
"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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The Spirit of the Work

No. 8

By The TK.



AN entirely new set of personal experiences makes up the background of this article—No. 8 in its regular order—but they are all experiences of the Students and Friends of the Work, and for this reason I assume that they will command the undivided attention and the most respectful consideration of every reader of *Life and Action*, but more especially those among them who are likewise Students of the Great School, or Friends of the Great Work in America.

If there should happen to be those among you whose names I withhold, but who recognize yourselves as the specific individuals whose experiences are herein referred to, please bear in mind that you and I are the *only* ones who *know* that fact. Nobody else will ever know your identity, in that relation, unless *you* betray the fact *yourself*; and I trust you will not do that, *unless* you are entirely willing that this much of your individual life

[Page 293]

Life and Action

and personal experiences shall become public property.

Rest assured that nothing will ever be said by me that could possibly identify you as the individual or individuals herein referred to. I want you to know this fact now, at the outset, so that you will never be tempted to charge me with bad faith, nor with the betrayal of any confidence that has ever been reposed in me by you or by any other Student or Friend of the Work.

The definite theme I wish to elucidate in this letter is

THE PHENOMENAL—vs—THE PRACTICAL

in all that pertains to the psychic experiences or observations of those who have been admitted to the ranks of our fellow Students, or those who have assumed the responsibilities of Accredited Representatives of the School, or who have become my *Helpers* in the Work of passing on the knowledge to other Students by means of the *Personal Instruction* in which we now have a corps of some 300, or more, active "*Instructors*", constantly engaged.

It may be of interest and value to some of you (perhaps *all* of you) to know that we who are charged with the responsibilities of passing the Work along to those who are able to prove their right and their ability to receive it and their ability and willingness to use it rightly, are doing all in our power to increase the number of our duly qualified *Instructors*, until we shall have a sufficient number to *give* the instruction to ALL who apply for it and can prove their qualifications as Accredited Students, and their right to receive it as such.

When we have a working corps of 20,000 active *Instructors*, each of whom shall be *giving* the Instruction to as many qualified Students as he or she can properly care for (let us say ten each) we will be doing a Work whose

Life and Action

constructive influence will be felt in every village and hamlet within the limits of this glorious country of ours.

And let me assure you, if there should be any skeptics among you concerning this phase of the Great Work in America, that the *present ratio* of increase in our numbers is such that the number above suggested will appear insignificant in a very few years from now.

As the Work stands today, we who are actively engaged in the work of Instruction constitute a "*Faculty*" of one of the most extensive and powerful Universities, Colleges, or other Educational Institutions in America.

Best of all, the Instruction is a GIFT to each and every individual who receives it, and everyone who *receives* it is bound by the great Law of Compensation to *give* it again to as many others as he or she shall be able to instruct, from among those who shall prove that they are duly and truly prepared, worthy and well qualified, and who shall be assigned to him or her by those whose responsibility it is to distribute Students among the available Instructors in active service.

It was in recognition of this wonderful system that one of the Great Masters, in the most marvelous and magnificent address I have ever heard, closed with the sublime sentiment which has echoed through the chambers of my Soul ever since: "*And thus, by an endless Chain of Gifts, shall the Great Work be Established*".

This inspiring address was delivered in the Great Convocation, four years ago this month (June); and since then I have witnessed the fulfilment of some of the wise and wonderful prognostications then and therein given to us for our inspiration to greater achievements in the years immediately to follow.

If I could but transmit to *you*, my Students and Friends

Life and Action

the same inspiration which has impelled *me*, from that time to this, you then might understand and appreciate something of the enthusiasm with which it has been possible for me to labor, in my efforts to carry forward the Work entrusted to my guidance and direction, in an "*Endless Chain of GIFTS*".

Verily, such an inspiration overrides every obstruction, every barrier, every embarrassment and every organized opposition, and stops at nothing short of *Victory*.

And that, my Friends, is the spirit which presides over the destiny of "*The Great Work in America*" today. That is the inspiration which should impel you and me, and all our Helpers to march to victory under the banner of *Natural Science*, in the face of the mighty hosts of Evil, marshaled against us by the spirit of fanaticism under the malign influence of organized Ignorance, Superstition and Fear.

Here is the definite and specific alignment of the Forces actively engaged in this the most stupendous battle ever waged by human intelligence: Intelligence, Courage, Love of Liberty, Education, Co-operation, Morality and Service, *versus* Cunning, Cruelty, Ignorance, Superstition, Fear, Oppression, Immorality and Selfishness.

There is not the least question as to where each and every Student of this School would stand in this contest, if he but knew definitely and certainly that such *is* the real issue, and that the human family is called upon to align itself on one side or the other thereof.

The chief difficulty lies in the fact that the majority of mankind today are unawakened to the fact that there *is* a definite issue pending, and that they *are* called upon to take any part in its settlement.

Life and Action

The Great School is doing all in its power to bring the FACTS to the knowledge of men and women everywhere.

One of the most vitally important things with each and everyone of us is that we are charged with the responsibility of *knowing the Truth* and then in serving the interests of humanity in the *light* of it. And so, if it should be that I am giving you Falsehood instead of Truth, it is a part of your responsibility to ascertain that fact and then to put me to shame in some way that will confound me and stop my activities, or do what you can to make me see the fallacy of my position and align me upon the constructive side of the issue.

You will remember that this entire movement is intended by the Great School as an appeal to the "*Progressive Intelligence of the Age*".

Again and again it has been explained that the "Great Work in America" is *Educational* in its method, and that it is intended as an appeal to REASON and Conscience at every step of the way.

It is just here that I am deeply impressed with the conviction that *some* of our very brightest and best Students have lost sight of the *Method and Purpose* of the School, in a measure, and have fallen into ways that strongly appeal to *Credulity* and *Superstition*. If I am correct in this, it is right that every one of you should know the truth, and then align yourself with it immediately, and begin at once to counteract or undo the wrong you have done, up to this time. If I am in error, then it is right that I should learn wherein, so that I may cooperate with you henceforth.

EVIDENCE

A few days ago the following was narrated to me, by the party concerned, as a personal experience:

Life and Action

“I was spending an evening with one of the Friends of the Work whom I have understood to be a prominent Student in the Central Group. Naturally, during the evening our conversation drifted to the subject of the School and the Work; and I felt at liberty to ask for some information concerning the Work at the Center.

“To my very great surprise, with no seeming hesitation whatever, this ‘Student-Friend’ opened to me what would appear to *me* to be a very direct and powerful appeal to either my credulity or my superstition. He told me, with seeming entire unreserve, what I should consider a very remarkable psychic experience, of a phenomenal nature, unlike anything I have ever experienced myself, and without any request from me.

“In the light of my own experiences, and of what I have learned through my reading and study, as well as through my contact with many students of the occult and investigators of psychic phenomena, this alleged ‘*experience*’ seemed to me anything but an “appeal to REASON”, to conscience or to my own intelligence.

“I confess that I went away puzzled, and with a feeling of depression. I was at a complete loss to understand just *why* this ‘*Advanced Student*’ should treat me (almost a total stranger) in this manner. For a time I wondered if he had been testing me out to ascertain how big a *fool* I was. But I recalled the fact that he asked me no questions to ascertain whether or not I believed his story or was even interested in hearing it. He simply told his alleged *experience* in a manner to make me feel that his purpose (if he had one) was to impress me with the notion that he was either a ‘*Master*’, or that he was rapidly approaching that splendid consummation.

“If he but knew it, the impression I carried away with

Life and Action

me was one which is, in no sense, complimentary to either his intelligence or his *integrity*. Whatever may have been his real motive and purpose, I do not know; but I do know that here are some of the results upon my own consciousness:

“1. I no longer have confidence in this man’s word. I believe he is just a common, every-day romancer, who has no scruples whatever as to the welfare of the School, or the Work, or the Movement, or those of you upon whom rests the responsibility of its success. It would be hard for me to believe him under oath, in a court of law, as I feel at this time.

“2. I am of the opinion that he is a man of great *Intellectual Vanity*, and that he was foolish enough to take me for a bigger joke than *he*. Because of my silence during his recital, I presume he took for granted that I was ‘swallowing whole’ everything he was saying. And, no doubt, when I left him he was under the impression that I regarded him as a wonderful man and a truly Great Soul. He impressed me as a man impelled by the desire to gratify his Vanity. I can think of no other adequate reason. And I am sure that YOU expect me to use my *Reason* at every step of the way, and with reference to every phase of the great Problem of Life. Is not this true?” (*Most assuredly! And you have done right in this instance. TK*). “Perhaps I did wrong not to have told him at the time, the impressions I received. It was a difficult situation and I do not know just what I should have done, all things duly considered. I know since telling *you* I feel a great load lifted from my conscience.

“3. I am convinced that the Student to whom I refer is a perpetual menace to the School, the Work and the Cause; and, if he cannot be restrained from the

Life and Action

course he is following, it seems to me he should be expelled from the Central Group, and from the School and the Work entirely. If he is *not* a *Jesuit*, he is doing quite as much damage to the Work as if he *were*—and I am not sure but he is doing even *greater* harm, because there may be some who would believe him and trust him.

“4. I am convinced that this man *exaggerates*, (a natural *tendency* on the part of several of the Students and Helpers, some of whom are at the Center and others scattered over the country). This *tendency*—as I verily believe—should be corrected at once, or it will result in irreparable injury to the Cause, in the near future. If I am correct in my feeling that there is something of a *tendency* among the more advanced Students and Helpers in the direction suggested, it seems to me that here is surely one of the most powerful disintegrating influences in existence; and I am sure you will recognize me as a real *Friend of the Work*, in that I have presumed to call your attention to a matter of such vital importance to the School, the Work and the Cause.” (Indeed, I DO! TK).

EXPERIENCE NO. 2

Another Student (and this one lives very near the Center) tells me that he has met a number of times, during the last few months, a small group of Friends of the Work here in Chicago. The purposes of these meetings has appeared to him to be rather of a social nature, and he has appreciated the fact that he has been deemed worthy to associate with such a group of Students and Friends of the Work, at or so near the Center.

He tells me that among this group are some of the advanced Students and prominent Helpers in the Work of Education. I am not at liberty to mention names,

Life and Action

nor does it seem to be necessary, for the purposes of this article. It is sufficient that he is correct as to the status of those whose names he has mentioned to me among the group referred to.

I am informed that, although the purpose of these gatherings appears to be chiefly social, the subject of *psychic phenomena* seems to obtrude itself almost automatically upon the attention and the consideration of those present, at almost every meeting, and that he has been surprised and almost shocked at the freedom with which some of these Students and Friends have narrated what they have stated were their own personal experiences.

The freedom with which these experiences, and the phenomena accompanying them, are said to have been discussed would seem to be entirely out of harmony with the position of the School and the desires of the Great Friends with reference to such matters.

It is a fairly well known fact, that some of the Students of the Central Group have been admitted to the "*Technical Work*" and that they have accomplished considerable along the line of their independent psychic unfoldment. But at the same time, I cannot think that any such Student has any doubt as to the fact that each and all of these Technical Instructions, together with the psychic experiences resulting from their personal application, are matters of the utmost **SECRECY**.

In a few instances I have asked one or two of these Students to explain some of the instructions and their experiences—to certain of the Students to whom I desired to convey the specific information covered therein—and on a few special occasions I have asked these advanced Students to give certain confidential information as to their experiences, to certain of my Students who

Life and Action

have been at just the point in their own Work where that seemed the best way of getting to them certain information for which they were ready *at that time*.

But I am sure that there has never been any uncertainty as to the fact that there have been special reasons, in each and every case of this nature, *why* I have asked such information *from my Students*. Never have I given reason for any Student to assume that it is either admissible or wise for him to convey any information concerning the *Technical Work* to any but the special individuals whom I have designated in each and every instance.

I am not intending to convey the impression, by the foregoing remarks, that any of my Students *have* betrayed any of the confidences reposed in them by me. I am inclined, however, to the impression that some of those, to whom the door of information has been opened, have not fully understood or appreciated the *confidential nature* of the experiences to which they have been admitted.

The fact, however, that the open discussion of psychic phenomena and "personal Experiences" has been indulged among any of the Students—to a point which has raised the question of "*expediency*", or "*discretion*", in the minds of Students *not* of the Central Group—would seem to be sufficient to justify some consideration of the subject, at this time.

It is this seeming absorption of some of the Students and Friends of the Work in the purely *phenomenal* aspects of the Work that makes it now seem expedient to consider the subject in the light of

THE PHENOMENAL—VS.—THE PRACTICAL.

However true, or scientific, or significant may be the subject-matter in its relation to human Life and Action,

Life and Action

there is something in the purely *phenomenal* aspect of psychic experiences which appeals to the “*mysterious*”, the “*marvelous*”, the “*miraculous*” and the “*superstitious*” in human nature—especially among the rank and file of men and women. I might have said “which *awakens* the mysterious,” etc.

But this is precisely the thing which the Great School desires to avoid. It has concentrated its efforts, in this present movement, upon an “*Appeal to the Progressive Intelligence of the Age*”. It seeks, at this time, to formulate its Work into one supreme appeal to the REASON, the CONSCIENCE and to all the *rational faculties, capacities and powers of the Soul*.

For this reason it is the intent and purpose of the Great Friends, at this time, to impress upon each and every Student and Friend of the Work, as vividly and indelibly as possible, the necessity and vital importance of keeping away from the “*Phenomenal*” as far as may be possible in all we do and say, and appealing to the RATIONAL and the PRACTICAL.

To this end, I am going to try and see if I can bring the subject home, with clearness and emphasis, to those of you, my Students, who have unwittingly been making the wrong impression on the subject of *phenomena*. Bear with me, therefore, and know that what I shall say is entirely free from every sentiment of criticism, and charged only with the impulse and the desire to accomplish the highest measure of good possible. My hope is thus to serve the *Cause* in general, and *you* in particular:

1. Do not *ever* introduce the subject of the “*Technical Work*”, at any Group Meeting, nor at any meeting of Students, or Friends of the Work,—*unless* you have been

Life and Action

specifically and definitely asked by me, or by some one of the Great Friends, to do so.

2. Do not *ever* discuss the subject with any individual who is *not* an accredited Student, in good standing; nor in any event whatever, *unless* you have been specially authorized by me, or by my superiors, to do so.

3. In either of the foregoing assumed instances, your authority should be clear and definite, and you should know in advance exactly *what phase* of the subject you are to discuss or elucidate, and the exact *purpose* to be accomplished thereby; and you should then be *absolutely certain* that you keep *strictly within the lines of your authority*.

4. Make it a rule to avoid being drawn into any discussion or narration of any psychic experiences you may have had—*unless* there is some real and urgent *necessity* for doing so. Otherwise you are liable to make the impression of “*boasting*”.

5. Even where the occasion may seem to be urgent, and for the special help of those who are in need of it, let me beg of you to keep constantly in mind the fact that if your exposition, elucidation or narration should be such as to appeal, in any way whatever, to the credulity or *superstition* of your listener, the results will be the opposite of what the School is endeavoring to accomplish.

6. Those of you, my Students, who have been regularly admitted to the *Technical Work*, are charged with a doubly heavy burden of responsibility. For this reason, it is well for you to keep the fact of your advancement in the Work strictly a matter of confidence between yourselves and the School. It would seem, from the impressions which have been made in some instances, that any discussion whatever of your personal development along

Life and Action

the lines of the Technical Work, is more than likely to be misunderstood by those who are not so far advanced—and especially by those who are not of the Central Group.

I mention this point, here and now, for the reason that one of our visiting Students (who lives a long way from the Center) recently said to me that one of the Inner Group Students is making the statement and conveying the impression that he has "*developed the sense of Spiritual Sight*". Now, it so happens that the Student referred to as making these claims and impression has not even been *admitted to* the Technical Work, to say nothing of his having gone far enough to develop the sense of spiritual vision. As a result, however, a number of letters have come to me, asking me personally and directly if it is true.

Knowing, as I do in this particular instance, that the impression is erroneous, and that the Student referred to has *not* developed the sense of spiritual vision, to such of these letters as I have been able to respond thus far I have been compelled to reply very frankly to the effect that the impression is *not true*. I regret deeply to be placed in this position.

Even if the Student had actually been admitted to the Technical Work and had gone far enough to have developed the sense of independent spiritual vision, it would have been a serious error to mention that fact to anyone outside the Central Group. And even within the membership of our Central Group, it is a mistake, involving serious indiscretion, to discuss such matter—except under the most extraordinary circumstances wherein something of real and vital importance is to be accomplished thereby. In the case referred to it is very clear that no such extraordinary circumstances existed.

The result is that nothing of *good* and much of harm

Life and Action

followed directly. But this incident furnishes very conclusive proof of the fact that any discussion of such matters among the Students and Friends of the Work only serves to divert attention from the *real and the practical* phases of the Work we are all trying to accomplish. It stimulates only the sense of curiosity, and awakens the desire for the mysterious. In due time this would lead naturally to a certain shade of superstition, especially among those who have not gone far enough to have made certain demonstrations for themselves.

In this connection, there are some real difficulties we have to meet and overcome. Some of these call for the exercise of great wisdom, discretion, humility and loyalty.

For instance, it is a fact that the Manager of the Indo-American Book Co. comes into personal contact with many Students and Friends of the Work from all sections of the country. Many of these come to the Book Co. thinking that to be the general headquarters of the Great Work in America, and hoping to meet me there. A goodly number of these come asking for help concerning all manner of personal problems. Often it is in search of health, or happiness, or information that will bring them wealth—or success in other lines. They meet the business Manager of the Book Co. and through him learn, for the first time, how very difficult it is for them to reach me personally without previous arrangements and by special appointment. Thereupon they open their hearts to him and ask *him* to help them.

In some instances (where the problems are simple and within the range of his personal knowledge) he is able to be of some service to them. Such as these go away exceedingly *grateful* to him. In some instances I have no

Life and Action

doubt they obtain a more exalted impression of his status and development than the real facts would warrant.

The same thing, to less extent, might very easily be true with reference to almost every one of the other Students and Friends of the Central Group.

By reason of the difficulties which surround us all, I trust the Friends of the Work will accept from me, in the spirit of Friendship and Brotherly Love, the admonition to study with the utmost care every word they utter, lest they may set in motion some impression that is untrue and harmful to the Cause and the Work in which we are all engaged.

And let me beg of you, one and all, *everywhere*, to avoid, as far as may be possible, all discussions of the *phenomenal*, the *occult*, the *marvellous*, the *mystical* and the *mysterious*, more especially in the presence of those who are not in and of the Work, or who are not far enough advanced to understand, appreciate and make due allowance at all times. Even among yourselves the utmost care and caution should be exercised at all times, lest you fall into the habit of ignoring the real purpose and intent of the School and the Work and of allowing yourselves to appeal too strongly to the emotional, the impulsive and the imaginative.

Bear in mind constantly the fundamental fact that this entire Movement is intended as an appeal to the "*Progressive Intelligence of the Age*"; that it is an appeal to *Reason*, to *Conscience*, to the *Logic of Facts*, and that it all rests upon the definite findings of *Natural Science*.

It involves an education that is eminently *Practical* in the life and activities of every Student and Friend of the Work; and if it does *not* appeal to his Reason and his Intelligence, rather than to his impulsive and emo-

Life and Action

tional nature, then it has failed of its purpose, and must go down in history as a failure that is monumental and without excuse at any point.

And this brings us back once more to the vital importance of *Discretion, Humility, Loyalty* and *Unselfishness* in all we do and say; as well as to the increasing importance of overcoming *Vanity, Egotism* and *Selfishness*, as the most savage and dangerous "*Lions*" that crouch close beside the pathway we all must travel over the rough and rugged mountains between us and the *Land of Liberty and Light* toward which we are moving.

Let me earnestly hope that all those good Friends whose letters I have not been able to answer as I should like to have done (by letter) will accept this in lieu thereof, and permit me to feel that I have done my best to discharge the responsibility I owe to them as fellow Students and Friends of the Work.

Let me beg of you, my Friends, here and everywhere, to take this letter home to yourselves, as a personal message from those who would serve you and through you the Great Cause that is dear to the heart of every honest and loyal Student and Friend of the Work.

Know that it is written—every word of it—"*with malice toward none and charity for all*"; and that I am impelled by the spirit of Friendship, Good Will and abiding Love for all concerned. AMEN!

"All knowledge that has no direct bearing upon our daily lives is an incumbrance and not an acquirement."

—Great Work.

Personality and Individuality

By J. D. Buck, M. D.



THE student who is familiar with the range and importance given in the modern theory of Evolution to the principle of *differentiation*, and of *variation* as applied to Species, and all forms of organic life, is often tardy in making the application to his own life, conduct and character.

Involved, as every individual necessarily is, in the genius and development of the human race, there nevertheless comes a time in his own development when further progress depends almost solely upon himself.

Up to a certain point he is involved with his race and kind, and Nature pushes him. Beyond that point he stands relatively alone, and must push Nature by an exact law of compensation.

Nature seems to have provided the law of variation with evident intent, through differentiation of the specific selfhood of every individual.

To make every individual intrinsically akin and like every other; and yet, at the same time to provide for each in the general plan as an Individuality differing from that of every other in the universe, and a selfhood rounded and complete in itself—seems such a paradox as nothing but divine Wisdom could devise.

Life and Action

An organism so complete, complicated, and resourceful as man's, perpetuated generation after generation, and age after age unchanged; held by genera and species, function, faculties, capacities and powers to the human type, and yet, *within* all this, another world, a microcosm indeed within the Macrocosm. Think of it! Thousands of millions of human beings on this outer physical plane of life, and perhaps millions of millions on the spiritual, or invisible planes, and each individual differing from every other, almost as though alone in the Universe.

Both God and Nature have thus conspired to lay the foundation for the two-fold life of man, the Natural without, and the Spiritual, or Individual, within.

By *Personality* is meant this exoteric, natural endowment of man. Up to this point, Nature and Law, Heredity and Environment, are the architects of man.

Beyond this point, man is his own architect and the law of development is as arbitrary and inexorable in the one case as in the other. Man can ignore, or avoid it only at his peril.

By *Individuality* is meant the esoteric result of man's utilizing his own natural resources; harmonizing his own faculties and capacities; and so developing his own powers as to result in a well-rounded, resourceful, useful and happy life.

Just to the extent that he does this, does he co-operate with Nature and perfect himself.

Individuality, therefore, is a thing of growth, and exists in concrete degrees.

The world's great Religions deal with mankind largely in the aggregate. They aim to hold mankind to uniformity of belief, ceremony and forms of worship.

Life and Action

Here, Individuality is largely synonymous with Heresy. Rewards and punishments are held as inducements or deterrents for conformity or independence.

Ambitious to convert the world to one form of belief and worship, and ignoring, or antagonistic toward, man's knowledge of his own nature and the development of his powers as an individual, Religions deal with personalities, thus largely ignoring or being hostile to the highest evolution of the individual.

The strongest inducement held out by Religions at this point is that of rewards and punishments hereafter, to which has generally been added persecution in this world to restrain and terrorize all who deny their authority or reject their beliefs.

Human beings are thus herded like cattle and Individuality suppressed as far as possible.

But beyond all this the moral instinct in the soul of man is ignored, retarded, or suppressed.

Few persons seem aware to what slight extent any really moral principle has been discerned by disciples of prevailing or dominant religions.

The dominance of conformity and obedience has often, with great masses of people, obliterated all sense of moral discrimination and right conduct, and so, retarded civilization and the higher evolution of the individual.

Every cruelty and barbarity known to man has often been perpetrated by a dominant religion, and authorized or commanded by its priests "in the name of God"; and while there is less of these physical tortures today, this is not due to internal change or reform, but made impossible from lack of political power to enforce its barbarities and beliefs.

Life and Action

Belief still takes the place of knowledge; and dogma that of duty.

Professor Myer's recent book, "History as Past Ethics," makes these facts and this ethical principle exceedingly clear.

While it is true that the moral character of the individual constitutes an element in determining the status of every community, it is equally true that the law and all civil codes deal, as does religion, with a general average and conformity.

Communities, as such, are neither moral, nor immoral. We so designate them accordingly as the majority favor, or ignore, moral requirements.

The Law often aims to repress vice, just as the church suppresses heresy by force, or fear of consequences. The reform of the vicious and the moral status of the believer are another question entirely.

And so we come back to the normal higher evolution of the Individual, with which ethics, character and conduct have everything to do.

There is a middle point in the soul and entire nature of man, from which he rises toward a higher and broader life, or descends literally toward the brute.

This is known in ancient Philosophy as—"the parting of the ways". On the one side lies Evolution; on the other, Devolution. On the one side Light; on the other, Darkness. On the one side, Hope; on the other, Despair.

This is the foundation of the "*Constructive Principle of Nature in Individual Life*" as revealed by the "School of Natural Science" and the "Harmonic Series". It is demonstrated by everything we know of the laws and processes of human evolution and by all history and human experience.

Life and Action

It deals with facts, and demonstrates as Science.

The aims and ideals of the world's great religions deal with the aggregate masses, as does the general evolutionary impulse of nature. "Conform, obey, and be rewarded;" or failing in these, "suffer punishment and death."

These concern our Personalities, what we do, and what we get; but Individuality concerns solely what *we are*.

And just here lies a great paradox of Divine Wisdom. The principle of differentiation and of variation segregates and makes the Individual possible. But behind and beyond all this, the perfection of the Individual leads again to a more perfect Unity; the unity of co-operation, service, love and joy.

Man cannot perfect himself except as he works for the general uplift of the race and aids in the perfection of others through larger opportunity.

The great majority of mankind seems utterly ignorant of this fundamental law of being; hence selfishness and ambition, strife and competition rule the masses.

The Genius of Personality is custom, habit, conventionality or automatism.

The Genius of Individuality is an enlightened conscience, rational volition, high ideals and freedom illumined by love.

Hence the meaning of the terms, *Builder* and *Master*, as applied to man becomes very plain. It is because these laws of man's being are changeless and inexorable that man may build and rely upon them, and so demonstrate them.

If these are basic facts in nature and in the constitution and evolution of man, our beliefs or denials cannot alter them in the least.

It is for the student of Natural Science to determine for himself whether or not they are true.

Life and Action

Men and Women seem satisfied if, in the social group to which they belong, they can claim an average of all the virtues; even where they succeed in concealing also an average of all the vices. Here both "virtue" and "vice" refer largely to conventionalities or outward conformity, rather than to intrinsic character.

But as creed and dogma have relaxed and lost their hold upon large numbers, and beliefs have changed, and thousands of good and intelligent men and women are "all at sea" looking for anchorage, the so-called "New Thought" has come in.

It deals largely with freedom and affirmation, in place of the previous negative mental attitude, and conformity regarding beliefs, with usages and ceremonies built thereon.

It has often emptied the churches and been designated as "irreligious" because lacking often the old forms of church service and worship.

The reason for all these changes may be found in the wider education, in books, magazines and newspapers, and in the general mental evolution of man now taking place. All this concerns the broader intelligence of the Individual, in which the ethical or moral element is necessarily involved.

A larger freedom enables individuals to determine for themselves what is right and wrong, independent of formulated creeds and catechisms.

These have dealt so largely with beliefs, outside the "ten commandments"—so little with character and ethics, that the sense of freedom enables individuals to hunt for essentials and to judge for themselves.

To build up the church and enlarge the congregation appeals far less to the new age than to a former generation,

Life and Action

because their idea of *salvation* has so completely changed with the passing of "his Satanic Majesty."

But the vicarious atonement still has a strong hold on thousands of good and intelligent people, outside the Roman communion, who have found no other interpretation of the nature, life and mission of Jesus.

If faith is discerned as—"the soul's intuitive conviction of that which both reason and conscience approve"—then a formulated belief must be subjected to conscience and reason.

The old theologies at this point have warred against "Salvation by works," between which and "Salvation by Faith", Morals have, to say the least, been obscured.

A genuine Faith, conceived by intelligence and held as an ideal to be conscientiously worked out in daily life, is an uplift and a regenerator of man. A religious belief in a formulated creed has often ignored conscience, been at war with reason, and held by force or fear as simply a superstition.

Theologies have often so mixed and confused religion with superstition as to be a hindrance rather than a help to the Individual intelligence of man.

The Personality of man is that estimate which regards him as *one* in a group of human beings, evolved from lower or more primitive groups, in the race-evolution; held by heredity and environment, by circumstance and association, to the general type.

This personality modern evolutionists refer to as "an improved animal."

The individuality of man is that estimate which regards him from his spiritual status, the inner self-conscious realm of the soul; with faculties, capacities and powers

Life and Action

intrinsically his own, and relatively independent of his associates and environment.

This Individuality the ancient philosophy designates as "a fallen god."

There is much in the personality of man to anchor him to the animal plane, and to hold him back or pull him down toward barbarism.

There is in the Individuality of man the capacities requisite to lift him to higher and still higher planes, depending entirely upon how he recognizes and uses them.

Free choice, rational volition, personal effort, and the full recognition of Personal Responsibility are shown by the Great School of Natural Science to be the way, the truth and the life that perfects the Individual and leads to Mastership, and is, at the same time, the greatest help to his fellow men.

I am aware of the fact that there are other differentiations of "Personality" from "Individuality". For instance:

1—*Personality* is exoteric, *Individuality* esoteric.

2—Personality refers to the external *form*, Individuality to the internal essence of the Soul.

3—Personality appeals to the physical sense of sight, Individuality to the internal consciousness only.

And I might mention others, but these do not fall within the particular field I have endeavored to elucidate.

Perhaps I shall have something to say of these phases another time.

"Love is the fulfilling of the law. Happiness is the fundamental reality of existence."

—Harmonics of Evolution.

Life and Action

From a Friend

In my opening article of this issue I have spoken of the fact that my beloved Helper, Charles Crane, as Manager of the Indo-American Book Co., comes into personal contact with a large number of Students and Friends of the Work from all over the country; and that in so doing he has many excellent opportunities to make practical use of such knowledge as he has received, and render many valuable and valued services to such as are in need of what he is able to give.

The following letter is one of many, addressed to him, acknowledging in terms of deep appreciation and gratitude, the help he was able to give to the writer in his hour of need.

It may, perhaps, serve in this connection as an illustration of the possibility to which I have referred in my opening article. I do not know. I give it here for what it may be worth; and trust it will prove to be of sufficient interest and value to justify its publication, in any event:

TK

Dear Sir and Friend:—

It was early last August you gave to me your time and attention during the greater portion of one afternoon. The results of this action have been of very great importance to me. You may or may not recall the following items in that connection:—

Life and Action

That I came to you at the suggestion of Dr. Webster. That I gave you a brief story of my life—from my viewpoint. That I dwelt at some length upon my efforts with the Harmonic Philosophy. That a strange train of obstructions persisted in my pathway. That these included much illness in my immediate family, three physical deaths, my own illness and long continued weakness—physically and otherwise. That this was my condition when I came to you. That I was also burdened with certain destructive attitudes—expressing as certain “habits” in connection with one of which you drew a certain word picture presenting a scraggly bearded hod-carrier sucking at an old clay pipe, and the efforts of certain individuals physically unseen. That you assured me you understood me and my then position. That you gave to me much of definite statement of certain verities in connection with the Harmonic Philosophy—not the least of which was the thought that I had a certain place and work in connection therewith.

That I responded to your encouragement with the statement that I would do what I could.

My purpose in thus addressing you is to now thank you more understandingly and most sincerely for your kind effort and that which accompanied it, and to tell you something of what has since come about.

With the PHILOSOPHY I have accomplished more in these six months than in the previous eighteen months.

My MENTAL habit is more active, accurate, and self-controlled than before.

My PHYSICAL health, if not equal to any previous state or condition, is at least not conspicuously inferior thereto.

The TOBACCO:—For more than twenty years prior
[*Page 318*]

Life and Action

to my call upon you, I had smoked and chewed tobacco more or less persistently. For some years my waking day was practically begun with a chew of tobacco and ended with a chew or smoke. In the interim I was not using tobacco when I was eating, or was where I felt I could not use it. Nevertheless my study of the philosophy had developed in my mind the conviction I would one day "quit" tobacco. I had even developed some very well defined ideas concerning the particular procedure by which I was to accomplish this result. It must be for reasons so well defined, and so well supported, that I would not need to argue myself into a position I could not maintain. I must rationally desire more to discontinue than to continue the use of tobacco. So desiring, so choosing, and so supporting my choice, it must not be for today and tomorrow but for ALL todays and tomorrows until my reason failed, or was applied from an opposite premise. This tobacco matter loomed large in importance to me. Very large as a first "LION" whose position on the highway of being was to be disputed, attacked, and cleared of its occupant; without the accomplishment of which I must indefinitely remain a failure under Nature's standard test of Intelligence, Courage, and Perseverance.

When I called on you early last August I had no idea the lacking factor in this tobacco proposition was to be presented to me by you, and from that hour to this I would not use tobacco. Neither had I any idea my sense of taste, from that moment to this, would not once call for tobacco. However, both these items are statements of fact, and to you and your environment is due much of the credit therefor. I do not mean to imply there were no trials—it was the most subtle phased contest I ever

Life and Action

consciously waged—but there were no temptations to again use tobacco—positively not one. It appears the issue had reached a phase, or was tried out upon a plane of action, where the question was no longer one of sensation, taste, appetite, but one of rational process wholly. It seemed I was compelled to retain control or, to myself, acknowledge myself the subject of control.

About PROFANITY:—Along with the tobacco went the use of “cuss-words”. I succeeded less well here than on the tobacco question, though there was no temptation to use profanity. The positively shocking and humiliating part of the proposition was that on three occasions I found my vocal equipment uttering words I had no intention of voicing—in fact, words that were not consciously in mind. However, recognition of the fact that neither of these incidents was in a moment of stress, and all were in the relaxed setting of otherwise inconsequential matters, carried its own suggestion of preventive.

There have been other attitudes and activities considered, and while I have made sincere effort along lines prompted by deliberate self-examination, or intuitive prompting—so instant, clear, and convicting—I must regard myself as still in that stage where the moral pruning-knife and scraper are much in evidence, and my proper immediate use of my “working tools” is the removal of the results of their misuse.

Though I have written at some length, I have hardly suggested some of the points I would mention. I have asked none of the many questions I would ask could I now be with you as on that afternoon over six months ago. I trust it is with your full consent I look forward to other hours with you some weeks or months hence, when I may face to face give to you my words of thank-

Life and Action

fulness, and again receive of the inspiration you and your environment impart to me.

With cordial good wishes I beg to remain,
Sincerely your Friend.

THE DIAGNOSIS FROM THE EYE

There's a newly great invention
That should claim our first attention—
I will soon explain to you the reason why;
Like the most malicious creature,
Functions through our foremost feature—
'Tis the fearful "diagnosis from the eye".

Superseding every science,
We should meet it with defiance:
"Exterminate this evil", is our cry;
Do not let it dominate us,
But maintain our own true status,
Label "false" all "diagnosis from the eye."

When the young man comes a-wooing
There'll be trouble for you brewing,—
To keep your face averted you should try;
Just one glance upon this Gorgon
And he'll frame a sort of jargon
That is called the "diagnosis from the eye".

The style of hat this season
Has a basis in pure reason—
You're protected from the curious passer by;
Like a helmet with a visor
No one knows just where her eyes are—
It prevents the "diagnosis from the eye".

LOUISE RIDDLE.

[Page 321]

Life and Action

Natural Morality—Is There Such a Thing?



EDICAL Records distinctly show that the moral sentiments and emotions assist digestion, assimilation and the bodily functions; while hatred, rage, jealousy, envy, and all the immoral emotions and sentiments interfere with proper digestion and assimilation, and often turn the healthy secretions of the body into active poisons, not infrequently producing sickness and often even death.

There are many cases on record similar to that of the Italian woman who in rage grabbed up a knife to kill another woman, but who was prevented and the knife taken from her. She took up her child which had commenced to cry on account of the noise, etc., and "gave it the breast," but the first mouthful the child took it fell back dead as if it had taken hydro-cyanatic acid. The mother's milk had turned to poison with her rage.

Thus Nature, common, materialistic, physical nature has the law of Natural Morality written on it. Carefully search the Medical Records and it will be found that the indulgence in any naturally immoral passion, emotion, or sentiment is injurious to the physical body.

How often do we see the sallow complexion that shows the blood-poisoning resulting from envy, and carping and

Life and Action

hateful thoughts nurtured by their owners, who are all unconscious that in hating and envying and despising others they are harboring a nest of spiritual reptiles that are poisoning their own bodies.

Stop, examine, read, investigate, and you will find that the law of Spiritual construction and destruction is indelibly written on the physical constitution of man.

The man whose thoughts are evil continually, who follows only "the lusts of the flesh", (a term that is quite suggestive and correct), if examined under the X-Ray will be found to have cloudy, dark flesh, and his heart will be quite imperceptible; while a man of kindly, moral and generous disposition will be clear and his heart will be plainly discernible.

Surely the Physical Scientist cannot be so hard-headed and bigoted as not to note the relevancy of this sort of facts; neither can he deny them as facts.

If there is any doubt as to the standard of morals set up by the "Natural Science School," man's physical nature will confirm it, and it is hardly to be supposed that the most bigoted Physical Scientist would question that as an authority.

To the following proposition even hard-headed Haeckel must acquiesce:

First: Whatever emotions, sentiments, passions, or ideas that interfere with the healthful action of the human body and its functions are *immoral*.

Second: Whatever emotions, sentiments, passions or ideas that assist and encourage the healthful action of the human body and its functions are moral.

That is to say, the first are *destructive*; the second are *constructive*. Destructive principles are immoral, constructive are moral.

Life and Action

Surely man's physical nature confirms the statements of both the second and third of the books of the Harmonic Series, that there is a Constructive Principle and a Destructive Principle in nature, and that *Morality* is the *Constructive* and *Immorality* the *Destructive* principle; and if this is true in the reaction of the mind upon the body, how much *more* potent must be its actions upon the mind and spirit itself?

If we will observe and note the medical records, we will find abundant corroboration of the law of Spiritual Construction and Destruction, the law of Life and the Law of Death.

GEO. D. COLEMAN.

TO MY SUCCESSOR

Here is a toast that I want to drink
To a fellow I'll never know—
To the fellow who's going to take my place
When it's time for me to go.
I've wondered what kind of a chap he'll be,
And I've wished I could take his hand
Just to whisper, "I wish you well, old man,"
In a way that he'd understand.
I'd like to give him the cheering word
That I've longed at times to hear;
And I'd like to give him the warm handclasp
When never a friend seems near.
I've learned my knowledge by sheer hard work,
And I wish I could pass it on
To the fellow who'll come to take my place
Some day when I am gone.

Life and Action

Will he see all the sad mistakes I've made
And note all the battles lost?
Will he ever guess of the tears they caused
Or the heartaches which they cost?
Will he gaze through the failures and fruitless toil
To the underlying plan,
And catch a glimpse of the real intent
And the heart of the vanquished man?
I dare to hope he will pause some day
As he toils as I have wrought,
And gain some strength for his weary task
From the battles that I have fought.
But I've only the task itself to leave,
With the cares for him to face,
And never a cheerful word may speak
To the fellow who'll take my place.

Then here's to your health, old chap!
I drink as a bridegroom to his bride—
I leave an unfinished task for you,
But God knows how I tried.
I've dreamed my dreams as all men do,
But never a one came true;
And my prayer today is that all the dreams
May be realized by you.
And we'll meet some day in the great Unknown
Out in the realm of space,
You'll know my elasp as I take your hand
And gaze in your tired face.
Then all our failures will be success
In the light of the new-found dawn—
And so I'm drinking your health, old chap,
Who'll take my place when I'm gone.

LOUIS E. THAYER.

[Page 325]

Life and Action

From the Files of Florence Huntley

Oak Park, Ill., Feb. 27, 1911.

My Dear Friend:

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

You will note that I have said—"as a whole"—which leaves open an exception which, with your permission, we will now take up for consideration together.

Aside from this single exception, I have nothing to add to or take from the above commendation of your work, except to say that your response to every question is intelligent, well-constructed, brief but comprehensive, and in the reading of it had, to my mind, the ring of sincerity.

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

When you reply to this, my letter of today, will you not kindly tell me whether this "exception" was written playfully, or hurriedly, or thoughtlessly—none of which, however, is indicated anywhere in your letter, as a whole. Or, is this your every-day attitude of soul toward *all* women? or, toward any woman who might, perchance, make a suggestion to you, or correct some error of yours, or assume to teach or instruct you?

Life and Action

If your answers to my questions, numbered 31 and 32, do, indeed, correctly indicate your real attitude of soul toward women, as disdainful and hostile, then it is clear to me that you could find neither place, pleasure, nor profit for yourself, in the field of the 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 by me from any woman applicant for instruction.

In your replies to questions 31 and 32 you say:

31, (a), (b), (c),—“I have no *secret* objections to receiving the work from a woman. I should certainly *prefer a man* for my instructor; 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 are 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.

“There is in me a quality that resents correction or dictation from a woman. If a woman says, ‘You should have done thus 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 had on a steel armor, with shield up and hand on the hilt of my 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

Life and Action

from any I know, and not give me the feeling of antagonism.

“32. 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.”

I have read and re-read the foregoing statements which, taken together with the rest of your manuscript (apparently so sincere), seem like a direct contradiction which would raise an insurmountable barrier to your entrance into the Great School.

For this attitude of soul toward your own sex would, at the same time, destroy your pleasure in the study, make you an undesirable charge for any other woman, and inevitably make you a factor for *disintegration* in the Student’s circle of the Master’s School.

Indeed, your expression of contempt for women leaves myself—who have your application in charge—wholly uncertain as to your confidence in, or respect for, *myself*.

My dear Friend: The 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 are *women*. Its First Aids and junior Helpers are *women*; and all of the Students engaged in its different courses of study are *women*, receiving their problems and their instructions from *women*, and to *women* rendering back all of their original analyses.

Life and Action

All of their difficulties in the Work must be passed upon and adjusted by *women*. Even their recommendations for studentship and their elimination, if found unworthy, are conducted alone by *women*.

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

Perhaps I should explain further, that this division in the field of the instruction is not merely a convenient arrangement, nor is it simply because there are not men enough to instruct the women. This 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 mutual toleration that characterizes men in their treatment of each other.

My dear Friend: I scarcely know how to take up with you, either to your satisfaction or my own, the objections you have to a woman instructor—while in almost your next statement you earnestly express your ultimate goal to be that of "*Mastership*". Your attitude toward women, taken in connection with your evidently sincere desire for *Mastership*, appears to me to be one of the paradoxes of the human mind.

I can scarcely persuade myself that you meant to convey to me exactly the impression that your written words would so clearly imply; and because I do really desire to understand your feelings towards other women, I am going to ask you to write me again carefully and frankly upon the subject; and I am enclosing to you herewith a group of questions which would form a part of your instruction—for these are put to every woman applicant, as a problem for her to solve. In this I am merely anticipating one of the problems you would have to meet

Life and Action

and solve, somewhere on the Road to the South. Answer at your leisure and convenience, after which we will go on with your most interesting list.

Perhaps if I place side by side one or two statements in your letter you will be able the better to 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 with a familiar example? Again:—"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 all-around comprehension in matters of science and philosophy, to give other women a mountain-top view? Or, do you regard your own viewpoint as narrow and restricted and oppressive?

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

The great primary object of this instruction (from the viewpoint of the Great School) is to educate men and women to become representatives of this Philosophy and the teachers of other men and women.

Do you think that you lack either the rational intelligence or the 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 to pass it on again, surely you must be willing

Life and Action

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 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, and 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 in the character of disdain and hostility which you have expressed for your own sex?

Will you not kindly give my letter a *second* reading, most carefully, seeing that you miss nothing I have said, and then tell me if I have misunderstood you?

You will not wonder that I send this with certain misgivings; for, am not I a woman? discussing your application from the viewpoint of one having charge of the Women's Department? And have I not also assumed to take issue with you, and construed your attitude toward other women as a bar to your further progress?

How can I fail to invite your severe condemnation?

You may not have stated yourself in your letter just as you meant to do, 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 such as instantly to gird you for battle. I am reluctant to believe that this is your real meaning; and yet, I cannot interpret your statement to express anything else.

The general intelligence of your letter to me is such

Life and Action

that I know 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 from one individual by 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 see that you are scarcely in the attitude of soul towards other women to receive the gift of an instruction from anyone of them. You are not in the frame of mind toward yourself and other women, to receive this *Gift* in the *Spirit of the Work*.

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

No matter how fine your intelligence, how keen your appetite for knowledge, how great your desire for *Master-ship*, none of these things 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 or 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 "*Master-ship*", I found it difficult to believe that the writer could, almost with the same stroke of the pen, express for other women a character of disdain and repulsion which of themselves would bar her progress to that same *Mastership*.

Life and Action

My Friend, if the word "Mastership" has any meaning at all, that meaning is forever bound up in the spirit of good will toward all mankind, *men and women*. It also stands for the mind and heart that have overcome prejudice and are filled with sympathy and kindness. It means the absence of intellectual vanity; it means also the development of the spirit of right *Humility*.

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

Very faithfully, your Friend,

FLORENCE HUNTLEY.

COMPLIMENTARY

Berlin Heights, Ohio, September 10, 1913.

The Indo-American Book Co.

Chicago, Ill.

Gentlemen:—

Enclosed find my little dollar for the next 12 numbers of *Life and Action* as per your card of the 5th instant. Is it worth this to me? Well, Mrs. G. C. S. and I would hardly be able to keep house without it.

G. C. S.

[Page 333]

Life and Action

From the Files of the TK

Beloved Friend and Brother:

I thank you for sending me the letter of our mutual Friend, together with a copy of your reply thereto.

I am glad she wrote you so frankly; and the kindly and appreciative spirit of your reply gratifies me more than I can tell you. This, I am sure, will cement the friendship between you, and at the same time enable her to see more clearly some of the real difficulties with which you have to contend. At the same time, your response to her assures *me* that you do recognize the justice of some of the counts in her letter, and that you will do your best to profit by the lessons in future.

And all this opens the way for me to supplement the correspondence, as the unbiased and loyal friend of both parties, as well as of the Great School, whose interests are equally involved and equally important. I recognize the difficulties of the subject, as well as the exceeding delicacy of my own position; but I have an abiding faith in that you will accept this, my "voluntary contribution", whole-heartedly, and in the spirit of friendship, good will and fraternal affection in which it is written.

1. You are correct in that many similar criticisms of you have come to me, from time to time; but this has been more conspicuously true since it has become more or less generally known that you are an accredited Student and acknowledged Representative of the Great School.

Life and Action

2. Through all these criticisms, however, I believe I have been able to make due allowance for the inevitable tendency to look upon a "*Student*" as something quite superior to all the mistakes, weaknesses and imperfections of human nature.

From the viewpoint of the School, however, it is most unfortunate that the general public expects and demands so much from its Students, more than it is possible for them or anyone else to fulfill. Nevertheless, it is a fact which none of us can afford to forget or ignore for one instant—that we are *expected* to exemplify *perfection* in all we do and say, as well as in our *manner* of expressing ourselves, in both speech and actions.

3. I am painfully aware of the fact that all this is equally as true of myself as it is of you, or of any other accredited Student.

By reason of my status as an inner Member of the Great School, I am placed by those outside, and also by a good many of the Students and Friends of the Work, upon an idealistic pedestal so high that no mortal man could live ten minutes in the "rarefied" atmosphere of such an altitude.

But there is no use protesting against such an injustice, for in the minds of the uninitiated *I must be perfect*; and so, there is nothing left for me to do but sit up here in this rarefied air, gasping for breath, and do my best to exemplify that beautiful passage of Scripture which comforted the old lady so much, namely, "*Grin and bear it.*"

The most hopeless phase of the difficulty lies in the fact that each individual who is holding me accountable for the exemplification of "*Perfection*", has a different idea of what constitutes *Perfection*.

Each individual measures me by his or her individual

Life and Action

standard of perfection, and no two of these are the same.

What can I do? You see the difficulty. Under these conditions there is but one intelligent and proper course, and that is to live just as closely as I can to *my own* standard of perfection and trust to the Great Harmonic Principle of *Morality* to bring order out of chaos.

There are a few well-defined, general landmarks which all men recognize, and these are sufficient to constitute a fairly accurate guide, for you and me.

For instance: We all agree that anger, fear, jealousy, envy, dogmatism, intolerance, irritability, impatience, vulgarity, and coarseness of speech or action, are destructive and among the things to avoid. On the other hand, we know that kindness, sympathy, forbearance, tolerance, gentleness, cheerfulness, patience, and several other virtues are constructive, and accepted by all mankind as the things we all should exemplify in all our dealings with others.

These are among the things that you and I are expected to avoid on the one hand and practice on the other, and we both know that it is just and right that we should be held to that much of a common standard by which all men should be governed. This is because their alignment as constructive or destructive has been scientifically determined by the School of Natural Science centuries ago.

4. Coming back once more to yourself, let me impress upon you the fact that among all the Students and Friends of the Work there is not one (aside from myself) of whom *more* is expected and demanded than of yourself. And this is just and right, because you hold yourself out to the world as a man who *lives a life* in alignment with Nature's Constructive Principle, and in harmony with the findings of Natural Science and the Harmonic Philosophy.

Life and Action

In doing this you virtually say to the world, in general, and to the Students and Friends of the School, in particular, that you are (in effect) *not* dogmatic, intolerant, irritable, impatient, coarse, vulgar, nor given to anger, fear, resentment, nor any other of the destructive indulgences of wicked and vicious men. You say to them (in effect) that you are kind, sympathetic, generous, courteous, considerate, friendly, patient, unselfish, gentle, self-controlled, and worthy of their confidence, respect, friendship and admiration.

By holding yourself out as a Student of this School, you give to those who come to you for help a solemn *pledge* that you *exemplify* the principles of the Great School in your daily Life and Action, and that you will deal with them from that standpoint.

All the "*charges*" herein suggested (and then some) have come to me concerning you again and again. Moreover they have come, and continue to come, from those you count among your "*Friends*". I have tried to get the fact to your consciousness a number of times. And I know these Friends are honest in their convictions and have not *meant* to be unjust nor unkind in their reports to me concerning you. Whether they have been so *in fact* is quite another matter, and one upon which I am withholding judgment. It is a fact, however, that your *manner* conveys those unfortunate *impressions*. On this point I speak from a definite personal experience, in that I have made a careful study of your manner of speech and action, and I am sorry that my own finding confirms the many reports that have come to me.

This brings us back to that same old problem of "*Manner*" over which the blessed Lady RA and I spent so much time and "gray matter" with the Old Group.

Life and Action

I believe it is very largely the fault of your *manner* of expressing yourself that causes these impressions, although not *wholly* so; for I have studied you most carefully during all of ten years past, and I have found you most "*difficult*" in a number of ways.

For instance: (1) One of the complaints of your associates, generally speaking, is that you will not listen to anything they tell you. You condemn those who do *not* come to you directly and personally with their complaints; and when they *do* come and try to tell you, they find it impossible to command your attention, or induce you to listen. You make it exceedingly difficult for them, and leave them with the impression that you either do not believe them, or that they are only inspired by jealousy, envy, malice, or some other of the many unworthy motives.

If the complaint is concerning some one other than yourself, you charge the complainant with being "*jealous*". If the complaint or suggestion happens to be in regard to yourself, or any matter under your direct control, then the complainant is inspired by "*malice*", or by "*dislike*" of you, or by some other equally unworthy motive. As a result, he goes from you humiliated and sore. The next time, instead of coming to you, he comes to *me* (if a Student or Friend of the Work), or to some one else (if not interested in the School) and starts a lot of unpleasant gossip, all of which reflects discredit on you as well as on the Great School, the Work, and myself.

(2) I believe the charge that you do not *listen* is well founded. I base this conclusion entirely upon my own personal observations and my personal experiences with you. Many times the beloved RA and I talked this matter over between ourselves, and we agreed that you

Life and Action

are the most *difficult* of all the Students of the Old Group. You are *especially* so as a “*conversationalist*”; for, as you already know, a good conversationalist must be not merely an easy *talker* but a “*good listener*”. A conversation, to be of either interest or value, must be a mutual and responsive exchange of ideas—a courteous and gracious “*give and take*”. Each participant must be just as ready and willing to *receive* as to *give*.

You, my dear Friend, with all your lovable qualities, are *not* a good *listener* when engaged in conversation. You become so intensely absorbed in what is passing within your own mind that you get but a very small part of what the other party is thinking and saying. You yield the floor so reluctantly as to convey the impression that you are afraid that you will never have another chance to be heard.

In talking with you, both the beloved Lady and I have many times found it *impossible* to fix your *attention* upon what we have desired to tell you. On one occasion not long ago, I was trying to tell you something which both she and I felt was of real importance to *you* and to *your work*. Please believe me when I tell you that I made *seven distinct attempts* to tell you, and finally gave it up without success.

Each time you interrupted me and broke the thread of my thought; and you did this in such a way as to show conclusively that I had utterly failed to get your attention. You were so preoccupied and so intently absorbed in your own thoughts that you had no *room* for another idea.

This was one of the few times in all my life that I ever saw the beloved Lady give expression to even a shadow of vexation. The one thing that touched her most quickly and deeply was any lack of respectful considera-

Life and Action

tion of myself by any of the students. On the occasion to which I refer, she felt that you had utterly failed to exemplify that character of consideration and respect due from a student, and she had it in her mind to "talk" to you on the subject at the first favorable opportunity.

Bless her great, dear heart, this was only one of many items of "*Unfinished business*" she was never able to accomplish. For *her* sake entirely I have referred to that particular incident; because, so far as I personally am concerned, I regarded it merely as a good joke on myself, and would not again have referred to it.

It "comes handy", however, in this connection, as a pertinent and practical illustration. I sincerely hope that you will accept it only in that sense. I was not in the least disturbed at the time and only laughed heartily at her for feeling that you had treated me with "disrespect", or lack of the courteous consideration which she felt was due me from you.

(3) I have no doubt, in my own mind, that there is also quite a grain of truth in the charge that your *manner* toward your associates and fellow-workers is sorely lacking in the quality of sympathetic and kindly consideration.

It is a vital error on your part to attempt to hold all the people with whom you come into contact in your business (many of whom are not even interested in nor acquainted with the teachings and findings of the Great School) to the standards which we, as Students, apply to ourselves.

Most of those with whom you have to deal are either "Orthodox Christians", or have grown up under the ideals of life and death—generally accepted by them—or, they have no sustaining religious convictions of any

Life and Action

kind—which is still worse. To such as these the Science and Philosophy of the Great School are “Greek”, or even *worse* than Greek—it is “*Hindu*”.

Even though the ones who make the most noise and grieve the most deeply over the death of their loved ones are “Orthodox Christians” and appear to *us* thoroughly inconsistent—nevertheless, they are honest in their grief and should command our sympathy rather than our contempt. Above all, we should never humiliate them by pointing to their own inconsistencies.

Just simple kindness, courtesy, consideration and sympathy will command their friendship and win for us their confidence and respect.

You have made very clear to our mutual friend the fact that you are compelled to live under great and constant pressure, and that your life is indeed a difficult and trying one, even under the most favorable conditions. And I verily believe that you are right in assuming that your coldness, dogmatism, irritability, anger, etc., are more *seeming than real*.

But my dear Friend and Brother, that is only an admission that you do *seem* to be all those things. In other words your *manner* is at fault. And you know, as well as I, that we are judged by the *manner* in which we do and say things—and *justly* so.

Do not misunderstand the utter friendliness of my motives and intentions when I say that it is herein that you need to inaugurate a great and radical change, if you would not misrepresent the School and the Work, as well as the Great Friends and my humble self. For—

You *do* express yourself *dogmatically*.

You *do* betray an intolerant *manner*.

You *do* betray an irritable and angry *manner*.

Life and Action

You *do appear* to be *cold* and *unsympathetic*.

You *do seem* to be *harsh* and *unkind*.

You *do appear* to resent complaints and criticisms about things which give you and your work a bad name.

You *do* make your employees *afraid* of you, and likewise afraid to call your attention to matters that you *need to know*.

These things, my beloved friend, I *know*; and I verily believe the fault is largely one of *manner*. If I am right in this, then the remedy is to be had *only* by changing your manner of expressing yourself.

And *that* is the point to which I want to call your attention and in which I desire to enlist your earnest and heroic effort. You need to *study yourself* and your *manner of expressing* yourself.

Less than a week ago, one of your associates said of you, in substance: "I know that he has much to contend with, and many things to fret and worry him. But, at the same time, he is, without an exception, the most arbitrary, severe, irritable, unkind, unsympathetic and unjust man toward his associates and fellow-workers I have ever known. Even his family suffer from his harshness".

I know, my beloved Friend, that this must sound to you exceedingly harsh, and I am sorry for it; but you will understand my position better when I tell you that reports of this kind have come to me more than 100 times, I believe, during the last year.

Often I have said in response: "Why don't you go to *him* and tell *him* these things, and impress him with the fact that he is injuring himself and hurting the Great School and its Work?"

The answer comes back quick and emphatic: "Be-

Life and Action

cause he *will not listen!* He flies in a temper and disputes everything anyone says, however kindly. He is the most arbitrary and irritable man I have ever met, and I should be *afraid* to say such things to him," etc., etc.

I sincerely hope that you will not be hurt nor offended with *me* for exercising the liberty of telling you these things. You must surely know that I am doing it only that you may know the *impressions* you make on those who know you and who come into daily contact with you. In other words, I am trying to enable you to see yourself as *others* see you. And this is only because I want to *help* you, and through you the School and the Work.

To assure you of my good faith, let me say that if you know wherein I make wrong impressions on others, I will receive it as a favor from you if you will tell me, and I will accept it as an act of the most loyal friendship; and likewise I will do my very best to overcome the impressions. I have no doubt that I do make wrong impressions sometimes. I do not *intend* to do so. Neither do I believe *you* intend to do so. It is for this reason that I am telling you.

Again let me thank you for your courtesy and kindness in letting me read the correspondence, and with affectionate greetings of good will, believe me always

Your Elder Brother,

TK

March 9, 1913.

To The Editor Life and Action,
Chicago, Ill.

Dear Sir:

I am now, and have been for several years, a student in the Rosierucian Fellowship, and am endeavor-

[Page 343]

Life and Action

ing to live the life pointed out in the teachings, which I find to be the highest in every respect. I regret very much to note that on page 65 of *Life and Action*, January-February issue, you have taken occasion to state that you "understand that Max Heindel represents Steiner's works and teachings in America," etc., and condemn Mr. Heindel's teachings along with Mr. Steiner's. I think in a spirit of fairness you should have investigated the matter before making a statement which is certain to cause misunderstandings upon the part of those who read your publication, but who are not familiar with Mr. Heindel's work and literature. I do not recall that Mr. Steiner's works—some of which I have read,—are quoted or used in any way, or his methods advocated, by Mr. Heindel, and can say emphatically that Mr. Heindel's methods are positive in every respect, and do not savor in any way of the psychic practices of some writers and teachers; in fact, Mr. Heindel never loses an opportunity to warn his students against any negative forms of development, as a perusal of his works will indicate. It is evident, however, that you are not familiar with these works, as besides the erroneous intimations referred to, you have even spelled the word "Rosicrucian" incorrectly.

Life and Action has been sent to me through the kindness of a friend, and I have enjoyed reading it, but as I know you do not want to misrepresent anyone (the "destructive method"), I give you the above facts regarding Mr. Heindel's work, and assure you that this is written,—not with a feeling of ill-will,—but with the idea of correcting what I consider a great wrong to a friend who is striving to the utmost to benefit those who are fortunate enough to be in touch with him. I trust, therefore, that

Life and Action

you will investigate this matter far enough to warrant correcting in your publication the wrong impression you have given.

G. S. IREDELL,
Austin, Texas.

G. S. Iredell,
Austin, Texas.

Dear Friend:—

You are correct, in that I do not desire nor intend to do injustice to any man. My authority for making the statement to which you refer, was one who—like yourself—*claims to have been a student of Heindel*. I do not know why either of you should misrepresent a matter of such vital importance to Mr. Heindel.

If you will note again my reference to Heindel and his work, however, you will observe that my statement is qualified, and that *your* letter does *not* state the *exact facts*. You indicate that I “Condemn Mr Heindel’s teachings along with Mr. Steiner’s.”

If you will read my statement again, *carefully*, you will see that I have *not* condemned Mr. Heindel’s teachings at all. I merely state that I am informed, etc., and then “*If this be true*”. Every reader will know from my statement that I am speaking from report, and that I am very careful to qualify my statement in such manner as to do no injustice.

However, I will very gladly make reference to your statement in a future issue of *Life and Action*, in such manner as to make my meaning and purpose entirely clear.

You are entirely correct in that I am not familiar with Mr. Heindel’s works, and I make that fact entirely clear in the paragraph to which you refer. The demands upon

Life and Action

me are such that I have virtually no time for reading and study of the multiplying literature of the age. I regret my inability to keep abreast of it all; and I thank you for your effort to enlighten me.

With greetings of friendship and good will, I remain,
Cordially and fraternally,

TK

Dear TK:

The last issue of *Life and Action* has arrived, and I have just had read to me your article on the relations between the Central Group and visiting Students.

I was very sorry to learn that some of the visitors to the Center had not found all they had expected in the Group.

I write this letter to tell you directly what wonderful help the members of the Central Group have rendered me.

From my last visit—December, 1912—I received a spiritual stimulus and exhilaration such as I never before experienced; and I cannot attempt to describe it in words.

My visits are not only a great delight—I think the greatest I have known in all the years of my earthly experiences—but of positive, definite and most considerable value to me in a moral way.

I have told my Friends in the Group how much my meetings with them have meant to me, and have told them so emphatically.

But I think, after reading your article, it is right to tell you also and let you hear directly from one of those who have found help and light and joy from their visits to the Central Group, and who are grateful.

With good wishes to you and your helpers, I remain,
with abiding gratitude.

GEORGE TOWNSEND,

University of the South,
Sewanee, Tennessee

Life and Action

AN UNSOLICITED LETTER

Dear Comrades of the Great School:

It has been something over four years since I so impatiently applied to the TK for admittance as a Student of the Great School.

There can be no doubt in my own mind that I was deeply in earnest at that time—but I was not wise; for these past four years have taught me that I still have much to do in the way of LIVING THE LIFE, before I shall be in need of any special instructions from you in person.

In fact, I see now that at that time my desire was very selfish; for I am sure now that the truth has come to me every day and every hour and at every step of the way, quite as rapidly as I could assimilate it; and I feel perfectly assured now that it will continue to come as I stretch forth my arms and extend my consciousness to receive it.

I greatly enjoy the little magazine—“*Life and Action*”. It helps me to keep in touch with the Work, and I wish it could come oftener.

Particularly do I enjoy the writings of the TK. There is always a broad sweep of human kindness and helpfulness in what he says, and everyone of his special articles seems to be written for my especial benefit. At any event, they help me and inspire me to greater effort to exemplify the “*Spirit of the Work*” in all that I do and say; and I am even learning to *think better thoughts*, and am beginning to feel that I am a better man.

No answer is required to this letter. I just wanted you to know that I am pressing forward along the narrow and rugged path to the South, and that I am hoping and ear-

Life and Action

nestly praying that I may be of more and more help to you all in the Great Cause of Progress wherein we are all enlisted.

I will surely send for one of the Florence Huntley books of Letters, as soon as I can spare the \$1. Just now we are sending for a ready-made "family" of seven children, all belonging to my wife's sister. We hope to help them to grow up to be noble men and women.

With an earnest wish for the steady, substantial and permanent growth of our Great Work, I am—

One of the Workers,
G. H.

"Think not the beautiful doings of thy soul shall perish unremembered. They abide with thee forever; and alone the good thou doest nobly, truth and love approve. Each pure and gentle deed of mercy brings an honest recompense, and from it looms that sovereign knowledge of thy duty done,—a joy beyond all dignities of earth."

Washington, D. C.

P. S.—I received the *de Luxe* edition of the Harmonic Series in good condition and I want to say that they are splendid.

C. E. D.

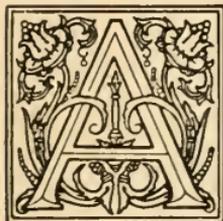
"When humility enters the heart
Vanity flies out of the head."

J. R. D.

Life and Action

Transcendental Physics—The Sense of Touch and That of Feeling

By J. D. Buck, M. D.



N Interesting Problem"—Page 267 of *Life and Action* deals with the "Sense of Feeling," and something more may be said along the same general lines in the way of explanation.

The primary function of living matter is known as *irritability*.

This means, that it responds to an irritant; is "aware" of it and *reacts* ("magnetic attraction").

In other words, the "action and reaction" or attraction and repulsion, incident in all matter, now assumes a higher form. Latent Life, and Consciousness are beginning to manifest as "chemico-vital".

The form of matter generically becomes now more sensitive, and quick to respond to an irritant, or outer contact.

This form of matter has long been known as "Protoplasm", to which we must now add, "Bioplasm", living matter, without fixed, definite or organic form. There is, as yet, no stability of form or structure.

Protoplasm may be said to be semi-solid, and Bioplasm—Semi-fluid.

Life and Action

They constitute the *timbre* or substance of organism, plus energy or vitality.

To these we must add a still more subtle fluid, Radio-magnetic-phosphorescent, like the cerebro-spinal fluid, or the entire magnetism of the body.

Vitality permeates all these; or, these constitute the generic vitality of the body, which is itself "formless".

When we come to an organism, no matter how simple in form, like the *Amoeba*, we have a *center of Life*.

All living matter reacts to an irritant, or a stimulant, and we call this "irritability" as nearest the physical or kinetic.

But in an organism action and reaction correspond to a definite form. They are now held by center and circumference "to" or "from" and this finally develops into sensation and motion; the one receptive, the other positive or aggressive (receiving and giving).

To this vital mechanism one thing more must be added, and that is—Consciousness, and this is now the germ of Intelligence. In its lowest form we call it *Instinct*.

Living matter, as an organism; endowed with consciousness, and instinct; chemico-vital-instinctive-magnetic-luminous!

These—so far—are simply attributes—vague potentialities.

Feeling is the effect, or *awareness in consciousness*, of contact, impact or outer stimuli.

We must distinguish between this generic feeling, and all *emotion*.

Feeling belongs to the side of conscious Life; Emotion, to the side of Spiritual Being, though they continually clasp hands. The Will is like the "little Joker" between the two.

Life and Action

It would be easy to write a volume on the details—action, reaction—of the foregoing general principles.

It is from this sense, or perception of feeling, that all the other “senses” evolve progressively, with the organization of special “tracts” or organs.

In the organism of man, below the line of conscious perception, a large field of actions and reactions continually goes on as *automatic*.

We are aware of “comfort” or of “distress”; of “buoyancy” or “weariness” and “depression”.

This is the broad, generic realm of *Feeling*. This realm is permeated by Magnetic fluids, and ethers, or auras; and the only element or “plane” in man that can rationally, or psychologically be designated as the “Subliminal Self”. It is below the ordinary plane of consciousness. The manner in which this term is generally used leads only to confusion; for the reason, that the position, importance and specific character of consciousness, or Individual awareness and perception, are not clearly defined or perceived.

Now—“The body in health is animated by a spiritual, self-moved, vital power that holds it in harmonious order.”

Mesmer (and Paracelsus before him) called this power—*Animal Magnetism*; and Dr. Walter J. Kilner, of London, has demonstrated it by photography as an “*atmosphere*” surrounding and permeating the human body.

Moreover, this magnetic body has at any given time, not only a *dominant chord* in its rates of vibration, whether in sickness or health (though in sickness it is discordant, and varying) but it has also definite colors, one of which *prevails*, more or less habitually.

Here lies our habitual “*sympathies*” and “*antipathies*”;

Life and Action

our instinctive attractions and repulsions; our “likes” and “dislikes” of people; and if we recognize these impulses calmly and dispassionately they stand as intuitional and will not deceive us.

We may recognize them and then hold judgment in abeyance, and not become possessed by “likes” and “dislikes”. In this way only may they become teachers and wise guides.

Here lies the broad realm of *Feeling*, long since demonstrated, but forgotten by many modern writers on psychology.

Every proposition above referred to has been demonstrated by actual facts and experience.

The most important consideration in regard to these latent, or potential attributes of man, is the fact of the existence, either incidentally or habitually, of a *Dominant Chord* in all human organisms or individual activities.

A Master, or even an ordinary clairvoyant, can readily see the color of this magnetic aura or emanation.

In one who is given over to the dominion of selfishness and lust it will be a dirty-red, precisely as Satan is portrayed.

In another it will be blue, yellow, or purple, or iridescent and luminous.

The actual life lived, the motives, ideals and aims of every individual human being determine all these subtle attributes beyond any power to conceal or sophisticate them.

The old Alchemists dealt with them under the name, “The doctrine of Signatures”, and related them in colors and attributes to the planets and the Zodiac. Paracelsus dealt with them very elaborately.

Interesting and illuminating as all these things may be
[*Page 352*]

Life and Action

to a student at a certain stage of his progress, the beauty and glory of it all is that one may "Live the Life" under the "Constructive Principle in Nature", aware of none of these subtle elements involved, and yet attain to the highest unfoldment.

The Intuition of the student will recognize them, one after another, and step after step as he proceeds, as common-place, and as a "matter-of-course", while those who "run after them" become "involved in the labyrinth" and "lose the thread".

These are they, spoken of in the Bible, who endeavor to "climb up some other way".

All of this comes about by reason of the fact that Man is an individual Intelligence, and that Personal Responsibility is the Law of his being and the condition of all progress.

He does not *need* the help of "Familiar Spirits", nor of persuading friends, nor of dominating priests and creeds, when he has once set his feet on the *Path*. All he needs to do is to keep straight on controlling his impulses, feelings, emotions and acts, with the Ideal and the dominant chord taught and portrayed by the Christ; and his own Spiritual Intuition will perfect his being and "Lead him into all truth".

Walpole, Mass.,

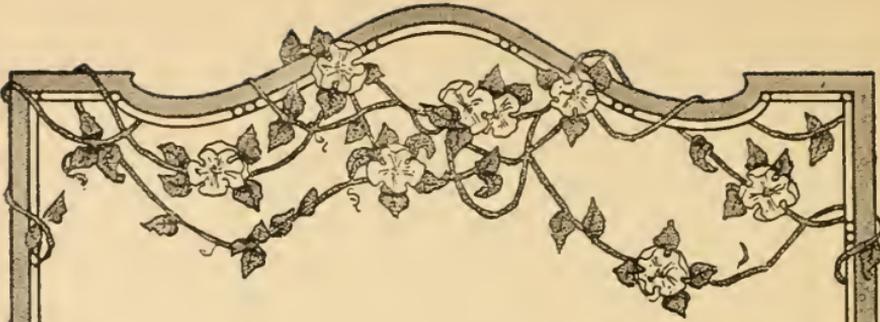
The Indo-American Book Co., Chicago, Ill.
Gentlemen:

I wish to thank you for your prompt attention and care in filling my recent order for the *de Luxe* edition of The Harmonic Series.

The Books arrived yesterday and I am delighted with them.

Very truly yours, R. R. K.

[Page 353]



IF I SHOULD DIE TONIGHT

(A poem asked for.)

*If I should die tonight
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair,
And laying snow-white flowers against my hair
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress;
Poor hands, so empty and so cold tonight.*

*If I should die tonight
My friends would call to mind with loving thought
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said,
Errands on which the willing feet had sped,
The memory of my selfishness and pride,
My hasty words would all be put aside,
And so I should be loved and mourned tonight,*

*If I should die to night
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore perchance,
And often in the old familiar way,
For who could war with dumb, unconscious clay;
So I rest forgiven of all tonight,*

*Oh, friends, I pray tonight,
Keep not your kisses for my dead, cold brow,
The way is lonely—let me feel them now.
Think gently of me, I am travel-worn;
My faltering feet are pierced with many a thorn;
Forgive, oh, hearts estranged, forgive, I plead.
When dreamless rest is mine I shall not need
The tenderness for which I long tonight.*

Belle E. Smith



OLD WAYS AND NEW

The fault of the age is a mad endeavor
To leap to heights that were made to climb;
By a burst of strength, of a thought most clever,
We plan to forestall and outwit Time.

We scorn to wait for the thing worth having;
We want high noon at the day's dim dawn;
We find no pleasure in toiling and saving,
As our forefathers did in the old times gone.

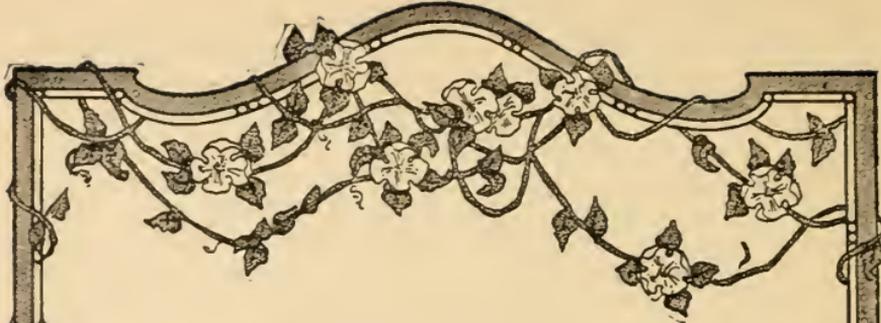
We force our roses before their season
To bloom and blossom for us to wear;
And then we wonder and ask the reason
Why perfect buds are so few and rare.

We crave the gain, but despise the getting;
We want wealth—not as a reward, but dower;
And the strength that is wasted in useless fretting
Would fell a forest or build a tower.

To covet the prize, yet to shrink from the winning;
To thirst for glory, yet fear to fight;
Why, what can it lead to at last but sinning,
To mental languor and moral blight?

Better the old slow way of striving,
And counting small gains when the year is done,
Than to use our force and our strength in contriving
And to grasp for pleasure we have not won.

ELLA WHEELER WILCOX.



'SELF-CONTROL

A sage, whose days through all the strife
And sharp vicissitudes of life
Went sailing smoothly to their end,
Was asked this question by a friend:
"What treasure out of all on earth
Do you esteem of highest worth?"
And he replied: "It is not fame—
That leaves you nothing but a name;
It is not lavish wealth in gold,
Or wide possessions manifold,
Or power to rule a mighty state,
Or things which men most highly rate.
I hold these all, and lofty birth,
To be of far inferior worth
To that stern might which can control
The native turbulence of the soul.
For anyone who fails in this
Sinks hopelessly in some abyss
Of darkness, whence he may not rise,
Though called by Love's fine charities.
Therefore, of all of which men dream
And wish for, this I call supreme;
For nothing underneath the sky
Stands level with its ministry."

—Joel Benton





TO THE GREAT SCHOOL

*O Beacon Light of Truth Divine!
That through the ages blazed the way
To higher planes of life and love,
We hail thy radiant beams today.
Once more "The Word", for ages lost
To careless heart and heedless soul,
Is found by him who gains the heights
Of moral worth and Self-Control.
O Great School! wisdom's fountain-head
And treasure-house of ancient lore,
Still Guard the rugged Southern Road,
And open wide the Temple-door,
That he who 'mid life's ceaseless din
The Talisman finds may enter in.*

G. F. M.

