

THE QUESTION BOX

A Series of Questions in Natural Science
Answered by TK.

Author of
"THE GREAT PSYCHOLOGICAL CRIME,"
"THE GREAT WORK," Etc.

Question Box Series
Volume I

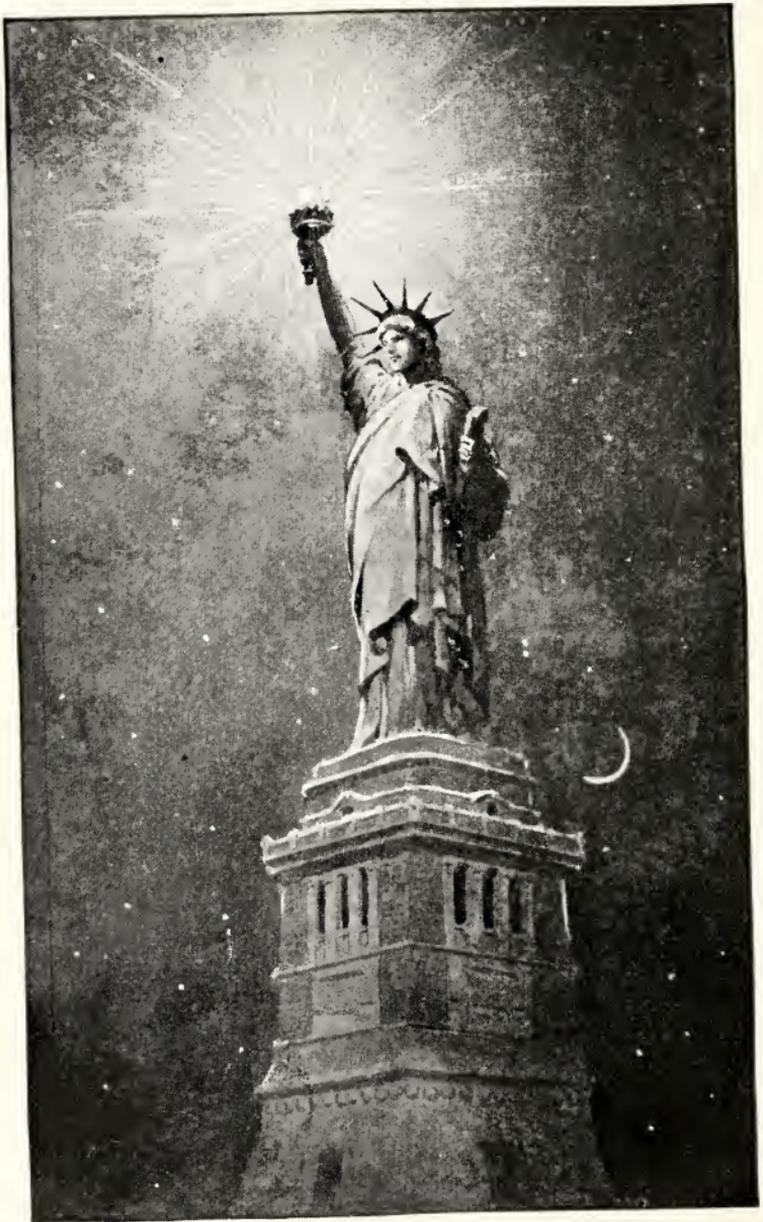
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ADDRESSED.
to the
Students and Friends
of
Natural Science

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FOREWORD

From the time the first installment of THE QUESTION BOX appeared in *Life and Action* it became apparent that the Students and Friends, as well as the readers of the magazine generally, were especially interested in all that appeared under that department.

From that time to the present THE QUESTION BOX has constituted one of the most interesting and important departments of the magazine.

Its original purpose was to afford the Students and Friends of the Work the opportunity and facilities for obtaining such supplementary information (to that contained in the Harmonic Series) as might be suggested to the readers and Students of the three text-works mentioned.

The invitation to the readers and Students, to ask questions, brought a veritable flood of inquiries, touching almost every conceivable phase, subject and topic covered by the three volumes; and most of these questions went directly to the vital problems of human life and experience.

As the work proceeded there developed a growing demand from the Students for some method of collecting all this supplementary data and information into book form for the benefit of all who desired to preserve it in that form for ready reference.

This demand grew to such proportions that it could not be ignored without apparent detriment to the Cause.

This first volume of THE QUESTION BOX SERIES is our response to the ever-increasing demand referred to.

We earnestly hope and believe it will be appreciated by the Students and Friends of the Work everywhere.

But this little volume contains only about one-third of the matter accumulated in the Question Box department of the magazine; and the accumulation continues all the while.

As a natural result, it has been decided to get out Volume II of the Question Box Series as soon as possible, and follow that with other volumes, until the entire subject matter of the Question Box has been covered.

We hope to have Volume II ready for delivery in time to make of it an "*Easter Offering*" to our Students, Friends and the Patrons of *Life and Action* generally.

Thereafter will follow other volumes of the series as rapidly as the materials accumulate.

We earnestly hope and believe that this will prove to be one of the most valuable and helpful series of all the supplementary literature of the Great School.

It is with an earnest prayer that it may become one of the powerful, constructive and beneficent agencies in the Educational Work of the Great School, that we commend it to all who are interested in the success of the Great Work in America.

Cordially and Fraternaly, TK.

What Constitutes Tangible Evidence of the Existence of the Great School?

The general public has but a slight idea of the number, character and variety of the inquiries that are constantly coming to the authors of the books of the Harmonic Series. Some of the questions asked are of no importance to the world, often being of a very personal nature, but occasionally some thinker bobs up with something of unusual interest. Let us see how the TK has handled one of these inquirers. The following questions and the letter of reply will be of interest to all who seek "*tangible evidence.*"

* * *

With an explanation and an apology for his skepticism, the inquirer submitted the following questions:

1. What *tangible evidence* can you offer as to the existence of the Great School at the present time, and of its existence during the long periods you claim for it?

2. What *tangible evidence* can you offer

that it sent Masonry forth into the world?

3. Where are the records which you mention, and how were you convinced as to their authenticity and great age?

Answer. Your courteous letter of the 30th is before me, for which I thank you. I am impressed with its entire sincerity, and assure you that there is nothing whatever in it that should offend any man who believes himself to be honest and sincere. Whether I may be able to satisfy the skepticism of your mind is quite another question. I do not profess to be in position to answer all the questions that a skeptical and intelligent man may ask, nor furnish the "*tangible evidence*" his exacting mind may demand. Nor have I ever so professed.

In the first place, it is a very difficult matter for me or any other man to furnish "*tangible evidence*" to a man who is many hundreds of miles distant from me, as you are, of anything beyond the mere fact of my own existence. A typewriter and a sheet of paper do not constitute "*tangible evidence*" of anything but their own existence. If the sheet of paper contains the imprint of the type upon it, that may be considered "*tangible evidence*" of the fact that somebody has

manipulated the keys of a typewriter to produce them. If the imprint of the type take the form of words and sentences which convey definite ideas, then they might also be considered "tangible evidence" that the individual who manipulated the keys of the machine either had the ideas in his own mind, or reproduced those of somebody else.

You see, my Friend, it is just possible, is it not, that you may be demanding something which is not within the range of human possibilities? "*Tangible evidences*" are evidences which you can *touch* and *handle*, or possess in a material way. But there are many evidences which are far more convincing than any "*tangible evidences*" in existence. These are what we are accustomed to term "*internal evidences*," or evidences which carry with them the internal stamp of their truth, to our individual consciousness.

Now let me see if I can give you an intelligent answer to your question which will mean anything to you. What evidence have I of the existence of the Great School?

In the summer of 1883, out on the Pacific Coast, where I was then in business, I came into personal touch with a man who said that he was an Oriental, an East Indian, by

birth. He told me of the existence of the Great School, and that he was one of its active members. He opened the way for me to receive from him a definite, personal and scientific instruction which covered a period of daily personal contact, of nine hours each, for a period of thirteen months. His purpose was, so he said, to prepare me for membership in the same Great School, provided I could satisfy all the conditions and prove myself "*worthy and well qualified.*"

To make a long story short enough for a letter, I went with him to India after the close of the thirteen months of personal instruction referred to, and there met other men who claimed to belong to the same School. I was regularly initiated into their body through a ritualistic service and ceremonial, and became one of their number. *How* this was all done and accomplished would be impossible to relate in a letter. But there I saw and examined the "Records" to which reference is made in my writings.

Now the question you want to know is, how am I to bring you or any other man into personal contact with these *FACTS*? To be entirely frank with you, I do not know of any way whereby such a thing is possible at pres-

ent, nor under present conditions and circumstances. Furthermore, suppose you came to Chicago to meet me personally, and we should spend a whole day together, and I should tell you that I am a Member of the Great School, would that be to your skeptical mind "*tangible evidence*"? While it would be a FACT that you would then be in the personal presence of a member of the Great School, the *fact* would not convince you. I presume I am about as "*tangible*" evidence as you will ever meet; but even so, I am aware of the fact that my mere presence would not be sufficient. Unless the things I *said* to you concerning the School and its Work contained within themselves the "*internal*" evidence of their *Truth*, my personal presence would mean nothing to you. Suppose I should go further and bring before you other men whom I introduced to you as members of the same Great School, how would *you* know whether they were in *fact* such? Unless the "*internal*" evidences were satisfactory, I might bring a regiment of men to you as members, and it would mean nothing to you. And finally, it reduces itself to a question of whether or not it would be possible for me to convince you of

the three vital facts, namely:

1. That I am sane.
2. That I am honest.
3. That I have not been deceived by clever tricksters, nor hypnotized.

If I should fail to accomplish any one of these, you would go away just as skeptical as you came. And so, after all, the only "*tangible*" evidence I have to offer you at this time, or to any other man, is *myself*, and give you an opportunity to satisfy yourself as to my sanity, honesty, and freedom from imposition or deception.

All I have said as to the evidences of the existence of the Great School applies to your second question with equal force. If my account of my own life and experiences do not constitute "*tangible evidences*," then my statements concerning the relation of Masonry to my own Work would mean nothing to you.

Your third question, however, is of a slightly different nature, and enables me to answer it definitely. The Records to which you refer, are in India, and under the personal supervision and care of Members of the School. I have seen them myself, and have examined them sufficiently to satisfy

me that they are not forgeries.

Now just a word which may have some bearing on the essence of your questions. I was a practicing attorney in 1883, when the knowledge of this School came to me. Later, when I was convinced that I could not practice law and at the same time discharge the responsibilities I had assumed toward this School and Work, I withdrew from the law, and ever since then have devoted myself to such material employments as would give me the largest measure of time for this Work. During the twenty-five years of my connection with the School and its Work, I have never asked any man for so much as a penny, in the way of material aid, even though at times I have been entirely destitute. During all that time I have never asked any man to *believe* me, nor to identify himself with this School and Work.

I have met such men as have responded naturally to the books I have written, and have given them opportunity, as far as possible, to question me and cross-question me, on any and every point they have desired. Among the number are men who are prominent in the Masonic Fraternity. These men I have given every opportunity to question

me in any manner they have deemed advisable, and I have their unqualified statements that they are fully *convinced*.

The most that I could possibly do for you or any other man would be to open the door of inquiry, meet you personally, give you the chance to question me and cross-question me, tell you the story of my life and work, and then leave it for you to decide whether I am a fraud or an honest man in his right mind.

If the books I have written do not contain within themselves the internal evidences of their honesty, sincerity, consistency and truth, then it would be quite useless for me to undertake the task of convincing any man. I have believed that the very subject-matter of "The Great Work" would be sufficient to convince most intelligent and thoughtful men that its author is neither a fool nor a knave, nor yet a man *capable* of manufacturing the evidences of "Ancient Wisdom" therein contained. It would seem to me that the contents of the books themselves should be the very best evidence possible that they are not the work of any one brain, but rather the accumulated results of the Ages.

But, my dear Brother, my mission is merely to get before the world in simple

and crystallized form, such facts and information as the Great School deems wise and helpful at this time. If that alone does not convince men, no further effort is contemplated. It is not my purpose to *defend* myself to those who discredit my work or my statements. I have no "*plea*" to offer in my own behalf. My work is entirely a *GIFT*. It brings me no material reward of any kind. During the last ten years I have written over thirty thousand letters to inquiring men and women, answering their questions to the best of my ability, as I have yours, and in the very largest number of instances have received not even so much as a postage stamp for reply. Under these conditions I believe you can readily see that *if* I have "*ulterior motives*" they are, at least, not of a material nature.

With appreciation of your interest, and with greetings and good will, believe me,

Cordially and fraternally,

TK

The Attitude of the Great School toward other Schools and their Literature.

Over and over, again and again, we are asked: "What is the attitude of the Great School" toward Christian Science, or Mental Science, this Cult or that, this Movement or that; or concerning the books and other literature of the various Schools, Cults, Philosophies and Movements with which the students and friends of this Work come in contact in the course of their reading and inquiry.

These good friends and earnest inquirers do not seem to realize the embarrassing position in which such inquiries would place us if we should attempt to answer them fully and without reservations.

For the benefit of all those who may have sent us inquiries of this nature in the past, or who may contemplate doing so in the future, the following explanations and suggestions are offered in the spirit of fraternal consideration:

1. The Great School is engaged in an effort to give to the world a definite and

crystallized expression of *its own* Science and Philosophy of Life, based on the personal experience of its individual members.

2. To that end, through the Indo-American Book Company, it is publishing a series of *Text Books* known as the "*Harmonic Series.*"

3. In the volumes of this "*Series*" alone will be found the *authorized* utterances of the Great School in modern book form.

4. To these books and these *alone* can the School give its *unqualified* sanction and approval.

5. All *other* books must be understood to represent the views of the individual or school from whom, or from which, they emanate.

This, however, must not be construed in any manner whatsoever as a criticism or condemnation of the works of any other individual or school.

It is intended to mean only this: That the Great School respectfully declines to assume any responsibility whatsoever as to the authenticity of books or other literature not formulated by it, or with its knowledge and approval.

A student or friend of this School and

Work writes to us, for instance, asking if the Great School would recommend such and such a book, or approve its teachings. He does not stop to think that to answer his question honestly and intelligently would require that some member of this School stop work long enough to make a careful and critical study of the book from cover to cover.

In general, it is safe to say that in almost every modern work of psychology or philosophy may be found many valuable truths and much helpful data, *provided* the reader is wise enough to differentiate truth from error, and facts from fancies.

There are many books we can recommend in a qualified sense to those who have made a careful study of the Harmonic Series. But in all such recommendations it must be understood that they are *qualified*, and that the reader alone is responsible for differentiating the truth from the fallacy.

The miscellaneous books listed by the Indo-American Book Co. all fall under this same category. They contain much truth, and in some instances there are errors. It is believed that the intelligent student should be able to do the work of gleaning for himself.

It must be taken for granted that most of the New Thought movements are based upon the pursuit of Truth. It is therefore very probable that investigators of the modern cults will find many coincidences and parallels between the current literature of these various movements and the Harmonic Philosophy. But these do not make them *identical*.

The reader, therefore, should be able to discover the differences and divergences also, and determine for himself which appeal most strongly to his reason and conscience.

We recommend to our students and friends as much of such reading and comparison as their time and opportunity will permit.

The Great School has never established an "*Index-Expurgatorius*." TK

**The Difficulties which beset the Great School
in its effort to present this Philosophy
to the World.**

Why is it that out of all the millions of humanity there are today so few who ever become active members?

THE DATA of the Great School, gathered through the personal experience of its Members throughout the ages, would seem to establish as a fact that human nature is much the same "yesterday, today and forever." At any rate, the springs of human impulse and motive which impel men to action would appear to have changed but little within the period of recorded experience.

On the basis of internal condition, or evolutionary development, humanity, in an ethical sense, might be classified broadly as follows:

1. The infant class. Those who, as yet, are on the first round of the spiral of human evolution. These have not yet attained to a clear or comprehensive understanding of the ethical meaning and significance of Personal Responsibility and Moral Accountability. Through ignorance, superstition and fear, they are, at present, upon a plane of intelligence too primitive and immature to be entrusted with the responsibilities of membership in this School.

2. Those whose intelligence is sufficiently mature to understand the law, but whose vicious and criminal impulses and inclination are such as to make them dangerous and

impossible as representatives of a School and a Work which stand for Truth and Light. These have no interest in nor desire for the knowledge which this School has to impart.

3. Those who know the power of knowledge and who seek it early and late, only that they may use it as a means of obtaining an advantage over their fellows. Impelled by the spirit of selfishness and greed, they acquire knowledge only that they may apply it to base, ignoble and immoral purposes and thereby gratify the baser elements of human nature.

These are they who knowingly and intentionally travesty all that is noble, uplifting, beneficent and true, and earn for themselves the name of "fraud," "faker" and "charlatan."

To open the door of any School or Religion or Philosophy to such as these would be to admit elements of disintegration which must inevitably work the dissolution and destruction of any movement into which they enter. Knowing all this with definite certainty, the Great School seeks to avoid this class of individuals, as far as may be possible, when it is called to pass upon the qualification of applicants for membership.

And almost invariably when such as these are refused admittance they seek to justify themselves by specious arguments, clever sophistries, or unjust complaints and slanderous criticisms.

4. Those of keen intelligence and honest motives, who, by contact with and training in the School of Physical Science, have come to view the whole broad and deep problem of life from the standpoint of pure Materialism.

These are they who make up the great body of so-called "scientific" skepticism. From these the Great School expects only ridicule and contempt. Because of their hostility to the spiritual concept of nature and life, it makes no effort to meet their materialistic objections nor to combat their unscientific opposition. But because of their unreasoning prejudice its doors are closed to them.

5. Those who come in search of knowledge, earnestly proclaiming their allegiance to Truth, believing in the integrity of their own motives and purposes, and fully convinced of their qualifications for admittance.

In the background of consciousness, however, is the fatal poison of Intellectual

Vanity, Ambition for Leadership and feverish thirst for public applause.

Such as these soon grow restless and uncomfortable in obscurity, then resentful and critical; and finally, when the desire for public recognition no longer can be mastered, they seize upon the first pretext that can be made to serve as a seeming excuse for their apostasy, and withdraw from the School and its Work to seek other affiliations.

These are they who, finding the way of Truth too difficult, and the path that leads to Mastership too narrow and steep, turn back into the broad and easy way of subjection and find their places among the many who travel to the North.

Once having lulled to sleepy silence the accusing voice of conscience, they shamelessly appropriate the knowledge and the information they have gained from the Great School, and with this (and the fact of their previous studentship therein) as a basis of influence, they form "little schools" wherein they proceed to exploit themselves and sophisticate the philosophy and teachings of the Masters.

Verily, they have their reward; for inevitably, sooner or later, their duplicity is found out by those who follow them. Under the pressure of the shame and enforced solitude which follow their abandonment by those who have trusted them and followed them, they break in spirit and body and become the pitiable victims of their own vanity and folly.

But of all men with whom the Great School is compelled to deal, these are the most difficult and dangerous to the cause of Truth. Having been entrusted with the confidences necessary to studentship, they are in position to mislead the innocent and unsuspecting by these evidences of their high standing and trustworthiness. And when their inconsistencies and duplicity are finally discovered, those who have been imposed upon and misled by them charge this School with the responsibility, not knowing that it also is the victim of misrepresentation and betrayal.

Through the operation of the immutable Law of Compensation the pathway of the Great Work throughout the ages is literally strewn with the wrecks of these misrepresentatives and betrayers of its confidence

whom it has been unable to save from the operation of the destructive forces which they have set in motion.

6. And finally, those who are indeed "duly and truly prepared, worthy and well qualified," who have the Unselfishness, the Moral Courage, the Loyalty and Perseverance to work on, a lifetime if necessary, in obscurity, misunderstood by the world, maligned by those whom they have endeavored most to serve, and often without the appreciation of those for whom they have labored, endured, suffered and died.

These are they who constitute the significant minority who find their reward in "Morality and Service," and who make up the inner Membership of the Great School.

My friend, do you wonder that they number but few at any given time? .

Who Prevaricates?

Question. I understand that Professors Hyslop, James, and other members of the Society for Psychical Research have spent much time and effort in trying to meet you in the interests of science, and am informed

that you persistently have refused to meet them or have anything to do with them, and that you have evaded them at every turn. Is this true? If so, on what ground do you justify your course toward men of such prominence in the field of popular science?

Answer. In December, 1903, after Prof. James' book, "Varieties of Religious Experiences," made its appearance, and just about the time of the publication of "The Great Psychological Crime," Dr. J. D. Buck, of Cincinnati, had some correspondence with Prof. James, for the express purpose of opening the way for a personal meeting between the good Professor and myself, in the interests of science.

The correspondence referred to was with my knowledge and consent, although not at my suggestion nor in line with my own personal feelings and desires. It ended by Dr. Buck giving to Professor James a confidential letter of introduction to me.

Professor James at the time stated that he expected to be in Chicago the following February (1904), and would call on me at that time.

I waited patiently and held myself in readiness to meet him at any time he might

present his letter of introduction, but he never came.

On the other hand, five years later (1908) that same *confidential* letter of personal introduction came to me from a man in California—a total stranger to me and a man of whom I had never before heard—to whom Prof. James had given it with the request that he come and “investigate” me.

Through a chain of interesting incidents I learned that this stranger was intimately associated with a group of men who are bitterly hostile to the Work I am endeavoring to do. I refused to meet him.

This incident convinced me that Prof. James either did not care to meet me personally or did not regard my work as of sufficient importance to command his interest or consideration. It also convinced me that he had a very inadequate appreciation of the meaning of a personal confidence.

To this day I have not met Prof. James, nor have I had any explanation from him of his reasons for betraying the confidence reposed in him by Dr. Buck. Neither has he ever explained to either Dr. Buck or myself why he endeavored to open the door of my confidence to a group of men who are

known to be distinctly and bitterly hostile to this School and its Work.

I am still waiting for Prof. James to justify himself. And, so far as I know, he has never made any effort whatsoever to see me. Had he done so he could not have failed, for he had my address and a letter of introduction that would have commanded my attention and respectful consideration at any and all times.

So much for Professor James and his alleged effort to meet me. Let us now consider the facts relative to Professor Hyslop. Here they are:

1. When "The Great Work" was published I sent a copy of the book to Prof. Hyslop with my compliments. He did not do me the courtesy even to acknowledge its receipt.

2. I learned later on that three of my friends each had sent him a gift copy of the same book, with the same result.

3. About this time the same Dr. Buck above referred to wrote to Prof. Hyslop, calling his attention to the book and asking him if he would care to meet the author. This also was done with my knowledge, although not at my suggestion nor in accord

with my own personal desires.

After an exchange of three or four letters Prof. Hyslop expressed his desire to meet me, and Dr. Buck tendered his good offices and signified his willingness to open the way for the personal meeting, at any time the Professor might indicate.

The correspondence terminated at that point. This was about two years ago, and up to this moment I have never received a word, either directly or indirectly, from Prof. Hyslop to indicate that he desired to meet me.

Dr. Buck also informs me that not a word nor a line has come to him from the Professor to indicate any such desire.

Now, I am not going to assume nor allege that Prof. Hyslop has told a deliberate falsehood when he says that he has spent a whole year trying to meet me, for I am not in position to know with absolute certainty how much time, if any, the good Professor may have put in trying to find me.

But inasmuch as Prof. Hyslop has had in his possession, for the last two years, a letter from my esteemed friend, Dr. J. D. Buck, offering to open the way for him to meet me at any time he might desire to do so; and

inasmuch as during all that time I have held myself in readiness to meet him; and inasmuch as up to this day neither is Dr. Buck nor am I aware that the Professor has ever made the least effort to meet me; you can readily understand that his alleged statement concerning the matter is somewhat difficult for me to credit.

I could enumerate many other instances of a similar nature, if necessary, to establish the fact that any charge of unwillingness on my part to meet intelligent gentlemen in the interests of science is wholly and entirely without foundation, as well as most unjust.

Only today I left my work undone and met one of the leading educators and scientists of New York City, who came in the spirit of gentlemanly courtesy to see me in the interests of science. I spent three hours with him in conference, and he went away telling me that he was fully convinced of the verity of my experiences.

Furthermore, I am meeting intelligent inquirers from every part of the country constantly, and I might almost say that in spite of the S. P. R. my work goes steadily and quietly forward.

It may not be amiss in this connection to

state that the work I am trying to do is in no sense related to nor dependent upon the Society for Psychological Research, and so far as I personally am concerned do not feel myself under any obligation to that Society, although I am in full sympathy with its purposes.

The *Methods* of that school and this, however, are so widely at variance as to leave us little or no ground of common interest upon which to meet and work.

Judging from the general line of their procedure, they are trying to make a purely physical demonstration of an exclusively spiritual problem.

Unless I am greatly in error, they will never succeed.

If "phenomena" were ever sufficient to satisfy the demands of physical science, what more do they want or need?

If the phenomena they already have verified are not sufficient to enable them to write "Q. E. D." what definite and specific kinds of other and different phenomena would meet the demands of "Science"?

It has been suggested to me that I might perform a "Miracle" of some kind which would meet the demands. But to physical

science there are no miracles. In this, at least, the two schools agree.

And so, if I should be so presumptuous as to attempt to defy the recognized laws of nature, and try to perform a miracle for the S. P. R. the good professors of that school would reward my efforts by promptly conferring upon me the degree of "B. A."—Bachelor Ananias—or, Bachelor of Lies. And they would be justified in so doing.

I trust the foregoing statement will answer my critical inquirer, and as many others as may have been led to believe that I have at any time refused to meet either Prof. James or Prof. Hyslop, or any other member of the S. P. R., in the interests of science.

Who is "Dr. L. W. de Laurence"?

Question. What relation, if any, does "Dr. L. W. de Laurence," of the firm of De Laurence, Scott & Co., with headquarters in the Masonic Temple, Chicago, sustain to the Great School? Is he a member? Is he in any way authorized to represent you or your work? My reason for asking is that some

time ago I purchased a copy of your book, "The Great Work," from him, or his firm, and later received from the same source literature which is clearly intended to convey the idea that he is a 'Master' in the same School with you. I am unable to harmonize his statements and spirit with my own ideas and concept of what a "Master" should be.

Answer. I regret exceedingly to be called upon to answer a series of questions such as the foregoing, and should not do so but for the fact that within the last ninety days I have received similar inquiries from a number of readers of the Harmonic Series. Similar inquiries also have come to the Indo-American Book Company from earnest inquirers who seem to be confused, and in serious danger of being misled by a clever system of advertising. I trust the following answers will serve to enlighten all who may desire information on this particular subject:

1. Mr. De Laurence does not sustain any relation whatsoever, to the Great School, save that of an entire outsider.

2. He is *not* a member of the School.

3. He is *not* in any way whatsoever au-

thorized to represent me nor the Work I am endeavoring to accomplish, nor has he ever been.

Mr. De Laurence is the author of a work on Hypnotism, and I understand was at one time a practicing Hypnotist.

The firm of De Laurence, Scott & Co. (of which I am informed he is a member) is now engaged in the sale of books. I am told the firm does a mail-order business, and that in the capacity of book dealer the firm has purchased from the Indo-American Book Co. a good many copies of "The Great Work" and resold them to its patrons throughout the country. Its relation to "The Great Work" and the other volumes of the Harmonic Series is, therefore, merely that of a Book Dealer, and nothing more.

To those who are at all familiar with the position of the Great School on the subject of Hypnotism, the fact that Mr. De Laurence is an authority on Hypnotism, and known as a Hypnotist throughout the country, should, of itself, be sufficient to fix his status as the direct opposite of all that the School and its Work represent.

All this is said without the least desire to injure either Mr. De Laurence or the business

of his company. The fact that "his ways are not my ways" may not be either his fault or mine. Certainly it is not my province nor my purpose to judge him. My only purpose is to give to the friends of this School and Work the information they have demanded and to which it appears to me they are of right entitled.

When May We Expect Volume IV of the Harmonic Series?

Answer. This question comes either to the publishers or to me with such persistent regularity and frequency as to demand from me the following answer and explanation:

When Vol. III was published it was my purpose and intention to proceed at once with the writing of the manuscript of the next volume, in the hope and expectation of having it ready for the publishers within the year.

At that time, however, it had not occurred to me that the publication of Vol. III would in any manner interfere with my plans.

To my surprise, confusion and dismay, however, the first copies of Vol. III were scarcely in the hands of its readers until a perfect deluge of correspondence was pre-

cipitated upon me, of such intense interest and importance as to demand my consideration and attention.

For some time thereafter from twenty-five to seventy-five letters each day were poured in upon me, and (without stenographer, clerk or other helper) I suddenly found myself with a new occupation, which has commanded the full limit of all my spare time, thought, consideration and effort from that time to the present.

In addition to caring for all this correspondence I have given a personal instruction to a goodly number of individual students, and in the interests of the Work and of science, have met and conferred with interested "Friends of the Work" from all sections of the country.

I am now endeavoring to transfer a considerable share of this work to such of my students as may be able to qualify for that responsibility. By so doing I am hoping to clear the way for work upon the manuscript of another volume of the Harmonic Series.

How soon this can be accomplished is yet uncertain. Thus far not a line has been written upon the proposed manuscript. I am hoping to begin before the summer is past.

Let me assure all those who may be interested in the next volume that I am quite as anxious to write it as they can possibly be to read it, and will not keep them waiting a day longer than may be necessary.

All those who have had business dealings or correspondence with the Indo-American Book Company or whose names are on its mailing list, will be the first to receive due and timely notice of all new books as soon as they are ready for delivery.

Others who desire to receive such notice can do so by sending their names and addresses to the above named Book Company with a request to have them placed on its regular mailing list.

I deeply appreciate the patient interest of all those who have been awaiting the appearance of Vol. IV, and will do my utmost to reward their patience with as little delay as possible. I regret that I am still unable to announce a definite date of publication, but will do so through the columns of this magazine as soon as it can be determined.

Astrology and Destiny.

Question. Is it *wrong* for one, through consulting astrologers, to seek to find out one's own individual destiny?

Answer. Certainly the foregoing question might well be classed as "out of the ordinary."

The term "wrong" at once lifts the problem to the level of a moral issue.

If there is any "wrong" involved in the proposition, as stated, it is either in the act of "seeking," as such, or in the particular channel through which the seeking is done.

Suppose the question were put in this form: "Is it wrong for one to seek to find out his own destiny?"

In this form the question would seem almost to answer itself. For is not that the fundamental search of every intelligent human being who has attained to the status of intellectual maturity?

Truly, it would seem that this desire to "find out one's own individual destiny" is one of the great unsatisfied natural hungers of every Soul. It is that in us which, perhaps, more than anything else, impels us

onward and upward along the pathway of individual evolution and Soul growth.

Surely, then, there can be no "wrong" in "the desire to find out." And if there is no wrong in such a desire, there should be none in seeking to gratify it through any legitimate channel.

It then but remains a question as to whether astrologers are in possession of such knowledge, or have access to it, and could furnish it to the young lady on demand.

Personally, I do not believe the astrologers are in possession of any such knowledge. Neither do I believe they have access to it.

In truth, I am convinced that the young lady who asks the question knows as much about her "own individual destiny" as all the astrologers combined can tell her.

It is not the province of Astrology, as far as we know, to lift the veil of individual destiny. The wisest of the Great Masters, when asked concerning the origin or the ultimate destiny of the Soul, are modest enough and honest enough to say with the utmost frankness: "We do not know."

While I do not assume to set any limitations upon the possibilities of human knowledge, since my questioner has honored me

with her confidence I may, perhaps, be pardoned for saying that, in my own judgment, any astrologer who professes to be able to disclose the individual destiny of any Soul, is not to be trusted; and any such astrologer who receives money on the promise of any such disclosure, commits the crime known to law as "obtaining money by false pretenses."

Therefore, in my judgment, it would be a waste of time, money and effort for Miss N., or any one else, to consult astrologers on any such problem as that of "Individual Destiny."

Why two Names for the Great School?

Question. Why is the Great School sometimes referred to as the "School of Natural Science"?

Answer. You will find a full and detailed answer to your question on pages 8 and 9 of Vol. I of the Harmonic Series [Harmonics of Evolution].

What is the Mysterious and Missing Word?

Question. Will you give me in confidence the mysterious Word to which you refer on pages 314, last paragraph, and 319, third paragraph, in "The Great Work"? I think I know what it is, but I want to be certain about it, for you say "It gives expression to that which lends warmth, beauty and illumination to the otherwise hard life of Duty." If it does that it is something every man and woman ought to have at the tongue's end. I have nearly worn a hole in my "pat of gray matter" trying to determine what that wonderful "little word" could be. I told my husband the other evening that I would give \$100 to be sure that I had discovered the right word. Will you not please set my mind at rest by telling me?

Answer. No, dear friend, I will not tell you. I am quite sure you do not expect me to tell you; for on page 319, immediately following the paragraph to which you refer, I have stated some of the reasons why I did not give the word in the book. Furthermore, I would not be justified in giving it to anyone but a regularly accepted Student who has worked out to my entire satisfaction the

essential principle involved. You are not an accepted student, and for this reason alone I could not give you the word at all, even though you were to wear your "pat of gray" as full of holes as is the average moth-eaten coat we give to "charity."

There is a way to learn that word, and those who are entitled to it will find the way. It will never be denied to those who are entitled to receive it. This much I promise you: I will give it to you whenever you have earned the right to it. Until then you have my sympathy, and always my good will.

Woman's Place in the Great Work.

Question. 1. If this work is true and is so beneficial for all mankind, why has it never been given to women in the past?

2. Why is it that no woman ever has been a Mason?

3. Why do you discriminate against women now, by having a Men's Department and a Women's Department of the Work?

Answer. Throughout all the past history of the Great School it has been constantly and consistently endeavoring to give its knowledge to the world. This means to both

men and women. The same effort is being made today, and without discrimination of any kind whatsoever against women.

The Master Jesus came before the world as a duly authorized representative of this same Great School. His public life and ministry were made up of one continuous and unremitting effort to give his knowledge to all mankind. I do not know of a single instance, correctly reported, wherein he discriminated against women in the slightest degree — unless the selection of his disciples from among men may be so considered. In this, however, he was merely selecting a corps of active “workers” who should best be able to help him present his message to the world. Doubtless He believed that, under then existing conditions, the men He selected would be able to carry the burden of responsibility more easily than could the women of that particular time and people.

But I do not believe that any fair-minded student of religious history would ever claim that Jesus withheld his knowledge from women, or that he discriminated against them in any manner or degree, such as would seem to be implied by the wording of the question.

I believe a careful study of the history and work of the School will establish the fact that in every effort it has made to transmit its knowledge to the world it has been the consistent champion of women, and at no time has discriminated against their interests.

In view of this fact I trust my questioner will permit me to suggest that her question implies that which is not strictly in accord with the facts.

2. May I also observe that your second question is open to the same suggestion? In other words, it is not strictly true that "no woman ever has been a Mason." On the contrary, there have been several women Masons during the past history and experience of the Order.

If a woman may be believed, Mrs. Besant, the present head of the Theosophical Society, is a "Mason." I am also informed that she is engaged in organizing "Lodges", not only in this country but throughout the world, wherein both women and men are admitted to full membership, and both alike receive the degrees.

Furthermore, I have it on excellent authority that Masonic degrees are being

conferred upon women both in this country and in India, with considerable freedom.

It is true, however, that no Master Mason, [worthy of the name] ever would be present at, or give his consent to, the making of a woman a Mason; because no man who has regularly taken the degree of a Master Mason could participate in the initiation of a woman into Masonry today without violating his Masonic Obligation, and thereby committing the crime of perjury.

It is therefore admitted with the utmost frankness that the men who organized the present order of speculative Masonry did not intend ever to confer the Masonic degrees upon women. At the time of such organization there were good and sufficient reasons for this restriction.

At the present time we are working in the Masonic Lodge under a ritualistic service and ceremonial which would make it extremely embarrassing to any woman to receive the degrees "in due and ancient form."

The primary purpose of the initiatory ceremony in a Masonic Lodge is to illustrate, elucidate, exemplify and emphasize the underlying principles at the foundation of

Masonry. In the accomplishment of this purpose a ritualistic ceremony was formulated, adapted and adopted, in such manner and form as to bring to bear upon the initiate the highest degree of dramatic beauty and power, to the end that the principles of Masonry might thereby the better and more forcefully be impressed upon the mind of a man.

Some of these dramatic features of the ritualistic ceremony of initiation, while most powerfully and intensely interesting to men, and most beautifully and sublimely appropriate, would be most embarrassing and inappropriate to women.

But insofar as the essentials of Freemasonry today are concerned, I believe I am entirely justified in the statement, that there is not a single Masonic principle or benefit that is not as accessible to women as to men.

By this I mean that virtually the only things withheld from women today are the signs and tokens of identification — the grips and pass-words. The ethical principles, and even the so-called esoteric knowledge of the order, are today as accessible to women as they are to men, if women would but take the initiative in search of them.

With this knowledge at their command, there is no legitimate reason, so far as I know, why women should not get together and form themselves into Lodges, adopt a ritualistic ceremony of initiation exclusively adapted to women, with secret grips, pass-words and other signs for identification which would entirely exclude men. I know of no reason why they might not bind themselves by the most sacred, solemn and binding obligations possible. I know of no reason why they should not obtain from the state, charters as broad and deep and exclusive as any ever granted to men. I know of no reason why they might not call themselves "Masons", nor why they should not thus engage in secret works of Charity, the same as men do.

In truth, I do not know of a single restriction that could prevent women from doing precisely what Master Masons are doing in all these matters, if they but tried hard enough.

Neither do I know of any legitimate reason why they might not have been doing these same things in this country for more than a hundred years past, had they so desired.

And this reminds me to ask my esteemed and courteous questioner [if she would not

deem it an impertinence on my part] why it is that she and other equally bright, intelligent and progressive women of society today do not get together and do the very thing I have suggested. Why do you not get together and organize a "Masonic Lodge" of your own?

If Freemasonry means to you, as I hope it does, all that your question would seem to imply, there is not an item of knowledge it embodies that you are not entirely welcome to appropriate and make use of with the utmost freedom. It is all at your command. Brother Masons will help you. If you do not understand the legal steps to be taken, go to some one of your bright women lawyers, and she will tell you exactly how to proceed. Inside of sixty days, if you so desire, you can have a "Masonic Lodge" of your own in full operation; and you can make it just as exclusive as you like. You can adopt a ritualistic ceremony that would put your husband to shame, if you wish. There is nothing whatever to prevent you, so far as I know, if you have the Intelligence, Courage and Perseverance which men have shown in the Masonic Fraternity.

3. Your third question would seem to me

to be not only a new proposition, but one that is somewhat self-contradictory. You ask me why this School at the present time discriminates against women "by having a Men's Department and a Women's Department."

In all candor, I have to confess that I am unable to see wherein the fact you mention involves any discrimination in favor of or against either men or women. Possibly you may not have stated your question as you intended, but if so I shall be glad if you will point out to me just wherein you observe the discrimination against women to which you refer.

If the School had a Men's Department only, then it would be clear to me that your charge of "discrimination" had a basis in fact; but it has a Women's Department also, and the one is just as distinct and exclusive as the other.

I am wondering if you can tell me why it is that Marshall Field's big store here in Chicago has a Men's Dry Goods Department and a Women's Dry Goods Department, or a Men's Hat Department and a Women's Hat Department. Is it not for the purpose of avoiding confusion, saving time, inconvenience and embarrassments, facilitating their

work and obtaining the best results? Is it not for the very purpose of giving both men and women equal facilities and an equal opportunity? In other words, is it not for the express purpose of avoiding the very "discrimination" to which you refer? Surely.

And this is also the reason why the Great School at the present time has a Men's Department and a Women's Department. It is that both men and women may have an equal opportunity, and that neither may suffer embarrassments nor inconvenience.

It has been found by actual experience that men work together better than they work with women, in some things; and that women work together with better results than they work with men, in some respects. The methods of women differ in some particulars from those of men. This is true, at least, in this educational and psychological work.

But the knowledge of the Great School is in every respect as accessible to women today as it is to men. I do not know of a time in the history of the School when it has been otherwise.

If men have done the pioneering in this

field of knowledge, it has been solely because men are by nature pioneers; and not because they have combined against women, nor because they have conspired to keep women from doing pioneer work. The undiscovered country in the world of knowledge is as open to women as it is to men, and one of the fundamental purposes of the Great School of Natural Science is to stimulate women with the desire for intellectual conquest, so that they will find pleasure in accompanying us "mere men" on our perilous and difficult journeys in search of definite knowledge. We need your intelligence, your sympathy and your companionship, and will welcome you.

Heretofore, I believe the records will show, the burden of active and aggressive pioneer work in the field of scientific research has been willingly assumed by us men, because of your seeming lack of interest with us; and from my own way of viewing the matter it would seem to me that we are of right entitled to the thankful appreciation and grateful consideration of you and every other fair-minded, truth-loving woman. What say you?

Please do not feel that I am answering you through the columns of this little journal in

order to take any advantage of you; for I shall be glad to give to our readers your views upon any of these important questions as readily as my own, in just so far as these limited columns will afford us opportunity.

Furthermore, by answering you in this manner I feel that I am at the same time answering the same questions for many other intelligent women than yourself, and thus accomplishing much more good than if I spent my time and energies in trying to answer each of my questioners by a special and personal letter which would reach but a single individual instead of from 30,000 to 50,000 people who may be equally interested.

The Divinity of Christ.

Question. Do the Masters of Natural Science believe in the "Divinity of Jesus Christ?"

Answer. In many different forms this question has come to us during the last two years. It has come from men and women in every section of the country. It has come from men and women in almost every walk of life. It has come from men and women

within various churches and religious bodies and from those without. It has come to us so often, so persistently and from so many different sources as to indicate that the question is almost fundamental in the consciousness of mankind throughout this western world. All this tells a profoundly interesting story of the depth and extent of the impression which the earthly life, teaching and example of that Great Soul left upon his contemporaries and through them upon the generations that have followed, even to the present time.

The importance of the question, therefore, is fully understood and appreciated. It calls for an unequivocal answer which cannot be misconstrued. Any attempt to dodge a question of such transcendent importance and vital significance would deserve the condemnation of every honest student and thinker. No such attempt will be made.

But in order to answer the question in such a manner as to avoid all ambiguity, or uncertainty, it is first necessary for us to know exactly what is meant by the term "Divinity". This calls for a definition of the term with so much care and certainty as to enable the reader to have in mind the exact meaning

which the Masters of Natural Science attach to the word.

The importance of all this will become apparent to anyone who will take the time and trouble to make the following experiment: Ask ten of the most intelligent men and women of your acquaintance to give you their individual definitions of the term "Divinity," and do it without reference to any authority on the subject. If your experience confirms that of the writer you will be surprised to find how many different concepts of the term you will obtain therefrom, and how vaguely it is understood by men and women of intelligence who are ready to quarrel with each other over the "Divinity of Jesus Christ."

The following definitions are taken from Webster's Unabridged Dictionary:

Divinity. 1. The state of being divine; the nature or essence of God. 2. The Deity; the Supreme Being; God. 3. A pretended deity of pagans; a false god. 4. A celestial being, inferior to the supreme God, but superior to man. 5. Supernatural power or virtue. 6. Awe-inspiring character; supreme dignity; loftiness. 7. The science of divine things; the science which treats of God, his

laws and moral government, and the way of salvation; theology.

Divine. 1. Belonging to God. 2. Proceeding from God. 3. Appropriated to God, or celebrating his praise. 4. God-like; heavenly; excellent in the highest degree; extraordinary; apparently above what is human. 5. Presageful; foreboding; prescient. 6. Relating to divinity or theology.

Synonyms. Supernatural; superhuman; god-like; heavenly; holy; sacred.

If the foregoing were carefully analyzed it would appear that Webster gives to the word "Divinity" fifteen different meanings; and to the word "Divine" twelve, with six synonyms. This alone should suggest something of the difficulties ahead of us.

Moreover, I am impressed with the conviction that no one of Webster's definitions of "Divinity" conveys exactly the meaning my questioner attaches to the word. If I am correct in this impression, then it would be clearly a waste of time and effort, on both her part and mine, to consider the subject from the viewpoint of any of the foregoing definitions.

The logical and proper course to be pursued, therefore, would be for my questioner

to give me her own definition of the term, with such care and precision that we and our readers shall all have in mind the exact meaning of the term to be considered. In truth, this appears to be the only method of arriving at the desired result. And for this reason I am going to ask our good friend "Medico" to give us the benefit of a definition which shall convey to us the exact concept she has in mind. We shall then be in position to proceed intelligently, as far as we shall be able to go.

In the meantime, it may not be amiss to present for consideration the following definitions of the term "Divinity." This may afford my questioner an opportunity to select one that will meet her concept of the term without having the labor of working out a definition herself. It may at the same time furnish our readers something of interest and value to think about.

1. *Divinity.* Possessing all the attributes and potentialities of man, plus certain other attributes and potentialities of Deity which are not possessed by man, the human.

2. *Divinity.* Possessing a nature which embodies all the attributes and potentialities

ties of Deity, which nature inherently transcends the highest expression of man, the human.

3. *Divinity*. Possessing the attributes of Deity, insofar as those attributes manifest or express themselves through individual intelligence.

In each of these definitions, the term "Deity" appears. In order that there may be no element of uncertainty, this term also requires definition. To that end let us agree that the term as here employed, has reference to the Great Intelligence which manifests itself in all Nature, the Cosmic Intelligence of the Universe. Whether the Universal Intelligence is a "Personality" is immaterial, for the purposes of these definitions.

In this connection the following observations would seem to be of special interest and possible value:

1. A word is but an artificial device for the expression of an idea.

2. It is purely arbitrary with each individual who employs it.

3. It conveys only the particular idea to any individual which that individual associates with it.

If a given word conveys to two different individuals distinctly different ideas, those two individuals will never understand each other perfectly when they employ that particular word, until they agree upon a definition of it, and then thereafter employ the word in strict conformity with that agreed definition.

For illustration: Suppose to you the word "box" conveyed only the idea of a "gold receptacle for precious jewels," and to me it conveyed only the idea of "a knock-down blow on the side of the head;" it is not difficult to anticipate the embarrassments that might arise from your generous effort to give me a Christmas "box."

5. The only basis on which any two individuals may be able to converse with perfect mutual understanding is an exact mutual agreement as to the meaning of each and every word they employ in such conversation.

6. The very largest percentage of misunderstanding and disagreement among mankind is due to the different meanings they attach to the same words.

7. If any two disputants in the field of religion or philosophy would first define all

the crucial terms they employ, in such manner as to agree with certainty upon the meanings of all such words, they would find little left to dispute about.

8. An honest effort to define with exactness and certainty the terms we employ is one of the surest methods of discovering and correcting our own errors and mistakes, and betraying to us our own fallacies and sophistries.

Why Does the Great School Withhold Public Demonstrations of Psychic Phenomena?

The Question Box in your Journal attracts my attention. Some questions are in my mind that seem to me much more important than the purely personal ones you have disposed of in the September issue of *Life and Action*. Will you not, in some future issue, respond as fully and unequivocally as you have there done, to such problems as I shall here present?

Permit me to introduce the first by three statements which I suppose you will accept.

1. You are a member of the Great School—A Master of the Law.

2. A Master "is able to converse with the inhabitants of the Spiritual World as freely and as naturally as he does with those of the physical."

3. You decline to make any verification of this wonderful power, to or for any person whomsoever.

Now, in view of the fact that anything so out of the ordinary can never be widely accepted without verification, and of the immeasurable importance of the knowledge you are presumably able to impart, and which the world is agonizing to receive, how can such refusal be justified?

It would seem that there must be some inhibition which you deem of transcendent importance; for the ordinary impulses of human kindness, of which I am sure you have a full share, would prompt you to give comfort to people in general, who simply cannot be your disciples.

The Great Teacher of Nazareth had compassion on the multitude and fed them, and showed his peculiar powers in many ways. Did not the Teacher from India prove to you in his introduction of himself that he possessed supernormal power—or knowledge?

My next inquiry pertains to the S. P. R.

The outcome of Psychical Research thus far can hardly be better stated than is done by Prof. James in the October number of *The American Magazine*. He admits that after twenty-five years of effort in that line he is still baffled; but he says with much emphasis that the research should be continued and is "persuaded" that along this line "the greatest conquest of the coming generation will be achieved."

Although "in full sympathy with its purposes" your attitude towards this Society is not one of sympathy or approval. The advances of Dr. Buck were not "in accord with your own personal wishes." You disapprove of their methods; and utterly condemn (in the Great Psychological Crime) the sort of phenomena they investigate.

Now, what, in your judgment, ought the S. P. R. to do? Would you have them discontinue their work and disband? If they should do this would not the world be the poorer by so much as is signified by an earnest quest for the truth on the part of some of the most intellectually and spiritually advanced persons of our time?

Whether disbanded or otherwise, if they should turn to you for light it would seem

that they must come uninvited; and if they came what could you consistently say to them other than that you could render no assistance in the solution of their great problem, except to an infinitesimal number whom you might find "worthy and well qualified" to make the "Personal Demonstration"?

In conclusion permit me to essay an answer to your questions on page 31 of the September magazine.

The "definite and specific kind of other and different phenomena" that "would meet the demands of science," and also of aching but skeptical hearts, is this: *bring, for public use, some unmistakable messages—even one—from the world of spirits.*

Please do not condemn this by saying it would be "a purely physical demonstration of an exclusively spiritual problem." It would be in line with the way we here make known our spiritual natures to each other; and the only available sort of way when persons are not in the immediate presence of each other.

You might urge the difficulty of bringing a message that would be "unmistakable." This is a real difficulty, but certainly not an insurmountable one, under the hypothesis

herein assumed. If it is possible "to converse with the inhabitants of the Spiritual World as freely and as naturally as with those of the physical" it is inconceivable that the identity of a spiritual inhabitant could not be established, and an authentic message transmitted.

But suppose that after the best had been done there were still doubters; suppose the believers were only a small fraction of the whole; would not the delight of the few and the pleasure of inaugurating a beneficent influence that would tend to permeate an ever widening circle be ample reward for any trouble that might or could be taken in the matter?

Imagine if you can the ameliorating effect if Professor James, or some other of these "baffled Researchers" who has the public ear, should declare, even without giving name, place or circumstance, "I have found a man who convinced me that he can and does hold converse with disembodied human beings—the so-called Dead."

Answer. Let me relieve my conscience by confessing at the outset that you have set me a most difficult task. This, however, is not because of my inability to answer each

and every question you have asked. It is only because you unintentionally, and I am sure unwittingly, have woven into your several questions, as well as into the premises from which some of them proceed, certain suggestions, assumptions and data, some of which are not strictly true, and are therefore misleading.

This lays upon me the burden of separating the true from the false. In order thus to establish a clear and unqualified basis of fact from which to proceed, it would seem necessary for me to review your statements with the utmost care and point out wherein you have thus introduced error into the record.

It is my earnest desire to cover every point clearly and respond to each of your questions without equivocation and in such manner as to remove from your mind the notion that I have at any time sought to evade you. It is in this "clearing of the ground" that you have set me a difficult task, and for this reason I trust you will follow me patiently to the end, with an open mind, free from prejudice.

Let us begin, then, at the beginning. You introduce your questions with three state-

ments which you assume to be correct, and which you therefore suppose I will accept. It so happens, however, that your third statement is not true. Doubtless you thought it was, but this does not alter the fact that you therein have introduced error into the record at the very outset.

For, you are simply mistaken when you assume, and assert, that I "decline to make any verification" of my spiritual powers "to or for any person whomsoever."

On the contrary, there are several intelligent people right here in Chicago who know that your statement is not correct. There are others in Cincinnati, New York City, Seattle, Los Angeles, Salt Lake City, and a number of other places, who know the same thing. All of these would gladly testify to the truthfulness of my assertion, if they believed the best interests of the Cause would be conserved thereby.

For it is a fact that among the Students and Friends of this School and Work [solely for the purposes of instruction and elucidation, and for testing their own spiritual development and powers] I have made a number of "verifications," and likewise

have made it possible for some of them to do the same thing.

If I am not mistaken, you have heard some of the testimony of at least one or two of these Students and Friends to whom I refer. I am also fully persuaded in my own mind that, down deep in your inner conscience, you regard them as not only sane but as honest and intelligent people who are worthy of your confidence.

And yet, judging from the nature of your questions and statements, you do not accept either their word or mine. It just occurs to me to ask why it is that you cannot trust the word of such people as Florence Huntley, Dr. E. M. Webster, Dr. J. D. Buck and myself. I do not believe you question either the honesty, the sanity, the intelligence or the general character and standing of any one of us. And yet, you doubt the verity of our statements, just the same. Why is this? Is it not because the order of your mind is such that nothing short of the actual *personal experience* would ever satisfy you concerning the problem of another life? I am entirely sure that this analysis of your position and attitude is correct.

I am equally convinced that if Prof. James

should come to you and say the very words you put into his hypothetical mouth, namely: "I have found a man who convinced me that he can and does hold converse with ex-carnate persons, the so-called dead," you would either think, "Poor man, I fear he is over-credulous," or you would say, "Take me to that same man and let me see if he can convince *ME*." You would not take his word for it, any more than you do that of Mrs. Huntley, Dr. Webster and Dr. Buck. You would simply put his statement down in the general category of "evidence" and go right on doubting, until you could prove the truth for yourself by a *personal experience*.

Why do I say this? Because I have met you personally and believe I know the character of your skepticism. Is it not a fact that such eminent scientists as Prof. Crooks, Lombroso, Flammarion, Prof. Lodge, Alfred Russel Wallace, Wm. T. Stead [and many other men of equal standing with Prof. James] have announced to the world that they have satisfied *themselves* upon the great problem—"If a man die, shall he live again?" You do not question their honesty, sincerity, intelligence or sanity. The sci-

entific status of Crooks, Lodge, Lombroso and Wallace is in every respect equal to that of James; but you do not accept their findings as conclusive. Why? Because *their* experiences are not *yours*. Nothing they could do would ever make them yours. And you are so constituted that nothing short of the *personal experience* will ever satisfy *you*. And I do not condemn you in the least for this. You cannot help it. It is your nature.

Answering your first question directly and unequivocally, it is not true that I have "declined to make any verification to or for any person whomsoever."

It is true, however, that I have assumed to exercise what I believe to be a wise discretion and a just discrimination as to the particular individuals "to and for" whom I have made "verifications."

It is also true that I have "declined" to make such verification for quite a number of people. This has been for various reasons which in every instance have appeared to me good and sufficient. In some cases I have known that the individuals were moved by nothing more worthy or exalted than mere curiosity. In others I have known that the

individuals were deliberately dishonest, and were seeking only for an opportunity to exploit themselves at my expense, if possible. In other instances I have known that the individuals were both hostile and bitterly prejudiced, and in no attitude of mind to receive any benefit therefrom. In others still, I have been convinced that the skepticism of the individual was of so exaggerated and unreasonable a character that he would not trust the evidences of his own senses. Of these latter it has been wisely said: "Neither will they be persuaded, though one rose from the dead."

In other words, I have had a heavy burden of responsibility upon me, and to the best of my ability I have discriminated wisely and justly as to the individuals I have taken into confidence concerning my inner life and experiences. In doing so I am conscious that I have disappointed a number of people. But this fact does not convince me that I have been in error. I am as firmly convinced today as at any time in the past that I have exercised a wise discretion and a just discrimination in every instance wherein I have failed to respond to the demand for a "sign."

I wish I could say the same thing with equal certainty concerning all those to whom I have opened the door of my confidence. Experience has taught me, however, that in a number of instances I have been far too eager to serve those who have come asking for a "demonstration."

I can readily believe that [in the exercise of a fallible judgment] I am more than likely to disappoint other individuals in the times to come. If so, however, let me assure you that it will not be because of any desire on my part to be unkind or ungracious, nor because it gives me any pleasure to see my fellows suffer. Neither do I seek their enmity.

Just here let me call your attention to another point wherein I am convinced that you are in equal error. In your first question you make use of the expression, "The knowledge you could impart and the *world is agonizing to receive.*" [The italics are mine.]

After twenty-six years of intense and unremitting effort to "impart" that very knowledge to the world, in any and every way that has appeared to me judicious, wise and effective, I am sure that the evidence



is far more than ample to justify me in the firm conviction that "the world," in general, is not "agonizing" over the subject. If my own efforts to give this knowledge to the world may be taken as a legitimate basis for estimating the attitude of the world on the subject, then I am entirely safe in assuming that, even among the most intelligent people on earth, it is the rarest exception to find one who is sufficiently "agonized" to give the subject more than passing consideration.

I was sixteen years in finding just two students who were sufficiently "agonized" over the great problem of another life to enter upon the work of verification. These were my first two regular students. And during all that time my search was earnest and unremitting. Since then the work has not been so extremely difficult, and I am deeply gratified to note what appears to be a somewhat general awakening of interest in the subject at present, more especially in this country.

If I remember correctly, the way was opened at one time for you to enter upon the work, and you respectfully declined to do so. This was your perfect right, and I do not blame you in the least. It is not the pur-

pose of the School to proselyte. Experience has taught the members of the Great School that no man is ready for knowledge of this nature until he is willing to seek it, and to comply with whatever conditions may be necessary to obtain it. It is worse than folly to attempt to thrust such knowledge upon those who do not want it badly enough to make an honest effort commensurate with its importance.

Two of my students who possess the right degree and quality of interest in the subject, with the willingness to make the necessary effort, have just finished a week of the most intense labor along the lines of the Technical Work, and both have made the "verification." They both feel that there is no treasure of earth of sufficient value to compensate them for that which they have accomplished, for they have seen the glories of the world beyond the physical, and they *know* that there is another life. It is not necessary for them to depend upon the opinion or the belief or the judgment of Prof. James, or any other man; for they have made the demonstration *through a personal experience*, and they KNOW. But they cannot make *you* know, nor would they if

they could, unless you complied with all the necessary conditions.

As evidence that my own treatment of the subject of "phenomena" is open to criticism, you point to the fact that "The Great Teacher of Nazareth had compassion on the multitude and fed them"; and that he also "showed his peculiar power in many ways."

That was his particular method. I am willing also to concede that he knew what he was doing. That does not convince me, however, that I am in the wrong; nor that if Jesus were among us at this time he would employ the same methods today among the people of this enlightened western world which he employed 1900 years ago among the Jews of Palestine.

You might also have told me that he went barefoot. I do not believe he would do so now, especially in this colder climate, nor among our people who are accustomed to wearing shoes.

You may remember that he also "spoke in parables." Do you think he would do so if he were among us today? I am free to confess that I do not believe he would. Why? Because of my confidence in his wisdom and discretion. I believe that he would

recognize as clearly as you and I do, that the day of "parables" and "allegories" is past, so far as the people of this western world are concerned. If he were here now, I am convinced that his appeal would be to the rational intelligence and scientific demands of our people,—“to the progressive intelligence of the age.”

Indeed, I am fully convinced that “Jesus the Nazarene” did many things in the days of 1900 years ago among the Jews, which “Jesus the Chicago-ene” would never today do if he were out here among the people who abide on the shores of Lake Michigan, in the state of Illinois, U. S. A.

At the same time, I concede that the methods he employed among the Jewish people 1900 years ago were those best adapted to the needs of that time and people. But if any man were to come among us today, as he came among his people then, and should employ the same methods [and those only] which he employed, I should feel that he was 1900 years behind the times. And I believe you and every other intelligent student and thinker among us would feel the same way.

For these reasons, together with others

which might be mentioned if space would permit, I cannot bring myself to feel that your point is well taken.

In like manner, you also remind me that the Great Master who came from far-off India to induct me into a knowledge of the Great School and its Work, proved to me that he possessed "supernormal powers," and most unusual knowledge.

Without stopping to cavil over the use you make of the term "supernormal," but accepting it in the sense of "above the ordinary," you are entirely correct. He did give me evidence of what appeared to me transcendent knowledge and power.

Again let me say, that was his particular method, at that particular time and under the peculiar conditions which then obtained. But if you will recall the full recital of that particular experience, you will remember that I was the only individual to whom he made such a demonstration of his wonderful powers. He was with me for thirteen months. During that time it would have been possible for him, had he been so inclined, to make a similar demonstration in the presence of every one of the 20,000 residents of the town wherein I was then lo-

cated. Did he do so? No. Why? Because he did not believe that method of procedure would accomplish the largest measure of good results, all things duly considered.

I give him credit for both the transcendent knowledge and the equally transcendent wisdom and discretion to make a just and proper use of it. I am not vain enough nor foolish enough to think for one instant that I was the only individual in all this country, at that time, capable of receiving such an instruction. But I am convinced that in limiting his gift to me, at that time, the Great Master was doing what HE believed was for the best interests of the Work he had in charge. Who will dispute his wisdom or good faith? Who can disprove either?

In other words, he was exercising what he believed to be a wise discretion at the time, and in making such an unusual discrimination he was endeavoring to discharge the responsibility which his greater knowledge imposed upon him. He had been commissioned by the Great School and Friends to do a certain definite Work. By virtue of its character and purposes it was a Work which fixed upon him a heavy burden of

personal responsibility. I believe with all my heart that he understood and appreciated the nature, gravity and meaning of that responsibility far more deeply and justly than it is possible for you or me or any other man to do, until we have been commissioned by an equally Great School to do an equally vital and responsible Work. And I believe that in following his own best judgment in the light of his own profound knowledge and great wisdom, he discharged his personal responsibility far better than he would have done had he followed your advice or mine or that of any other man of far less knowledge and ability than himself, or of one who was unfamiliar with the scope, method and purpose of the Work to be accomplished. Do you not agree with me in this conclusion?

Furthermore, since you have noted what appears to you a difference between his methods and my own, it may be of interest to you to know that during all these years he has been and is today one of my counselors and advisers; and that the course I have followed concerning the subject of "phenomena" has his unqualified commendation and approval.

The foregoing observations lead me to the consideration of another phase of the entire subject which it appears to me you have overlooked. This has reference to the right *use* of unusual knowledge and the proper discharge of personal responsibilities.

Do you not believe, as a general proposition, that any body of men [such as the Great School, for instance,] who, through long and continued personal effort, have acquired an unusual scientific knowledge, are better qualified to understand, appreciate and discharge the responsibilities which such knowledge imposes upon them than anybody else of inferior knowledge could be? Do you think they would be justified in permitting you or any other unschooled individual to direct them as to the particular method they should employ to discharge their own personal responsibilities? If so, on what grounds?

If you possessed such knowledge, and had spent an average lifetime in trying to learn how best to use it for the good of humanity, do you think you would graciously entrust some school-boy, or some individual virtually unacquainted with the subject, with the responsibility of telling you what you should

do with it, and how you should do it? Do you not think it would involve an element of presumption on his part, if some man who confessed his ignorance of the subject should insistently and persistently find fault with you because you could not see your way clear to conform your work to his particular ideas?

Among all the men I know, I do not recall one whose intelligence and intellectual pride I believe would be more deeply offended than yours, under the conditions above suggested. And yet, my dear Friend, that is precisely the proposition you present to the Great School, through one of its representatives.

If you give the Great School credit for possessing the knowledge it claims to have acquired, then it would appear to me that you should give its members credit for the intelligence to discharge the responsibilities which that knowledge imposes upon them. Does not consistency demand this of you? It would appear so to me. If, however, you doubt its knowledge, then of course, it is but natural that you should seek to expose its fallacies and pretensions to public condemnation.

Passing now to the consideration of your

question concerning the Society for Psychological Research, let me see if I can make my position entirely clear to you.

I have not seen the report of Prof. James to which you refer, but I gather from your own statement of the matter that after twenty-five years of effort in that line he is still baffled. But you tell me that with much emphasis he says the research should be continued, and that he is "persuaded" that along that line "the greatest conquest of the coming generation will be achieved."

You then ask me what, in my judgment, the S. P. R. ought to do. Without the least equivocation or mental reservation let me reply: Just so long as Prof. James and other officers and members of that Society honestly believe that their work is along right lines, and that they are moving toward the splendid goal he has prophesied, there is but one thing possible for them to do, and that is, GO RIGHT ON. I would not think of having them disband. Is that clear?

I have said on more than one occasion that I am in full sympathy and accord with the *purposes* of that Society. Let me say it once more. And this tells you that I believe those *purposes* to be honest and worthy.

But I am *not* in sympathy with the *methods* employed by the Society. Neither do I believe that Society will achieve "the greatest conquest of the coming generation" so long as it follows its *present* methods.

I am not in sympathy with the methods of that School, for two reasons:

1. Because they involve the operation of a destructive process [psychic subjection].
2. Because I do not believe they will ever achieve the desired results along that line of scientific investigation, [the purely phenomenal].

Are not these good and sufficient reasons for my attitude? So long as I see the matter in this light do you not think I am entirely justified in following the methods of the Great School which I believe to be scientifically correct, and in which I have perfect confidence? Will you tell me how I could do otherwise and at the same time be honest with myself?

The fact, however, that the two Schools employ radically different methods of demonstration, and approach the great problem from opposite directions, does not appear to me a sufficient reason why either should disband. Neither does it appear to me just ground for enmity between them. I am sure

there is none on the part of the Great School or its members.

You say that I “utterly condemn [in the Great Psychological Crime] the sort of phenomena they [the Society for Psychical Research] investigate.” In this again you are mistaken. I do not condemn the *phenomena*. I do condemn the *process* by which the phenomena are produced. That is all. Do you see the difference?

And now can you understand why it was that Dr. Buck’s efforts to bring Profs. James and Hyslop and myself together were not in accord with my own personal wishes? It was because the methods of their Society and those of this School are so widely at variance as to furnish us no basis for cooperative effort. It was because I knew in advance that they would not adopt the methods of this School, and that I could not adopt theirs. I felt then, and I feel now, that it would have been a waste of time and effort on both their part and mine. I felt then, and I feel now, that nothing of value could result from such a meeting, so long as these conditions exist. If you were in my position I am sure you would feel the same way about it.

Suppose the Vivisection Society should ask me to submit myself to a surgical operation for the purpose of giving them an opportunity to see if they could find a "Soul" in me. And suppose I were fully convinced in advance that such an operation would be wholly ineffectual for the purpose intended, and at the same time that it involved considerable danger to my life and health. Do you think I would be justified in submitting myself to the methods of that Society? Do you think it would be right for you or for them to insist upon my submission to such an operation?

So long as the members of the S. P. R. continue to employ their present methods, I see no basis for active cooperation between the two Schools. Just so long I am convinced that the S. P. R. will not discover that for which they are in search. But that is their business and not mine. I do not intend to ask them to change their methods nor to disband. I trust they will be equally considerate of the Great School and myself. There is no reason why we should be enemies. I give them full credit for entire honesty of motives and purposes, and perfect good faith in the methods they employ.

At the same time, if the phenomena they already have examined are not sufficient to constitute a scientific demonstration of another life which will satisfy the world, I do not believe they ever will make the demonstration along purely phenomenal lines of inquiry. By this I mean the kind of demonstration that will meet the demands of that great world of "agonized" humanity to which you have referred, and of which you seem to be a part.

Regardless of what they say for publication, I am convinced that deep down within their inmost souls both Hyslop and James are entirely satisfied that members of their Society have witnessed phenomena that establish the existence of another life. Lodge, Crooks, Wallace, Flammarion, Stead, Lombroso, and many other equally brilliant men of science and letters have done the same thing. And I am entirely convinced that they are all correct in that conclusion.

At the same time, if all these able and brilliant men, and a hundred others of the same character and standing, should publish to the world over their own signatures the results of their findings, that fact would not satisfy YOU. Neither would it satisfy the

great skeptical world. It might give you a broader ground for Faith but you would still demand the *personal experience* before you would be content, or before you would be able to go before the world and say "I know."

This completes my reply to that part of your letter covering the specific questions you desired me to answer. I trust I have made myself entirely clear, and that you will now somewhat better understand my position on the subjects considered. I trust you will also understand and appreciate the spirit of fraternal good will which has prompted me thus to respond at such length. I do not want to be misunderstood. Neither do I want to be placed in a false position. By fair means only do I want to earn the confidence of those who have honored me by a careful and unbiased reading and consideration of the published records I have given to the world. If those records do not impress the reader with confidence in the integrity, sincerity, sanity and intelligence of the writer, then it would seem to me that there is nothing I can say or do that would have the desired effect.

And now, lest you and our readers may

have cause to feel that I have tried to evade or avoid the latter part of your letter wherein you reply to my questions on page 31 of our September magazine, please follow me with patience a little further:

On the page noted, referring to the position and work of the S. P. R., I asked these questions:

1. "If phenomena were ever sufficient to satisfy the demands of physical science, what more do they want, or need?"

2. "If the phenomena they already have verified are not sufficient to enable them to write 'Q. E. D.' what definite and specific kinds of other and different phenomena would meet the demands of 'science'?"

Your answer is: "*Bring, for public use, some unmistakable message, — even one, — from the world of spirits.*"

My dear Friend, if I did not have your own definite assurance that you are a member of the Society for Psychical Research, your answer would convince me that you were virtually unacquainted with the work of psychological research during the last twenty years.

If "one unmistakable message" were sufficient, then the thing has been accomplished

long ago, and many times over—in so far as such a thing is possible through any intermediary. For, not only one such message has come from the world of spirits, but many messages have come under the most rigidly exacting test conditions which the minds of intelligent men can devise. And yet, such messages do not satisfy men of your type. Neither do they satisfy those who are pursuing the subject from the viewpoint of, and according to the methods employed by, the school of physical science.

Why do I say this? Because the evidence is overwhelming and conclusive. For instance:

1. Here is Mr. William T. Stead, a member of the S. P. R. with yourself [the English branch, however], and one of the most widely known men of letters and affairs in the whole world; a man whose intelligence and integrity are acknowledged. He has established a "Bureau" of communication between the two worlds, with his former friend and acquaintance, "Julia" [Ames], in charge of the spiritual side of the Bureau, and himself in charge of the physical side.

He claims to have established such test conditions as should make fraud impossible.

Under these conditions he asks "Julia" to bring his former acquaintance, William E. Gladstone, the great statesman, to him for an interview. She does so, and the interview is published by Mr. Stead. Do you accept it is "unmistakable"? Does the world so accept it?

2. Max Nordau looked to Lombroso as his "Master". Lombroso claimed to have received many "unmistakable messages" from the spirit world, through the now famous medium Eusapia Palladino. And yet, Nordau would not trust the judgment of his own beloved Master. Do you? Does the world? Do these "unmistakable messages" mean anything to anybody outside the few who have been in position to verify the possibility of such things? No. For if they did you would not be writing me for "even one" such message with which to satisfy yourself and an "agonized" world.

More than this, just so long as any intermediary whatsoever is employed, just that long will the same condition remain. By this I mean that just so long as the scientific gentlemen who are making the investigations for the S. P. R. cannot open their own spiritual eyes and look into their spiritual

environment and see for themselves — in other words, just so long as they must depend upon some third party as an intermediary through whom the messages come to them, so long the element of uncertainty will forever remain, to the minds of these so-called scientists, and to such men as yourself.

And therefore, just so long as they must depend thus upon any intermediary, however perfect it may be, there is absolutely no message that can come to them from the spirit world which they will accept as “unmistakable.”

For, no matter what “test conditions” may be made, these great scientists will be able to find or invent some alleged “hypothesis” upon which to explain that the message could have been received without the necessity for spiritual intervention at all. In other words, it may have been communicated to the “subjective mind” of the medium, or intermediary, from the “subjective mind” of some individual on the physical plane. Indeed, this seems to be the established method of disposing of such messages as are communicated through mediums to those in the physical body.

If you have made a careful study of Hud-

son's "Law of Psychic Phenomena", you will have in mind the method by which he accounts, to his own seeming satisfaction, for every message that could possibly come to a physically embodied individual through any intermediary, without the necessity of referring it to spiritual sources at all.

On the basis of his "hypothesis" of the "double mind" he shows, with great cleverness, that it may be possible for the "subjective mind" of one individual to receive a suggestion from the "subjective mind" of another individual on the physical plane. If I remember correctly, he claims that this might be done without even the transmitter being aware of having transmitted such a thought or suggestion to the mind of any other individual at all. And he goes still further and makes it appear that such "sub-conscious" messages or suggestions may travel any distance, and that they are therefore not at all limited to the sitters in any given seance or experiment.

On this basis you can readily see that if a group of S. P. R. members were in session with a medium, under all the "test conditions" that could be suggested, the medium would still be open to suggestions from the

“subjective minds” of physically embodied intelligences anywhere and everywhere; and on the basis of such an “hypothesis” an “unmistakable” message becomes an utter impossibility.

Under this “hypothesis” let us suppose that Profs. James and Hyslop, in the dead of night, at the bottom of a shaft 4000 feet deep, with no living physically embodied person in 1000 miles of them, should agree that the one of them who should die first would come back, and through some medium whom neither of them knew or ever had heard of, deliver a message to the survivor, the exact wording of which message was agreed upon by the two Professors down at the bottom of that shaft and never communicated consciously to any living person.

Now let us suppose that Prof. James died, and that through some medium which neither of them ever knew or heard of, that identical message should come to Prof. Hyslop. Would you consider and accept such a test as a “scientific demonstration”, or as an “unmistakable message”? Would Prof. Hyslop accept it as sufficient and exclaim “It is accomplished”? Would the “agonized” world cease its “agonizing” and accept the



demonstration as conclusive? Let us see.

On the basis of Hudson's "hypothesis", the medium might have received the message direct from the "subjective mind" of Prof. Hyslop himself. Or, the "subjective mind" of Prof. Hyslop might have conveyed it unconsciously to the "subjective mind" of some other member of the group from whom the medium might have gotten it. Or, if nobody were present but Hyslop and the medium, then at some time previously the "subjective mind" of Hyslop might have conveyed the message to the "subjective mind" of some entire stranger on the opposite side of the earth, without knowing it, and that individual unconsciously may have transmitted the message to the mind of the medium—and so on *ad infinitum*.

Thus it appears that if Hudson's "hypothesis" is to be given any weight or consideration, it is possible for such a message to find its way to the mind of the medium through the "subjective minds" of any number of individuals still in the physical body, thus throwing doubt and uncertainty upon the spiritual significance of the proceeding.

It is just because of such inane, ridiculous and unscientific "hypotheses" as this that



men who choose to call themselves "scientists" make it impossible under any circumstances whatsoever to receive an "unmistakable message from the world of spirits".

It has been shown conclusively that Hudson's "hypothesis" upon which he formulated his now famous work, "The Law of Psychic Phenomena", is self-contradictory, illogical and unscientific. Nevertheless, it has become the basis from which much, if not all, of the investigations of physical science are conducted today.

Possibly this may give you a clearer idea of why I am convinced that the methods of investigation generally employed by those who are associated with the school of physical materialism will never accomplish scientific results. Until they are able to develop and formulate some intelligent "hypothesis" which is at least as simple, rational and satisfying as that of "spirit communication", they will never make a "demonstration" that will satisfy the demands of sanely and intelligently skeptical people.

Just so long as those who are charged with the responsibility of investigating these great and vital problems refuse to accept the evi-

dences of their own senses, or the testimony of sane, intelligent and honest people, just so long will the "agonized" public, for whom we all sympathize so deeply, remain in spiritual darkness.

Let me repeat that "unmistakable messages from the world of spirits" are being received by men and women in the physical body every day. Some of these, I am convinced are known to and have been received by members of the S. P. R. The trouble seems to be that the members of that august body do not recognize such a message when they receive it. By the time they have tried all their imaginary "hypotheses" upon it, they leave the "agonized" public with the impression that something is wrong with the message; whereas the only thing wrong, I am convinced, is with the investigators and their methods of investigation.

Let me repeat in conclusion, that just so long as the S. P. R. finds it necessary to employ, or depend upon, an intermediary [medium, hypnotic subject, or psychic] the demonstrations of that Society will never reach the dignity of true Science. There will always remain that element of uncertainty which they will never be able to

overcome, so far as the general public may be concerned.

Furthermore, if the members of that Society were to adopt the methods of this School, take the technical instruction, complete the work, and make the demonstration through a *personal experience*, they would still find themselves unable to convey their knowledge to the world in such manner as to carry unqualified conviction to the masses. They still would find, as I have found, that the work of demonstration, difficult though it be, is nothing to compare with the difficulty of overcoming the ignorance, superstition, prejudice, indifference, stupidity, selfishness, intellectual vanity and general hostility of the public, sufficiently to gain for them a thoughtful and unbiased hearing.

Is Elbert Hubbard a Literary Pirate?

In the first issue of this magazine we called attention to the fact that Elbert Hubbard had made a liberal quotation from "The Great Work", without giving credit to the source from which he had quoted, nor in any manner whatsoever indicating that he was not the author of the matter used. We

closed our reference to the matter with the question: "*Is Elbert Hubbard a 'Literary Pirate'?*"

In due time we received a reproachful letter from a representative of the "Fra", in which he seemed deeply hurt that we should even suggest such a thing. The tone of injured innocence in which this voluntary champion chided us came near convincing us that the whole matter was a mistake, and that the omission of quotation marks and all reference to the source from which the matter had been taken were the fault of the office boy.

But what shall we say of this? At page xviii of "The Fra" for November, appears the same paragraph. Again it is published without quotation marks. Again it is published without reference to the source from which it was taken. Here is the quotation, and it is taken from page 370 of "The Great Work."

"The history of all dogmatic and 'revealed' religions is, in truth, but a history of man's endeavors to discover or invent some plan, or scheme, or method whereby he may shirk his personal responsibility, or shift it to other shoulders than his own, or in some manner escape the natural conse-

quences of its conscious and intentional evasion or violation."

The manner and form in which the matter appears in the November "Fra" would carry the plain inference that Elbert Hubbard is its author.

Again we ask, and this time in a tone and with an emphasis that should convey a sense of reproachful conviction,—*IS ELBERT HUBBARD A LITERARY PIRATE?*

The office boy will please keep quiet this time and give Elbertus a chance.

What is Sleep?

Question. What is Sleep?

Answer. Sleep is a State and Condition of the Individual Intelligence.

That sounds easy doesn't it?

Yes, but what is that particular "State and Condition" of the Individual Intelligence we designate as Sleep?

That is a different proposition. It would seem that the Creative Intelligence ought to know what it is. Maybe he does. But I do not know. Neither do I know anyone who does know with absolute certainty all that is involved in the state and condition we call "Sleep."

We all know something about it. Some of us know more than others. This is because some of us have made a study of the subject. The Great School has made a special study of the subject for more than a hundred centuries. During that time it has learned some things; but it does not profess to have learned all there is to be known on that subject.

Among the things definitely known are:

1. The physically embodied individual, in the sleeping state or condition, is for the time being unconscious of the physical channels of sense.

2. But he is not entirely unconscious. This is proven by the fact that he is still intensely susceptible to the power of intelligent suggestion.

3. He is, for the time being, conscious of impressions which reach him through the channels of the spiritual senses.

4. In perfect physical sleep the physical body is generating magnetic energy rapidly, but expends none whatever.

5. If my questioner will turn to page 444 of "The Great Work" he will there find an analytical exposition of the elements which make up the composite man in the physical

body. If he will first make a careful and critical study of that exposition and of the elements involved, in their relation to each other, he will the better understand what here follows:

6. In physical sleep the soul withdraws, as it were, away from its direct and immediate touch with and relation to the exclusively physical elements of its organism. This does not mean that the soul gets outside the physical body, nor entirely independent of it, during physical sleep. The withdrawing is rather a drawing within, until the consciousness is out of touch with the purely physical texture of the body. For the time being it has taken refuge in the purely spiritual texture and elements of the composite body. Its channels of communication with the physical world are, for the time being, closed, or suspended.

7. During this condition the soul is in immediate touch with and relation to the purely spiritual elements of the composite body. In its receding from and letting go, as it were, of the physical elements of the composite body, it has merely laid down temporarily its physical instrument, and for the time is identified with and operating through

the spiritual only. This letting go of the physical has reference not only to the physical brain but equally to all other parts and particles of the physical organism. But bear in mind that it does not mean the separation of the *two bodies*. These sustain virtually the same relation to each other they do when the individual is physically awake. They still interpenetrate and interblend.

8. The last three sentences are especially important, in that they directly contradict an idea which seems to be gaining popularity, namely, that in ordinary physical sleep the two bodies [physical and spiritual] separate, and that the Soul during that time inhabits the spiritual body and travels at will throughout the spiritual realms, independently of the physical body. This is not true, in natural sleep. It is seldom true even in hypnotic sleep. It is only under the most extreme conditions of subjectivity that it is possible to force a separation of the two organisms and whenever it does occur through the subjective process it is accompanied with the gravest danger.

9. Recapitulating, in terms of the elements of the composite man as set forth at page 444 of "The Great Work", above re-

ferred to, — in natural and complete physical sleep the soul recedes into the spiritual body, relinquishing for the time its hold upon and use of both the physical body and physical magnetism, and retaining its direct touch with, hold upon and use of the spiritual body and spiritual magnetism in its conscious operations.

This brings us naturally to another question by the same inquirer:

What Are Dreams?

Question. What are Dreams?

Answer. Dreams are the results of the soul's activities and experiences during partial or imperfect physical sleep.

It is suggested that this sentence be studied critically in order that no phase of its meaning or significance may be overlooked.

In perfect physical sleep there are no dreams at all. This is because the consciousness is registering wholly through the spiritual channels of sense upon the exclusively spiritual plane.

Something occurs to disturb that state of complete withdrawal from the plane of physical consciousness. The soul begins to operate

imperfectly through the physical channels of sense. In that state of transit between perfect physical sleep and perfect physical wakefulness, the two sets of sense channels are working independently of each other. As a result the impressions received by the consciousness through the spiritual channels of sense are confused with the activities of the physical channels of sense. It is this confusion that gives rise to the grotesque impressions that come in dreams.

It is seldom that there is any logic or sequence in real dreams. This is because of the confusion which arises by reason of the effort of consciousness to coordinate the spiritual with the physical channels of sense perception.

The question naturally arises as to why it is, if in perfect physical sleep the soul is awake on the spiritual plane, we do not carry back into the waking physical state a remembrance of all that has occurred in that spiritual state. It is not only an interesting question, but a most difficult one to answer in such manner as to convey a definite understanding of the exact reasons. Possibly nothing short of a number of psychological experiments will ever make the matter clear

to any one who has not already worked it out.

Did you ever see a man walking along the street in the midst of many people, all the while intently talking to himself? He takes no conscious note of anything about him. In this condition of intense introspection I once saw a man travel four miles without knowing that he had gone any distance at all. He was unable to recall a single thing he had seen or heard throughout the entire journey, and yet, he was wide awake all the while. More than this, he was physically wide awake, according to our general understanding of that term. But why was he unconscious of his physical surroundings?

This was because he was, for the time being, so intensely preoccupied and absorbed with the mental world upon which his consciousness was fixed, that whatever impressions were made by and through his physical channels of sense [other than those employed in thinking] were relatively so negative as to leave no result whatever. He could not recall them.

During physical wakefulness while the consciousness is absorbed upon the plane of physical experiences, we live so intently in the world of impressions which come to us

through the channels of physical consciousness that we have no power to recall any experiences but those which have come to us through the then active channels.

It requires long and patient effort, under intelligent guidance, to cultivate the ability to receive impressions through both channels of sense in such manner as to differentiate them and remember both distinctly. But it can be done. This I know from actual experience. For more than twenty years I have been able to do this.

And in this connection, as having some bearing on the subject of sleep and dreams, many other questions could be asked. A volume could be written without covering the subject. I am painfully aware that what I have said on the two subjects propounded is wholly inadequate; but I hope my questioner will realize that his questions cannot be answered within the limited space at my command.

If there is any particular phase of either subject upon which my readers would like to have me concentrate my efforts, I will be glad to do so if they will indicate to me the particular phase to which they would limit me.

The Crime of Hypnotism and Mediumship.

Question. Although I have not yet finished reading "The Great Psychological Crime", I have read sufficient to make me heartily disapprove of hypnotism and mediumship in all their varied phases. On page 240 of the "Crime" is stated the case of Col. B. and Mr. H. I would like this made plainer. I suppose I do not understand it, as it seems to me a most unjust thing that Col. B. *could* influence [especially in an evil way] Mr. H. who is in sympathy with him, and has had nothing whatever to do with mediumship.

Answer. It is not quite clear to me just what phase of this experience my questioner desires to have me make "plainer". The facts are stated exactly as they occurred. The incident is stated for the express purpose of illustrating, among other things, the fact that the innocent and the inoffensive are often taken advantage of by evil and designing spiritual intelligences, and led on to their ruin.

I believe a complete and careful reading and study of the entire book will make clear every point which my questioner desires

elucidated. If the fact that injustice can be practiced, by clever and vicious spiritual men and women upon the innocent and inoffensive yet in the physical body, is inconsistent with her preconceived ideas of what the spiritual life *ought* to be, I can understand and appreciate her perplexity.

But is it not also inconsistent with our ideas of justice, that a vicious and designing young man in the physical body can exercise his psychological powers upon an innocent and inoffensive young girl, and lead her on to ruin in this physical life? Is it not one of the great and unsolved problems why it is that dishonesty, injustice, viciousness and crime exist at all? We know that, from our human viewpoints, these things do exist here upon the earth plane. We witness evidences of them at almost every step of the journey of this life.

When it is known as a fact of nature that men and women enter the spiritual life from the exact level of morality they leave this, does it not seem as natural that injustice should obtain in that life as in this?

It is true that evolution upon the planes of spiritual life is a movement and a development which slowly but surely lead the

individual upward and away from evil tendencies and vicious practices. But the same thing is equally true in this physical life.

We know that we have those in this physical life who have evolved to planes of individual unfoldment and spiritual growth above and beyond the power and the influence of internal evil and crime. But we know also that there are many who have not yet attained to that point in their evolutionary unfoldment.

We do not know positively just why it is that the Great Universal Intelligence permits these seeming inequities to exist in this life. Neither do we know just why they are permitted to continue their existence upon the spiritual planes of life. But they do, just the same. And undoubtedly they have a consistent place in the greater plan of Nature and of Universal Intelligence. Possibly if we go on faithfully striving for mastery of the evil tendencies of our individual natures, some day, somewhere, we shall know more of the ultimate mysteries of life and destiny. I believe we shall.

I know that the Great School and the Great Friends have already learned many truths that are beyond the range of the

average individual experience. I know that this superior knowledge has come to them as the direct results of their efforts to conform their lives to the Constructive Principle of nature. On the basis of scientific Morality they are moving on and on up the spiral of evolutionary unfoldment.

What the ultimate goal may be they do not yet know; but because they have proved that compliance with the law of evolution leads always to beneficent results, they are content to believe that the final goal, whatever and wherever it may be, will be one of transcendent good and transcendent happiness. Is not this consistent with the known facts of nature?

Movements of the Great School in Other Times.

Questions. 1. Was the Druid movement an effort of the Great School?

2. Were not all of the following named movements so many efforts of the Great School to promulgate its tenets and influence, namely, "The Illuminati" [under different names], The "Rosicrucians", the "Mystics" of Belgium, etc.?

3. Has the alleged Rosicrucian Society of today any connection or authority from or with this Great School, represented by you?

Answers. 1. I understand that the ancient order of Druids, in its inception, was directly related to this School. But the Order of Druids which became known to the world was only a perversion of the original Order, and was in no way related to nor inspired by the Great School of the Masters.

2. The "Order of the Illuminati", in its inception, was one of the direct efforts of the Great School. Under all its different names and forms, so far as they are referable to ancient India, the "Order of Light" represents the efforts of the Great School to reach the world and plant its spiritual knowledge among the people.

But in so far as the name has been appropriated by the Egyptian School of Magic, it represents Egypt and not India. A reading of Chapter IV of "The Great Work" will give you the full significance of this distinction.

3. The ancient order of the Rosicrucians was one of the direct movements of the Great School, But the present movement of

that name is a modern institution, and has no relation to nor authority from the Great School.

Much might be said concerning each of these several movements, but the foregoing is sufficient to answer your questions in such manner as to give you the general key to the relationships.

What is the difference Between Obsession and Constructive Psychic Help?

Question. What is the difference between Obsession [in its lighter phases] and Constructive psychic help? How can the subject tell the difference?

Answer. Obsession in the strict sense in which the term is employed by this School, has no "lighter phases." This is because in its strict sense the term means the complete possession and domination of a physically embodied individual by an outside spiritual intelligence.

In other words, Obsession, as we use the term, involves complete trance control, wherein:

1. The obsessing intelligence deliberately refuses to relinquish his control;

2. Or, the obsessing intelligence is unable to relinquish his control.

In either case the obsessed individual is under complete trance control, and is wholly unconscious of what he says or does. It sometimes occurs that both intelligences, after they have been released from the obsession, are unable to recall anything that occurred during the period of obsession.

The proper term to express those "lighter phases" of control to which you refer, is "Psychic Subjection", or "Psychic Control", and not "Obsession".

You mention instances where "Students of the Work sometimes maintain that such and such an answer they gave, 'was not their own', but that they were 'inspired' to answer as they did". In such cases you ask where the line is to be drawn between Constructive and Destructive.

To the beginner the subject is one of real difficulty, but there is a line which can be definitely located in course of time and repeated experiences, if the individual has the matter in mind and is earnestly seeking for it.

Any process which suspends the power of reason, to any extent, is destructive, if it

comes from an outside spiritual intelligence. Suppose you have received an answer to some problem from outside spiritual sources. How can you tell whether the process is subjective or not?

By going back over the experience and analyzing it from every viewpoint, until you know whether at any point your own rational powers were interfered with. If you were at all times entirely in possession of your power to reason upon the subject under consideration, you are safe in concluding that the process is independent and not subjective.

Until one has grown accustomed thus to analyzing his own mental processes there are many degrees and shades of psychic subjection he would never discover. But in due course of time he will arrive at a point of experience from which he will be able to determine with sufficient accuracy to guard against psychic subjection in all its phases.

The real key is "the power to exercise the rational intelligence."

What Constitutes the Mark of the Master?

Since the first number of this magazine was published, and its readers were invited to make it a medium of communication through which to ask for information concerning the Great School and its Work in this country, the demands for such information have been constantly in excess of our combined abilities to supply it. This has been due chiefly to space limitations for our replies.

The nature and range of subject matter covered by the questions asked us by our readers have been a source of both interest and surprise to us. These have indicated:

1. That our readers are far above the average in point of intelligence.
2. That they are thinking deeply and earnestly upon the great and profound problem of Life, both here and hereafter.
3. That they are seeking light upon pretty much every vital phase of the great problem.
4. That in the large majority of instances our questioners appear to be open-minded and fairly free from bias or prejudice.
5. But, judging from the questions asked, it would appear to us that the majority of

our questioners are virtually unacquainted with the published text works of the Great School, [Volumes I, II and III of the Harmonic Series] and with the literature published by the Indo-American Book Company supplementing the same.

Illustrating the truth of this last suggestion, the subject of "Mastership" has been a topic of inquiry among our questioners, from the first. The questions asked cover pretty much every phase of the subject, and in such manner as to indicate entire unfamiliarity with the teachings, findings and elucidations of the School as set forth in its three authorized text-works comprising the "Harmonic Series" — as far as published at this time.

Those of our readers [who are also students of the three volumes of the "Harmonic Series" thus far published] know that Volume III of the Series is devoted to the subject of "*The Great Work*" of Spiritual Unfoldment along Constructive lines which lead to Spiritual Independence and "*Mastership*", as all this is distinguished and differentiated from the "Destructive Process" of Hypnotism, Spiritual Mediumship, and other forms of "*Psychic Subjection*" which lead on nat-

urally and inevitably to the opposite goal of "Subjective Insanity".

Imagine my surprise and —[I may as well admit it]— my disappointment on receiving the other day a long and carefully written letter of inquiry, from an intelligent lady "Friend of the Work", asking me to tell her the difference between Mediumship and Mastership, and by what natural indices she might be able to identify a "Master" if she should happen to meet one on the public highway.

I had to assume—in justice to her evident intelligence — that through some oversight or mistake she had failed to read Chapter XXV of "The Great Work" entitled "*The Mark of the Master*". I wrote at once, calling her attention to this special chapter wherein I had already answered her questions as definitely, carefully and completely as it seemed possible to do in written language. I asked her to make a careful study of that chapter, and then write me again telling me if she did not therein find a full and complete answer to her questions. If not, however, I asked her to tell me frankly wherein I had failed therein to cover the subject to her entire satisfaction.

In due time came a reply from her, and I have to confess that this last letter of hers presents to my mind some aspects and phases of human nature and intelligence which puzzle me.

She tells me that a man who calls himself a "Master" has appeared in her neighborhood recently. He claims to be a Hindu, and comes teaching and preaching a science and philosophy of life which have appealed to many of her neighbors and friends who have joined his "Classes for Development" and are urgently soliciting her to do the same. She is undecided, however, for two specific reasons:

1. She can hardly afford to pay \$25.00 for the course of lessons.

2. She is not entirely satisfied that he is what he claims to be — a "Master" and a member of the "Great White Lodge."

She writes to me, therefore, asking me to tell her frankly whether this man is a Member of the Great School; whether he is a "Master"; if not, how she may know that he is a fraud; and finally, whether I would advise her to pay him \$25.00 for ten lessons on "*How to develop Mastership.*"

Kind reader, if the incident were not so full

of pathetic simplicity, childlike credulity, innocent faith, primitive trust, natural hunger of an honest soul for knowledge of life's great problem, and earnest desire for individual growth and spiritual unfoldment—the absurdity of it would furnish the basis of a rich comedy or a powerful burlesque.

Bear in mind that this earnest inquirer is an intelligent lady whose letter bears every evidence of culture, education and refinement. Remember also that she has read all three of the text works of the School, and that in addition to these facts she has had her attention called directly, specifically and definitely to Chapter XXV of "The Great Work," the subject of which chapter is "*The Mark of the Master*".

From that chapter I quote the following, beginning with the last paragraph at page 430:

"How, then, does the Great School hope to establish itself in the confidence and the knowledge of the masses of mankind? And what is the real 'Mark of the Master'? By what distinguishing badge or insignia may the world know him from the rest of mankind, and especially from the Sorcerer, the Black Magician, or the Charlatan?"

[It will be observed that these questions go directly to the subject matter covered by my inquirer after her attention had been directed to this particular chapter for specific and definite information.]

Beginning now with the last paragraph of page 431 of the same chapter, wherein the answers to the foregoing questions are given, the subject is covered as follows:

“There are indeed indices by which the Master may be recognized whenever his specific mission and his definite work are of such nature as to make it impossible for him to avoid the notice of others. Some of these may be of value to those who are in search of the ‘Path which leads to the South’, and who are ready and willing to travel that path when they have found it. For such as these the following data are intended:

1. The Masters of the Great School never under any conditions or circumstances whatsoever, accept a material reward or set a material price upon the personal instructions they impart to their tried, tested and accepted students.

2. They never charge nor receive a material consideration of any kind whatsoever for healing the sick, comforting the sorrowing,

lifting up the fallen, or for any other personal ministrations."

If the chapter ended at this point, and the subject concluded, would it not seem to contain a definite and complete answer to each and every question by my courteous inquirer?

It would seem so, to me at least. And that, I know, was the exact and definite purpose and intent of paragraphs numbered "1" and "2" heretofore quoted.

There are fifteen additional "Marks" or "Indices" of the real "Master" stated in the same chapter. They are all equally clear and unqualified. The purpose of the Great School in giving this definite and important information to the public in this particular manner and form was to enable honest and intelligent students and inquirers to have at command the simple and unqualified data which would enable them, at any and all times and under any and all circumstances, to determine the true from the false, and thus protect themselves from imposition and from falling into the hands of charlatans, fakers and frauds who advertise themselves to the innocent and the unsophisticated as "Masters" and as "Members" and "Representatives" of the Great School.

It is confidently believed that if my courteous and intelligent correspondent will familiarize herself with the information contained in the seventeen "Marks of the Master" set forth with simple exactness in the chapter above referred to, she will find not only a full and complete answer to each and all of her questions concerning the alleged "Master" and Hindu about whom she inquires, but such information as will enable her or any other intelligent reader to determine with unerring accuracy the status of any other individual who claims to be a "Master" or to be a Member or Representative of this School.

In this connection let me say, for the benefit of future inquirers, that I do not like to answer questions with reference to the honesty, good faith, motives or moral status of any individual. It is not consistent with the spirit and purpose of the work I am doing, to act as a bureau of information as to those who are engaged in the business of giving "lessons" or "instructions."

The most I can do to serve those who are seeking the pathway of knowledge and truth is to lay down the definite principles and rules of action and conduct which lead to

constructive unfoldment. It is for them to make the application in any given case.

In these days of psychic inquiry and wide general awakening to the possibilities of definite knowledge in the realm of things spiritual, there are "Teachers" and "Instructors" and "Guides" and "Masters" waiting at every turn of the road. In this age, as in every other, there are impostors, pretenders and charlatans who seek to turn the spirit of inquiry to their own selfish gain. And because of these impostors the honest inquirer and seeker after spiritual light is in constant danger of being imposed upon and misled.

Because of these conditions which seem to be inevitable, it is not strange that inquiries come to us daily from all sections of the country, asking us for information concerning this "teacher" or that, and whether such and such an individual is a "Master" or such another is a member of the Great School, or whether we can recommend this individual or that—and so on.

Few of these inquirers seem to realize the fact that they are placing us in a position of great delicacy and possible embarrassment. Our natural desire is to give them the

information for which they ask. To do so, however, would lay us open to the charge of interfering or meddling with the affairs of others. And this is directly opposed to the principles for which we stand.

While it would afford us pleasure to be of service to all who appeal to us for information within the scope of our knowledge, we trust our friends will recognize the fact that there is a natural limit beyond which we cannot go in matters which concern the lives, the conduct, the business and the affairs of other individuals.

The work of the Great School is to make clear the Constructive Principle of Nature in its application to human life in general.

It is, or should be, the business of each individual to make the specific application in his or her individual case.

The inquiry, to which this article is a reply, is a case in point. In Volume III of the Harmonic Series, the Great School has stated the principles and given the specific "Marks of the Master" and in such manner that there can be no possible uncertainty.

It is for our inquiring friend to make the application to the specific individual herself. If she does so along the lines laid out she

can make no mistake, and it matters not who the individual may be, or what are the claims he makes. His actual life and conduct are the basis upon which he must be judged. And upon these my esteemed inquirer is as justly entitled to measure and judge him as I am. And upon that basis her judgment is entitled to as much consideration as is mine.

REMEMBER. 1. "The Masters of Natural Science are not seeking to become 'popular in any personal sense.'

2. "They are not seeking to attract nor command the attention of the masses of mankind who are seeking only for amusement and entertainment.

3. "They do not crave the notice of those who are seeking satisfaction through the performance of 'miracles' and the production of 'phenomena'.

4. "It is not in accord with the spirit and purpose of their work to advertise themselves by any badge or insignia of worldly honors which shall distinguish them from their brothers among men."

Judas Iscariot's Place in Christianity.

May I ask the question, what would Christianity have done without Judas? It seems to open up an ocean of thought.

Answer. Dear Friend: Your question is certainly one which invites thought. It is not altogether a new subject, however. I remember hearing a public discussion of the same subject some thirty years ago. I was deeply interested in it at the time. But after listening to the learned disputants for several hours, I went away with the firm conviction that neither of them knew any more about it than I did, and that I didn't know a thing.

While it is a subject which invites a wide range of speculation, and opens up a broad field for discussion and disputation, I have to confess myself entirely wanting in definite knowledge or information upon the subject. There are various lines of reasoning from the assumed facts, and each of these lines leads to a different result.

For illustration: If we assume that the martyrdom of Jesus was necessary to the establishment of the Christian religion, then it is easy to reason that Judas was just as

important a factor as was Jesus. For if Judas had not betrayed his Master, it is possible that Jesus might have escaped martyrdom, in which event — if the assumption be true — there would have been no foundation for the present Christian religion. In this event there would have been no such religion. Ergo, the Christian religion, or Christianity, owes its very existence to Judas.

But it has always seemed to me that this is not a fair presentation of the subject. Without reference to the records of the Great School at all, but taking the New Testament alone as our basis of reasoning, it would appear that Jesus had in mind a great educational scheme. For that purpose he selected his disciples with care. He immediately began to educate them. He assured them more than once, that if they would but follow his instructions in the lines of their development, there would come a time when they should be able to do not alone the things which he had done, but “greater things than these.”

Let us suppose Judas had not betrayed him to the Romans, and that he had been permitted to go on in his work of educating his

disciples, until *they* could have exemplified the Spirit and Purpose of the Work as fully and completely as did Jesus. What then?

Does it not seem reasonable that if he could have remained upon earth long enough thus to equip his disciples for carrying forward the Work with the same power and intelligence which he had done, he would have left behind him a far stronger and firmer foundation for Christianity than was possible with his life cut off in the very midst of his Work, and with not a single disciple fully equipped to succeed him?

If this view of the subject be correct, then Judas struck a blow direct at the very heart of Christianity when he betrayed his Master, and led to his martyrdom prematurely.

But, after all, this is but speculation. It is one which pleases me. It seems to me to be entirely consistent with the known facts concerning his life and work. In addition to this, it is substantiated by the records and findings of the Great School. Nevertheless, it may not appeal to you nor to other readers of this magazine. I present the thought solely because you have asked me for my own views.

One of the most beautiful pieces of liter-

ature I have ever seen is Story's wonderful eulogy of Judas. From his viewpoint he makes out a case of wonderful power, and shows that Judas, in his alleged betrayal of his Master, was only seeking to make the opportunity for Jesus to confound his enemies and establish himself beyond all question as the "Son of God." He holds that Judas had such unlimited FAITH in the miraculous powers of Jesus that there was in his mind no question whatever that Jesus would perform some astounding miracle at the crucial moment, confound his enemies, and come forth from the test triumphant.

If Story's view of the matter be correct, then Judas was the most loyal of all the disciples. He was moved by supreme FAITH in his Master, and had not the remotest thought that his act would or could result in the death of Jesus. He holds that it was deep disappointment, a broken heart and horror at the failure of Jesus to perform the miracle at the psychological moment, that led Judas to take his own life, and not because of any feeling of remorse that he had committed any intentional wrong in betraying his Master.

But, alter all, as above remarked, this is but another line of speculation. It may not be correct. Who knows?

To Whom Did Jesus Refer when He Prayed to the Great Father?

In a recent number you stated that the "Great Father" referred to in the beautiful Invocation of the Great Friends, is the Spiritual Ruler of the planet.

To whom did Jesus refer when he prayed to the "Father"?

And who is the "Lord" of the Old Testament; as for instance, in "The Lord is my Shepherd"?

Are these invocations also to the same "Spiritual Ruler of the Planet"?

I believe an answer to these questions will be of very great and wide interest.

Trusting you may find opportunity for reply, in behalf of your readers.

Answer. 1. Those readers of this magazine, who have also read the volumes of the Harmonic Series, will recall that in Vol. III [The Great Work], it is stated, without qualification, that Jesus was not only a member of the Order of the Essenes [the Jewish

Order of Freemasonry], but likewise an Initiate of the Great School. .

The invocation, or prayer, put into print for the first time, on the last page of "The Great Work,"—is an English translation of the invocation used at the opening of the Convocation of the Great Friends, June 15th, of each year.

The "Great Father" therein addressed, is the Spiritual Ruler of the planet, the Supreme Head of the Great School, and not the Great Universal Intelligence back of all Nature to which many address their prayers when they have in mind the Creator of the Universe.

Because of the fact that members of the Great School address their prayers, generally, to the "Great Father," and not to the Creator of the Universe; and because Jesus is known to be, and to have been during his earth life, a member of the Great School, there is no question in my own mind that he addressed the Spiritual Ruler of the planet when he prayed to the "Father."

2. I am inclined to believe, however, that the "Lord," of the Old Testament, very often has reference to the Great Universal Intelligence, the Creator of the Universe.

For instance, in Genesis the Creative Intelligence is often addressed, or referred to, as the "Lord God."

In the Psalms the terms "Lord" and "God" seem to refer to the same Great Intelligence. They seem to be used synonymously. It is not entirely clear, at all times, whether reference is had to the Creative Intelligence, or to some lesser Individual Intelligence such as the "Great Father" to whom we address our petitions.

I am inclined to believe that the term "Lord," in some instances found in the Old Testament, may have reference to our "Great Father," and in other instances to the Great Universal Intelligence. It would be impossible to determine that question with absolute certainty at this distance from the Old Testament era.

3. From personal inquiry among ministers of the Gospel, of the various Christian denominations of the present time, I am informed that they, generally speaking, address their prayers to the Great God of the Universe, the Creative Intelligence, and not to the "Great Father" as we know Him.

But a study of the little brochure, "Who Answers Prayer," by the Beloved Master,

will make clear the fact that it matters little to whom we address our petitions, so long as we need the help for which we pray, and "our prayers are just." For the same intelligences hear our prayers, and those who can will answer all just prayers.

But the subject is one of great interest, and I hope our readers will feel at liberty to ask other questions, if there are problems of interest concerning which we can give them any definite information of value.

Questions About Theosophy.

Friend: Being a student of and searcher for Truth, I have studied what I conceive to be such, wherever I could find it. Of course, my criterion in building up a philosophy of life has been only such intelligence and reasoning power as I possess, coupled, I hope, with some little intuition.

Now, what I have accepted as worthy of belief I do not know to be true; for knowledge, as you have well pointed out, comes only with actual experience or observation. I can accept any scheme of philosophy, then, only as a working hypothesis; and in such a spirit I have accepted the fundamental prin-

ciples of Theosophy. Recognizing the hypothesis to be such, I naturally wish to test it in whatever ways I may; and since you are the only independent investigator along similar lines known to me, I turn to you for certain information.

So far as I know, you have given but little space in your published writings to Theosophical teachings. I assume that you are familiar with Theosophical literature, and that in spite of the unfortunate dissensions that have taken place in the Theosophical Society [which, I think, are only to be expected in a society which, in its zeal for good works, has thrown itself open for membership on such slight qualifications] you know that there are many earnest and consistent Theosophists who, to the best of their abilities, are "Living the Life."

I fancy there are many students, of what I may call a metaphysical turn of mind, who have familiarized themselves with the literature of both the Theosophical Movement and the movement of which you are a representative; and such students cannot have failed to notice how, in many points, the two teachings corroborate one another.

The questions, which I propose, seek to

enlarge the discovered common ground, or failing in that, to find, for purposes of intelligent comparison, the position of the School of Natural Science on the given questions. I believe there are many students of the class I have mentioned above to whom your answers will be of very great interest. The questions follow:

1. [a] Is the group of Masters which heads the Great School identical with the Great White Brotherhood, or the fraternity of Masters or Mahatmas which stands behind the Theosophical Movement?

[b] If not, what relations, if any, exist between the two groups?

2. By experience, observation or teaching from trustworthy sources, have you information which will warrant you in pronouncing correct the Theosophical teaching of a spiritual evolution involving as agents reincarnation and karma, and having as a goal the escape from the "wheel of birth and death"?

3. Have you, by any of the means just mentioned, information to parallel non-human evolutions; as, for instance, that of the "Deva kingdom"?

4. [a] Have you any knowledge of the

existence of the "Akashic Records," or the "Memory of Nature"?

[b] Have you any knowledge of the division of our world into definite "planes" and "sub-planes," on the scale of seven?

For your answers to the foregoing questions, through whatever medium you think most advisable, I shall be most truly grateful.

Answer. 1. [a] The Great Friends who are back of the Great School of Natural Science and responsible for its lines of work and methods of procedure, are not the same as the "Masters" or "Mahatmas" who have stood behind the Theosophical Movement.

[b] No direct relations of any kind exist between the two groups.

2. I am not sufficiently familiar with the definite teachings of Theosophy to answer this question with direct responsiveness. I will endeavor, however, to answer the question in such manner as to make clear my own position. It will then be for my questioner to determine whether I have covered the exact meaning he had in mind when he formulated his question.

The Great Friends, members of the Great School, from whom I have received instruc-

tion, claim to know, with the certainty of exact science, that reincarnation is a fact of nature; and as such that it constitutes one of the links in the chain of conditions by which God, or Nature, works out the evolutionary process in individual lives.

Speaking for myself personally. I have had an experience, many times repeated, which I interpret as direct evidence of the fact that this present life in the physical body is but the last of a series of reincarnations. The experience is of such a nature that there is absolutely no other reading of it, so far as I can determine. And yet, the friends of the Work doubtless have observed the fact that in all my writings I have studiously avoided any direct discussion of the subject of reincarnation. There are two reasons for this:

1. By nature and scientific training it has become the rule of my life never to make a public statement upon any subject which, from the standpoint of exact science, is still open to question or doubt in my own mind. While, as above stated, my experiences have been and are such that they *seem* to prove beyond question the fact of reincarnation; nevertheless, I am still holding the subject

open, for further evidence. Therefore, while there is no hesitancy on the part of the Great School in making a definite and unqualified statement that reincarnation has been scientifically proven, I am not yet willing to put myself on record as having made the personal demonstration. With me it is still one of the many "open questions."

2. The very nature of the problem is such that it cannot be demonstrated to the world, at the present time, nor under present existing conditions. So long as this is true, it is a mistake to put forward such a "doctrine" in such manner and form as to elevate it to the dignity of a "dogma" of the School.

I am under the firm conviction that the cause of Theosophy has been materially retarded and hindered by reason of the prominence it has given to this subject of reincarnation. In the minds of a good many Theosophists it has become such an uncompromising dogma as to seem almost as the very hub about which the balance of Theosophy revolves. And yet, the question is of such a nature that it cannot be demonstrated scientifically to the world, nor is it possible to lay out a method of procedure whereby

the individual may make the demonstration for himself with the certainty of exact science.

For these and other reasons, it is the policy of the Great School to keep this subject, and all others of kindred nature, so far in the background of its active work and teaching that it shall never divert attention from any *known* fact or principle which enters into the LIVING OF THE LIFE that shall align the individual with the Constructive Principle of Nature and aid him in his work of spiritual unfoldment and hasten his march toward Mastership.

The doctrine of "Karma" occupies much the same position with this School. As an expression of the law of "Cause and Effect," as well as the "Law of Compensation," there can be no question as to its significance. Nor is there any tendency to criticise nor find fault with those who make it a fundamental tenet of their philosophy or religion.

3. This question does not appear entirely clear to me, and I may not, for this reason, be able to answer it satisfactorily. I will do my best, however, and my questioner will then know whether I have understood him correctly.

It is a fact, which I state from personal knowledge, that there are spiritual intelligences within the spiritual environment of this planet, who have never yet incarnated upon the physical plane of this earth. Perhaps it would be more definitely accurate if I should say that there are such intelligences who make the positive statement that they are not "creatures of earth," but have had their physical embodiments and experiences upon other planets, and through the law of evolution have come into the spiritual environment of this earth on their evolutionary journey to higher conditions.

4. [a] Yes, I have definite knowledge of the existence of what are called "Akashic Records," or the "Memory of Nature"; but it has never seemed to me that these terms give any very adequate expression of the scientific nature or significance of the thing to which they refer.

[b] Yes, I have definite knowledge of a division of this planet into "planes" and "sub-planes"—and one aspect of this division is upon the basis of seven. But when the subject is treated as a whole—including both "celestial" and "terrestrial" condi-

tions, the basic number is thirteen instead of seven.

I am aware that the limitations of time and space make it impossible for me to give any exposition of this subject that could be of any general satisfaction. It would require a volume to present the subject in such manner as to meet the demands of a critical mind.

And while I recognize the sincere interest of my questioner, I doubt very much if the subject is one that will be of any special interest to the average reader of this little magazine.

Should We Seek to Prove for Ourselves There Is a Life Beyond This?

Question. Ever since I have read the books of the Harmonic Series, "Zanoni" and "The Strange Story of Ahrinziman," the following question has been in my mind:

Is it, or is it not, best for people of ordinary abilities to prove for themselves that there is a life beyond this? Since the Truth would gradually unfold in time, would it not be better for many to live this life the best they can, and thus avoid the unknown dangers hinted at in "Zanoni"?

Answer. This is indeed a problem worthy of serious consideration. It would require greater wisdom than mine to answer it with definite certainty. I will therefore not attempt to do so. Without presuming, however, let me submit the following suggestions for consideration of my questioner and the readers of *Life and Action*.

1. There are two distinct methods by which proof of the life beyond this may be made. One is known as the "subjective" method, and the other as the "independent" method.

2. The subjective method has been proven beyond all question to involve the operation of a process which is destructive to the demonstrator. The independent alone is constructive.

3. This School holds that, from the viewpoint of individual benefit, it is far better for people of all classes to go through this physical life without proving the existence of a life beyond, rather than prove it by means of the subjective, or destructive process.

4. The constructive or independent method, while in no sense harmful to the demonstrator, involves an individual evolu-

tion, a growth, an unfoldment. This requires much time and personal effort under wise and scientific instruction.

5. The difficulties of time, place, opportunity, facilities and instruction are such that the man or woman of ordinary abilities and means would find it very difficult to meet all the conditions and at the same time discharge the fixed obligations and responsibilities of his or her life already assumed.

In fact, the experience of the past would seem to indicate that it is the rare exception among men to find one who is so conditioned and environed as to undertake the work of scientific demonstration of the life beyond.

6. Whether it would be "best" for people of "ordinary abilities," or extraordinary, for that matter, would also involve another important consideration, namely, that of motive and purpose. For illustration:

[a] If the motive is not *right*, it would be utterly useless for anyone to take the time, receive the instruction, or make the effort, for under those conditions the demonstration is impossible. This fact has been proven again and again, and is beyond controversy.

[b] If the purpose be merely to gratify the personal desire for knowledge, without

regard to the interests of others; while this is not of itself an unworthy or wrong motive in the sense that it is "vicious," nevertheless it would be of little benefit to the world and therefore scarcely worth the time and effort, from the viewpoint of the needs of humanity. An instructor would hardly be justified, in the larger interests of society, in giving his time to such a student nor his efforts to such an end.

[c] In the midst of present social and economic conditions on this physical plane of life men and women, with rare exceptions, are bound by prior duties, obligations and responsibilities which cannot be evaded, avoided or ignored, without serious injustice to those who are rightfully dependent upon them. In all such instances it would be clearly a mistake for one to enter upon a course of life and study such as those involved in what is termed the "Technical Work."

7. But insofar as one may evolve toward independent spiritual unfoldment through the slower process of *Living the Life* in conformity with the Constructive Principle of Nature, it is not only "best" for him to do so, but he is bound by every consideration

of Morality, by every interest of both the individual and society, to do so. This is true, not alone of the few, but of all men and women.

In truth, it is for this very universal reason that the Great School has given to the world a carefully formulated statement of its knowledge and experience.

Judging from the general character of inquiry that comes to me concerning the "Technical Work," there seems to be a rather general misapprehension as to the conditions upon which it can be given. Many of those who write to me seem to think that if they could but receive the "Technical" instruction, they could soon develop independent spiritual vision without the inconvenience and difficulty of *Living the Life* of Scientific Morality.

This is a great and vital mistake. Until one has first learned to square his *life* by the constructive principle of Morality, all the "Technical" Work in the world would not open his spiritual eyes, ears or other senses. It is for this reason that the Ethical Principles are laid out with such care and insisted upon so continuously and emphatically.

The man or woman who has not wrought

out the Ethical Formulary, made it the absolute Rule and Guide of *Life*, and transmuted its principles into the very texture of his or her being and into daily Life and Action, is no more ready to be entrusted with the Technical Formulary than a year old infant is ready to be entrusted with a box of matches and a pan of coal oil with which to experiment and amuse itself.

It is for this reason that so few are admitted to the Technical Work. To do so before they have learned to practice the quality of Self-Control in every department of their lives necessary to get the results desired, would be only to defeat their ends.

From page 269 of "*The Great Work*" I quote the following:

"The student who reaches this point in the regular unfoldment of the Ethical Section of the General Formulary may well pause and contemplate himself in the light of the Great Law. For here it is that he is compelled to face his first great Ethical Test. Unless he can pass the test of "Unselfishness" this should be his present stopping place. It would be but a waste of time and energy for him to attempt to proceed beyond this point. For it would be but an attempt

to climb the steep and towering mountain of Truth backward, with his face turned toward the Valley of Spiritual Darkness. *It cannot be done.*”

And from page 299, the following:

“Thus, the student must lay hold of all his many selfish animal desires and all his intellectual ambitions.

“He must control his longing for mere animal comfort, whenever indulgence of the same would deprive another of the comfort to which he is of right entitled.

“He must control his thirst for Power, whenever and wherever its indulgence would involve the enslavement or control of his fellow man.

“He must control his Vanity whenever it impels him to thrust himself forward into place or position to which another is better entitled, or which he himself has not earned.

“He must control the impulse of Greed for material things, and compel himself to be satisfied with a just and proper measure necessary to his health, well being and reasonable comfort.

“He must control the ‘Love of Money,’ which is one of the lowest and most degrading cravings of the human Soul, and consti-

tutes one of the strongest fetters that bind the Soul to earth after it has passed beyond the Valley of the Shadow.

“He must control the Fear that paralyzes and the Anger that destroys.”

It is only *after* he has attained to this degree and status of self-control, in all the departments of his being and in all the affairs of life, that the student is entitled to ask for the “Technical Work.” It is only then that it would be possible to give it him. It is then only that it would be possible for him to make any constructive use of it even if he had it.

From the foregoing I trust my questioner will now be able to observe that to determine whether it is “best for people of ordinary abilities to prove for themselves that there is a life beyond this,” is a problem which involves many important considerations that cannot be determined except upon a purely individual basis.

Certain it is, however, that “people of ordinary abilities” rarely seem to have any just conception or appreciation of the difficulties involved in the work of constructive individual demonstration, nor of the qualifications necessary to fit the individual for

such a work. For it is truly a *Great Work*.

Dreams and Their Spiritual Interpretation.

Question. In the last issue of "*Life and Action*," I read your very interesting answer to the question "What are Dreams?" and will ask you kindly to explain the following phases of the same question:

1. Quite a number of years ago a friend of mine dreamed she had been in a room that was quite strange to her. She remembered the position of the furniture and some child's toys lying on the floor. The next day, on her way to the city, a strange lady beckoned her and asked her into her house while a procession passed. On entering the house my friend, to her great surprise, was shown into a room the facsimile of the one she had seen in her dream, with the toys on the floor just as she had observed them.

2. Another friend in New York City dreamed that her sister in Los Angeles had told her that her husband had died, where he was to be buried, and giving details of the funeral. A week later she received a letter from her sister giving in detail the information she had received in her dream.

Answer. 1. It is just possible that the

first experience was an ordinary dream, and that the room and the toys on the floor were but an unusual coincidence.

On the other hand, it is not impossible that this was an actual psychic experience wherein the "dreamer" escaped from her physical body [involuntarily] and went to the room spiritually. Such experiences are rare.

2. In her semi-sleeping condition some spiritual friend who knew of the death impressed the details upon the consciousness during the process of awakening. This, therefore, was not strictly a "dream." It was a spiritual experience.

The Difference Between "Personal" and "Individual" Responsibility.

Question. In "*The Great Work*" much importance is attached to "Personal Responsibility," emphasizing it as a vivid factor in the process of constructive development.

In "*Harmonics of Evolution*" and "*The Great Psychological Crime*" the term "Individual Responsibility" is used, apparently in the same sense. Is there any difference in the meanings of these two expressions, as used?

Answer. No. They are intended to express the same concept. "Personal Responsibility" is the better expression, and conveys exactly the idea intended.

What Is the Duration of Human Life on the First Spiritual Plane?

Question. What is the duration of life on the spiritual plane, after passing from this plane?

Answer. It would seem that this question lacks definiteness or completeness. There are twelve, distinct, known, spiritual planes after the physical. They are related to each other, in progressive order, analogously somewhat as this physical plane is related to the first and [in order] proximate spiritual plane.

The length of time an individual remains in this first, or lowest, or coarsest spiritual plane is a purely individual problem. It depends upon conditions related to each and every individual, and these conditions are as varied as it is possible for the mind to conceive.

Then again, there are, according to the statements of the Great Friends, three dis-

tinctly different natural causes which lead to the passing of an individual from this first spiritual plane, viz.:

1. The evolution through natural growth and unfoldment of the individual until he graduates [as it were] from the first spiritual plane to the second—which is the next in regular evolutionary order—in which event the individual passes one plane further away from the conditions of this physical plane.

2. The devolution, through natural retrogression of the individual until he disappears, as a result of what appears to be “spiritual death,” as elucidated in the chapter on “*Spiritual Gravity*” in “*The Great Psychological Crime.*”

3. The reincarnation of the individual upon the earth plane [according to the statements of those who claim to know that reincarnation is a fact of nature in the evolutionary unfoldment of the individual soul]. As to this, I do not assume to speak from the basis of personal knowledge.

From the foregoing it will be observed that before it would be possible to answer the question with any degree of certainty at all, it would be necessary to know to which

of these three methods of "passing" the question refers.

I doubt if it would be possible to determine with any degree of accuracy in either case, a period of time which would represent a general average.

Under the first and second processes I have heard it said that the time would probably average about double the average life upon the physical plane.

Under the third process the period is said to be much longer, but I cannot give any information that could be relied upon.

In the case of animals it is said the life upon the spiritual plane is an average of about double the average physical life of the same animal. This, however, is not given with authority.

Are There Not Other Planetary Systems Like Ours Peopled With Human Beings?

Question. Are there not other planetary systems, like ours, peopled with human beings like ourselves, and watched over by other Great Fathers?

Answer. I do not know. From what we do know of our own planet, and the system

of which it is a part, it would seem logical to assume that our own little Earth is not the only place in all the vast universe of matter and space where life exists.

By comparison, physical scientists tell us that our Earth is no larger than a pin-head; and it is but one of countless millions of planets that are revolving through space, each in its own particular orbit. It would seem strange, indeed, if all these unnumbered millions and billions of worlds—most of them many times larger than our own—had no share in the great problem of generating and individualizing life and intelligence.

And if it be true that the system, of which our little Earth is but a small fraction, is but one of countless systems which are governed by the same fundamental laws and principles, then it would seem inevitable that other planets are also inhabited.

And if it be true that there are other analogous planets in other analogous systems analogously inhabited, then to complete the analogy, it would seem inevitable that there must be other "Great Fathers" filling analogous positions on other worlds than ours.

But I do not know this.

It may be of interest to my questioner,

however, to know that the analogy is definitely and positively confirmed by the testimony of the Great Friends on the other planes of life who claim to know. They report that the Earth is but one of many planets that are inhabited; that man is the highest structural form of life on every inhabited planet; that each inhabited planet known has its spiritual Ruler, or "Great Father"; and that these Planetary Rulers, in many instances, are in communication with one another.

But the "Great God of the Universe," the "Great Universal Intelligence," is still back of and beyond all these Planetary Rulers, and is unknown even to them, save as they recognize in the designs upon the "Trestle-board of Nature" the Unknown Designer whom they reverence.

Is the Ego or Soul Now Living Two Lives Contemporaneously?

Question. Is the Ego, or Soul, now living two lives contemporaneously, one on the physical, another on the Spiritual plane?

Answer. To answer this question categorically, by "yes" or "no," would only lead us into confusion; for in one sense the

question can be truthfully answered in the affirmative, and in another sense with equal truthfulness in the negative. It depends largely upon the exact meaning we give to the terms employed. Perhaps the following explanation may contain the information desired by my questioner, without an attempt on my part to couch it in the form of a definite and responsive answer:

1. Man, while in this physical life, is a fundamental trinity consisting of a Soul possessing a Spiritual Body and a Physical Body.

2. These two bodies interpenetrate each other, somewhat [for the purpose of analogy only] as the sap [or water] of a tree and the solid woody cells interpenetrate each other, making together the entire tree.

3. The Soul, or essential Ego, inhabits these two interpenetrating bodies and uses them, as its instruments of expression.

4. Through their sense channels the Soul receives, or may receive, impressions and experiences from both planes of life—physical and spiritual.

5. To the extent the Soul does receive conscious impressions and experiences from both planes of life, it may justly and truly be said

to be "living two lives contemporaneously, one on the physical, another on the spiritual plane."

6. But in the practical experience of the average man and woman—in the midst of social conditions which fix the attention and the personal and conscious effort on the plane of physical life, physical things and physical impressions and experience—the Soul automatically comes to depend more and more upon the physical channels of sense, and less and less upon the spiritual.

Thus, responding to the law of *Use*, the physical senses grow more and more active and dominant and the spiritual less and less so, until in due time—usually by the time the child has reached the age of four to six years—the Soul has learned to depend entirely upon the physical channels of sense, and we say of it that it is only "physically conscious," or "conscious on the physical plane."

From this view it might justly be said that the Soul is "living" but one "life," namely, that of the physical.

7. But, by a series of most interesting scientific tests and experiments, it has been proven with absolute certainty that the spir-

itual senses are never entirely dormant nor inactive.

For instance: It is proven beyond question that in the most profound physical sleep the Soul is conscious and able to receive impressions, suggestions and experiences without in the least disturbing the condition of physical inactivity and sleep. It is proven that in proportion to the profundity of physical inactivity and sleep is the Soul responsive to psychic suggestion.

In cases of complete catalepsy, lethargic trance, and suspended animation, wherein the physical body is dead, to all practical purposes, the Soul is even more intensely conscious than at any other time. But it is not conscious on the "physical plane."

In the light of these facts, and from this angle of observation, it would be entirely consistent and literally true to answer the question in the affirmative, and say that the physically embodied individual man or woman is, indeed, "living two lives contemporaneously, one on the physical, another on the spiritual plane."

From the viewpoint of the Great School, however, it is not scientifically accurate to call this "two lives." It is but two different

phases or aspects of the same life. One is its physical aspect or phase, and the other is its spiritual.

It was herein that Hudson fell into confusion and unfortunately dragged pretty nearly the entire school of modern psychology with him. His error was in naming one of these phases of consciousness, the "objective mind" and the other the "subjective mind."

This simple and unfortunate misuse of words has given to the world the false concept of "two minds" which concept has resulted in all manner of sophistry, from which the world seems slow to recover.

The Law of True Marriage and Celibacy.

Question. Suppose a student of the Great School who understands the law of true marriage fails to find his mate on all three planes of being, and for this reason remains single, what effect, if any, would a life of celibacy have on his development? Would not such a life, to a strong and vigorous man who was conforming his life to the Constructive Principle of Nature, be what one may term "an excess of virtue" and thereby cease to be

a virtue? Would there not be an element wanting in his harmonic relation to Nature, if he did not keep the happy mean?

Answer. Here again a careful definition of terms is absolutely necessary in order that each may know what the other is talking about. It would appear to me, from the context of my questioner's proposition, or statement, that he has employed a term which does not correctly express the meaning he has in mind.

For instance: The term "*Celibacy*," when properly employed, has reference to "the state of being unmarried; single life, especially that of a bachelor, or of one bound by vows not to marry."

The term "continence," or "continency," on the other hand, has reference to "Self-restraint," especially "the restraint which a person imposes upon his desires and passions, in the act of refraining from indulgence of the sexual appetite or passion."

I believe it is not unjust to assume that the average celibate [single man, or bachelor] does not live a life of continence. In many instances there is no desire, intent nor even effort on the part of the celibate to practice continency. In all such instances

a life of celibacy [that of the single man or bachelor] has little or no effect on his development, different from that of the average married man.

But if, as I suspect, my questioner meant to ask: "What effect, if any, would a life of *continence* or *abstinence* have on his development,"—this calls for a very different answer.

But here again, it all depends on the individual. If he is a student who has been "duly and truly prepared, worthy and well qualified" the self-denial, self-discipline and self-control necessary to the actual living of a life of continence are the most powerful aids to Independent Spiritual Unfoldment and to the true and constructive growth of the Soul.

For, to such a student, "There is not a single emotion, impulse, passion or desire of your being, whether of the kind you are accustomed to designate as physical, or spiritual, or psychical [and which if it were permitted to *control you* would become destructive], but may—under proper control of your Will—be transmuted into a vital impulse of Constructive energy and power".

—[See "*The Great Work*", page 290, et seq.].

It is a great mistake to assume that a life of continence is, in the slightest degree, detrimental, either physically, spiritually or psychically, to the man who is "duly and truly prepared" for it — a good many physicians to the contrary notwithstanding.

In the chapter entitled "*The First Great Mile-Post*" in "*The Great Work*" my interrogator will find such an exposition of the subject of "Self-Control" in its relation to Mastership, as will answer his question fully. I refer more especially to the latter part of the chapter, beginning with paragraph two on page 289, and continuing to the end of the chapter.

In its final analysis it is a mere question of whether or not such a man as my questioner has in mind is willing to practice the degree and quality of self-control necessary to obtain constructive results.

If so, there can be no such thing as an "excess of virtue" in the line indicated.

Is a "Good" Catholic a Loyal Citizen?

In "*The Church Bulletin*" [Catholic], for June, 1910, the following question is asked

and answered: "*In case Papal and American laws conflict, which would Catholics obey?*"

Here is the answer of the Church, from its own *Bulletin*. In this case, therefore, the Church cannot set up the defense of "misquotation" nor prove an *alibi*.

Answer. "Papal laws may be divided into three categories: 1. Those that declare or explain the law of God; 2. Those that deal with purely secular matters; 3. Those that are concerned with the dim, hazy borderland which lies between Church and State.

"In a state of conflict between Papal and American law, the obedience of a Catholic would be determined by the issue involved.

"Let us take a case under the first category. We premise that the Pope, as Vicar of Christ and Head of the Church, promulgates a law as binding on the conscience of the faithful with the authority of Divine law. We suppose likewise the American Government passes a law in open and clear conflict with the decree of the Holy See.

"The Catholic, in this instance, must say with Peter and the Apostles: '*We ought to obey God rather than man*.'"

In this instance “*to obey God*” means merely “*to obey the Church*”.

The law of the Church and that of the State on the subject of Marriage are cited as an illustration. They are in direct conflict. In all such instances the *Bulletin* holds that a Catholic is irrevocably bound to disregard the law of the State or Nation and obey the law of the Church.

Does not this prove that a “good” Catholic, namely a *Roman* Catholic—that is, a Catholic who acknowledges allegiance to a foreign prince, potentate, or power, such as the Pope of Rome—cannot be a loyal *American* citizen—only part of the time.

The same principle was followed in France recently when the clerics refused to obey the authority of the Government, and obeyed the order of Pius X, a foreign sovereign power.

The result has answered the question for every loyal Frenchman. He knows from actual experience that no Catholic who acknowledges allegiance to the “Holy See” can be a loyal citizen of France. The same is just as true of America and every other Nation.

And yet, these are the men—*Roman* Catholics—who revile the name of Free-

masonry because they say Freemasons are *not loyal American citizens*. And that is what they are teaching the youth of our country in the Catholic press, and in their Parochial Schools which they are asking Government to support.

Why Active Church Members Cannot Represent the Great School.

It is a subject of the most profound interest and gratification to note the already large and ever-increasing number of ministers of the various churches who are reading the books of the Harmonic Series and expressing their sympathetic interest in the Great School and Work in this country.

Every little while comes an application from a minister, asking for admittance as a regular Student into the formulated Work and Instruction of the School.

These applications call for a careful explanation of the position of the School and its purposes.

The following letter is in response to an application from an active Minister of the Methodist Episcopal Church, for admittance as a regular Student of the School.

It is of such a general character that it would serve equally well as an answer to an application from an actively engaged Minister of any other Church or School, and for this reason is published as general information to all who may be interested in knowing the facts.

Dear Friend:—

Your courteous and valued, as well as most interesting letter was duly received, and commands my earliest attention. Let me thank you for the thoughtful and valued data and information you were so kind as to give me, and especially for the confidence your letter implies.

Without equivocation, or mental reservation, let me say at the beginning of this response that I am deeply gratified to know of your interest in the Work of the Great School in this country, and that it would give me the most sincere and real pleasure if I could be of help to you in your researches along these lines of interesting inquiry.

But a deep sense of my responsibility to you personally, to the School, the Work, and all the interests involved, impels me to tell you frankly that there are, at present and under existing conditions and circumstances,

difficulties which seem to me to be insurmountable.

I have no doubt it will be a matter of surprise and even wonderment to you to learn that one of the chief difficulties, as it appears to me, is in the fact that you are a Minister. You might readily and naturally suppose that your profession would fit you especially for a work of this nature; and so it might under ordinary conditions; but I trust I may be able to clear up the mystery by the following explanation and elucidation of the present position of the School and the difficulties under which it is laboring.

1. At the present time our working corps of instructors is not sufficient in numbers to give instruction to all who apply; and from the present ratio of increase in the numbers of applicants it is likely to be several years before we can equip enough instructors to care for all who apply and can prove their right to be admitted as students.

2. In the meantime, inasmuch as we *cannot* instruct *all* who apply, we are compelled to elect from those who apply which ones we will accept and which to reject, until such time as we can educate a much larger corps of instructors than we have at present.

3. In the midst of this dilemma there is but one alternative, namely, to do the thing that will mean most to the interests of the Work; and that is the thing that will most rapidly increase our corps of instructors until we have a sufficient number of qualified instructors to care for all the "worthy and well qualified" students who apply.

4. To that end we are, at present, admitting to studentship *only* those who possess the qualifications — and also are in position — to become *instructors with us* and to help us in the enormous task of passing on this knowledge as Teachers and Ministers of *this* School and Cause, and in *their* name.

From the foregoing I trust you will be able to discover the particular basis upon which our "*doctrine of election*" would exclude you, under present existing circumstances and conditions.

1. You are already an accredited "Instructor" in your own Church and School of Religious Teaching.

2. You are therefore not in position to become an Instructor in *this* School. The law of consistency would forbid. For I am sure you will agree with me in the conviction that no man can consistently represent two

different and differing Schools of Spiritual wisdom at the same time — especially in the vitally important capacity of Teacher or Minister.

The foregoing covers the situation as it is today, and I trust my explanation is sufficiently lucid to make clear the fact that at the *present time*, and under *existing conditions*, I could not, in justice to the interests involved, open the door of instruction to you.

But what of the future? Suppose the time should come — as we hope it will — when we shall have a sufficient number of Instructors to care for all the applicants who come [and can qualify], what then?

This raises other questions that are vital to the interests of *this School and Work*.

For instance: You are now an accredited Teacher and Minister of the Methodist Episcopal Church. You are actively engaged in the work of *that* Church, and I presume are receiving a salary for your time, labor and services therein. So long as you occupy that relation, no doubt you feel yourself solemnly obligated to give your time, perform the labor and render the services for which you are paid; and in this you are entirely right.

I can readily understand, therefore, that in applying to this School for its instruction you have had in mind the laudable purpose of gaining a knowledge that would make of you a better Teacher and Minister, and enable you to render a better service to your Church and parishioners. In fact, you seem to indicate as much in the closing paragraph of your good letter. And in this I commend you most heartily.

Nevertheless, I can readily appreciate the fact that in so doing you may, perchance, have overlooked some considerations which only one in my position would be able fully to understand or have in mind even.

For this reason I feel sure that you will follow me with sympathetic interest through the following explanation which I will condense as far as I can do so in justice to the subject.

1. The Great School is engaged, at this time, in the establishment of a definite Work in this country, and in carrying forward a definite and specific movement with this as a center of radiation.

2. In order that its energies may not be scattered and its scientific knowledge and methods sophisticated and exploited and

appropriated by other already established movements, and its identity and much of its force and value thereby lost or dissipated through dissociation, the Great School is endeavoring to establish and carry forward its own Work in *its own name*.

3. To do this it is definitely and specially instructing and equipping *its own* Teachers and "Ministers" to go out and work in the world as *its* "accredited representatives" and *in its name* to serve mankind and deliver *its* message.

4. All its instruction is a *gift* to those who receive it, and *because* of this fact the School feels that it has the moral right to expect — and it *does* so expect of every student that it educates, that he will, if possible, qualify as one of *its* accredited representatives to pass on *its* knowledge to others *in its name*.

No man in your position could do this and at the same time fulfil his duties and obligations to his Church, for two reasons:

First: Because you are a Methodist Minister, employed in the definite task of teaching and preaching "Methodism"; and you are receiving a salary from that Church as a material consideration for your services — and to enable you to devote all your time,

thought, energy and personal effort to spreading the doctrines, the teachings and findings of *that* School and carrying the message of Truth among men in the *name* of that Church and as its accredited representative. Any time and effort spent by you in teaching and preaching in the interests of the Great School—or any *other* School, for that matter—would constitute a breach of your contract with the Methodist Church. If not literally and legally a breach of contract, it would certainly constitute a breach of the *implied* agreement and *moral obligation* on your part to devote your undivided time, thought and effort to the interests of your *own* Church and *its* Cause and vital interests.

Second: Because it is one of the seemingly established principles or conditions of Nature that no man can successfully serve or represent *two* vitally and fundamentally different and differing Spiritual Movements at the same time. I believe this will be so apparent to you that the simple statement of the principle alone will be sufficient to establish its truth.

But now let us suppose, or assume, that the Great School, [after having made to you

a Gift of its instruction, covering from four to six years of the time, thought, consideration and personal effort of one or more of its accredited representatives and Instructors], should recognize your embarrassing position as a result of your effort to represent two different movements, and should release you from all obligation to it,—what then? You would then be free to devote all your time and energies to your own Church and Cause.

In this event you are at once brought face to face with the problem of how and in what manner you would make use of the knowledge of *this* School and Work as a Methodist Minister in a Methodist Church among converts to Methodism.

1. Would you have the courage to take the books of the “Harmonic Series”—the text-works of this School—into your Church and pulpit, preach openly from them, recommend them to your congregation for reading and study, and frankly acknowledge the Great School as the source of your knowledge?

2. Or, would you disguise it, dress it up in handsome Methodist clothes, and from your pulpit introduce it to your people as “Modern Methodism”?

Obviously, the first of these two methods would be the *honest* one; and yet, if you followed it, there can be little doubt that the conventionalism of your Church would soon be offended; you would be accused of "Active and pernicious Modernism", would find yourself on the defensive among your own people, and would soon lose your standing and influence as a *Methodist Minister*. This has already been tried, and with these same results — in another Church.

On the other hand, if you cooked it, seasoned it, dressed it and served it to your people in disguise, as good "Methodism", you might thus be of some help to a number of individual members of your Church — but you would do so at the expense and to the positive detriment of *this* School and Work. Why? Because you thus appropriate its work and its findings, and by giving them another label you destroy their authoritative character and value. This, you will admit, would not be a desirable result from the standpoint of *this* School.

And now, let us suppose that instead of this, and as a final alternative, you should become so deeply impressed with the Science, the Philosophy and the findings of the Great

School, that your Conscience would no longer allow you to remain in the active ministry of your Church. What then?

1. You would find yourself out of the ministry.

2. You would find yourself out of your Church.

3. You would find yourself out of employment.

4. You would find yourself without a salary or income.

And even if you turned to the Great School, and offered to become one of its active Teachers or "Ministers", this could not supply your material needs, nor give you a material income or salary for your services. Why?

Because its knowledge and instructions are all a *Gift*, and must ever remain so. No man is permitted to sell his knowledge by receiving pay for any instruction he is authorized to give to any student in this School. In other words, no Teacher nor "Minister" in this School is permitted to sell his services to his students nor make merchandise of his personal instructions.

For the foregoing reasons — among others — it is always with a deep sense of reluctance

that I consider the application from any actively employed Minister of any Church, more especially if he is in any sense dependent upon his profession for his material income or support. The chances are:

1. That his studies in this School will awaken in him the spirit of unrest and dissatisfaction with his Church work, and the desire to withdraw from it.
2. That he will desire to enter upon the Work of this School.

But inasmuch as his work in this School must be a "Gift" — "Without money and without price" — you can see at a glance the embarrassing dilemma into which this would lead him. It would also embarrass me, because I have nothing to offer him that would afford him an income sufficient to support him.

I trust I have now made clear the reasons why I do not feel myself at liberty to encourage you in the future, so long as your position in the Church is one of material dependence in any sense. If you were financially independent, this phase of the situation would not mean quite so much for it would very likely adjust itself in the course of time.

I want you to know, however, that I appre-

ciate most deeply your interest in this School and Work; and your Masonic status especially pleases me, and impels me to hope that you may be able in that field to supplement this School in its effort to serve humanity. Our work is, in that field at least, sympathetic, and I trust may be mutually helpful.

Assuring you of my friendship and good will, and thanking you again for your interesting and valued letter, I remain, with best of good wishes.

Is Technical Work Necessary to Attain Spiritual Vision?

IT IS NOW THIRTEEN YEARS since the publication of *Harmonics of Evolution*—the first text book of the School of Natural Science. With the appearance of that volume there began a stream of correspondence from interested readers which has increased in volume and importance with the passing of the years and with the publication of each succeeding volume. These letters have been carefully preserved and in them and in their answers might be found the material for an almost endless number of articles which would be both interesting and instructive to our readers. From time to time it is proposed to publish some of these without

names or other information which might lead to the identification of the writers, and it is intended that they shall cover subjects which are of special importance in connection with the Work.

The following letter received soon after the publication of "The Great Work" covers some of the many questions that Volume III has suggested to its readers:

My dear TK:—

I have studied word for word your book "*The Great Work*" with profound interest. I have tried it by the severest tests that I apply to any book, to see if there is that within me which responds to it. There are really not a dozen books, I think I am safe in saying, that I have the time, or have thought it worth while, to attempt to test in this way, that is, by *living* the book. Your book reaches beyond my depths, but I feel that there is *sincerity* in it and am greatly drawn toward it.

Somehow I feel that its teaching is not wholly new to me, while much of your nomenclature is in large part new. The ideas seem to me wonderfully familiar; yet I know not when, or where, or from whom, I have seen

or heard them. They fit right in with my belief and with my life. Nothing can be truer than your Constructive and Destructive Principles. You make your points wonderfully clear.

I want to know more of your "Technical Work", and would like very much to master it. This seems to me the greatest of all work. Cannot this be mastered by *living the life anywhere*, by a surrender of self to service for others and for the development of the higher soul elements by higher thinking, nobler feeling, by the surrender of self to *Nature*, to *God*? If there is sincerity in the heart are we not working in harmony with Nature? Does not *Nature* then open the door and point the way?

Will you permit me to ask you a few questions which may strike you simply as curious, but they mean more than curiosity?

1. In the superior vision you speak of on page 399, etc., is the *physical* eye of our natural body necessary? That is, could a man who is physically blind develop the vision? I am sure you will say "yes".

2. In your visits to the spiritual planes, in what way do you recognize the intelligences there? How do you prove to your

own mind that these intelligences are not the creations of your own subliminal mind, etc.?

3. In leaving your body on earth to visit another on earth, have you ever performed a series of experiments, such as a scientist would require, to prove that this is not a delusion? For example, could you visit me in New York and give me evidence afterwards that you have done so? This experiment is not suggested out of mere curiosity, but to determine that some subjective faculty or power is not in action.

Permit me again to thank you for the work you have done and are doing.

Answer. Your courteous and valued letter should have had an immediate response, but for the pressure of work which demanded my constant attention. I presume there are few busier men than myself. If there are any at all of that kind I do not know them.

I should like to write you at length in reply to your several questions and interesting suggestions; but the fact that I have no helper of any kind [not even a stenographer], compels me to crowd things into the fewest words possible.

What you tell me of your reading of Vol-

ume III, gratifies me deeply. I trust it has not excited my vanity, but rather stimulated my gratitude. I am indeed grateful to you that in the midst of your very busy life you have found the time and had the inclination to read the book in such careful and critical manner as to be able to pass an intelligent judgment of it on the basis of its real spirit and purpose. I am also gratified to know that you have been impressed with the *sincerity* of the work, however much of it there may be which does not appeal to you from your own view of "physical science".

I have studied your own published works, as far as my limited opportunities have permitted; and as far as I have gone have been impressed with the integrity of your motives and purposes. I know that you are a man of intelligence. I believe you want to know the truth regardless of the relation it may sustain to your present theories, beliefs, views or convictions.

I have a suspicion that this is the reason why the teachings and findings contained in "*The Great Work*" do not seem new to you, why they appeal to you so strongly, and why you feel yourself drawn to them with such impelling force. From past experiences and

a deep study of the subject I am persuaded in my own mind that there is something in the essential nature of Truth that identifies it to the honest searcher in such manner as to remove from it all sense of newness.

Do you not think it possible that by the universal language of impulse we sense the Truth, in a sort of automatic or involuntary manner, as the "established relations" of nature with which the soul is always more or less familiar? As I think back over the past experiences of my own life, with the thought in mind, I cannot recall when any great and vital Truth has come to me in such manner as to impress me with any sense of its newness or unfamiliarity.

Since the book referred to was written I believe it would be well within the figures to say that more than five hundred intelligent people have said to me, in substance, that the book seems to contain little with which they were not already more or less familiar, but with which they had never consciously come into contact. Many have said, in effect, that I have only put into definite expression what they already had sensed.

I am pleased and gratified that this is true, for it effectually substantiates one of the

important things I have so much desired to make clear to my readers, namely, that I have but echoed truths that are as old as human nature, with which all men *ought* to be familiar, whether they are or not.

I have not sought to establish any claim of originality, save as to my method of expression, which alone is mine, and which alone might justly be said to be original, or new. Because of these things I think I understand why "the ideas seem wonderfully familiar" to you as well as to many others.

And now, as briefly as may be possible, let me see how far I may be able to answer the specific questions you ask:

1. In the development of the spiritual vision referred to at page 399 of "*The Great Work*", the physical eye of the "natural body" is not necessary. In two different instances where the physical sight was completely destroyed I have enabled the individuals, under careful instructions, to develop perfect spiritual vision. What could be more conclusive evidence than this of the fact that we possess a double material organism — one physical and the other spiritual?

2. This also answers your second question, namely, that one who is totally blind

[physically] may, under proper instructions and conditions, develop clear and distinct spiritual sight.

3. In my visits to the spiritual planes, I am able to recognize and identify the spiritual inhabitants there by the use of my spiritual senses, in a manner closely analogous to the manner in which I am able to recognize and identify the inhabitants of earth by the use of my physical senses. The processes are virtually identical, except that a different set of sensory organs is employed.

4. Your next question is: "How do you prove to your own mind that these intelligences you call '*spiritual*' are not merely the creations of your own subliminal mind?"

My answer is: In precisely the same way I prove to my own mind that physically embodied intelligences are not mere creations of my imagination, or my subliminal mind. That is to say, by oft-repeated experiments and experiences, with that definite purpose in mind.

We learn to trust the integrity and reliability of our physical eyes by repeated experiments and the repeated experiences resulting therefrom. But it so occurs that sometimes our physical eyes are deceived.

True, but this fact does not convince us that *all* our experiences are delusional or false. It only teaches us to know that under some *exceptional* conditions the physical eye may be deceived. But by sufficient experimentation, with that purpose in view, it is possible for us upon the physical plane to learn to differentiate between realities and illusions, even when the illusions are most perfect. It is merely a matter of repeated experiment, demonstration and experience.

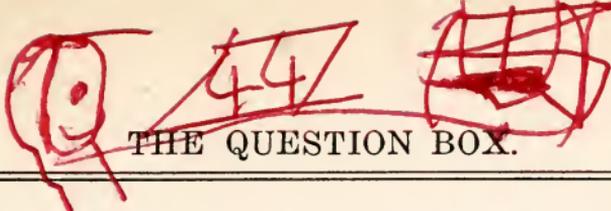
Most people who call themselves religious have little difficulty in accepting as a "fact of nature" that "there is a natural body and there is a spiritual body". And those of us who have proven the existence of the spiritual body know that its relation to the conscious Soul or Intelligence is closely analogous to that between the physical body and the Soul. It is on the basis of this close analogy that we are able to learn after awhile how to differentiate the real from the illusional.

Does it seem to you that there should, or *could*, be any other method of demonstration? I trust you do not take the position that *all* the experiences of the "subliminal mind" [as you call it] are mere "creations"

and therefore illusions. If you concede that *any* of them are real, as I am sure you do, then I have no doubt you would also be able to see that with the necessary amount of scientific experimenting the intelligent individual would learn, in time, to differentiate spiritual realities as well as physical ones. And if this be true, can you think of any way, other than through repeated experiment, by which this could be accomplished? I know of no other way. It is the law of individual unfoldment, from infancy to old age, upon this physical plane, and this law has its perfect correlate upon the spiritual planes.

5. "In leaving the body on earth, to visit another on earth," I have, indeed, made "a series of experiments such as a scientist would require to prove that this is not a delusion". All this experimental work, however, has been done entirely for the purpose of satisfying myself as to the verity and reliability of my experiences, and not for the purpose of convincing others.

In my anxiety to be of service to the world, I have taken some things for granted relative to the attitude of other people toward subjects of this nature. As a result



I have learned some hard lessons in the great universe of Experience, which I trust it may not be necessary to repeat during this life.

I have learned from a long and bitter experience, among other things, that there is but one way whereby the conventional "physical scientist" will ever accept the legitimate results of such an experiment — or rather the verity and integrity of such results — and that is by making the experiments himself.

From my years of personal contact with, and work among, these men of science, I have learned that there are a number of so-called "explanations" which the conventional materialist is able to formulate upon the basis of his various "working hypotheses" concerning the human *Mind*, any one of which is more satisfactory to them than is the Truth fully demonstrated.



In this connection I was able to prove to one of the prominent men of this type of scientist, that in the presence of such a scientific "test" and "experiment", he would not trust the integrity of his own senses. I learned from this, and other equally remarkable facts, that any attempt on my part to serve the interests of humanity through the

channels of the school of physical science would prove to be not only futile, but time wasted which I might easily turn to better account.

6. You are entirely correct in your understanding of the results of "*Living the Life.*"

Morality, as defined by this School, is the scientific basis of all Constructive Spirituality. The man who *lives the life*, no matter *where* he may be, nor what may be the conditions which surround him, is on the road which leads to "Spiritual Illumination". If he persists, it is but a question of *time* when he will make the demonstration and enjoy the personal experience.

The most important purpose of the "Technical Work" is merely to accelerate the process and hasten the results.

One of the vital purposes of the School in this present effort is to make clear to the world the scientific nature and value of *Morality* and establish the scientific *fact* that there is but one road to the "Land of Liberty and Light" and that is, through the *Living of the Life.*

7. In the foregoing you will find the elements of an answer to your final question.

Even the "Technical Work" can be mastered in time through living the life anywhere. You have sensed the process and the principle perfectly. The entire process is merely that of bringing the "Attitude of Soul" into alignment with Nature's Constructive Principle. When that has been accomplished Nature responds and opens the door. The difficult thing with the large majority of those who are in search of spiritual light, is to realize fully the meaning and vital importance of *Morality*, and that there is absolutely no other way to open the door of spiritual independence than that of full compliance with Nature's unalterable demands.

While I am painfully conscious that a volume could be said in response to any one of your several questions, by way of explanation and elucidation, nevertheless, I trust that what I have said will be sufficient to indicate to you my understanding and appreciation of your own position and assure you of my profound respect for and sympathy with every honest searcher for Truth — in every field and department of Science, whether physical, spiritual or psychical.

I thank you again for the expressions of

confidence and good will contained in your letter, and with fraternal greetings and good wishes, believe me,

Cordially and sincerely,

For Whom May We Pray?

Question. In seeking further light on the interesting subject of Prayer, I would be pleased to know: "*For whom may we pray?*"

It seems that some of my good friends differ as regards the propriety of praying for "others". They claim that we have no right to do so, as the result may be harmful to the unworthy; also that it would be ineffective upon those who are not in a receptive mood, or condition.

As the Great School has never impressed me with the idea that it desires to abrogate the "Sermon on the Mount", I hold that the gentle admonition of Jesus to his followers, as expressed in Matthew v, 44 and Luke xxiii, 34, is still valid, and expresses a wholesome rule of conduct on the subject of Prayer. Am I right?

Answer. From slightly different angles this same problem has come up among the friends and students a number of times. To my surprise — and also my regret — I learn that some of them seem to have applied the Law of Personal Responsibility in a manner to reflect little credit upon the teachings and findings of the Great School. But this only serves to show how extremely difficult it is to define and state a principle of law in such manner that it cannot be misapplied by those who do not want to obey it.

For illustration: It can be stated as a general principle of life and rule of conduct, that the Law of Personal Responsibility obligates every individual [who can] to care for himself in a material sense. I think this is so apparent that very few men of intelligence would question it.

But by eliminating or omitting from the statement the two little words in parenthesis — “who can” — the way is opened for us to evade or avoid a heavy and vital responsibility which rests upon us all.

The omission of those two little words would make it appear obligatory upon *every* individual to care for himself in a material sense, under any and all conditions and

circumstances of life, quite regardless of whether he is able to do so or not.

And those who are selfish, mean and unsympathetic, and who do not *want* to help those less fortunate than themselves, who can *not* care for themselves, are sorely tempted to "rub out" those two little words "who can" and thus make the revised statement so read as to relieve them from the personal responsibility to help those who can not help themselves.

For if by any process we could make the law read "every individual", then by the simple rule of logic we could easily prove that we have no *right* to help *anybody*, and that to do so would be a positive wrong, not only to us but to the individual also, in that by helping him we relieve him of his own personal responsibility to "care for himself", and even deprive him of the *opportunity* to do so.

But we all know that this is only sophistry — and the most disingenuous sort of sophistry at that. It would seem so bald and illogical and unreasonable that a mere child could scarcely be deceived by it. And yet, I have been told that there are those among the accredited students of this School who

have given expression to precisely this character and line of sophistry.

If this be true, then it is indeed fortunate that the subject has come up for consideration at this time among the students and friends of the Work.

If it were true that every individual, regardless of conditions, is bound by the Law of Personal Responsibility to care for himself, then the *Law of Service* is entirely abrogated, and the Law of Life becomes the Law of *Supreme Selfishness*.

The Great School holds that the very fundamental purpose of Life is alone conserved by conformance with the Constructive Principle of Nature, the key to which is "*Morality and Service*." But wherein is there room for "*Service*" if we are not permitted to *Serve* those who *need*?

All this is but another illustration of the ease and facility with which we are wont to apply the Law of Personal Responsibility to "the other fellow", and fall over backward in our effort to make ourselves appear "upright" in our dealings with our fellows.

The individual who assumes to know all the needs of his fellow men and women certainly assumes much, if not indeed infinite

knowledge. And if, perchance, he should become so preoccupied and busy applying the Law of Personal Responsibility to the rest of mankind that he forgets [or has no time for] its application to himself, he will surely and inevitably lose many an opportunity for "Service" to those who need that which he might easily give, and will invoke upon himself a just application of the Law of Compensation from which he may well pray to all the beneficent agencies and Powers to be delivered.

For whom may we pray? For all who are weary and heavy laden; for all who are afflicted in body, mind or soul; for all who are oppressed with sorrow and are in distress; for all who are bound by ignorance, superstition or fear; for all who hate you, persecute or spitefully use you; for all who suffer from temptations to evil; for all who wander in darkness and are seeking the light; for all who follow the wrong yet know the right; for all who are in the bondage of evil intelligences and destructive forces; for all who are in need of that which is in the power of others to bestow.

But suppose in your ignorance you should pray for those who do not deserve the bless-

ings you ask for them, what then? Pray then that your prayer be answered only insofar as your cause be just and the need be real.

Remember that within the radius of your supplicating influence are those wiser than you; nevertheless, whose attention you may be able to arrest and attract to those for whom you pray. Their greater wisdom may, perchance, enable them to determine justly some of the equities and the rights of those for whom we pray.

If you came across one in this life, helpless, suffering, hungry and in distress, you would know, without stopping to reason it out, that it was your duty to help him in just so far as you had the power and the means to do so. Instinctively, or by the higher sense of intuition, you would solve the moral problem involved within the fraction of a second.

And if you had neither the power nor the means at your own command, you would not hesitate to ask your generous, kind and sympathetic friend who has the ability, to render the needed aid. And in this you would be praying for the one in need, just as truly as if you addressed your petition

for help to the Great Father, to God, or to the ministering angels above this plane of earth.

And you would have solved the problem of prayer correctly, and in your acts would have answered your own question.

Under circumstances such as these, is there a student of this School anywhere who would question his own right to render the needed help lest he might relieve the beneficiary of the obligation to "care for himself"? I cannot conceive of such a thing. For if this is not an exemplification of the "Law of Service" what is it?

The whole problem of Sociology is founded upon the principle of co-operation. But the principle of co-operation is only another expression for the "Law of Mutual Service". And in its final aspect and analysis the Law of Mutual Service is but another expression for the mutual Receiving and Giving involved in Prayer and the Answer to Prayer.

And in this view of the subject Prayer and its Answer are the very foundation principle upon which the social structure is erected.

What is the Proper Designation of a Female “Master”?

Question. What is the proper designation, or title, of a female “Master”?

Answer. The sense in which the term “Master” is employed by the Great School has no sex distinction whatever. The term is used to designate a certain degree of proficiency attained by a Student of this School.

One who takes the second degree at a university is called a “*Master of Arts*”—and it makes no difference whether the individual be man or woman.

In that case the name is also that of the *degree* conferred by the university, and is indicated by the initial letters “M. A.” or the abbreviation “A. M.”

In the Great School one who takes the *Third Degree* is called a “*Master of the Law*” technically; and this is true whether the individual be man or woman.

For convenience the term “*Master*” is employed in general parlance, and this term also designates the name of the *degree* conferred by the Great School on its students who successfully complete the third degree work.

To those who are not accustomed to considering the subject from this standpoint it strikes the ear as odd, or unusual, to hear a woman called "Master".

So it is with the title of "Doctor". My own ear has never become entirely accustomed to the sound, or association of sounds, which indicates the name of a woman doctor.

"Dr. Emma", or "Dr. Matilda Ann", or "Dr. Mary Jane", in spite of my knowledge to the contrary, conveys to my consciousness a sort of hybrid impression — just as it did in other years to hear one of our neighbor girls called "Jake".

Long continued association of certain names with certain ideas and ideals establishes, in course of time, certain relations in our consciousness which seem correct and right to us, and any variation therefrom conveys to us a sense of the abnormal.

It is only the long continued association of the name "Master" with the idea of "Man" that impels the consciousness to question the propriety of admitting the possibility of a "Lady Master".

There seems, however, to be a growing tendency on the part of both men and women, to adopt designations and terms

which carry with them the sex differentiation, and thus become self-explanatory.

Under this impulse some of the universities designate the women graduate as a "Mistress of Art".

Merely as a matter of convenience I am rather inclined to commend this idea. And for this reason it would seem to me to be quite admissible to designate a "Lady Master of the Law" as a "Mistress of the Law" — or, for greater convenience a "Mistress".

There may be some, however, who would object to this last on the ground that association has already fastened upon the term an uncomplimentary suggestion which should disqualify it for service in the more exalted sense. And to me, this objection seems not unreasonable.

Can a Disembodied Spirit Commit Suicide?

Question. Is it possible for a disembodied spirit to commit suicide and destroy the spirit's body? If so, what would be the result?

The above questions were asked at a Spiritualist meeting, and all but one agreed that it was impossible for a spirit to commit the

act, or dodged the question in various ways. The one claimed there was a Constructive and a Destructive process in nature, and a spirit out of the body had as much power and free-will, and could employ either, and the process of evolution would be quickened by that method, providing the law of reincarnation was not in force. Any light you can give will be thankfully received.

Answer. If you will turn to page 299 of "*The Great Psychological Crime*" — Volume II of the "Harmonic Series" — beginning with paragraph numbered "4," you will find the first step toward the answer of your question.

Reading to the end of the chapter, you will observe the following:

1. In the spiritual life the power of individual choice obtains as it does in the physical.

2. That under this power of individual choice it is possible for the individual to align himself with the Destructive Principle of Nature in that life as in this.

3. That under the operation of that principle he may go down to what we know as "Spiritual Death."

Now if you will turn to the closing chapter

entitled "The Genesis of Dogma", beginning at page 391, and read carefully to the close, you will observe that even the wisest of the Wise Men of the Great School of Natural Science, on both planes of life, do not claim to know with scientific certainty whether that which is named "Spiritual Death" is, in truth and in fact, what it appears to be, namely, a real, final death of the Soul, or whether it is but another transition of the Soul to some other state of individual existence and life.

This is one of the many "unsolved problems" of Nature. With this School it is an "Open Question". The Great Friends do not assume to dogmatize upon its meaning nor its solution. It will remain one of the "Open Questions" with this School until such time as it is able to speak to the world with scientific certainty.

Every student and Friend of this School and Work should read carefully the book above referred to, until he understands the position of the School on the subject of so-called "Spiritual Death". It is a problem of profound interest and importance, but one upon which no student should assume to dogmatize.

Why Do So-Called Seers and Clairvoyants Fail to Aid Humanity?

May I ask of your time and knowledge sufficient for an answer, through your excellent magazine, *Life and Action*, to the following problem that has puzzled me a long time?

Assuming that the claims of some of our noted seers and clairvoyants are true and that they can see into the future for 600 years and see the working details of the establishment of a new race; and that they can see into the past for thousands and thousands of years and read the written records in the "book of life," why is this great power never employed to aid present humanity and for the solution of problems that agitate the minds and harrow the souls of men, little problems that could be solved and bring happiness to the homes and hearts of thousands; for instance, the recovery of a lost child, whose disappearance has aroused the sympathies of the whole world? This is only an instance—there are hundreds in which the power might be employed, good accomplished, truth demonstrated, and the mocker silenced.

I want to commend you for your gener-

osity in giving publicity to the criticism [?] from your Theosophical friend in the January-February number, and to say that I fully approve the remarks made by you in a previous number of *Life and Action*, which prompted the "criticism." Alas, I fear, the Theosophical Society is not as free of gentlemen of that character of mind as it might be. I speak from an experience gained by ten years of association with the society, in which I am no longer active.

I am also led to make an observation about your remarks anent Fra Elbertus, and to ask, "Is he worthy your notice?" In the last number of his *Phillistine* is printed such a foul suggestion, one of many that have been printed by him lately, that I consider it almost loathsome to mention his name in association with a decent thing.

Answer. 1. The fundamental assumption upon which your question is based is one of such tremendous proportions that, if it could be substantiated, there would indeed seem to be no answer that would justify the facts and conditions of life as we are compelled to meet them and deal with them from day to day.

But, unfortunately for the cause of Truth,

of Science, of Philosophy and of Humanity, there seems to be no way of proving either the truth or the fallacy of any such prophecies, other than simply to "wait with patience" until the years have rolled by and "Father Time" has presented the record of Facts. Even then, in most instances, it is a question of "interpretation." "Prophecies" are usually so worded as to leave them open to many interpretations, and the *facts* may be made to support any or all of them.

Whatever the "claims" of those noted seers and clairvoyants may be, especially concerning "things to come," it is safe to take them "*Cum grano salis*," and leave plenty of margin for the interpreters to make their notations and commentaries upon.

2. If we grant the possibility of authentic prophecy—and there is much evidence to support it within certain broad, general lines—this fact, of itself, would not prove that such a gift or power could be employed "for the solution of problems that agitate the minds of men"—such problems, at least, as you have suggested.

The finding of a lost child, for instance, would call for the exercise of powers of a very different nature from those involved in

the process of looking "into the future for six hundred years" or "into the past for thousands and thousands of years," etc.

There have been many authentic instances, some of which have come under the personal observation of the writer, wherein lost children, as well as material articles of intrinsic value, or of value through association, have been located and found solely by the exercise of psychic powers.

An exhibition of this character was given in the city of Minneapolis, Minnesota, only a few years ago, at which the writer was present. One of the "tests" was as follows:

One of the members of the committee of scientists chosen to test the psychic's powers, took a small scarf-pin from another member of the committee [in the room occupied by the psychic in the Hotel West] and, leaving the other members and the psychic in the room, went out into the city and was gone over an hour. On his return the psychic was heavily and securely blindfolded and helped into a double buggy and given the reins of the horses. Without a word or sign from anyone, he started the horses at a swift trot and drove, at what seemed an utterly reckless speed, through the heart of the business

section. He turned many corners and without accident drove nearly two miles, and stopped in front of a large business block. He sprang from the buggy, rushed into the building and straight to the elevator [all the while blindfolded], entered and said "Up! Up!" When the elevator approached the seventh floor he signaled to stop. He rushed from the elevator down the corridor, the committee following him closely, and stopped in front of an office door, opened it, rushed in and wended his way round among the desks and other furniture, and in the back of the room reached over behind a large box and there on the floor picked up the scarf-pin, where the member of the committee had placed it.

The test was complete, and to the entire satisfaction of all who witnessed it. This incident alone proves that there are such psychic powers and possibilities, and that under right conditions they may be developed. But in our present state of psychic development, it is the rare exception among men who have attained such degree and kind of psychic unfoldment. That one man has attained to such an evolutionary unfoldment, however, is evidence that others may do so.

And since the human race is in a state of continuous evolutionary unfoldment, it would seem possible that in the fullness of time a much larger percentage of the population will develop such powers.

Granting that this is but one of the fruits of human unfoldment, it is not difficult to conceive that a time *may* come when it will be the exception among men who will *not* possess such psychic unfoldment.

But at present we are only "in process" and "en-route."

The Great Problem of Personal Responsibility.

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

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

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

This may not be so easy as might appear

upon the face of it; but, desiring to be of service whenever and wherever possible, we venture the following observations and suggestions for what they may be worth:

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

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

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

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

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

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

In our humble judgment, if our correspondent's proposition were, indeed, true, and all men *did* "right in proportion to their knowledge," this world would be a much more en-

joyable home for the human family than it is today.

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

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

What Is the Constructive Aspect of the Impulse That Leads to Anger?

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

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

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

On page 291 you also say: 'To annihilate or entirely extinguish the impulse of fear at the approach of an enraged bull [without converting that impulse into a constructive

effort to escape], would be to expose one's self to a danger much greater than that involved in the impulse of fear itself.'

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

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

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

"You who have labored under the disadvantage of such false instruction, or who have been groping over the pathway without in-

struction of any kind, will understand more fully what is here intended when it is explained that there is not a single emotion, impulse, passion or desire of your being, whether of the kind you are accustomed to designate as physical, or spiritual, or psychical [and which if it were permitted to *control* you would become destructive], but may—under proper control of your Will—be transmuted into a vital impulse of Constructive Energy and Power.

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

“Every impulse of the Soul, which reaches the plane of expression through the physical organism, involves the expenditure of physical energy or vitality. The impulse of fear, in any of its many shades, degrees and phases, is a destructive force when uncontrolled. It involves the loss of vital energy and power. *But if the impulse is checked by the power of Will in its inception* [note the clause in italics], it may be converted instantly into a constructive impulse which will enable the individual to avoid the thing which inspired the impulse of fear. The Power of Self-Control in this instance has

converted a destructive impulse of fear into a constructive effort to avoid that which inspired the destructive impulse of fear.

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

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

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

You ask me what is the “*constructive aspect*” of the impulse that leads us to

Anger. I have nowhere said, nor even suggested, that there is a "constructive aspect" of that impulse.

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

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

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

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

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

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

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

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

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

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