friends met her in Washington. It seems quite clear that she is not yet prepared for our Work: but she is in trouble, and because of this, and of my earnest desire to help her, I am going to introduce her to one of our Masonic Friends near her, and I know that he will do what he can for her, in the true Spirit of the Work.

Never fear, dear Friend, you will find plenty of Work to do in your own home. Who knows but your own family may prove to be your special vineyard?

But here let me drop a word of caution. Among relatives, *unless they should be inclined to this Work, you must let your LIFE do the missionary work* rather than your words.

Never force this Philosophy upon anyone, more especially your own relatives. Do not talk of it without invitation, nor at the wrong time, nor too long at any one time.

Do not show intensity, nor partisanship. Let them find you companionable, unselfish and interested in *them*,

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but never "*preachy*". Do not ask nor urge them to read the books.

The most you can wisely do is to leave the books around, and make good use of odd moments whenever the way opens naturally.

Be yourself what you *want them* to be. Show them the way by *walking* in it.

Yes, I will pray for you, if you will work while I pray, and once in a while pray for yourself.

Grant your people the right to live their own lives in their own way—even though that may not be *your* way. *You* simply be wise, be tolerant, with every-day cheerfulness, and avoid every trace of dogmatism or egotism or intellectual vanity. Do not talk of yourself, but of the *Right Life*, and of how to find and make and give happiness. Be their Friend and Helper, even as the Great Friends are ours.

At present, gaiety of spirit and service for your relatives are the best Work you can do for the Great School.

Let me hear again, and of how you succeed with the new life.

Your Friend,
Florence Huntley."



“MY VERY DEAR FRIEND:—

Among the many manuscripts covering the list of Preliminary Questions I cannot recall one I have read, as a whole, with greater pleasure, sympathy and admiration.

You will not fail to notice that I have said "*as a whole*"—which leaves open an exception which, with your permission, we will now take up and consider together.

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Aside from this one exception I have nothing to add to the above commendation of your work, except to say that your response to every question is intelligent, well-constructed, responsive and comprehensive, and to my mind has the ring of sincerity.

All of which makes the "exception" the more accentuated and the more puzzling.

When you reply to this letter, will you not please tell me whether this "exception" was written playfully, or hurriedly, or thoughtlessly—none of which, however, is at all indicated by your letter as a whole. Or, is this your every-day attitude of Soul towards all women or towards any woman who might make a suggestion to you, or correct some error of yours, or assume to teach or instruct you?

If your answers to questions numbered 31 and 32 do indeed correctly present your real attitude of Soul toward women generally, then you could find neither place, pleasure nor profit for yourself in the field of personal Instruction in the Great School.

It is only fair at this point that I quote to you your own words, lest, having failed to take a copy of your letter to me, you may have forgotten these statements which are the first of their kind ever received from a woman applicant.

In reply to questions 31 and 32, you say: "I have no *secret* objections to receiving the Work from a woman. I should, however, certainly prefer a man for my instructor. This is because I do not think I could do my best work under the tuition of a woman. I prefer the masculine method of thought; the clear, comprehensive instruction that a man gives. Men are broader, and less inclined to stress minor details. They look more to principles. A woman oppresses me, as if in a close room. A man gives me the broad view from the mountain top.

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"There is in me a quality that resents correction and dictation from a woman. If a woman says—'You should have done so and so', I look straight at her and reply—'I know best what I should do'—and I say it in such a way that she never makes the mistake again. But ever afterward, when with her, I feel as if I have on a steel armor, with shield up and my hand on the hilt of the sword, eye alert, and every nerve at 'attention', for the slightest move to cross the line. I suppose I will have a woman instructor, but I sincerely hope she will be different from any I know, and not give me the feeling of antagonism.

"I don't know enough about the Work to discern the motive for women instructing women and men instructing men. I suppose there are good and sufficient reasons. It may be that the men in the Work haven't time for all, or there may be some difference in the instructions, or it may be the thought that a woman can understand a woman better than a man can."

The foregoing I have quoted literally from your letter. I have read and re-read your statements as to your attitude toward women, and when taken together with the rest of your answers [all of which are so sincere and earnest], they seem like a direct contradiction, of such nature and magnitude as to raise an insurmountable barrier to your entrance into the Great School as a Student.

For, this attitude of Soul toward your own sex would, at the same time, destroy your pleasure in the study, make you a most undesirable charge for any woman Instructor, and could not fail to make you a factor for *disintegration* in the midst of the Student Circle of the Master's School, wherever you might belong.

Indeed, your expressions of contempt for women would seem to include myself. But it is I who have your application in charge, and you must know that this leaves me wholly uncertain as to your confidence in, or your respect for me.

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My dear Friend,—this entire field of Instruction is divided into what we term a Men's Department and a Women's Department; and the Women's Department, into which your application falls, is directed by a woman. Its inner group of counselors is composed of women. All its First-Aids and Junior-Helpers are women. All the Students engaged in the various and different courses of study are women, receiving their problems and instructions from women, and to women rendering back all their original analyses. All the difficulties in the Women's Department of the Work, must be passed upon and adjusted by women. Even their recommendations for admittance as accredited Students, as well as their "elimination" [if found unworthy] are all conducted by women alone.

Under these conditions I scarcely need ask you if you desire to press your claim beyond this point.

Perhaps I should explain further, that this division of labor in the field of Instruction is not merely a convenient arrangement, nor because there are not men enough to instruct the women. The division is directly due to the wisdom of the Great School, and has for its primary object the development of the same fraternal sympathy and good-will and mutual toleration that characterize men in their treatment of each other.

My dear Friend, I scarcely know how to take up with you—to your satisfaction or my own—the objections you have to a woman Instructor; while in almost the next statement you earnestly declare that your ultimate goal in the Work is "*Mastership*".

Your attitude toward women, taken in connection with your evidently sincere desire for *Mastership*, appears to me to be one of the inexplicable paradoxes of the human mind.

I can scarcely persuade myself that you really meant to convey to me exactly the impression that your written words

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clearly imply; and because I really do desire to understand your feeling towards other women, I am going to ask you to write me again carefully and frankly upon this subject, and I am inclosing to you a group of questions which would form a part of your instruction in case you ever should become an accepted Student, for these are put to every woman applicant, as one of the problems she is required to solve. I am merely anticipating one of the problems which you would have to meet somewhere on the "Road to the South". Please answer at your leisure and convenience, after which we will go on with your most interesting list.

Perhaps if I place side by side two or three statements in your letter, you will better understand my own uncertainty as to your meaning.

For instance, you say: "Men are broader, and less inclined to stress minor details. They look more to principles."

Will you please illustrate this by a familiar example?

"A woman oppresses me, as if in a close room. A man gives me the broad view from the mountain top."

Do you mean by this that *all* women so oppress you, or that *all* men give you the mountain-top view?

Do you consider that *you* have the rational intelligence and the all-round comprehension, in matters of science and philosophy, to give other women a mountain-top view,—or do you regard your own viewpoint as narrow, restricted and oppressive?

If not, what good reasons can you give for assuming that there are no other women of equal capacities and powers with yourself?

The great fundamental object of this Instruction [from the viewpoint of the Great School] is to educate men and women to become representatives of this *philosophy*, and teachers of other men and women therein.

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Do you think that you lack either the rational intelligence or powers of expression which would bar *you* from becoming a worthy and well qualified teacher of other women? If so, then, [from the viewpoint of the Great School], the world would gain nothing from your instruction; but if *you* are prepared to receive an instruction and pass it on again, surely you must be willing to admit that there are many other women equally well prepared, who have been instructed and who would be able to instruct you.

Do you think the woman who reluctantly consents to receive a *Gift* of her instruction from a woman would be a desirable Student in the Women's Department, or a factor for the constructive extension of the Work?

You express, with great earnestness, your desire for "Mastership". May I ask you just one question in this connection? Can *you* conceive of a state of Mastership in any woman who, at the same time, indulges the character of disdain, hostility and intolerance which *you* have expressed for your own sex?

Will you not kindly give my letter a second careful reading, seeing that you miss nothing I have said, and then tell me wherein, if at all, I have misunderstood you?

You will not wonder that I am sending this with certain misgivings—for am not I a *woman*, discussing and considering your application from the viewpoint of one having charge of the Women's Department? And have not I also assumed to take issue with you, and construed your attitude toward other women as a bar to your further progress in this Work? How can I fail to invite your severe condemnation?

True, you may not have stated yourself in your letter just as you intended; but your *words* would convey to the reader the impression that you regard yourself as the intellectual superior of all other women, to such a degree that any suggestion from them amounts to an impertinence, and impels you

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instantly to gird yourself for battle. I am reluctant, however,—even in the face of your seemingly unmistakable words—to believe that this is your real meaning; although I confess that I cannot construe your words to mean anything else.

The general intelligence of your letter to me is such that I feel sure you will follow me understandingly when I say that all personal services and personal *gifts* should be offered and received upon the solid foundation of mutual good-will, confidence and respect. That for which you have asked is not a matter of purchase by one individual from another. It is wholly and entirely a GIFT from one FRIEND to ANOTHER, and constitutes the *method of instruction* of the Great School.

This being true, you can readily see that you are scarcely in the attitude of Soul towards other women, to receive the *gift* of an Instruction from any one of them. You are not in the frame of mind towards yourself and other women, to receive this *gift* in the Spirit of the Great Work.

Unless the applicant is “prepared in her *heart*” to receive this Instruction from whomsoever she is assigned for that purpose, and receive it with good-will, with confidence, and without any character of protest, resentment, or over self-esteem, then I know you will agree with me, that she is not “duly and truly prepared, worthy and well-qualified.”

No matter how fine your intelligence, how intense your desire for knowledge, how strong your wish for Mastership, none of these can avail so long as that intelligence indulges in vanity of itself, or resents the receiving of knowledge from another woman, or could not profit by the teaching of the example in the person of another woman.

Referring to that part of your letter which expresses your determination to walk in the pathway of “*Mastership*”, I found it difficult to believe that the writer could, almost with the same stroke of the pen, express for other women a

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character of disdain and repulsion which of themselves would bar her progress, even in the *direction* of Mastership.

My Friend, if the word "*Mastership*" has any meaning at all, that meaning is forever bound up in the Spirit of Good-Will towards *all* mankind, men and women alike. It also stands for the mind and the heart that have overcome prejudice, and are filled with kindness, just simple *kindness*. It means the entire absence of Intellectual Vanity; and it means the development of the Spirit of right Humility.

Will you not think of these things calmly and seriously, and then, after reflection and critical self-examination as to what may be your own internal Attitude of Soul, will you not kindly let me hear from you again?

Very faithfully, your Friend,

Florence Huntley."

Life and Action, desires to draw the attention of its Readers to the beautiful *Birthday Book*, which will be ready for delivery about Thanksgiving.

We do not hesitate to say to our many Readers that this will be one of the most valued household and family heirlooms in every home so fortunate as to possess one. Not only will it be valued for its literary style and the 365 beautiful quotations from the Indo-American Publications, half-tone picture of Florence Huntley, appropriate meanings of *Flowers* and *Birthstones*, but for the unique Leather Binding, different from anything heretofore attempted by us. For a lasting and beautiful gift we know of nothing more appropriate.

Packed in a strong box, post-paid for \$2.00.

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The League of Visible Helpers

IT HAS BEEN a matter of sincere gratification to us to observe the interest manifest in this organization by Students and Friends of the Work in all sections of the country.

At the same time it has been a source of regret that we have been compelled to tax their patience so long before we could answer the many questions asked us.

But the time has come when we are able to report such progress as we believe will be a cause for rejoicing all along the line.

We desire to keep the readers of *Life and Action* fully informed as to the status of the movement, and sincerely hope that every such reader will come to feel that he or she has a definite responsibility in this connection and a definite Work to be done.

It has been one of the real joys of my life that I have been instrumental in the organization and establishment of the League; and I hope to live to see it become the channel through which those who need may be assured of all deserved help from those who have, throughout the whole world.

And I know that the time will soon come when to wear the official badge of membership in this League will be recognized as an honor second to none that can be conferred by king, prince, potentate, or sovereign power.

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At the regular meeting of *Members of the League*, March 2, the final steps were taken to complete the corporation; and a most complete and comprehensive set of By-Laws was adopted, and all other things were done necessary to enable the League to go forward in legal and regular form with the work for which it came into existence.

At the last meeting of the *Board of Directors*, the following business was transacted, in which all Friends of the League will be interested:—

1. A form of *Charter* for the organization of *Local Groups* was adopted.

2. A form of *Membership Certificate* was adopted, which will show to which of the *four classes* of Members the holder belongs.

3. A form of *Membership Card* was adopted, to be used as a Card of Identification, in lieu of the Membership Certificate.

As soon as possible the Secretary will send to the active Students of the School all over the country, a careful statement of the terms and provisions of the By-Laws governing the formation of "*Local Groups*" of the League.

This is a most important matter, and I am going to suggest that the Students and Friends wait patiently a little longer before sending in any applications either for Membership, or for the issuance of Local Charters.

Only those who can comply strictly with the provisions of the *Charter and By-Laws of the League* can gain admission into the *League proper*, or any of its *Local Groups*; and because the provisions of the law governing Membership are exceedingly rigid it is important that information on this subject be gotten to the Students and Friends of the Work as soon as possible; and to that end the League will do one of two things in the near future, namely,—send out a special letter to the Students, or publish a careful statement of the subject in the next issue

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of *Life and Action*. In either event, those who desire to become Members will kindly wait with patience until they receive information on the subject before applying for membership, or for Local Charters.

The following standing Committees were appointed, and I will give only the name of the Committee, and its duly elected Chairman, so that in case anyone desires to communicate with that particular Committee, he can do so by writing to the Chairman:—

1. *Committee on Supplies*: Alma M. Schimpf, Chairman, 218 North Kedzie Avenue, Chicago, Illinois.

2. *Relief Committee*: Charles Crane, Chairman, 234 South Kenilworth Avenue, Oak Park, Illinois.

3. *Finance Committee*: E. M. Webster, M. D., Chairman, 9139 Commercial Avenue, South Chicago, Illinois.

4. *Auditing Committee*: George Squier, Chairman, 218 North Kedzie Avenue, Chicago, Illinois.

5. *Medical Committee*: E. M. Webster, M. D., Chairman, 9139 Commercial Avenue, South Chicago, Illinois.

6. *Committee on Laws*: William J. Candlish, Chairman, 605 Royal Insurance Building, Chicago, Illinois.

7. *Good of the Order*: Charles Crane, Chairman.

The officers of the League proper, are as follows:—

Charles Crane, *President*;

E. M. Webster, M. D., *Treasurer*;

Alma M. Schimpf, *Secretary*;

J. E. Richardson, *Elder Brother*.

Already we have received many applications for membership from all over the country, and also a goodly number of applications for the issuance of Charters for Local Groups.

These indicate a most intense and enthusiastic interest in the purposes and work of the League, in all parts of the country, all of which is deeply appreciated by those of us who

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are at the center and doing all in our power to perfect the machinery of the movement as quickly as possible, and facilitate preparation for the immense volume of relief work we already see ahead of us for the coming winter.

As indicated above, there is still considerable work to be done here at the center before we will be ready to issue Membership Certificates, or Local Charters; and we will accomplish this as rapidly as possible and see that you who are interested have due notice, and such information as will enable you to proceed intelligently. Simply be patient a little longer.

But I anticipate that there are many of the Students and Friends of the Work who, not being equipped for the work of the League in their own local communities, will esteem it a privilege as well as a pleasure, to be permitted to send their contributions of help [for the coming winter at least] to the Center.

I am taking the liberty of suggesting to any such, that we see an almost unlimited amount of Work ahead of us here at the Center, and that we will be glad to act as their trustees in the distribution of any and all such help as the Students and Friends of the Cause may desire to contribute—during the coming winter, and until they are able to organize Local Groups in their several communities and equip themselves with the machinery necessary to carry on the Work of the League in an orderly and definite manner.

If there be those who desire to contribute money, I suggest that they send their contributions to E. M. Webster, M. D., 9139 Commercial Avenue, South Chicago, Illinois.

If there be those who have clothing, or other helpful articles aside from money, I suggest that they send them to Charles Crane, 218 North Kedzie Avenue, Chicago, Illinois.

While these men are badly over-worked, and are serving absolutely "without fee or reward" of any kind whatsoever,

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of a material nature,—nevertheless they will receive all such contributions and acknowledge the same as promptly as possible, and they will be distributed through the machinery of the League, which is now fully equipped for that work.

Friends: I want you to know and to bear it forever in mind, that the officers and members of the *League of Visible Helpers* are making a GIFT of their time and services, to the Work of the League. They receive no material reward of any kind whatsoever for their services. They are glad to be permitted thus to serve those who need.

We do not ask anything whatsoever from you nor from anybody else, either of money nor of clothing nor of other things. Nor do we wish you to send to the center anything whatsoever of material value, unless you have absolute confidence that the Trust you repose in us will be administered **IN THE SPIRIT OF THE WORK**, and entirely free from material reward of any kind.

We can give you no assurance but our **WORD OF HONOR** that we will do our very best to administer our trust, free from selfishness, in the true Spirit of the Work, and in such manner as to get the largest measure of good results from the means at command.

Those who desire to trust us on that basis are welcome to do so, and we will serve them with our whole hearts, and all the brains we possess. Who can do more?

In the name of the Great Father, the Great Friends and the Spiritual Helpers, I bless you all for your sympathetic interest, and trust I may be worthy of your confidence.

In answer to many inquiries, let me say a word concerning the Badge, or Button, the insignia of Membership in the League.

Through months of patient waiting we have lived in hopes that the makers of the buttons would have them ready for us long ago. They still tell us "In just a few days more we

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will have a complete sample for your final approval, and then when approved we can finish the order for 1000 very shortly”.

That is where we are today—still waiting; but we verily believe now that we shall have them for distribution before Christmas. And in the mean time the subject of Membership and the right to wear the Emblem will have been explained in such manner that all shall understand.

We cannot even fix a price upon them to members until we get the final bill from the makers. But from information at hand, it is virtually certain that we shall not be able to furnish them at less than \$3.00 each.

They are the most elaborate and at the same time the most beautiful symbolic design it has ever been my pleasure to see. As I remarked once before, they are a veritable sermon on symbolism, such as I have never before seen in any single design.

And in this connection let me mention just one other point, namely, that in order to protect the League against those who may be tempted to abuse the rights of membership and the privileges that accompany the same, these buttons [for men] and pins [for women] will not be sold outright to members; but given out only on a contract of *lease* which leaves the legal title always in the League.

In this event, any lapse of membership works a forfeiture of the right to wear the emblem, and the League has the legal right to recall the emblem at once, and in case of refusal to deliver it at once, legal action can and WILL be instituted against the holder for its return.

These are only precautionary measures, and they will indicate something of the care we have taken, and are taking, to guard the League against anything and everything that would have a tendency to embarrass its work in future, or lead to its misrepresentation.

The TK.

MOTHERS OF MEN

“The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not—
'T was fought by the mothers of men.

Nay, not with the cannon or battle shot,
With the sword or noble pen;
Nay, not with eloquent words or thought
From mouths of wonderful men!

But deep in the walled-up woman's heart—
Of a woman that would not yield,
But bravely, silently, bore her part—
Lo, there is that battlefield!

No marshaling troop, no bivouac song,
No banner to gleam and wave;
But, oh, these battles that last so long—
From babyhood to the grave.

Yet faithful still as a bridge of stars,
The fight in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen, goes down.”

—Joaquin Miller.

Acknowledgments

DURING the holiday season I received something like 1000 Christmas and New Year's Cards, letters, gifts and messages from Students and Friends in all sections of the country.

It was a physical impossibility to send a personal letter or note of acknowledgment and appreciation to each sender, however much I desired to do so.

Through the medium of *Life and Action* I want to send the personal message of thanks to each and every Friend who thus so graciously remembered me.

And I trust the medium of transmission will in no way minimize the depth of sincerity of my appreciation, in the mind of any Friend.

But when another Christmas shall come, if I am still here, I want to ask all my Students and Friends *not* to send me any *gift of material value*.

I cannot reciprocate such gifts and they only embarrass me.

In future, if the impulse to give is strong, let me beg of you to send your gifts to the "League of Visible Helpers" for the "Friends in need"—and be sure they will go where they will help to lift the burden of care from souls oppressed.

With grateful appreciation of every kind remembrance,

Your friend,

TK.

