

HARMONIC SELF-UNFOLDMENT

HARMONIC BOOKLET SERIES

Bound Volume II

by

J. E. RICHARDSON

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HARMONIC SERIES

etc., etc.

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BOOKLET No. 7

FAITH AND WORKS

FAITH AND WORKS

“*Let not your heart be troubled, neither let it be afraid.*”—John 14, 27.

The specific design and purpose of the preceding Booklet (No. 6) on the subject of “*Curative Faith*”, was to make clear to my readers the fact that *Faith*, as a *curative agent*, has a distinctly scientific aspect which is not generally understood by those who most earnestly and sincerely claim to exemplify the teachings of the Master, Jesus, in their work of “healing the sick”.

If the process involved in the cure of disease through the healing power of *Faith* should be couched in a single sentence, it would be somewhat like this:

Curative Faith makes of the physical body of

the individual, who possesses it, a vital magnetic sponge which drinks, or absorbs, from its environment the constructive vital element necessary to restore the physical organism to its normal state and condition.

It only remains to be said that this state and condition of normality means nothing more nor less than *Physical Health*, or “*Wholeness*”—expressed by the Master, Jesus.

While it is not intended to contain a complete exposition of the curative process and power of Faith, nevertheless, I am permitting myself to hope that its readers will find that little booklet of some real and practical value. I hope it may open to them, or to some of them at least, a better understanding of how to establish within themselves the realization of that marvelous Faith that makes men “*whole*”. In any event, that was the central purpose of the booklet.

FAITH, however, possesses other phases than

those of a strictly and exclusively curative or therapeutic nature. It is this broader view of the subject I have reserved for the subject matter of this booklet.

In its religious aspects Faith has exercised a broader, deeper and more powerful influence, during the Christian era, than the world in general has realized. It is today, as it has been since the religion of Jesus Christ had its birth, the background and main support of all that is included in "The Christian Religion", regardless of its denominational variations.

Clustering about the life and teachings of the Master, Jesus, there have been some two hundred, perhaps more, dogmatic religions that have come into existence, comprising many millions of adherents, each one of whom has believed himself or herself to be a "Christian".

Underlying all these denominational Christian movements the dogma of "Salvation through

Faith'' has been the substantial foundation upon which they have rested. Jesus died upon the cross. He suffered the shedding of his own blood as a ''propitiation for the sins of the world''. He died that those who believed in him might have eternal life. The doctrine of ''Salvation through Faith in Jesus Christ'' has been the cornerstone of the Christian religion from the earliest history of the church.

At one time the entire Christian civilization was shaken to its foundation by a profound doctrinal discussion as to the possibility of ''*Salvation by Faith alone*''. There were many learned disputants who held that the words of the Master himself established the full power and sufficiency of Faith alone when he said: ''For God so loved the world that he gave his only begotten Son, that *whosoever believeth in him* should not perish, but have *everlasting life*.''

But there have been many also who have based

their conviction upon the teachings of James, who says: 2. 14—"What doth it profit, my brethren, though a man say he hath *faith*, and have not *works*? Can *faith* save him? 2. 17; Even so *faith*, if it hath not *works*, is dead, being alone. 2. 24; Ye see then how that by *works* a man is justified, and not by *faith* alone."

While this disputed point left its mark upon the souls of men, and led to many divisions in the Christian churches, it seems to have established the point upon which all agree, namely, that *Faith* is essential to those who seek salvation and eternal life.

But there is something vastly more worthy of our consideration, as to the value and efficacy of *Faith* in the great scheme of individual life, and the relation of individual life to the divine Creator of *all* life.

And this brings us face to face with the profound problem of man's faith in the eternal goodness of the Great Creative Intelligence, and in the

constructive purpose back of the entire scheme of individual life.

And this, in turn, brings us face to face with the one supreme and most profound inconsistency of individual human intelligence. Is this a shock to you? Perhaps it is. I sincerely *hope* it is. But why? And what is the profound inconsistency to which you refer?

Listen: In many ways we all express our faith in the existence of God—in the sense of a Great Creative Intelligence; faith in the Law of Compensation; faith in the curative potency of Nature's elements; faith in a spiritual life; faith in the continuity of individual life; faith in the power and virtue of prayer; faith in our ability to overcome the power of evil; faith that physical death is but an incident in *Life*; faith that all things in Nature are governed by immutable Law; faith that under and by virtue of the fixed and immutable nature of creation, the planets

will continue to revolve in their individual orbits, without accident or destructive possibilities; faith that we, as individualized, intelligent beings, express the highest and most exalted evidence of an Omniscient Creator's handiwork: And yet—and yet—many of us have little or no faith in the one *great reality* of the universe, namely, that *all things work together for GOOD*; that *the ultimate design of the Great Creative Intelligence is beneficent*; that *the principles upon which God has fashioned his universe are righteous*; that *we have absolutely no ground for doubt or fear as to the final outcome of Nature's beneficent designs*; that *it is not within the range of possibilities for an omnipresent, omniscient and omnipotent Creative Intelligence to fail in the accomplishment of its purposes*; that *the purpose and designs of such a Creative Intelligence must inevitably be for the best good of all created things*; hence, that *our Faith in the constructive destiny of the*

human Soul is founded upon the Rock of Eternal TRUTH.

It is with reference to these great fundamental principles and truths of Nature and Life that we so often and so glaringly betray the utter inconsistency of a *lack* of Faith the very suggestion of which should put us to abject shame.

During the years of my endeavors to give to the world some slight knowledge of the demonstrated facts of Natural Science, it has been a frequent and oft-repeated experience to be asked if I would not come and talk with some deeply distressed and unhappy Soul who was dangerously ill. Many of these invitations have taken me to the bedside of the deeply religious members of the various Christian churches.

In the early experiences of this nature, it was—as I still believe—but natural and consistent that I should anticipate meeting those whose faith in the beneficent power of the Great Creative Intel-

ligence was fixed and unalterable. I cannot tell you how profoundly I was shocked, grieved and hurt, to find—in virtually every instance—those who were overwhelmed with a great dread, a paralyzing fear, in anticipation of the possible approach of physical death.

A definite illustration, I believe, will enable me to bring home to you, dear reader, a realization of the humiliating inconsistency to which I have referred:

I was asked to call and see a man whom I had known for some years. He knew something of my work, but had never (so far as I knew) given the matter any serious thought or consideration. He was generally considered to be an intelligent, conscientious and upright business man—and a seemingly consistent member of the Episcopal church, as well as an active worker therein. I had been his attorney for several years, and had transacted a considerable amount of legal busi-

ness for him. I felt that I knew him very well, and my association with him—though chiefly in a professional capacity—had impressed me with the fact that he possessed many sterling qualities of character, for which I had come to respect him quite unreservedly.

When I arrived at his home I found two physicians in consultation, and his wife and her sister were overwhelmed with grief. They all believed that he could not possibly live more than a few hours, at the outside. The physicians informed me that there was not the least possible hope of his recovery—and that his death was impending, and might occur at any moment.

When I entered his room, stood leaning over him and looked into his eyes, I knew—with the conviction of absolute *Faith*—that I could bring him back to life and health. He must have seen something of this in my eyes; for there was, at first, an expression of the most abject *fear* and

hopelessness in his own eyes—which rapidly disappeared as I looked steadily into them, without a word, and there came into his face an expression of mingled hope, confidence and joy.

Suddenly he opened his lips and, in a clear, strong voice that all could hear very distinctly, said: “John, you are my *God*—for this one day—and you have come in answer to my prayer, to save me, *haven’t* you?”

I simply inclined my head in token of assent, but remained silently looking into his eyes—now as brilliant as stars, and his face radiant with returning life and joy.

Suddenly he looked from me to his wife and said: “Mary, leave John and me here alone until I send for you.”

Without a word, she beckoned to the two physicians, who followed her from the room, and the others present also followed, closing the door behind them, and we two were left there alone.

I sat upon the side of the bed, took his hand in mine, and waited silently for him to speak. Some minutes passed in this silence of absolute soul communion between us. Then he spoke, and these were his first words:

“John, I’m afraid. I’m afraid to *die*”,—and he stopped there, as if he could go no further.

I waited a moment, and then said: “Jo, you have called me to you because you want to tell me something—something that you have concealed from the whole world—something that will explain to me *why* you are afraid to die—and then you want to ask me a number of questions concerning what you must face when you pass from this physical body, alone, out into the spiritual world.”

The expression of fear came back into his face, for a moment, and he whispered—as if suddenly too weak to speak aloud:

“Then *you know*—and I have only deceived

myself into the belief that my secret has been mine alone, during all these years!"

I replied: "But, Jo, I am the *only* one who *knows*, and I shall never betray you. Hence, you need have no further fear; and you do not need to tell me anything more. I will go away and leave you and your secret in safety together."

This suggestion seemed to restore his vitality, and he replied with emphasis:

"No, John, that is not what I want. This is, perhaps, the last ditch for me; and I must *know the truth*. In my youth I wronged my only brother out of his rightful inheritance; but I repented of my sin, and would have made full reparation. In the meantime he had gone to Alaska, where he died before I could reach him. I have lived more than 25 years on the income that was his; and now I cannot undo the material wrong I did him. I have read your books. I have also studied *you*, as you have never been

studied by anyone before, and I am absolutely convinced that *you know* what the life out there holds for me—and what I must do to right the wrong I committed—so that I may lift this awful burden of guilt and banish the cloud of horror and dread that hangs over my life. You tell me there is a great *Law of Compensation*; that it is absolute and irrevocable; that it cannot be evaded nor avoided; that *I must pay*—and pay *to the uttermost*; that I can never be entirely happy until I have balanced this account with my brother—as it stands upon the Ledger of the *Great Accountant*. I want you to remain with me, John, until you have told me clearly and simply just what I must do to meet this demand of the Great LAW.”

Then followed one of the most remarkable and gratifying communions of my entire life. Step by step I led him over the complete subject matter of the “*Law of Compensation*”; and, al-

though that was a good many years ago, it comes back to me, with the vividness of a perfect reflection of an absolute mirror, that the pathway we traveled together that day was, with very few and slight detours, the exact path I have disclosed to you in Booklet No. 2 of the "*Harmonic Booklet Series*".

For two hours I had talked with him, and our conference had taken us into the very heart of the great problem of individual evolution and the Law of Compensation. Among other things, I had asked him:

"Do you believe in a Great Creative Intelligence?"

He had answered: "With all my heart."

"Do you believe this Great Creative Intelligence has the knowledge and the power to create a world according to his own purpose and design?"

His answer was: "He could not be either *Om-*

niscient or *Omnipotent* without such knowledge and power.”

“Do you believe that the creative purpose and design of such an Intelligence could be evil?”

“No.”

“Do you have faith to believe, with all your heart and soul, that the fundamental principle and purpose back of, and under, the entire creative Plan are constructive and righteous?”

“With all my heart and soul”—was his answer.

“Do you believe that God, who has the knowledge, the wisdom and the power to create and people a world with human beings—“*in his own likeness*”—would fix upon you, or me, or any of his creatures, unjust responsibilities, impossible duties, destructive obligations, or unfair demands?”

“I have absolute faith that God is *just*; that He is Omniscient, Omnipotent and Omnipresent;

that His laws are immutable and his decrees righteous; that He will not demand of any human being anything that individual cannot or should not perform."

Then I put this question: "Do you want Him to favor you by granting to you anything that is not just?"

His reply came promptly: "Certainly not."

"Would you *accept* anything which you knew you did not deserve?"

"Not willingly."

"Do you really and truly *want* to discharge your duties and responsibilities, or do you want to shirk them?"

"I could never be happy, knowing I had shirked a duty or refused to discharge a real responsibility."

"And your *faith* in the justice of God, and in the beneficence of all His plans and purposes toward humanity is fully established?"

“Yes, I verily believe it is.”

“Then will you tell me *why* you are afraid to die; and why you sent for me?”

He looked steadily into my eyes for some time before replying. Then he answered:

“Because I had never reasoned it all out. I knew, when I sent for you, that you would make me see the truth clearly; and I knew that when I could see it all as I should, my fear would leave me—just as it has done.”

“Do you mean to tell me that you are no longer afraid to die?”

“I do. That fear has absolutely passed from me; and if I knew that my next breath would be my last, I would take it with the happy consciousness that all is well with my soul. I do not want to be a shirker, and I *will* not—because I know that the Law of Compensation is not only inevitable, but that it is absolutely *just*—and no man who is honest can ask to receive more than is

justly his, or due him. I know that I shall be given the opportunity to right the wrong I did my brother—and myself—when I deprived him of his rightful inheritance, and thereby took what did not belong to me. And I know that, when I have paid my debt to him, and proven to him the depth and sincerity of my regret and sorrow for my wrong, he will forgive me—just as I would forgive him under like circumstances. You have done for me what nobody else could have done, and you have fixed upon me an obligation to repay you—which I will gladly do whenever I may. You know that I thank you, as I would thank God, for opening my eyes to the great truths of life, both here and hereafter. Go now, and tell Mary and the others to come to me.”

I did as requested. When they returned they found him sitting up in his bed; and on his face was a smile of absolute *faith*. His first words were:

“See what John has done for me. He has not only saved my *life*, but if a human *soul* were ever *saved*, then he has saved mine. I am not going to die—yet. And when the time does come for me to go—I shall ‘Fold my tent, like the Arab, and silently’—but confidently steal away to meet my Maker, knowing that neither this life nor the life to come holds anything for me to frighten any honest man.”

Possibly you can picture the scene that followed, better than I could tell it. But let me say that from that hour he began to improve, and the third day thereafter he was up and about. For months thereafter, those two physicians begged me to tell them what I did to bring him back from the grave. The only reply I ever made to them was—“I just helped him to renew his *faith*; and it was his *faith* that ‘*made him whole*’.”

This incident occurred in the city of Minneapolis, Minnesota, some 20 years ago. Jo is still

living in that beautiful city, although he must be nearing the milepost of fourscore years. I have the great happiness of knowing that his *faith* in the eternal verities has never wavered; and when the hour shall come, I know that he will go without a tremor of fear or doubt to make the transition unwelcome.

And this is the attitude that every individual should hold who would do credit to his own intelligence, or who would prove his *faith* in an Omniscient and Omnipotent Creator.

But this friend of other years not only proved his unbounded *faith* in the power and beneficence of his Creator; he demonstrated also that he recognized his own personal responsibility to cooperate with the constructive forces and principles of Nature, to the limit of his abilities. To his "*Faith*" he added his "*Works*"—that his *faith* might thus be "made alive" and that "*by his works he might be justified.*"

And this, dear friend and reader, is the Key to "salvation" and to "life eternal" which the Great School would place in the hands of every human being: 1. He must *know* that his *faith* in the power and goodness of the Creative Intelligence, and in the justice and beneficence of His purpose toward all humanity, is as fixed and unchangeable as the laws that govern the universe. 2. He must then charge himself with the personal responsibility to exemplify his *faith* by the *living of his life* in conformity with the constructive principle of Nature in Individual Life. In other words, he must prove by his "*Works*" that his *faith* is not "*dead*". By his *works* he must show that his *faith* is *alive* and *active*—so much so that it is an impelling and ever-present inspiration which energizes him with the unwavering purpose and determination to prove that his *faith* is *justified by his works*. For, unless he is thus impelled to *action*, he may know that his *faith* is

dead and divested of its saving qualities and potency.

In the philosophy and the definite teachings of the Great School there is no room for the pessimist. The message which the Great Friends would bring to the children of men is filled to overflowing with *hope*, with *confidence*, with profound conviction that the pathway of Individual Evolution rises, by a definite and not too steep a grade, to the apex of the Mount of Personal Achievement, with *Faith* that the goal of Individual Life is the full realization of every constructive purpose, inspiration, aspiration and desire.

Hence it is that the individual who comes to the door of the Great School and knocks for admittance as a Student, should be made to understand and realize that he "*who enters here leaves doubt, fear, pessimism, cowardice, evil anticipations and despair behind*". And, until he is ready, willing, and *able* to turn his back upon

every pessimistic and cowardly suggestion and destructive influence, he is neither duly and truly prepared, nor worthy and well qualified to carry the burdens nor discharge the responsibilities that constitute the foundation of the Temple of Character wherein the honest and worthy student must live and labor and learn.

Individual Happiness is the ultimate goal of Nature in the unfoldment and growth of the human Soul. This can never be achieved nor attained while his Soul harbors doubts, or fears, or destructive anticipations as to the ultimate destiny of man as an individualized, intelligent Entity, or as to the fact that his interests are in the care and under the direction of a Creative Intelligence whose purposes are beneficent and whose power is unlimited.

Hence, the very first step in the life of the individual who would become an accredited Student of the Great School is to banish from his con-

sciousness all sense of doubt, anxiety or fear as to his destiny as an Individual Intelligence, Ego or Entity.

His next step is to acquire, or develop within himself, the constructive *Faith* that the ultimate destiny of all life is *what a just God would have it*. This means that the goal of individual life, toward which we all are moving—whether we know it or not, whether we so desire or not, whether we believe it or not—is *constructive*, hence, good, righteous, just, and consistent with the highest and most exalted idealism of the human Soul. It means that there is no ideal or concept of the human heart, the human intelligence, or the human Soul, sufficiently beautiful, sufficiently perfect, sufficiently exalted, or sufficiently satisfying to reflect more than a mere shadow of the *infinite* beauty, beneficence and perfection of the goal fixed for us by the Great Creative Intelligence as the *summum bonum* of individual *Destiny*.

When the student has taken these two vital and essential steps in preparation for the definite *Work* ahead of him, he has laid the substantial foundation upon which to build the exalted superstructure of the Temple of his individual Character. Then only can he say, in all truth, that he is "duly and truly prepared, worthy and well qualified" to take the next "Regular Step" in his evolutionary journey toward the goal of his endeavors.

But what does it mean to the individual to complete such a preparation? And why is it so vitally essential?

It means to him that he has conquered one of the most powerful and destructive "Lions on the Way"—the *Lion of Fear*; and that, never again will it lie in wait for him, in the hope of catching him off guard, and thus overcoming him. It means that never again will he suffer the agony

of Fear when he is brought face to face with the transition through the "Valley of the Shadow" of Death. It means that henceforth he will look upon physical death as but a natural and beneficent transition which opens the way for him to accomplish his own individual evolutionary unfoldment along constructive lines, until he finally arrives at the goal of his own Self-Completion, Nature's reward for which is his own individual Happiness.

Is there anything in such a prospect that should impel one to look upon it with fear, dread, repugnance or horror? On the other hand, every individual who has arrived at a clear understanding of the problem of individual life, should carry securely within his inmost consciousness a realization of the fact—for it is a fact—that whenever, and wherever, and however the "Angel of Death" shall come to him in the natural course of events—and *without his own connivance or*

invitation—it will come as a cherished *friend* and not as a fearful and hateful enemy. And this is because it is a necessary step in the progress of the human Soul along the pathway of individual evolution, and a transition without which no human Soul could ever arrive at its individual destiny nor justly hope for individual Happiness.

The one great, uplifting and impelling purpose of the Great School, at this time, is to inspire humanity with the *Faith* that sustains the Soul of the *Faithful* in the goodness and the sufficiency of the Creative Intelligence through every duty, every responsibility, every trial, every hardship, every sorrow, every disappointment, every failure, every tragedy of human life—because of his assurance and absolute conviction that all these are but the transitory, ephemeral and impermanent experiences of the individual, incident to his permanent development and Soul Growth.

Through this seeming tangle of these fleeting and fugitive experiences, the Soul of the *Faithful* finds its way to the “*peace that passeth understanding*”, and to the permanent and enduring happiness with which Nature rewards his Faith in the righteousness of her decrees.

Why do we all love the optimist and despise the pessimist? It is because the one inspires *faith* in success, and in the beneficent results of all honest effort: while the other would cast the shadow of doubt, disbelief, unrest, dissatisfaction, hopelessness and gloom over all mankind, regardless of his honest endeavors.

Look at the man whose *faith* in the knowledge, the power, the wisdom and the goodness of the Creative Intelligence and in the righteousness of His purposes and His designs, and in the justice of His Laws, is fixed and unwavering—and you will observe that he is a living exemplification of *Tolerance, Self-Control, Poise, Cheerfulness, ac-*

ceptance of the Law of Compensation, and the assurance that *all is well with the world*. Wherever he goes, he sheds the bright radiance of Hope, the uplifting inspiration of Confidence, the cheerfulness of perfect Assurance, the quiet Poise of Tranquility and the benign influence of a benediction upon all who come within the radius of his environment. When he comes he is greeted with a joyous welcome. When he goes he leaves an atmosphere of Health and Happiness. His life is a radiant center of constructive emanations, and his pathway is always onward and upward into the *Light*.

This unbounded *Faith* in the infinite Goodness of Creation, and in the Righteousness of the Creative Intelligence and all His Works, develops and sustains Faith in one's fellows and in the ultimate beneficence of human destiny.

There is nothing more to be deplored than man's loss of *Faith* in his fellowman. This is all

the more to be regretted because it is so unjust to himself and to his fellows, and so lacking in the element of logical consistency.

It does not require a giant intelligence to understand the logic that a loss of *Faith* in humanity, or in human nature, is a direct challenge of the wisdom, the power and the goodness of the Great Creative Intelligence. Where is the man who, in his sane and lucid moments, can muster the impudence, the impertinence, the egotism, the bravado and the assumption of infallibility to condemn his Maker. If there be such, God help them and God pity them. For it does not seem possible that one who has ever looked into the confident and trusting eyes of the child of a loving mother or father could ever seriously question the love and the goodness of the great Father-Mother whose children we all are.

May the Great Father, the Great Friends and the Helpers of those who need, so inspire you who

read these pages with a sublime and all-sustaining *Faith* in the infinite knowledge, wisdom, power, mercy and *Love* of the Great Universal Intelligence (to whom we are all indebted for individual Life, personal Liberty and the right to seek individual Happiness)—so that you may never be ashamed to acknowledge your indebtedness for the priceless benefits you have received as a token of your acknowledged kinship with the Father-Mother of all *Good*.

INSTRUCTIONS

When you awaken each morning, begin the day with a silent prayer to the Great Father and the Great Friends, that you may be worthy of their care, their guidance and their love. Ask, as a loving child would ask of an indulgent Father or Mother, that you may be inspired by an unwavering *Faith* that all mankind are the sons

and daughters of the Infinite Father-Mother of the Universe; and that the pathway of their individual lives leads ever onward and upward into the Light.

Ask that you may be sustained in your *Faith* that all life is steadily and irresistibly moving onward toward an ultimate goal and destiny that are emblematic of Infinite Goodness.

Ask for the help that will enable you to renew your *Faith* in the ultimate goodness of all things. Resolve, deep within your Soul, that your Faith, this day, shall be deeper, stronger, and more abiding than ever before. *Mean it so profoundly that you shall feel in your inmost Soul the realization of its truth as a living reality.*

Hold constantly in your consciousness the resolution that, come what may, you will not permit the destructive impulse of doubt, nor the gloomy suggestions of destructive pessimism to weaken or undermine your constructive *Faith* in the

righteousness of God's Universal Plan, nor in the ultimate goodness of humanity.

Absorb into your inmost being the great Fact of Nature, that where *Faith* abides, there is *no room for failure* and the fertile soil of Truth yields only a harvest of abundant *Success*.

As you go about the duties and responsibilities of the day, carry in your inmost consciousness the unwavering suggestion that *success* is constantly within your grasp, and that it is your privilege and your right to reach out and take it as your legitimate possession.

Treat the world as your *Friend* and the world in turn will give to you its *Friendship*.

Establish yourself upon the constructive foundation of *Faith*, and all Nature will combine to pay to you a generous tribute of success in all your undertakings.

But remember always, that to your *Faith* you must add your *Works*; for only through your

personal effort is your Faith justified and made alive.

As the potencies of curative *Faith* make whole the physical body, so, constructive *Faith* in the beneficence of Nature and of Nature's God brings "Wholeness" and "Health" to the individual *Soul of Man*.

Whatever the immediate trials and seeming failures of your life may be, keep forever in mind the happy consciousness that the trials, temptations, hardships, sorrows, and disappointments through which your pathway leads, are but the evanescent and fleeting shadows of life and, of themselves, have no substance you need to fear. Meet them serenely and without flinching and, one by one, they will vanish as vanishes the mist and the fog before the dispelling power of God's beneficent sunlight.

Build you a *Temple* upon the *Rock of Faith*, and by your *Works* make it a monument of *Beauty* for the world to enjoy.

Your Elder Brother,

J. E. RICHARDSON, TK.

FAITH

Let a valiant Faith cross swords with Death

And Death is certain to fall.

For the dead arise with joy in their eyes ;

They were not dead at all.

If this were only a world of chance,

Then Faith, with its strong white spark

Could burn through the sod and fashion a God

And set him to shine in the dark.

So, in troublesome days and in shadowy ways,

In dire and difficult time,

We must cling, we must cling to our Faith, and
bring

Our courage to heights sublime.

It is not a matter of hugging a creed

That will lift us up to the light,

But in keeping our trust that Love is just

And that whatever is, is right.

When the hopes of this world into chaos are
hurled

And the devil seems running the earth ;

When the bad folks stay and the good pass away

And greed fares better than worth,

Oh, that is the hour to trust in the Power

That will straighten the tangle out.

For death and sorrow are little things,

But a *terrible* thing is DOUBT.

ELLA WHEELER WILCOX.



BOOKLET No. 8

A SAVING SENSE OF HUMOR

A SAVING SENSE OF HUMOR

The first vital fact I want to fix in your consciousness, in this booklet, is that "*Humor*" is supereminently a *constructive* Soul Element. It has a definite scientific value and importance in the evolutionary development, unfoldment and growth of the Soul. I call it a "Soul Element"—not in the sense that we speak of gold, silver, radium, platinum, helium, iron, etc., as "elements" of the physical universe; but rather in the sense that *Cheerfulness* is considered as an "Attitude of Soul" in Booklet No. 5 of this series. It is one of the essential ingredients which go to make up the internal "State of Being" of the individual at any given time.

Webster defines the word "*Humor*" as:

“The mental faculty of discovering, expressing or appreciating ludicrous or absurdly incongruous elements in ideas, situations, happenings, or acts; droll imagination, or its expression; distinguished from *wit* as less purely intellectual and having more sympathy with human nature and as often blended with pathos.”

Lowell says:

“*Humor*” in its first analysis, is a perception of the incongruous.”

Thackeray says:

“I should call *humor* a mixture of love and wit.”

Webster gives as its synonyms: “playfulness, pleasantry, whim, fancy, caprice, comicality, fun,” etc.

Please note the fact that virtually all modern lexicologists agree upon the fact that *Humor* involves an *appreciation* of the *incongruous*.

But they also agree that *incongruous* means a

want or lack of *harmony*, among other things. That is to say, this is one of the several meanings given the word.

In view of the suggestion of "inharmony", as one of its meanings, I want you to note, with the utmost care, the definition which the Great School gives to the word; because it would seem to run us into a sort of lexicological pocket, from which we may find difficulty in extricating ourselves.

The Great School says:

"Humor is the Soul's established harmonic relation to the constructive incongruities of human life, activities and conditions."

Translating this definition back into the terms of modern lexicology, it would seem to mean that *Humor* is the Soul's established *harmonic* relation to the constructive *inharmonies* of human life, activities and conditions.

Remarkable as it may seem, upon a superficial

examination, this is exactly what the Great School's definition is intended to convey.

But, I hear you say: "Does this mean that there are '*constructive inharmonies*' in Nature?" An inharmony is equivalent to a "discord", and we are generally taught that a discord is anything but constructive. An established harmonic relation to a *discord* is surely something out of the ordinary.

All of which is promptly conceded—when the subject is considered without reference to its scientific analysis.

But a critical scientific consideration of the subject will develop certain phases that are well worth our attention. And such a consideration, I am convinced, will bring out more clearly and distinctly the rigid scientific method of the Great School.

For the purpose of bringing the subject clearly within the understanding of every reader of this

Booklet, I want to draw upon their knowledge of the scientific basis upon which all that we know as *music* rests.

Music, of all kinds—both vocal and instrumental¹—depends primarily upon three distinct elements:

1. Melody.
2. Harmony.
3. Rhythm.

Melody consists of a series of single tones, one following another, so related as to constitute a *tune*, or a musical *air*, or *aria*. It is sung by a single voice, or played by a single instrument. The series of notes is arranged upon the musical “staff”, from left to right, one note following another, and is read by the performer *horizontally*. The tune, or air, of “*Home, Sweet Home*” illustrates the meaning of *melody*, when sung by one voice, or played by one instrument.

Harmony consists of two or more musical

sounds simultaneously produced by two or more voices, or instruments. They are so related to each other in pitch as to produce a pleasing effect upon the sense of hearing. Harmony is written upon the musical staff perpendicularly, which means one note above the other—and is read by the performer vertically instead of horizontally. The first, third and fifth of the musical scale, sounded at the same time, produce a most pleasing effect upon the ear, called harmony. This produces a musical *chord*.

But, suppose you strike 1, 2 and 3 of the scale simultaneously. The result is a most excruciating discord. It is painful. It actually hurts, as if one has been hit in the very center of his musical consciousness with a piercing, three pronged fork that not only has the effect of *piercing*, but of actually tearing, or raking the musical sensibilities of the Soul, until one is strongly impelled to cry out with the pain of it.

Now strike 1, 3 and 5 of the scale again. Instantly the consciousness is soothed by a delicious sense of *harmony*. All the jarring, piercing, raking and tearing sensations of the previous *discord* are almost instantly erased from the consciousness, and the Soul is once more lulled and soothed into the sweet enjoyment of delightful *harmony*.

Rhythm is the element of music which has to do with the *movement* of a musical composition, its division into "measures", and its natural *accents* upon certain counts of each measure.

Now, in most, if not all, musical compositions, there is a *melody*, or *air*, which is often called the "tune".

The accompaniment to this melody is an arrangement of *harmony* which sustains the melody and greatly adds to its sweetness and beauty.

The *rhythm* determines the "*tempo*", or *time* element, by which the production moves forward

from its beginning to its close. Sometimes it moves slowly and majestically, and then again rapidly and with the sprightliness of youthful vitality, vigor and the spirit of playfulness.

Indeed, by the combination of three primary elements of music, a complete musical language may be developed—until virtually every impulse and sentiment of the Soul may be given musical expression—from the joyous playfulness of childhood, through the serio-comic development of youth, the melo-dramatic phases of maturity, the philosophic and the religious searchings of the Soul for spiritual life and light when the full crest of life's wave has been reached, and finally the tragedy of life's physical decline and death.

Thus, the story of a human life may be told in music, when the musical composer has developed a musical language of sufficient scope and accuracy to express his inner experiences of consciousness, and his performer has learned how to interpret his composition accurately.

But in the forward movement of such a musical story, or composition, it is necessary to pass from one sentiment to another—sometimes slowly, other times rapidly—and in so doing the accompaniment of *harmony* to the melody must rapidly adjust itself.

It is in this progressive adjustment of harmony that a *discord* often becomes absolutely necessary to enable you to get from one *harmony* to another. In other words, often the only way of getting from one harmony to another is by throwing in a discord between the two harmonies. The discord, in this case, becomes merely a “stepping-stone”, as it were, by which to make the forward move.

Now if you stopped when you struck this “*passing*” discord, and held it instead of just touching it and instantly passing on, your discord would become a perfect nightmare of agony to your musical consciousness. It would destroy

all the sweetness and beauty of the production. In other words, when treated as a separate and distinct expression, it is only a miserable "discord", and is definitely and wholly destructive. But when you treat it as a mere passing connection between that which immediately precedes and that which immediately follows it, the discord becomes only a pleasing transition. It is no longer a conventional *dissonance*, or *discord*. On the contrary, it has become a distinct help because of its "established harmonic relation" to its musical environment.

This answers your assumed question: "Are there 'constructive inharmonies' in Nature?" In the purely limited sense referred to, there are.

This carries us back once more to the Great School's definition of "*Humor*", which is: "*The Soul's established harmonic relation to the constructive incongruities of human life, activities and conditions.*"

In that *harmonic relation* it sees, hears, senses and otherwise knows and appreciates the constructive, or harmless incongruities of life and Nature, and has the ability to enjoy them, without harm to anyone.

A practical illustration often gives piquancy and force to the meanings of the words we employ. It will in this case, I am sure:

A bustling little round lady, of middle life, with a face expressive of a most earnest and serious purpose, steps into a street car. Just as she poises herself to sit down upon the long side seat of the car, the driver turns on the electricity and the car lurches forward. Instead of sitting down upon the seat, as she had intended, she misses her bearings and seats herself plump in the lap of a very distinguished appearing gentleman of serious dignity, who is thereby greatly shocked.

What is the result? Everybody in the car—with the possible exception of the two individuals

most directly concerned—see and otherwise sense the utterly harmless incongruity of the situation. Their sense of *humor* is intensely aroused, and in unison they all roar with laughter.

What have they done? They have only demonstrated the fact that their Souls are in attunement with their “harmonic relation to the constructive incongruities of human life”, etc. They laugh because that is the natural and logical thing to do—*under the circumstances*.

After it is all over, and the little round lady has been gracefully deposited in her seat by the distinguished and dignified gentleman, close beside him, the *humor* of the incident reaches her consciousness, and she, too, laughs until the tears blind her. The distinguished and dignified gentleman also unbends and, in spite of his efforts to maintain his distinguished dignity, breaks down and joins in the laugh—and the merriment of the occasion is complete. All enjoy the incident, no-

body is injured, and the principal actors become good friends.

The established harmonic relation of their Souls to the constructive incongruity of the situation has given them all a good, wholesome laugh. They feel younger and better for it—and the constructive function of *humor* has been exemplified.

Referring this assumed incident back to our musical illustration: The mental state and condition of the little round woman—just before the car lurched forward—was in perfect harmony with her normal condition. So were those of the distinguished and dignified gentleman with his. The ridiculous and incongruous incident then occurred, and made a perfectly constructive *discord* (for the instant) which carried both parties, as well as their entire audience, over to the enjoyable harmony of feeling that immediately followed. All parties enjoyed the “incongruity”—

the temporary *inharmony* and *discord*—and went away to their several homes the better for it.

From a scientific point of view, *merriment*, *fun*, *mirth* and *humor* are all the normal manifestations of the *spirit of vigor*, *health*, *youth*.

Did it ever occur to you that, whenever you indulge yourself in a good laugh, it is the dominating spirit of vitality, health and youth within you that is thus manifesting itself to the world? It is the *spirit of youth* within you that is doing the laughing, and this no matter how old and decrepit your physical body may be.

Analyze more closely the principle at the foundation of humor, mirth and fun, and you will be gratefully surprised to realize how true this is.

Follow the logic of the subject but one more step, and you will realize the further and most vital fact that whenever the *spirit of youth* within us—the spirit that expresses itself in *playfulness*, *fun*, *mirth* and *humor*—is permitted to dom-

inate us, it immediately sets into intensified activity the youthful, rejuvenating, reconstructing, renovating, regenerating and restoring process of Nature within us. It is constructive as well as reconstructive, in every sense and its results are both physiological and psychological, and manifest themselves in more vigorous activity of the physical body and increased power and activity of the mental faculties, capacities and powers.

Just at this point I want to call your attention very specifically to Booklet No. 6 of the series -- the one on "*Curative Faith*". In the last paragraph on page 22 of that booklet, I have tried to bring out the scientific fact that, in the process of healing through *faith*, the element of a perfect faith in the patient makes of his physical body a natural magnetic receiver. In other words— "His body becomes a natural magnetic sponge, a powerful absorbent of vital magnetic energy from its environment".

Get this fact fixed in your mind, and you will carry in your memory the mental picture of a wonderful thing in Nature, namely, that wherever a *curative faith* exists in the Soul of the patient all Nature responds to the call of the Soul for help and pours upon the physical body a flood of healing magnetic energy, from which the body absorbs the constructive elements it needs for its restoration.

Thus, you will observe, the healing virtues of *faith* are bestowed from without. They are made into a constructive environment for the physical body, from which its devastating thirst for the Waters of Life is quenched and satisfied. Every desiccated cell of the physical body is bathed in vital fluid, from which it drinks its fill, and is thus restored to its normal vitality and power.

And this is the sense in which the physical body becomes a natural "sponge", and absorbs from its environment the constructive elements

necessary to restore it to its normal vitality and health. Thus it is "made whole" again.

I have said that, in this process, the healing virtues of *faith* are bestowed from without. While this is literally true, do not overlook the fact that the *invitation* comes from *within*. The *faith* that makes men "*whole*" creates the receptive condition and invitation within the physical body; and this, in turn, makes its unavoidable demand upon its environment—and Nature instantly answers the call and supplies the demand with a flood of "healing balm" from her infinite storehouse of vital energy.

Let us now return to a further consideration of the rejuvenating process of *humor*, mirth and fun. As indicated in a previous paragraph, this rejuvenating process of *humor* is a positive and an active thing. It is not a mere receptive condition to be satisfied from without. It takes hold, as it were, of each and every living cell of the

physical body, positively shakes it into an intensified activity, synchronizes that intensified activity with that of each and every other living cell of the body.

By this aggressive and active method of procedure it actually generates, by and through a chemicalizing process, a new vital fluid within the body.

Do you now begin to see wherein and how this rejuvenating process within the physical body might be made to coordinate with the curative process of faith which bestows its gift of life from without?

Admitting that these two constructive processes are literally facts of Nature—and that is one of the great fundamental truths at the very foundation of all individual human life—let me propound the following questions:

1. Suppose an individual is, as yet, but a child—a beautiful girl—filled with the vigor, the vital-

ity, the buoyancy, the vivacity and the perfect health of youth; and let us further suppose that such a child had learned the meaning of "*curative faith*", and should maintain such a faith constantly and without faltering—what, in your judgment, would be the result of such a constant faith upon her physical body?

The logic of science assures us that:

(a)—So long as she maintained unbroken that degree and quality of faith that "makes men whole", she would, at least, be free from all physical disease.

(b)—She would naturally live longer than her childhood playmate who was entirely ignorant of the law and constantly violated its terms and conditions.

(c)—She would have much less cause to find fault with Nature, or with life generally, and her own in particular.

(d)—She would live a much less unhappy life

(other things being equal) than would her play-mate.

2. Now let us suppose that, in addition to her knowledge and practice of a *curative faith*, she *also* knows the rejuvenating, regenerating and constructive process of *Humor*, and has made it the keynote of her own life. This means that she maintains, unabated, her *spirit of youth*, buoyancy, mirthfulness, gayety, merriment and fun-loving disposition and joy of her childhood. In the nature of things, what, in your judgment—if anything—would this add to her life in the physical body? Would it accomplish anything more for her than would be accomplished by a consistent life of unfaltering *curative faith*? If so, what?

We know that her life of *curative faith* would maintain for her a perfectly healthy physical body throughout her entire life, however long that might be. And is not this the very maxi-

num of all we are entitled to ask or demand of Nature?

Let us see what the same *logic of science* has to say :

(a)—While *curative faith alone* will maintain the physical body in perfect physical health, it will *not* prevent the finger of *Time* from leaving its mark of years upon the brow of age.

(b)—Under the rejuvenating process of *Humor* the “*Spirit of Youth*” is ever active and potent. It has the power to maintain each and every living cell of the physical body in its pristine vigor, vitality, activity and *youth*.

(c)—The inevitable result of such a condition and state of being is the maintenance of the physical body in the outward expression of “*youthful maturity*”.

While it is true that, under such conditions, the physical body of a child will continue to grow in stature—until it reaches the limits of the

“pattern” which Nature has fixed for its mature development—nevertheless, after, or when, it has grown and unfolded until it has reached its normal limits of development, the “*Spirit of Youth*” within may hold it in a state which expresses itself outwardly as both *youthful* and *mature*. I have chosen to express this as the outward manifestation of the inward state of “*youthful maturity*”. If further analysis be necessary to express the exact outward appearance, I believe it might be contained in the suggestion that, one who did not know the physical age of such an individual would obtain the impression of a person with a body expressing the vital energy, buoyancy, vitality and outward manifestation of *youth*, but under the masterful control of a mind that is mature in knowledge and wisdom.

Let me say, in this connection, that it has been my blessed privilege to meet and to know such an individual; and that, in the paragraph above, I

have tried to outline the impression his presence and appearance made upon my own mind. Another, however, might not receive the same impression.

But it is surely something worth while just to know that such individuals do exist, and that they know, with the knowledge of exact science, the method and the process whereby they achieve such—to the uninformed—seemingly miraculous results. This, however, may serve to suggest a fact which few, perhaps, would care to deny, namely, that only a comparatively few of those whom the world today recognizes as the truly wise men and women of earth, have learned more than the merest fraction of man's possibilities as an individual Intelligence, Ego, Soul or Entity. But the great world of humanity is learning, and learning rapidly. Indeed, this is an age of learning; and it is gratifying to note the tendency of modern science—to turn the searchlight

of intelligent inquiry upon the one most prolific source of real knowledge—man himself, not only physically, but mentally, spiritually and psychically. This fact alone gives assurance that the world will make greater progress in the realm of spiritual and psychical science, within the next fifty years, than it has made in the realm of physical science during the last fifty.

And it is but fair to physical science to admit that the development of the *Radio*, and the principle back of it, is responsible for these possibilities of spiritual and psychical knowledge in the immediate future. For the *Radio* embodies the physical aspect of the same scientific principle that coordinates the two worlds of matter, life and intelligence—the physical and the spiritual.

Let me now get back to my “Text”—“*The Saving Sense of Humor*”.

Kind reader, are you aware of the fact that a wholesome *sense of Humor* is today recognized

by men of science as the most conclusive test of sanity, mental soundness, intelligent balance, as well as of moral accountability and personal responsibility?

I am glad to give credit to the medical profession for the first general recognition of this as a reliable test of mental health and psychic normality.

Up to the present time, however, there are many excellent physicians who do not give full credit to this as a reliable test of sanity. As a result, many cases of so-called insanity are sent to the asylums for the insane, without justification, they are not insane. But they do have what the average physician, as yet, designates as "hallucinations". He so defines them because he is not a "psychic" himself, and is, therefore, unable to see the spiritual objects which his patient sees. Naturally, he concludes that his patient only *imagines* he sees the objects he describes.

In other words, he has these "hallucinations"—and is, therefore, insane.

The simple fact is, however, that the so-called "patient" is far in advance of his physician, in point of individual development, because he has reached a degree of spiritual unfoldment where his sense of spiritual sight is open, and he sees into his spiritual environment and there sees the spiritual things he describes, but which, to his physician, are invisible—only because his spiritual eyes are closed, as yet.

The conscientious physician performs what he conceives to be his professional duty, in that he pronounces it a case of "*Dementia Paranoides*"—which sounds profoundly wise—and the patient is sent to an asylum for the insane, or to a sanitarium for further observation and treatment.

In every such case—and their number is legion—the physician has an almost, if not absolutely, infallible test by which the question of sanity may be determined. It is this:

1. Question the patient as to the things which appear (to the physician, and often to other members of the patient's family) to be hallucinations. He will doubtless admit that he sees other people about him than those present in the physical body. He may even say they talk to him, and tell him so and so. They may claim to be people who are positively known to be dead. All this is only piling up evidences of his hallucinatory insanity.

Now let the physician suddenly distract the patient's attention from himself and what he sees and hears, and begin to chat familiarly and in a friendly manner with him. Keep his attention off himself for several minutes, and get him interested in something entirely off the line of his "hallucinations". Then tell him a clever story, with a funny point that appeals to a *normal sense of Humor*. Do this only after the patient's mind is entirely off himself and his supposed insanity. Get his attention fixed upon the *story*, and then

tell it in such manner as to appeal to the sense of *Humor* in any normal individual. If he responds to the wit, or the absurdity, or the funny point of the story, and indulges in a normal laugh—you may be entirely sure that he is *not* insane but that his *seeming* hallucinations are not hallucinations at all, but real spiritual experiences.

Such cases should *never* be sent to our asylums for the insane; for the almost inevitable result is that they soon drift into a state of complete obsession (which is only a state of continuous trance control by some individual on the spiritual side of life). In this state and condition they generally remain until death comes to their relief.

Now do you understand and appreciate the meaning and significance of my “Text”—“A SAVING SENSE OF HUMOR”?

Properly understood and appreciated, his *sense of Humor* should *save* him from the verdict of “insanity”—with physical death as the only

hope of his release. For it is a fact that cases of this character are generally considered hopelessly incurable. In most cases they grow rapidly worse (which is the only logical outcome for such a patient in the midst of such an environment), and very seldom come out of the asylum alive.

This, then, is the objective point of this booklet:

1. Whatever else you may do—*do not* lose your "*saving Sense of Humor*".

2. Remember *always*, that your ability to enjoy the "*funny side of life*", to laugh spontaneously and heartily at a good joke, or a well-told "*funny story*" proves conclusively that you *do* possess the "*Saving Sense of Humor*".

3. One of the seemingly natural tendencies of those who enter upon the earnest and serious study of "*Psychology*"—"as she is taught" in this year of our Lord, 1926—is to lose interest in—or the ability to enjoy—even the most whole-

some fun and healthy Humor. This tendency seems to rest upon the idea, or suggestion, that anything so frivolous as mere laughter and fun-making is utterly and hopelessly out of harmony with "Spiritual Things". Nothing farther from the truth could well be conceived. Among all the men with whom it has ever been my blessed privilege to associate, the merriest, the happiest, the most cheerful, the most keenly awake and alive to *wholesome Humor*, are the Members of the Great School. For *they* see life from every side, from every angle, and from every possible aspect. They are able to sympathize with those who suffer, cheer those who are despondent, comfort those who are bowed down with sorrow and grief, help those who are in need, lift the load of care from the shoulders of the weary wayfarer, lead their recalcitrant children by the Hand of Love, point humanity to the pathway of Duty, stand in the midst of the radiant splendor of eternal

Truth; and yet, make their own lives radiate the *Cheerfulness* that exemplifies a strong and spontaneous, but quiet, flow of good spirits; the *Faith* that makes men “*whole*”; and the “*Saving Sense of Humor*” that gives them a keen appreciation of the merriment, the mirth, the fun and the *Humor* which exemplifies the “*Spirit of Youth*” that enjoys the playfulness of children and the wit of maturity.

Whenever you see a “Master” who takes himself and his personal life so seriously that a wholesome laugh would shock his dignity and disturb his serenity—know, without further evidence, that he is a charlatan.

Whenever you find a “Master” the lines of whose face are all perpendicular—put him down as one who does not know the first and simplest Law of Individual Life, the Law of Compensation.

Whenever a “Master” tells you that a wholesome *Sense of Humor* is beneath the *Dignity* of a

Master, you need only to measure him by his own yard-stick to determine his true status.

Develop a “*Saving Sense of Humor*”, if you do not already possess it.

Then do not lose it; but treasure it as the rarest jewel in the crown of your Character. Do not let the long face of the religious or philosophic fanatic, nor the sour visage of the chronic pessimist chill your appreciation of joyous life and normal living. See that each day contributes its full measure of humorous gayety and constructive mirthfulness to the uplifting influence of your own life upon the depressing drag of the human failures on every hand.

Look for the “constructive incongruities” of life, and you will find them on every hand. Call your neighbors’ attention to them, that you may thus help to develop a wholesome sense of *Humor* in them, as well as in yourself.

Laugh and make merry, for this is Nature’s

great relaxer of a tense body and an over-active mind.

Keep the *spirit of youth* alive and active within you, that you may shed the sunshine of health and happiness wherever you go.

To the *Cheerfulness* that refreshes the Soul, and the *Faith* that makes the body *whole*, add the *Saving Sense of Humor* that preserves a sane and wholesome *mind*.

Keep the fires of youth within forever burning; light them with the brilliant torch of wholesome *Humor*; stir them to a blaze with the playful poker of *mirthfulness*; replenish them with the life-giving energy of innocent fun; perpetuate them with the sustaining spirit of constructive merriment; and let your Soul bask in the brilliant light and friendly warmth of their radiant emanations of life's joyous nepenthe.

Finally: Let the *spirit of Florence Huntley* bring to you this appropriate expression from her own beautiful and practical philosophy of life:

“Do not make a tragedy of yourself, nor of your own affairs, nor even of your ills.

“A good laugh is the best possible defense against malign influences.

“Seek bright and cheerful people.

“Talk of happy things.

“Think joyous and happy thoughts.

“Learn to take this old world cheerfully.

“Greet it each day with a song of gladness.

“Do not let yourself become self-centered.

“Think more of other people, more of impersonal things—than of yourself.

“Lose yourself in a wholesome effort to help others.

“Help them to the wholesome enjoyment of a good time.

“There is no straighter road to health, happiness and Self-Mastery.”

Your Elder Brother,

J. E. RICHARDSON, TK.

BOOKLET No. 9

REFINEMENT

Booklet No. 9REFINEMENT

1. State of being refined.
2. Excellence, elegance, fineness in manners, taste and feeling; polish, culture.
3. A refining, improving, or polishing; a state of being so refined or polished.

SYNONYMS: Purification; polish; politeness; gentility; elegance; cultivation; culture, etc.

—*Webster.*

From the foregoing, it is clear that the term “*Refinement*” is one of many differing phases, as well as of broad and comprehensive significance, as it is employed in general use among English speakers and writers.

As so often occurs, the Great School fixes somewhat narrower limitations, but, at the same time,

gives to the term more definite, exact and scientific significance. This is definitely and distinctly for the sake of Science.

Whenever and wherever the Great School employs the term scientifically, to express an evolutionary concept, it gives to it the following exact significance:

“The intrinsic results, physical, spiritual and psychical, of the Soul’s evolutionary effort to achieve Self-Completion.”

This means that the Soul’s effort to attain Self-Completion involves a threefold evolutionary process:

1. Affecting the physical body.
2. Affecting the spiritual body.
3. Affecting the psychic constitution and all its activities.

It means also that this evolutionary process of the Soul toward Self-Completion is a *refining* process. Not only that—it is a refining process

that affects each and every department of Nature within the Individual Human.

It refines his physical body.

It refines his spiritual body.

It refines the activities of the Soul itself.

The initial impulse of all human refinement is in the Soul itself. This means that it emanates from the Soul, regardless of the plane of activity on which it manifests itself. This fact of science raises the question :

“What is the scientific method, or process, by which an impulse or an attitude of the Soul, can possibly exert a refining influence upon the purely physical body of a human individual?” It is known, for instance, that refinement of the physical body, whatever the process may be, directly affects the cellular constitution of the organism. In other words, physical refinement involves the refinement of the individual particles, or cells, of which the body is composed

And this means that the individual particles, or cells of the body are made smaller in size and their vibratory activity correspondingly increased. And the problem is: How can this be accomplished through an impulse, or an attitude of the Soul? How does a purely psychic impulse, or attitude, transmute itself into physical refinement? It is an excellent question, and deserves our most thoughtful consideration.

Here is the answer:

1. Nature has so provided that every living cell of the human body is an active dynamo of vital energy (which we call, "human magnetism", or "vitality", or "vital essence").

2. So long as the cell is alive, it goes on and on generating this magnetism, or vital energy.

3. But Nature has also provided that the activities of this human magnetism are under the control and direction of the Will of the individual whose body generates it. This means that the

individual, by the exercise of his Will-Power, may direct the magnetism of his own body into any channel, or into any part of his physical body.

For illustration: Suppose there is some part of the physical body, some specific organ of the body—such as the kidneys, the liver, the lungs, the stomach, or the digestive tract—that has become sluggish until it fails to discharge its part of the vital processes perfectly, you can readily understand that this failure, if permitted to continue long enough, would soon result in some one or more of the various diseases with which we are familiar—depending upon just which organ of the body was failing to do its part of the work: if the kidneys, it might result in diabetes, kidney stones, Bright's disease, etc.; if the liver, it might result in what we call biliousness, or cirrhosis of the liver, etc.; if the stomach, or digestive tract, the result would be some form of indigestion.

Now, the only thing necessary to relieve this condition and restore the body to its normal functioning and to perfect health, is an increased flow of magnetism, or vital energy, to that particular organ, or part of the body, until its normal activity is fully restored and all toxic accumulations are eliminated.

Every individual who has been properly trained to do so, has the power—by the simple exercise of his Will—to direct the flow of magnetic energy into any part of his body. It follows that he can send it to the liver, the kidneys, the stomach, or any other organ or part of the body, at Will. Thus, by a proper use and exercise of his Will alone he may “cure” himself, as we are accustomed to say, of many forms of disease which result from functional inactivity.

4. But the Will is a *Soul* attribute. It is the Soul’s “Power of Initiative”—to set in motion the activities of its *bodies*—physical and spiritual

—through which it manifests and expresses itself upon the physical and spiritual planes of life.

And herein lies the answer to the question as to how an impulse or an attitude of the *Soul* may produce a refining effect upon even the physical body.

It is a known fact of Nature that the constructive activities of the individual human do result in a refining process in all three departments of human nature, physical, spiritual and psychical.

Any activity or impulse of the Soul which sets in motion the magnetic energies of the physical body along constructive lines—such as the impulse of the Soul that sets in motion the healing activities of the vital magnetism, above suggested, is therefore both constructive and refining in its effects upon the very texture of the physical body.

The opposite of this is equally true, and the fact is familiar to everyone who has normal pow-

ers of observation. That is to say : Any Soul impulse, or attitude, that sets in motion the vital activities along *destructive* lines is, of necessity, the antithesis of *refining*, namely, *coarsening* in its effects upon the physical body. An illustration that is familiar to everyone, of mature age, will make this clear. Take the man whose impulse and attitude of Soul impel him to gratify a desire for intoxicating liquors; or the man who exercises his Will power to gratify the lusts of the flesh; or, the man who exercises his Will to gratify a gluttonous appetite; or the man who indulges himself in the use of opiates and narcotic drugs. In every such case the coarsening effects upon the very texture of the physical body are so apparent as to impress itself upon the consciousness of every intelligent individual who will but take the time to observe the objective manifestations.

In the case of drunkenness and gluttony, the

coarsening process makes itself manifest in the tissues of the body. Tissue degeneracy is apparent in every outward expression and manifestation. It does not require argument to sustain the assertion, in such cases, that the destructive process involved is the very opposite of *refining*, which means *coarsening*.

To the average individual, who is not a developed psychic, it is more difficult to establish the scientific truth that an impulse, or an attitude, of the Soul which sets in motion the constructive vital processes exerts an analogous *refining* process upon the *spiritual* body of the individual. But to the natural, or independent, psychic the evidences are even more apparent than they are upon the physical body.

Coming now to the status of the Soul itself, the evidences become more apparent again, to the intelligent observer. For instance: The individual who permits himself to become a moral degen-

erate; who indulges his impulses to licentiousness; who exerts his Will to set in motion the destructive activities of the Soul along lines of absolute *immorality*, proves that the process is one which leaves its *coarsening* effects and evidences upon the physical body, quite as distinctly and unmistakably as does the indulgence of gluttony or the habit of intoxicating drink.

It is equally true that the individual whose life is morally clean and pure, and who exercises his Will to set in motion only the constructive activities of an exalted moral impulse and life, is exercising a process that leaves its *refining* impress upon both the spiritual and the physical bodies of the individual.

So true is this that, in exceptional cases, the refining process resulting from the Soul impulses of an exalted moral nature, may be carried to a degree which makes the physical body almost transparent to the physical sense of vision. Such

as these manifest a luminous aura of magnetic energy so fine and so intense in its activity that it seems to produce a character of transfiguration which gives to the physical body a radiance and a glow of refinement and beauty far above and beyond anything suggested by the manifestations of the physical body of the average individual human.

With the Masters of Natural Science, this phase of the subject has long since passed the stage of empiricism, or experimentation. In truth, it has been definitely known to them for many thousands of years, that the active living of a life in strict conformity with the fundamental principle of Morality—as the Great School defines the term—results in the refinement of the physical and spiritual bodies, in the scientific sense that it reduces the size of the individual cells, or particles, of which these two bodies are respectively composed, and correspondingly increases the in-

tensity of their vibratory activity. Get this fact fixed in mind, for it is fundamental, and of the most vital significance and importance to every human individual who is seeking to make the actual and scientific demonstration of life's continuity, here and hereafter.

This is true because the active living of a life in conformity with the fundamental principle of *Morality*, is but another method of stating the fact that one who does this thereby conforms his life to the *Constructive Principle of Nature in Individual Life*.

But, it has been made clear and definite—in the textbooks of the Great School—that the refining process of such a life, of itself alone, without the aid of other methods or means of unfoldment, will—in due time—evolve the individual to a point of refinement where he comes into full, complete, voluntary and independent possession of all his five spiritual senses. And this means

that he may thus, without further technical instruction, so far develop his spiritual senses and powers that he becomes a perfect "*Independent Psychic*" with the ability and power to open his spiritual eyes, at will, and look into his spiritual environment, as you open your physical eyes and look out into your physical environment; and in every other way sense his spiritual environment with the same facility and certainty he exercises his physical sense in acquiring a definite knowledge of his physical environment.

Sufficient has now been said to make clear these vitally important facts, viz.:

1. That *Morality* is the foundation of all true Spiritual Unfoldment.
2. That *Spiritual Unfoldment* is the process through which all physical and spiritual refinement is accomplished.
3. That physical and spiritual refinement is, therefore, the outward manifestation of an in-

ward attitude of Soul, or state of being, on the part of the individual human.

4. That *refinement*, therefore, is a subject of the most vital importance to every individual who seeks to become an *Independent* Psychic, and thereby become a *scientific demonstrator* of the existence of another life through a personal experience.

What more could be suggested to emphasize and impress upon the individual student the fact that *Refinement* is a problem, as well as a fact of Nature, which is of vital and fundamental significance and importance to him at every step of his journey toward psychic independence and spiritual demonstration? It is something he must not ignore, if he would reach the goal of spiritual independence which every student of the Great School must set for himself. The principle at its foundation is one he cannot evade or avoid. He must face it honestly and fairly, without equivo-

cation or mental reservation of any kind whatsoever.

There is, perhaps, no single subject more generally misunderstood, in its essential meaning and exemplification, than that of *Refinement* in its relation to Morality and true Spiritual Unfoldment and Growth. This is due—in some measure—to the fact that it is the very few, even among the most intelligent students, who take the time and make the effort to obtain a clear understanding of the meaning and significance of the term. Then again, even when clearly and definitely understood, seldom is it exemplified in spirit and in truth. This is because true *Refinement*, as the same is defined and exemplified by the Great School, is something far deeper and more vital than mere outward courtesy, or so-called etiquette. For this reason it is rare—even among the progressive intelligence of this progressive and intelligent age in which we live.

As already indicated, true *Refinement* is a thing of the *Soul*. It follows, as the night the day, and with equal certainty and precision, every effort of the Soul to acquire knowledge through personal experience. That is to say, every personal effort of the Individual Intelligence, Ego, or Soul, for the constructive acquisition of knowledge, sets in motion the refining process that is back of all Independent Spiritual Unfoldment and Evolutionary Growth. And it is an established fact of science that continued constructive effort along any definite line of endeavor results, sooner or later, in a consistent constructive *attitude of Soul*, and in psychic refinement along lines that are consistent therewith.

This character of refinement, therefore, is not a mere physical attainment acquired through the practice of conventional etiquette, but a deep, fundamental, underlying attainment of the psychic nature. It comes only as a result of definite,

persistent and continuous effort along the line of individual unfoldment and acquisition of knowledge.

This, therefore, is the first essential in the evolution of the problem: Namely, that *true refinement* is a state and condition of the Soul itself, resulting directly from its effort for personal unfoldment and the attainment of definite and exact knowledge.

And just here we arrive at a phase of the subject which should be of the most profound interest and value to each and every student who is striving for the unfoldment of his spiritual and psychical powers; and especially to those who are seeking to make a personal demonstration of a life after physical death.

1. *Speech.* Every individual student of the Great School who is earnestly striving to exemplify in his own life the fundamental principle of *Morality*, through which alone is spiritual un-

foldment possible along constructive lines, comes to know, in due time, that every word he utters carries with it a subtle something which translates itself to the listener as an expression of *refinement* of Soul. The entire voice—as the vehicle of speech—takes on a different quality. From harshness of quality, it becomes mellow and pleasing to the ear. From a high and piercing quality, it becomes gradually lower in its pitch, or key, and much softer and more melodious. From a loud, noisy, blatant, uproarious racket, it becomes gentle, soft, soothing and mellifluous. Instead of rasping the nervous sensibilities until one is in agony, it becomes pleasing, inviting and enticing. One is not offended by the subtle suggestion of the speaker that the listener is believed to be hard of hearing, but he is pleased with the suggestion that the speaker is paying him a courteous deference by assuming a tone of gentle confidence. In fact, the entire quality of

the voice gradually takes on a gentle, smooth, pleasant and soothing character. Often this beautiful and charming change in tone quality develops without any conscious effort of the individual to accomplish that definite result. In this one particular, I have known students of the School and Work to undergo a complete transformation of voice in both pitch and quality.

And I want to suggest to the students and friends who do me the honor of reading this booklet, that there is no single physical manifestation of *refinement* that is more to be desired than that which expresses itself through the quality and intonations of the human voice. Indeed, if they would convey to those who knock at the door of the School, an impression of *refinement* that is truly consistent with the Spirit of the Work, they should accept this as a loving admonition to cultivate the voice until every element of hardness, harshness, loudness, blatancy,

crudeness and unpleasantness has completely disappeared.

I have said that I have known instances where this transformation has been accomplished without conscious effort on the part of the student. But this is not the rule. In most instances it is necessary for the individual to fix his attention upon the subject and then exercise his personal effort in line with that attention. But, if it does not come naturally and without personal effort, the individual should make it a part of his daily and hourly task, until he has *taught* his voice to express the quality of *refinement* for which the School and the Work stand.

2. *Good English.* There is no greater shock to the average seeker after spiritual knowledge than to have read the literature of the Great School until he has become thoroughly impressed with its teachings, and then to meet some acknowledged student and representative of the School whose

language and method of expression are crude, coarse, illiterate, faulty in pronunciation, grammatically incorrect, and lacking in a proper choice of words to express his meaning. In this connection, let me say that one of the most charming things I have ever known was in the case of a man, long past middle life, who came to the Work entirely lacking in educational attainments—who could not spell the simplest words, nor write an ordinary average sentence free from grammatical errors—but who, within three years time, was a model in the use of chaste and beautiful English. He is today one of the Students who is also a representative of the School to whom it is always a profound pleasure to send any seeker for the knowledge which the Great School has to give. Here also, let me drop the word of loving admonition to the students of the Great School who may be called upon to give to others the knowledge they have received from it.

that they begin now, *at once*, a systematic study of the art of correct speech. Half an hour each day, devoted to the study conscientiously, will enable any student to master the art within one year.

3. *Chaste Speech.* There is nothing more emphatically out of alignment with the spirit of the work than the habitual use of the ordinary slang of the street,—*unless* it may be the habitual tendency to vulgarity of speech, or suggestion. I am glad to believe that this is a fault which is not common among the real students and friends of the School and Work. But if, perchance, there be such, let me say, in all candor, but in the spirit of fraternal love and good will, that such as these express anything but the quality of *refinement* which represents the Spirit of the Work. If they could but know the impressions their *lack* of refinement makes upon nine out of every ten seekers who come to the door of the School and ask

for admittance, they would lift their hands in holy horror and cry out: "Hold! Go no farther! It is enough. I have my lesson." I verily believe the Students, with few exceptions, who might seek for admittance in *other* Schools, would turn away with a feeling of the most profound disappointment and disgust, if they were greeted at the door of the School by such a representative.

4. *Cleanliness.* Another of the outward expressions of physical refinement resulting from a spiritual and Soul attitude of constructive unfoldment, is that of cleanliness. Physical *uncleanliness*—except while one is employed in a character of physical labor where it cannot be avoided—is a mark of spiritual and psychical *coarseness* which is utterly out of alignment with the spirit of *refinement* for which the School stands. In this illustration, I must be very careful lest my purpose and intent be misunderstood.

I am well aware that there are many honest, noble and truly refined Souls who, by force of conditions and circumstances over which they have no control, are compelled to live much of their lives in the midst of conditions where physical cleanliness is not easy to maintain. But it would be difficult to find a home wherein the physical body cannot be made clean and wholesome and inviting, *after* the day's work is done and the individual has come into the place he calls home. And, even without reference to the principle of *refinement* for which the School stands, it would seem that every individual who *has* a home, or who lives where he must come into personal contact with his fellows, should hold himself bound—by the principle of common decency, if not otherwise—to make his physical body so clean and wholesome and inviting that it will not constitute a natural barrier between him and his fellows, nor deny him the sympathy and fellowship of valuable friends and associates.

I am aware of the fact that, among certain of the Oriental tribes of the mountainous districts of India, there are those whose religious scruples forbid them from taking life in any form. Such as these are taught to look upon insect life with such a degree of reverence that vermin of the most repulsive character are regarded as their friends. And one of our Occidental travelers who visited that country a few years ago drew the conclusion that the institution of "Cast", in that country, existed even among insects—inasmuch as certain of the insect tribes were admitted to a much more intimate and personal relation (among the religious sects referred to) than others. This, he said, was more especially true of the insects we call "*body lice*"—for these they literally "take into their bosoms", upon terms of the most cordial intimacy and personal friendship. But he sorrowfully admitted that one night (in the hut of one of these Oriental religionists) had

convinced him that nothing less than fifty more reincarnations would enable *him* to qualify for membership in this advanced and evolved form of religion based upon the fundamental doctrine and dogma of "*The Sacredness Of All Life*". He said he tried most earnestly to hold converse with some of the body lice that visited him. He even "took a number of them into his bosom", and treated them with great civility and circumspection, until "the darned things" began to try to eat him—thus proving, to his satisfaction, that they did not reciprocate his friendly attitude, nor exemplify their acceptance of the "*Sacredness of All Life*" as a tenet of *their* religion, especially *his* life. At 1 A. M.—Bombay time—he moved out and "took to the woods".

All of which would seem to indicate that our Occidental attitude on the subject of "*The Sacredness of Life*"—at least, has the merit of personal cleanliness to its credit. And, frankly, I

am more and more delighted that I have been permitted to cast my lot with the Great School of Natural Science which stands emphatically for personal *cleanliness*—physical, spiritual and psychical, and for the personal *refinement* that is at the foundation of all constructive spiritual and psychical unfoldment.

5. *Manner.* Bear forever in mind the vital fact that the physical body is *not* the Soul, but merely the physical instrument by and through which the Soul expresses itself. Hence, the manifestations of the physical body, in *speech and manner*, are a clear and reliable index of the Soul's degree of refinement, at any given time.

If the conscientious student will but strive earnestly and sincerely to maintain an inner Soul attitude of kindness, courtesy, consideration, sympathy, interest, and the desire and purpose to be of constructive service to his fellows—these distinct phases of his internal attitude of Soul

cannot fail to manifest themselves, in outward manner, through the varying expressions and activities of his physical body. And this is what the Great School means by "*Manner*".

And this is the second step: namely, the realization that true, psychic refinement inevitably and always manifests itself through the objective physical channels and activities. And it must be remembered that these channels and activities are confined to *Speech and Manner*.

Moreover, every phase of Nature, internally and externally, has its constructive and its destructive aspects. This is equally true of "*Refinement*"—as the term is employed by the Great School. This means that it may be real or fictitious, true or false. Fortunately, however, it is not only possible, but comparatively easy—for those who have studied the problem intelligently—to discern the constructive from the destructive.

For illustration: We often find in the social world those whom "society" calls "*refined*". In their essential natures, however, they are distinctly of the earth earthy. But, solely because they have cultivated and acquired an outward physical manner which is courteous, civil, as well as gentle—and conforms to the acknowledged rules of "social etiquette" and conventional usages, they have acquired a *reputation* for *refinement* which is nothing better than a pure fiction.

From the purely physical point of view they may, indeed, conform to the outward *manner* of real *refinement*. But, in their essential inner state and condition of development, they are its exact antithesis. True, they have acquired an outward *manner*. While this is better than nothing, it is, nevertheless, but a very small fraction of the real *refinement* they seek to imitate. In truth, it is a species of dishonesty and deception altogether too prevalent among those who strive for social leadership or personal popularity.

Just here it would seem wise to observe a distinction that is of vital importance:

1. One may come to realize the fact that he is greatly lacking in the inner Soul attitude and condition of *true refinement*. He deliberately and earnestly sets himself the task of remedying this fault. Well knowing that the outward *Manner* of inner refinement will help him, in that it will keep him reminded of his task, he assumes every outward expression and mannerism of true *Soul refinement*. He knows that this is a deception to those who do not know the facts; but he justifies himself, for whatever dishonesty there may be in his position, upon the ground that he is using it only for a righteous purpose. And in this he is hardly to be condemned—because we know that his *motive and purpose* are commendable. At least, it behooves those of us who would criticise and condemn him to examine well our own escutcheons, to be sure that we justly deserve the essentials for which *they* stand.

2. Then there are those who cultivate only the outward *manner* of true refinement, for the deliberate and sole *purpose* of *deceiving* their fellows, and thereby making their way in society, and receiving the unearned applause and adulation of those who may not be able to discover the deception.

In this case the motive and the purpose are bad. In truth, so far as the individual himself is concerned, there is nothing whatsoever to invite or justify our commendation. No effort is made, in this case, to establish an internal attitude of Soul that is consistent with the outward *manner* of refinement. A purely selfish motive impels the individual to practice a deception upon his fellows. This is simply dishonesty, and is destructive insofar as the individual himself is concerned.

Thus we find that a *right motive* must impel the outward manner and manifestation of *refine-*

ment, to make it constructive to the individual himself.

Finally : Let it be remembered that proper care of the physical body—through a wholesome natural diet, through frequent bathing for cleanliness, through exercises that are adapted to the natural development of his physical powers, and through every other process that will serve to keep the physical body in perfect condition—all help to prepare the physical body to respond more promptly and more perfectly to the refining influence of the Soul's constructive attitude.

INSTRUCTIONS

During the next 30 days, let each and all of us make an earnest individual and concerted effort to exemplify in our inmost lives the spirit of true *Refinement*, as hereinbefore defined and eluci-

dated—that we may be more worthy representatives of the Great School.

On rising for the day, let each of us lift his heart and Soul to the Great Spirit in loving gratitude for the blessings of life we have received. Then let us ask the Great Friends to be with us and help us as we honestly endeavor to exemplify true *Refinement* throughout the day.

And then let us, individually and collectively, resolve in our inmost hearts, minds and Souls that we will :

1. Make an earnest and heroic effort to control the *voice*—to modulate and soften it until every suggestion of harshness or loudness or unpleasantness is overcome, and it expresses the inward state of perfect *Self-Control* and *Poise*.

2. Make a conscious and earnest effort to improve our grammar, to use only correct English at all times, and to employ a pleasing and correct diction and method of expression—until we are

able to impress every earnest seeker for Truth we meet with the pleasing conviction that we are both *educated* and refined.

3. Make a positive and determined effort to abandon entirely (except when consciously used in fun) the use of *Slang*, and especially the vulgarity of unchaste language or suggestion, until we are able to express in our speech the true refinement of a consciously evolving and growing Soul.

4. Make a conscious and purposeful effort to exemplify personal cleanliness, of both body and mind; keeping in mind the sublime fact that “Cleanliness is *next* to *Godliness*”, and that it is a definite personal responsibility upon us all to exemplify the cleanliness that is “*next* to *Godliness*” as *closely as possible*.

5. Make a definite and conscious effort to cultivate an outward *Manner*—courteous, kindly, chaste and charming—•which shall convey to our

fellows the consciousness of an inward attitude of Soul which is consistent with the inner life of a real Master, and a worthy Representative of the Great School.

6. And finally, strive with all our powers of heart, mind and Soul, to cultivate true *Soul Refinement*, and not merely the external imitation of it—that all who come in contact with us may be inspired with the conviction that we are striving earnestly to improve ourselves and to “Live the Life” of true *Morality* back of all genuine *Refinement*.

With this concerted effort among the Students of the Great School to exemplify the real Spirit of this Booklet, a wonderful impetus will be set in motion for the accomplishment of good—greater than any of us can possibly estimate.

May our united efforts be abundantly successful.

PRAYER

“I pray that I may sooner and more fully understand that I was sent to this plane of existence to correct my own faults and to perfect my own character.”

Your Elder Brother,

J. E. RICHARDSON, TK.

BOOKLET No. 10

ALTRUISM

ALTRUISM

If you were required to give an accurate definition of the term "Altruism", what would it be? Where would you begin?

The word stands for a great, profound, fundamental principle of Individual Life. It is constructive in the highest and best sense. Its anti-thesis is destructive—to the Nth degree. And yet, it is the exception among highly intelligent men and women today, to find one who has given the subject sufficient study to have any clear and definite understanding of the fundamental principle involved.

Altruism—as the word is used by the Great School—means: *A Genuine regard for the best interests of one's fellows, accompanied by an*

active and sincere desire to render to them constructive and beneficent service, without thought of, or desire for, selfish benefits or personal gain.

The term, as it is employed by the Great School, is the direct antithesis of *selfishness, egotism and personal advantage.*

In Vol. I of the Harmonic Series, entitled “*Harmonics Of Evolution*”, the subject of “*The True Altruist*” is analyzed and elucidated as nowhere else in literature. Its vital importance in the evolutionary unfoldment of Individual intelligence is suggested by the fact that it is reserved for the closing climax of that volume.

Distinctly and exclusively for the benefit of the readers of this little Booklet, I want to suggest that they stop at this point long enough to read carefully the closing 10 pages of that volume. Indeed, if you can command the time, read the entire chapter, of which “*The True Altruist*” constitutes the closing topic—for I am convinced

that it will throw a great flood of light upon a subject of the most profound importance to every modern and progressive student of psychology.

In that work true altruism is found to be "The natural occupation of the completed individual."

When one man and one woman come together in the "True Marriage" relation in response to that "*Principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity*", Nature has accomplished the "Completion of an Individual", or "Individual Completion". In other words, the individuals themselves have first accomplished "Self-Completion", which means an equal development of the three sides of individual life, physical, spiritual and psychical. The symbol of this development, or state of unfoldment, is the equilateral triangle. Its three sides are equal in length and likewise its three angles are equal. And it represents the acme of an in-

dividual's efforts for self-unfoldment. When he has brought the three sides of his nature, physical, spiritual and psychical, into perfect harmonic relation, he has attained what Natural Science calls "Self-Completion", or "Self-Adjustment".

When he has accomplished this development to the point of "Self-Completion", he has earned Nature's reward therefor. And Nature immediately fulfils her obligation and brings him into "vibratory correspondence" with his perfect mate—his other *half*—and thereby *completes the individual*. When she thus brings the two halves together into perfect vibratory correspondence, the perfect union, or marriage is accomplished; and this is Nature's reward for Self-Completion. Hence, Nature's reward for *Self-Completion* is *Individual Completion*, which brings *perfect Happiness*.

When two have attained to this Individual

Completion and Perfect Happiness, the exclusive struggle for *Self* is at an end. And at this point in the growth and development of the Soul, begins the intelligent and purposeful struggle for *Others*. This is the birthday and birthplace of True Altruism. Thenceforward Altruism becomes the normal occupation of the individual: because the instant he realizes Perfect Happiness in the marriage that means "Individual Completion", he desires to make *others* happy. Thenceforward that is his normal occupation. He labors to make his fellows happy, because in this effort for others he finds his own continued happiness and greater unfoldment. Hence, to him there is no sacrifice nor self-denial in devoting himself to others—in becoming a True Altruist.

But how vastly different it is with the individual who is yet in the midst of the struggle for his own *Self*-Completion. To him the attitude of Selfishness is as natural as the altruistic attitude

is natural to those who have attained to *Individual Completion*. He is *Selfish* because he is still seeking for his own personal happiness. He has not yet attained it. He desires it above all things. This desire is so overwhelming that he has no thought of nor consideration for the welfare or happiness of *others*. As yet, he scarcely knows the meaning of Altruism. Hence, we must not condemn him for his egoistic attitude of soul. It is an effort for him to consider the interests or the happiness of others while he is yet in the midst of the search for his own personal happiness.

But it is here that the wisdom of the Great School is able to point the way whereby he may accomplish his own Self-Completion with less personal effort and in less time. For this every student should be profoundly grateful.

1. Until one has attained the goal of his own individual Self-Completion, it is entirely legiti-

mate for him to give his personal effort very largely to his own personal development and evolutionary unfoldment.

2. But he must not forget that he is, at all times, a member of society and, as such, has responsibilities which he must not evade, ignore nor avoid.

3. If he would further his own advancement and best personal interests, he must not become so self-centered, so self-absorbed, so selfishly pre-occupied as to overlook the responsibility he owes to his fellows.

4. While it is true—as suggested in Volume I of the Harmonic Series—that the full internal soul attitude of true Altruism is possible only to those who have accomplished the task of personal “Self-Completion”: received Nature’s reward therefor which is that of *Individual Completion*, and experienced the Happiness of perfect “vibratory correspondence with another like entity of

opposite polarity''—nevertheless, it is possible for one who has not yet achieved perfect Self-Completion to realize that he has certain responsibilities to his fellows which he must discharge under the Law of Compensation.

5. And one who comes to this realization of responsibility to his fellows possesses the ability to discharge that responsibility—if he so wills.

6. It is right that every individual should know that the shortest and most direct road to the goal of his own Self-Completion (as well as to Individual Completion and Perfect Happiness) runs through the sunlit valley of unselfishness, beside the still waters of altruistic service.

The conscious knowledge of this great truth should inspire men and women with a profound reverence for the altruistic principle at the foundation of all social ethics. It should change the focus of their attention from *Self* and from selfish personal interest to a cheerful recognition of

the obligations they owe to their fellows. It should awaken the spirit of kindness, courtesy, consideration and the desire to serve those who are oppressed by the burdens, the cares and the sorrows of life—rather than develop within them the spirit of selfishness, greed and the desire to profit at the expense of their less fortunate and more heavily burdened fellows.

The specific truth I desire to impress upon my readers is this:

1. While it is true that Altruism becomes the natural occupation of those who have achieved Self-Completion and Nature's reward therefor (Individual Completion), this fact must not be taken to mean that the individual is free from altruistic obligations and duties *before* he reaches that consummation.

2. There is no greater obstruction in the pathway that leads toward Self-Completion than pure *Selfishness*.

Practical illustrations are always helpful in disclosing the right application of the Constructive Principle to Individual Life. To that end, I am asking your thoughtful consideration of the following:

A student of the Great School finds himself in limited finances, with the cares of a family weighing upon him. He desires to meet his obligations and discharge his responsibilities. This gives him occupation for all his time and personal efforts. He needs, or thinks he needs, more money. He takes a course in "Psycho-Analysis", or "Practical Psychology", for the purpose of learning how he can command the financial aid he seems to require to meet his ideas and purposes.

Whether he correctly understands or interprets his instructions, or otherwise, he becomes imbued with the notion that the wealth of the world is at his command, if he only learns how to exercise his power over it.

From that moment forward he devotes himself, through a series of mental exercises, to “demonstrating” his power to command the “wealth of the world” to come to his relief and furnish him the money necessary to meet every fancied want or need of his life.

Now let us suppose, for the moment, that he really has this fetching power. He knows that the wealth he wants already belongs to others than himself. He knows, if he knows enough to exercise the power, that it is theirs and not his. He knows—assuming that his instructions have been correct—that the exercise of his power will transfer the possession (if not the ownership) from them to him. He knows that, under the Law of Compensation, he must *pay* a full equivalent for all he receives, no matter from what source it comes to him nor by what method the transfer is effected.

Up to this point he has not considered the fun-

damental principle of *Morality* at the basis of the problem. He only knows that, according to his instructions, if he will persist in "demonstrating his power" the wealth he wants will come to him. He is not concerned with the question of the source, or sources, from which it comes. It may come from those who are already wealthy and do not need it; but, on the other hand, it may come from those who are poor—even poorer than he—who need it even more than he does.

And here arises the one supreme question—the question of *right*. By what *right* does he exercise a power, or set in motion a force, for his own selfish, personal benefit, regardless of the source from which his wants are satisfied, or the results upon those whom the exercise of his power has dominated or influenced?

Has he a legal, equitable, moral, spiritual or psychical *right* to take that which is not his,

which he has not rightfully earned, and which others may use to greater benefit than he could ever do?

Has he worked out the problem of his own personal responsibility under the Law of Compensation? Has he a clear and definite plan whereby he is able and willing to *pay* for that which he receives? Has he clearly analyzed and determined upon the *use* he is going to make of the "Wealth" which his power commandeers? Does he *know* that such use will conserve a better purpose than it is already conserving for those who now possess it? Has he a *right* to exercise such a power over wealth that is possessed by others, without first *knowing* that he will make it serve humanity more constructively, more helpfully, more beneficently than it is now doing?

Has he fully analyzed and duly considered what the exercise of such a power as he seeks to invoke would mean to himself? Has he fully

demonstrated that he is worthy to receive and administer the wealth he seeks to control? Does he know that its possession will not poison his mind with the selfish desire to exploit himself and gratify the vanities of life which wealth so often develops and sustains? Does he know that he can not be tempted to forget or ignore the spirit of true Altruism which should animate the Soul of every just and upright member of society? Does he know that he will not fall a prey to the destructive impulses and influences which wealth so often begets?

Let me answer some of these questions by a brief narration of experiences within the radius of my own circle of close personal acquaintances.

Some years ago I came to know a young man of unusual character and abilities. He was a graduate of one of the best colleges of the east. He was both cultured and refined and possessed of exalted ideals of life. He was handsome and

brilliant, and a sort of universal favorite among those with whom he associated. He was a profound student of science, and was learned in all the religions and philosophies of the past and present. He was an earnest seeker for Truth and an investigator of every line of inquiry that seemed to point toward a solution of the great Problem of the continuity of individual life. He was a typical "joiner"—in that he had joined virtually every cult, metaphysical, philosophic, spiritualistic or psychic organization with which he had come in contact. He belonged to the school of Theosophy, Rosicrucianism, Magianism, and others. He finally became deeply interested in Spiritualism. He was impressed by their teachers with the idea that he possessed great psychic possibilities as a "Medium". He began with the ouija board and progressed rapidly through all the progressive steps toward "illumination"—until he began to "hear the voices". He soon

realized that he was in "spiritual waters" much over his head. He was actually examined on a lunacy inquiring and committed to one of the central western insane asylums. It was my good fortune to be able to come to his relief at the crucial moment. In a short time he gained his freedom.

During all his researches, he seemed to be imbued with the supreme desire to become a Master of the Law that he might devote himself to the cause of humanity. His one thought and purpose seemed to be to become a "Servant of Humanity".

But, because of his devotion to the search for Truth, he had neglected to provide for his own material needs. He was a financial failure. But this fact did not seem to trouble him. His wants were few, and his expenses correspondingly light. He had told me, on more than one occasion, that if he had wealth he would devote it entirely to

spreading the light of Truth among his fellows.

And then came the test. Through the death of a fond and wealthy relative, he suddenly found himself wealthy beyond anything he had ever dreamed of. Immediately his friends and admirers became many and earnest. They courted him, petted him, patronized him, and in every way possible sought to benefit by his sudden affluence.

It was not a month, from the time he acquired the legal right to control his legacy, until every altruistic impulse had been, apparently, eliminated from his nature, or forgotten. He became a social lion. He had not correctly measured his own limitations. He had not rightly estimated his ability to withstand the temptations which wealth always creates. He had not correctly determined the degree of his own desire to become a real "Servant of Humanity".

Is it necessary to pursue the subject further?

Does not this one experience prove how poorly prepared most of us are to meet the "Lions on the Way" that are sure to lie in ambush at every turn of the trail, ready to spring upon us and rend us? Does it not suggest something of the infinite care we should exercise in testing out the character and quality of our own desires, as well as our courage and determination to meet every demand of the Great Law of Compensation, before we set in motion the forces and exercise the power that may bring to us the destructive temptations that may overwhelm us?

What I have said, thus far, is deliberately intended to raise in the mind of every student and reader of this booklet, every conceivable question that may have a bearing upon our worthiness and preparedness to receive and properly administer the material wealth we may be able to command through the exercise of psychic powers or mental and spiritual forces and influences.

And this is done because the current metaphysical and psychological teachings have so mystified the subject that the average student finds himself or herself without chart or compass by which to determine his or her moral bearings.

One who approaches the subject of "demonstrating wealth" by psychological means and methods that are wholly and entirely constructive, is taught, at the very beginning, that there are two distinct and opposite methods of procedure by and through which it is possible for him to demonstrate his power to acquire material wealth by mental, or psychological processes. One is constructive and the other destructive.

THE DESTRUCTIVE METHOD

I treat of this first because it is the method most generally employed and taught. The individual who is preparing to employ this method is taught :

1. That thought is a *force*.
2. That it may be projected through space indefinitely.
3. That it may be exercised upon any individual, at any distance, who is sufficiently sensitive to receive its impulse.
4. That if he will send forth his thought force, charged with the vital impulse of a definite *command*, it will create in the soul of every individual who is sensitive enough to receive it, the impulse to respond to the command with which it is charged. He may not know why this is so, but the responsive impulse is there, just the same.
5. If the commanding thought force is repeated over and over, at regular intervals when mankind is most receptive (usually at night, or in the early morning), the impact of its command will grow stronger and stronger upon the soul of the recipient.
6. If continued long enough, with steadily in-

creasing power, in due time it will develop the power and quality of a hypnotic suggestion, and become an irresistible and a dominating force.

7. This method of broadcasting a commanding thought may be made to reach the consciousness of many different people, with varying degrees of distinctness and power. And every individual who responds to it at all thereby multiplies its force and intensity upon others.

8. In due time the impulse of the command has been multiplied and intensified until it may permeate and dominate hundreds, even thousands of individuals, and set in motion a definite movement to respond to the demand.

9. Thus it finally starts the flow of money toward the center from which the command has come and the "demonstration" is complete.

But it will be observed that the entire method and process are wholly devoid of moral principle. The Law of Compensation is entirely ignored.

The command is without qualification or discrimination. It contains no appeal whatever to individual conscience. It is absolutely selfish in the quality of its impulse and power. It nowhere recognizes the principle of Personal Responsibility. It seeks only to enforce a selfish demand, without regard to the rights of those who receive the command. Neither equity, justice nor right is considered. There is no pledge or guaranty that the wealth demanded will be rightly used.

Under such conditions it is inevitable that the process employed is destructive to both him who invokes it and those who respond to the demand it makes upon them.

THE CONSTRUCTIVE METHOD

The question has often arisen among moralists and psychologists, whether any method whatsoever is constructive which has for its purpose the acquisition of material wealth through the appli-

eration of mental, spiritual or psychical forces and influences. And this has been submitted to the Great Friends for their consideration. It has had their most searching examination and conscientious consideration. They do not hesitate to assert that there is a constructive method by which those who have acquired the knowledge to invoke it wisely and rightly may exercise mental and psychical powers to accumulate material wealth, when all the conditions of Equity, Justice and Right are fully conserved. It is my privilege to elucidate the method and process in this connection. In doing so, I beg of my readers not only their profound attention to every condition and detail, but their intelligent discrimination and consideration of every step of the process and every principle involved.

1. Every individual who may safely and rightly exercise the power necessary to demonstrate the great Truth back of constructive accumulation of

material wealth through mental and psychical means and methods, is first taught the meaning and application of the great Law of Compensation, as it is defined, analyzed and elucidated in Booklet No. 2 of this series.

2. He must prove that he not only knows the Law, and every principle involved therein, but he must unqualifiedly and unreservedly accept the terms and conditions which the Law imposes upon him.

3. He must know that the motive which impels him is free from all taint of selfish desire for personal gain, free from every impulse of greed or personal advantage over his fellows.

4. He must know that his ruling motive is to make a right *use* of every dollar he thus accumulates.

5. He must know that every dollar of the material means thus accumulated is dedicated to the unselfish and altruistic service of his fellows.

6. He must be absolutely certain that he is immune to the selfish and egoistic desires and impulses to self-gratification and self-exploitation and self-indulgence of vanity and selfishness which wealth inspires.

7. He must know that he has the moral character, the moral courage, the intelligence and the unwavering purpose to administer the wealth he thus acquires, as a sacred *Trust* for the benefit of humanity and for the Cause of Truth.

8. He must realize that, at every step of the way, he is under the watchful, hopeful, prayerful and trustful observation and consideration of the Great Friends who know his inmost thoughts, motives, desires, impulses and purposes, and to whom his failure or default would mean inexpressible grief and disappointment and humiliation.

Having all these facts, conditions and principles clearly in mind, with an unswerving pur-

pose and determination to exemplify the Constructive Principle in his own life, and a cheerful willingness to abide by the consequences he may thus invoke, he may send out the following call for help:

“To all good men and women within the range of my influence, who desire to serve their fellows who are in need, and who have the material means to contribute to so worthy a cause, hear this my call in behalf of my fellows who need the help you can enable me to give.

“I know that my motive is pure and my cause is just. I understand my responsibility under the Law of Compensation, and I accept it cheerfully and unreservedly. I promise that I will administer whatever material means this call shall bring to me, free from every selfish or unworthy motive and thought, for the benefit of those who need the help I shall be enabled to give them with your help.

“Send me whatever contribution you can spare for the help of those who are worthy and in great need, and I promise, as your representative, to administer the trust justly and in the name of Truth and Humanity, so far as lies within my knowledge and power.

“In the name of the Great Father, the Great Friends and Helpers of those who need, I am asking your help for the helpless, and I invoke upon you every blessing that is due to those who generously and unselfishly extend the hand of a brother, or a sister, to help me spread the Light of Truth where it will enable those in darkness to see the Way.

“Let this, my Call, reach your inmost Soul, and inspire you with the generous impulse to respond in the name of Humanity.”

The principle upon which the radio operates has demonstrated, and is demonstrating constantly the fact that the air about us is full of

music for those who can "tune in" and establish the vibratory correspondence necessary to sense it. The same is equally true as to the messages which are daily and hourly being broadcast throughout the land. Those who have the proper instruments, rightly equipped, can gather these verbal messages from the atmosphere everywhere. The fact that they can be picked out of the air, at the same instant of time, hundreds—possibly thousands—of miles apart, proves that these messages travel in every direction from the point where they are sent out. They reach the immediate environment of every human being within the radius of distance covered by the radiating waves that carry them. Moreover, every individual within that radius who is properly equipped can receive the message with absolute certainty. There is no room for mistakes as to the meaning of any such message, if it is expressed in simple, unambiguous language.

All this, however, applies to the world of purely physical nature. The radio, as it is used today, is a purely physical device. The broadcasting and the receiving instruments are physical instruments. The waves they employ to carry messages are those set in motion by physical sound. They can be received only by the physical organs of hearing.

But the method of invoking the cooperative effort for altruistic service, indicated above under *The Constructive Method*, wholly transcends the purely physical aspects of nature. It employs only mental or psychological means. The waves that carry the mental or psychical messages are the transcendently refined waves of spiritual nature. They can be received only by spiritual means. They appeal only to the spiritual organs of hearing or sense.

They penetrate the spiritual environment of every individual within the range of their radiating power.

To what extent do they impress themselves upon the consciousness of each individual within that range?

This cannot be determined with absolute certainty. It is known, however, that every normal individual possesses the spiritual sensory organism necessary to receive such mental or psychical messages. It is also known, however, that there are many conditions of spiritual nature which have an influence in determining relative sensitivity of different spiritual organisms to receive the same message.

Those individuals who respond most readily and receive most distinctly such mental and psychical messages are those whose attention is not fixed, at the time, upon definite matters so intensely as to prevent them from receiving the conscious impulse of the message.

While it is true that the very large majority of individuals within the natural radius of such a

message will not receive its full import; nevertheless, there are many who can and will receive the impulse with sufficient power to understand its spirit and purpose.

Herein lies the reason why every such message—to be entirely constructive in its results—must carry with it the distinct impress of its altruistic nature and purpose.

The extent to which the sender of such messages may justly anticipate responses is always problematical.

The one specific point I desire to impress upon my readers is the vital necessity of (those who seek to demonstrate material wealth by mental or psychical means and methods) eliminating from their souls every element of selfishness, and making their appeal entirely upon the plane of altruistic service. So long as the effort to demonstrate is impelled by purely altruistic and humanitarian purposes, the demonstrator may be sure that, in-

sofar as he is successful, the results will be constructive. And that is the vital point to be conserved at all times.

And finally let me impress upon my readers the vital truth that *selfishness*—the kind that seeks only self-interest, self-gratification, self-benefits—without regard to the welfare and benefit of others, is a destructive thing in any life. The individual who seeks to use his friends for his own personal advantage, benefit and gain and who loses interest in them when he can selfishly use them no longer, is invoking the destructive principle of nature in his own life. If he but knew it, he is thereby erecting barriers in the pathway of his own success. He cannot make friends unless he is himself a true and loyal friend. He cannot hold friendship unless he appreciates it for itself and not for any selfish benefits he may acquire through it.

The individual who honestly strives to see how much he may do for others, is the individual who.

under the Law of Compensation, creates for himself a credit balance upon the Ledger of Life. He may be absolutely certain that his reward will come to him when, where and in the manner that will bring to him the greatest possible measure of good.

Let every individual who would exemplify the real Spirit of the Work subject his motives and purposes to the most rigid examination, that he may eliminate from his life every element of greed for that he has not earned, and substitute therefor a cheerful willingness and earnest desire to *give* a full degree for all he *receives*.

Why am I doing this thing? Is it for my own selfish benefit? Has it due regard for the rights and interests of others? Am I thinking of myself alone? Or, am I thinking also of the good I shall thereby bring to others? Do I call this individual my friend because I love, respect and admire him and desire his true friendship as one

of my treasures? Or, am I cultivating his friendship that I may use him for my own selfish interests? In my efforts to get ahead materially am I thinking of the good I shall thereby do for others? Or, am I thinking only of the selfish benefits I may enjoy? In laying my plans for the future, what is my ruling motive? Is it *selfish*? Or, am I duly considering the welfare and benefit of others? If I were put to the test, would I be ready and willing to give to others all that I am seeking to receive from them? Am I seeking for personal advantage over my fellows? Or, am I holding myself always ready to render to them a full equivalent for every benefit I receive from them? Am I earnestly striving to discharge my Personal Responsibility to my fellows? Or, am I secretly holding in reserve the desire and purpose to receive from them more than is my just due? Why do I seek to cultivate the acquaintance and ingratiate myself into the friendship of

certain individuals? Is it that I may be of service to *them*? Or, is it because I am seeking for the selfish benefits their acquaintance and friendship will bring to me? Do I ever go out of my way to render an unselfish service to others? Or, do I hold in the background of my consciousness the hope and expectation that my apparent generosity will be rewarded more generously than I have given? When I invite others into my home, is it because of the unselfish desire to give them pleasure? Or, is it because I expect them to give me a larger measure of pleasure and benefit by inviting me into *their* homes? Am I a source of good to my fellows? Or, am I a sponge who is seeking to absorb unto myself the good which they possess? Am I a generous and unselfish *Giver*? Or, am I a selfish and ungrateful *Receiver*?

These are the questions every student of the Great School should propound to himself or her-

self, and should be able, unequivocally and conscientiously, to answer in a way that will express the Spirit and Purpose of the Work.

Be a Builder and not a Destroyer.



BOOKLET No. 11

LIFE

PROCEEDINGS

III

LIFE

What is *Life*?

Perhaps there is no word in any language that is employed to express a larger number of individual meanings, or shades of meaning.

For illustration :

1. Life is said to be the quality or character which distinguishes an animal or a plant from inorganic or dead organic bodies.
2. Life is that which manifests metabolism, growth, reproduction, and internal powers of adaptation to environment.
3. The state of that which is alive.

4. That which exercises vital activities.
5. That which produces and prolongs animate existence in organic bodies.
6. The principle or force by which animals and plants are maintained in the performance of their organic functions.
7. The force, whether regarded as physical or spiritual, the presence of which distinguishes organic from inorganic matter.
8. The force or principle which causes chemical reactions.
9. Existence, especially conscious existence, conceived as a quality of the soul or as the soul's nature and being; as spiritual life; the immortal life of man.
10. The series of experiences, of body and mind, which make up the history of an animal, from birth to death; or, the cycle of development of a plant from germination to decay.
11. The totality of actions and occurrences

constituting an individual experience; as, "his was a happy *life*".

12. An individual human existence, or human existence personified; as, "each day of one's *life*".

13. A biography; as, "Johnson wrote the *life* of Milton".

14. The duration of an individual existence; as "the average human *life*".

15. Lives, considered collectively, as a distinct class or type, as, low *life*, or high *life*.

16. That which imparts or excites spirit, vigor; as, he was the *life* of the occasion.

17. For the term of a lifetime; as, he is insured for *life*.

There are many and various other purely figurative expressions in which the term *life* is given many different shades of meaning.

The sense in which the Great School employs

the term, as a purely scientific expression, is as follows :

“*Life is that Element in Nature which impels everything—whether organic or inorganic ; physical, spiritual or psychical—to function according to the law of its being.*”

This definition applies equally to individual organisms as a whole, and to the various individual organs and parts thereof. As, for illustration, the heart, the lungs, the brain, etc.

From the teachings and findings of the Great School of Natural Science, *Life* is a natural *Element*.

In *Harmonics Of Evolution*, Vol. I of the Harmonic Series, this subject is presented with the utmost scientific exactness, and in sufficient detail to make clear to the reader every important phase of the subject. Before proceeding further, I especially recommend to the reader that he, or she, study carefully the chapter in that textbook,

entitled "*The Genesis Of Physical Life*". Therein will be found the consummation of all scientific knowledge on the general subject; and it is vitally important, in that it leaves nothing to be assumed nor taken for granted. (I refer to *Harmonies Of Evolution*, Chapter VI.)

It will be observed that the definition of the Great School, given above, is confined strictly to the scientific aspect of the term employed. And this means that the multitude of other meanings given the term *Life* are recognized as legitimate, in that they indicate the many other aspects and angles from which the term has its various modified meanings. They are not to be condemned when properly understood, and rightly used.

But when it is known, from a strictly scientific aspect, that there are four distinct and definite "*Life Elements*" in Nature, and that each of these *Elements* is responsible for the functional activities of Life within its distinct plane of exist-

ence, the scientific meaning and significance of the term can be better understood and appreciated.

Quoting from *Harmonics Of Evolution*, chapter VI:

“Once given a primordial life cell demanding nutrition and capable of reproduction, and modern physical science constructs a man. * * * This, however, does not in the least explain the original appearance of the cell itself. Neither does it explain the nature nor the cause which originates it. It does not explain the original division of life into male and female. It does not explain the phenomenon of intelligence which attaches to the operations of all living things.

“Indeed, physical science explains none of these things. * * * The vital problem in science today is the appearance of *organic* life upon this globe of *inorganic* matter.

“Physical science confesses itself baffled at every point when it would explain how life

evolves from non-life, how sensation evolves from non-sensation, or why intelligence inheres in living things. It fails to explain these phenomena just as it fails to explain how intuitive intelligence rises into rational intelligence or how unmoral perceptions rise into moral conceptions.

“The vigilant biologist traces life to the nucleated cell. Here, however, in the department of Protozoa he becomes bewildered. He misses the connecting link. He fails to discover the subtler Element which enters in and converts a simple vegetable cell into the nucleated, animal life cell.

“Physical science is baffled here just as it is when it seeks the connecting link between man and the ape. * * *

“The Darwinian theory of evolution depends upon the original hungry life cell. The theory, it will be observed, does not account for the *hunger* of that cell any more than it does for life itself. * * *

“Darwinism declares that everything came to

be as it is because it was reinforced from without and because *hunger* and *hostile environment* forced it to do thus or so. It therefore accepts both hunger and life as ultimate mysteries. It therefore concerns itself entirely with the physical phenomena manifested by this unexplained hungry cell after it is generated by undiscovered forces.

“Thus, physical science rests upon assumptions which preclude further investigation as to the genesis of physical life. Failing to account for it by the means known to physical science, it therefore holds that it cannot be accounted for *in science*. * * *

“Physical science is not familiar with the process by which mineral substance is raised to correspondence with the vito-chemical life element. * *

“*Natural Science* embraces a comprehensive knowledge of physical science. It goes further. It demonstrates that there is a whole world of

material vibrations and forces which eludes all physical organs of sensation, all physical instruments of registration, all physical experiments, and all physical means and methods of analysis and demonstration.

“It has discovered that all matter is *alive*, or rather that matter is animated by something which we name either magnetism, vitality or *life*.

* * * It demonstrates that in addition to matter, Nature embraces certain subtle elements which are universal in time and space and are defined as the ‘Life Elements’. It does not attempt to account for these elements in Nature any more than it does for matter and motion. It simply classifies these Life Elements along with other universals, namely, matter, motion, life, intelligence and Love.

“The universal Life Elements are four in number, defined as follows:

1. Electro-Magnetism.

2. The Vito-Chemical Life Element.
3. The Spiritual Life Element.
4. The Soul Element. * * *

“The four universal Life Elements successively give rise to the four great physical kingdoms, viz., mineral, vegetable, animal and human. * * *

“The two lower Life Elements, Electro-Magnetism and the Vito-Chemical, have a physical as well as a spiritual side. That is to say, these are the only two of the vital elements which move at such a low rate of vibratory action as to come within the range of physical experiment. Man, through his knowledge and control of these two particular elements, revolutionizes, from time to time, the established order of human society. Electrical, chemical and medical sciences rest upon the knowledge, control and a practical application of the Electro-Magnetic and Vito-Chemical forces in Nature.”

Then follows an exposition of the process by

which physical matter is refined, by

1. The reduction in size of the individual atoms.

2. Increased vibratory action of the atom in the compound.

“In consequence, mineral substance is universally (though not simultaneously) refined as a whole and keyed to higher vibrations in Nature. There comes a time when a portion of this mineral substance is raised to certain ratios of correspondence with the vibratory action of a higher Life Element in Nature.

“The next higher element is the Vito-Chemical Life Element which lies universally and coextensively in time and space with the lower element of Electro-Magnetism (as far as science knows).

“When the mineral atom has been thus raised to the harmonic relation necessary, it becomes susceptible to the essence and activity of the Vito-Chemical Life Element. Impregnation occurs.

The higher Life Element is inducted into mineral substance and the mineral atom becomes a vegetable particle, endowed with Vito-Chemical or *vegetable life*."

In like manner the refining process in Nature goes on, until a portion of vegetable substance is raised to certain ratios of correspondence with the next higher Life Element, the *Spiritual* Life Element, and the vegetable cell becomes the nucleated animal cell. And this means the real birth of the animal kingdom upon the earth plane of life.

The same general principle and process of refinement lead on to a point where it is possible for animal substance (the nucleated animal cells) to coordinate with the next higher Life Element (the Soul Element), and the human kingdom is born upon the planet, and man is known as "A Living Soul".

It is important to know that each higher king-

dom includes its own Life Element and all the Life Elements of all the kingdoms below it, with all their energies, functions and powers. That is, plant life includes the energies and powers of the Vito-Chemical Life Element, and also those of the Electro-Magnetic Life Element of the mineral kingdom.

Thus, the evolution of *Life* upon the planet involves an increasing number of Life Elements—from one Life Element in the mineral kingdom to four Life Elements in the human kingdom—and the highest Life Element is always the dominant one and controls the activities, functions and powers of all those below it.

For illustration, in the human kingdom the Soul Element is dominant, and it controls the functions and powers of the three inferior Life Elements below it in the scale of the evolution of Life. Quoting again from *Harmonics of Evolution*:

“Thus, the universal Life Elements appear to have special offices in the economy of Nature. To Electro-Magnetism is assigned the refinement of mineral substance and the solidifying of the planet. To Vito-Chemical Life is given the task of preparing the planet for physical life. The particular office of the Spiritual Life Element appears to be the completion of the physical body. To the intelligent Soul (the Soul Life Element) is especially assigned the acquisition of knowledge, the acquirement of power, the exercise of Love and the attainment of Happiness.”

Thus, it will be observed that, throughout the history of mankind, the one thing that humanity has made the “unit of values”, the one thing in human existence of supreme value is *Life*. Just as the Life Elements run throughout all Nature, and measure the relative value of the four great kingdoms of Nature, so man himself has come to realize the profound fact that his own individual

Life is the one thing of supreme value to himself.

By analogy it may likewise be said that *Life*, being the unit of value by which all other values are relatively determinable, whatever in Nature holds the largest measure of *Life* is of greatest *value* in the economy of the universe.

And it is by this rule that *Man* measures up to the standard of *Supreme Value and Importance* in the limitless universe of *Infinite Nature*. For, it has been determined by the absolute standard of Natural Science, the universal standard of Nature herself, that Man possesses all the Life Elements of all the rounds of vital existence, and is the only being that does. In other words, he possesses all the Life Elements of all the kingdoms of Nature below the human, and in addition thereto the one supreme Life Element of the human kingdom—the Soul Life Element—which is his solely and exclusively, and is not possessed by any of the rounds of life below the human.

From this, the viewpoint of Natural Science, it can now be understood and appreciated that *human* life represents "*Life Supreme*" upon the material plane of this early planet. For the same reason it can now be understood that *human life*, when measured by the true standard of exact values in Nature, is the most precious possession possible to any individual upon this particular planet of *Earth*.

It possesses the value of *Mineral* Life (Electro-Magnetic), *Vegetable* Life (Vito-Chemical), *Animal* Life (Spiritual), and *Human* Life (Soul), combined in one individual.

It may now more clearly be appreciated what must have been in the mind of Satan—the so-called "Prince of Darkness"—when he essayed to enlighten the Lord upon the value of human Life, with this scintillating bit of information: "All that a man hath will he give for *his life*." (Job. 2, 4.)

It may also help us the better to understand and appreciate the significance, the purpose and the value of the Sixth Commandment, "*Thou shalt not kill*". (Exodus, xx, 13.)

There can be no doubt that this commandment was given directly to man, as one of the Ten vital principles of human life, to be observed by all mankind in their relations with each other upon this plane of earth. It is equivalent to saying: "Thou shalt not kill thy fellow man". Thus it becomes one of the fundamental principles upon which the superstructure of human society may be perpetuated.

It has no relation whatever to the rules of conduct which man must observe in his relations with the kingdoms of Nature below the human kingdom, nor with the individuals which compose the great aggregates of the several kingdoms below the human.

I desire to make this point clear and distinct,

because there seems to be a tendency among students of Oriental psychology to apply the commandment—"Thou shalt not kill"—to all the kingdoms of Nature and all the forms of individual *Life* within those several kingdoms. It is especially true that the doctrine of "*The Sacredness of All Life*" is held by certain Oriental cults and philosophies to be a fundamental *Law of Nature*, as applicable to all forms and gradations of animal life as it is to *human* life.

Occidental visitors to the land of the Hindu—especially in the upper Thibetan country—bring back reports of certain Hindu religious cults which carry the doctrine of the sacredness of all life to such lengths as to shock all our Occidental concepts as to the place which man holds in the infinite scheme of Nature. We find it a great strain upon our fraternalism to fellowship with the cat, the dog, the horse, the tiger, the lion, the giraffe and the elephant, as our "Blood Broth-

ers"—to say nothing of the ape and the lowest rounds of Negro life to be found upon the planet. But when we are asked to open our doors and our homes to the skunk, the "rhino", the rat, the snake, the hyena, the bedbug, the "cootie", the fishworm and the louse—there are some of us who absolutely decline to extend to them the right hand of fellowship, or to fraternize with them on terms of biological brotherhood.

Pat expressed a mature understanding and a ripe zoological judgment when he said: "The skunk is the bird you want to practice politeness and etiquette on, before—well—just a *minute* or two before he practices on *you*. Give 'im the right-o'-way—and don't make 'im ask you fur it ayther. He's peecoolier."

Some years ago it was my good fortune to enjoy the friendly acquaintance of a lady who had what I believe to be exaggerated and impractical views on this subject of the sacredness of all

individual life. She seemed to take great pride in the fact that she never ate meat of any kind. On the occasion of one of her visits to my wife, she took very decided exceptions to our *menu*, on the ground that it proved our utter disregard of the “*Law of Individual Life*”. This led to a rather spirited discussion, during which she exhibited what appeared to us unwarranted feeling concerning our “cannibalistic tendencies”.

I asked her if she was able to select and arrange a *menu* that enabled her to avoid the taking of individual life. She replied, with great emphasis: “*Absolutely.*” Then I asked her to give me such a *menu* as she used for herself. She did so. One of the items, I now recall, was dried dates, and another was water.

I excused myself long enough to obtain and adjust a very fine microscope I used in my scientific work. Then I asked her to look through it into her glass of water, from which she had been

drinking. The shock was almost too much for her nerve resistance. Strange as it may appear, nobody had ever told her of the millions upon millions of animalcula contained in every glass of the purest drinking water we use. When she saw them under the magnifying glass, and realized that she had been drinking them by the millions, she was simply stunned. She could not believe it possible.

This led on to further consideration of the subject. I went to the cupboard and got a dried date, and asked her to examine its surface with the glass. The results were beyond all my expectations or anticipations. She actually broke down and wept, from her sense of profound humiliation and self-condemnation.

But before the day was over she had recovered her equilibrium, and thanked me for "the best lesson she had ever received".

When she realized that Nature has so provided

that it is absolutely impossible for any human being to live without obtaining a very large percentage of his nourishment from the animal organisms that inhabit his immediate environment, she realized the utter foolishness of her former assertions to the effect that she had not, in many years, sacrificed the life of any individual animal to sustain her own physical life and body. The next time I saw her was on the occasion of another visit and dinner with us. On this occasion she ate, with real gusto, a nice beefsteak, and laughed over the occasion of her former visit and my "free lecture" on dietetics.

The definite and specific point I desire to make so clear that none who reads this booklet will ever misunderstand its meaning, is this :

1. There is absolutely no basis or foundation in Nature to sustain a religion that is founded upon the doctrine or the dogma of the "Sacredness of all Individual Life".

2. The sacredness of Individual Life, however, should apply, and *does* apply, to the *human* kingdom of Life, in *this*:

(a) That every intelligent, normal, mature individual human being is bound by the fundamental principles of *Morality*, to respect the right of every other normal human being, to *Life*. Our fundamental Law also adds “*Liberty and the pursuit of Happiness*”.

(b) We are equally bound to respect the right of every domestic animal (employed in the service of humanity) to its own individual *Life*, and to such comfort and enjoyment as it is possible for man to bring to these his *natural servants* and helpers.

(c) But in the realms of Nature which lie *below* the level of the individual *human* life it requires but the most casual observation of the intelligent student to realize the universal prodigality of Nature in her destructive attitude to-

ward individual life. Everywhere one may turn he is compelled to note the remarkable and seemingly inexplicable fact that the destruction and seeming sacrifice of individual life is an important factor in the great evolutionary plan of Nature for the unfoldment and development of "Individual Intelligence".

Sir Alfred Tennyson, in his immortal poem—"In Memoriam"—looked out upon this phase of life in wonderment and evident perplexity; for he says:

“Are God and Nature then at strife,
That Nature lends such evil dreams?
So careful of the type she seems,
So careless of a single life,
That I, considering everywhere
Her secret meaning in her deeds,
I find that out of fifty seeds
She often brings but one to bear.”

But Sir Alfred, even then, was viewing and

considering but the negative aspect of Nature's apparent wantonness. For he was only considering the overwhelming majority of her seeming failures to bring to fruition her efforts for the inauguration of individual life. He was seeing those seeds that failed to germinate and develop into individual lives.

He was not thinking of the other aspect, the positive phase, whereby the millions upon millions of individual lives (that have come into individual existence) are seemingly sacrificed as food for the benefit of the more powerful and aggressive individuals that prey upon them everywhere.

He was not considering that which the poets have designated "The Slaughterhouse of Nature", wherein every species of individual animal life (below the level of the human) is sacrificed as nourishment on which to feed and develop the physical bodies of the more aggressive

and powerful individuals of so-called "higher species" who are simply waiting to devour them as rapidly as Nature can produce them and bring them into her "Slaughterhouse" for sacrifice.

And yet, this phase of the great problem of individual *Life*, wherein the sacrifice of the individual for the perpetuation of species, the sacrifice of the weaker for the benefit of the stronger, betrays the wantonness and seeming cruelty of Nature in that she has made the deliberate and purposeful *destruction* of individual *Life* an established institution for the perpetuation of her plan for the *evolution* of individual Life, and Intelligence.

If one could but obtain a clear glimpse of Nature's process in operation he would see that everywhere, throughout the entire universe of living things, individual death goes hand in hand with individual *Life*, and is Nature's commissary department for the supply of food to sustain the

individual Life of higher forms.

And it must be admitted by every sane and intelligent student that all the moralizing possible within the kingdom of man will never change the universal order of Nature for the perpetuation of individual Life, nor alleviate one iota of the suffering incident to the process whereby Nature carries forward her scheme for the evolution of individual Life and the perpetuation of species.

In the kingdom of Man, wherein the Soul Life Element becomes the dominant factor in the evolutionary process of Individual Intelligence, Nature has brought her process to a development where Man—the product of her endeavors—has evolved to a point of intelligence whence he becomes an active and constructive coworker with Nature in the further evolution of individual Life and Intelligence.

And it is here that the Moral Element enters

into the great Plan. A new order is invoked, and *Individual Life* becomes a sacred thing. Up to this point in the evolutionary plan and process, it has been inevitable—and therefore legitimate and proper—that one form of life should feed upon another, with absolute impunity. There could be no possible question as to the *right* or the *wrong* of the process: because it had been planned and inaugurated by Nature herself. Man had no responsibility whatever for its existence, and no power to alter it, even in the slightest degree possible to conceive. He might, with the utmost dignity, and in all sincerity, enact all manner of “laws for the prevention of cruelty to animals”—and the big fishes would go right on eating the little fishes, “in the same old way”—the frog would eat the fly and the snake would eat the frog and the weasel would eat the snake and the cat would eat the weasel. The chicken would eat the worm and the hawk would eat the

chicken. And not one of them all would suffer so much as a qualm of conscience. On the other hand, each would feel that it had done the natural thing.

But in the realm of human life, where the Soul Life Element enters and becomes the dominant life influence and power, the value of individual human life becomes supreme. Man *knows*—because he is a ‘Living Soul’, endowed with a moral sense of Right and Wrong,—that it is morally wrong for him to eat his brothers and sisters. He *knows* that individual human life is a sacred thing, and that it must be protected.

Recognizing the righteousness of the law, he proceeds to organize human society upon it. With his fellows, he forms and enters into the social compact wherein all are bound to respect and defend the right of individual *Life*. Upon this principle he learns that whatever incites hostility, engenders strife, cultivates enmities, or

impels mankind to the exercise of physical might, encourages a natural disregard of the value of individual human *Life*, and impels mankind to its ruthless sacrifice.

In due time, as naturally as the induction of the Soul Life Element implants in man a moral nature, the sacredness of individual human *Life* becomes the fundamental principle upon which alone human society may perpetuate itself indefinitely.

As we learn the sacredness and the value of individual human life, we naturally turn our attention and our endeavors to the establishment of those conditions, and those only, which exercise a constructive and perpetuating influence upon all individual human life, and upon the life of human society itself.

From personal experience every individual human being, in course of time, comes to realize the fact that his internal mental attitude of Soul

has much to do in determining his influence upon the society of which he is an important integral part. He knows that, by the exercise of his mind and his mental powers alone, he may become either a constructive or a destructive influence upon society and among his fellows. He may become a constructive and healthy unit in the social structure, or he may become a destructive and disintegrating unit, a unit of decay and death.

It is my earnest hope that every individual reader of this booklet will imbibe from its sentiments and teachings a wholesome appreciation of the sacredness of all individual human life, as well as a definite knowledge of the fact that he may make his own individual life an irresistible power for *Life* or *Death*, as he *Wills* that it shall be.

If he would become a deadly infection within the body of society, spreading the putridity of his

poisonous presence broadcast among the healthy cells of society, making his pathway a trail of death among his fellows, let him harbor within his Soul the passion of anger, the spirit of envy, jealousy or malice, the desire to hurt or to injure his associates, the purpose to spread dissensions, hostility and personal enmity wherever he goes, the ambition to rule or to ruin. He need not wait long to realize the destructive and deadly influence he has thus set in motion among his fellows and associates. His putrescent presence will proclaim him a power for evil and the potencies of death will follow him wherever he may go.

If he would become an aromatic balm for the healing of human hurts and social ills, let him hold within his inmost Soul the life-giving impulse of friendship and good will toward all mankind. Let him be ever ready to extend the helping hand of a generous fellowship and kindly sympathy to all he meets upon life's highway.

Let him be ready to forgive and forget the injuries and the hurts of the past. Let his eyes look out from a background of cheerfulness and hope. Let his every word and every thought be surcharged with the spirit of an abiding Faith in the goodness of God and the beneficence of Nature. Let him prove by his life that he values the lives of his fellows. Let him make of his own life a song of joy that shall carry to his friends and associates the sweet harmonies of Truth and Love.

LIFE IMMORTAL

Immortal life is something to be earned
By slow self-conquest, comradeship with pain
And patient seeking after higher truths.
We cannot follow our own wayward wills
And feed our baser appetites, and give
Loose rein to foolish tempers, year on year,

And then cry—"Lord, forgive me, I believe"—
And straightway bathe in glory. Man must learn
God's system is too grand a thing for that.
The spark divine dwells in our souls, and we
Can fan it to a steady flame of light
Whose luster gilds the pathway to the tomb,
And shines on through eternity; or else
Neglect it until it glimmers down to death,
And leaves but the darkness of the grave.
Each conquered passion feeds the living flame;
Each well-borne sorrow is a step toward God.
Faith cannot rescue and no blood redeem,
The soul that will not reason and resolve.

ELLA WHEELER WILCOX.

Your Elder Brother,

J. E. RICHARDSON, T.K.

BOOKLET No. 12

WISDOM

WISDOM

There can be little doubt that every reader of this booklet, at some time, has made use of the word “*Wisdom*”, or has heard others use it, or has seen it in print. And so generally is the term employed among English speaking people that I have no doubt each of my readers assumes to know exactly what the word means, as well as what those who use it intend to convey when they employ it. But is this true? Let us see.

“Moses was learned in all the *wisdom* of the Egyptians.”

“Solomon was a man of great *wisdom*.”

“There are those who tell us that the Vedas

are an epitome of the *wisdom* of the ages.”

“He is a youth of *wisdom* far beyond his years.”

“The *wisdom* of silence is often greater than the *wisdom* of much speaking.”

Study these various expressions carefully, and ask yourself what the word “*wisdom*” means in each expression. Does it mean the same in each and every expression? If not, wherein is there a difference, and what is it?

When you have covered the subject fully from that angle, then begin to carefully study the following list of words, to determine which, if any of them, enter into the *aggregate* meaning of *wisdom*. That is, take any given work in the following list and subject it to the following inquiry:

1. What does it mean?
2. Does its meaning enter into, or constitute an essential element of *wisdom*?

3. Does *wisdom* cover or include its meaning, or any part or phase of it? If so, how; in what way?

Intelligence, comprehension, understanding, sagacity, acuteness, acumen, subtlety, perspicacity, discernment, judgment, discrimination, reason, cognition, thoughtfulness, knowledge, experience, perception, unprejudice, impartial, tactfulness, diplomacy, truth, righteousness, courage, independence, skill, intellectual, intuitive, discretion, prudence, logic, Consciousness, Will, action, etc.

By the time you have covered the ground above suggested, you will begin to realize something of the significance, import and meaning of the word *wisdom*.

And then you will be qualified, in some measure, at least, to sympathize with the great men who make our dictionaries, and sometimes the words they put into them. Perhaps you may

even be able to cognize, apprehend, discern, perceive, comprehend and understand what was in their minds, and what they were trying to express, when they wrote down the following under the word *wisdom*:

1. Quality of being *wise*; ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; knowledge, with the capacity to make use of it; perception of the best ends and the best means; discernment and judgment; discretion; sagacity.

Behold, the fear of the Lord, that is *wisdom*.
Job xxiii, 28.

Common sense in an uncommon degree is what the world calls *wisdom*. *Coleridge*.

2. Scientific or practical knowledge; erudition; learning.

A careful analytical study of the foregoing, which constitute the findings of the modern lexicologists who are generally accepted as authori-

ties throughout the English speaking world, will disclose the fact that *wisdom*—as generally considered and employed—does not rise to the level of *moral principle*.

As generally employed by the literati of the present, the terms *knowledge*, *intelligence*, *information*, *experience* and *science*, as well as *learning*, are synonymous terms—or so nearly so as to require no specific differentiations between them.

A man who has accumulated an extensive store of knowledge concerning the facts of nature, is accepted as a man of great *wisdom*.

One who has acquired knowledge through a wide range of personal experience is generally credited with the possession of much *wisdom*.

Men who have read extensively along any of the many specific lines of literature, are generally looked up to as men of rare *wisdom*.

The woman who possesses the wit, the tact and

the skill to deal with a domineering, egotistical, self-willed husband, in such manner as to obtain her own ends, accomplish her own purpose, and finally have her own way—without arousing his opposition or his suspicion that he is being manipulated by her—is generally supposed to be a woman of *wisdom*.

But, when the subject is examined under the analytical microscope of the Great School, it is found that one may possess a vast store of *knowledge*, and yet be virtually devoid of that which constitutes the essential foundation of true *wisdom*.

Through reading and study, one may acquire a definite knowledge of an almost endless array of *facts*, and yet be utterly wanting in real *wisdom*.

A man may be learned, to the highest degree, in the literature and history of the religions and philosophies of the past—and yet, have no *wisdom*.

He may be a scientist of acknowledged ability—without *wisdom*.

His knowledge of the facts of nature may be comparatively limited, and yet he may be a man of rare *wisdom*.

He may be but a mere freshman in the school of so-called science—and yet, he may possess greater *wisdom* than a bank president, or the governor of his state.

How can these things be? Do they mean that *wisdom* places a premium on ignorance? By no means. Does it mean that *knowledge* and *wisdom* are wholly unrelated? By no means. Does it mean that *intelligence*, *experience* and *learning* count for nothing in the Great “*School of Wisdom*”? God forbid!

What, then, is the key to this remarkable paradox?

Follow me closely. Watch me carefully; and let me see if I can unravel the tangled skein of

thought that has become twisted and knotted through the mental handling of many careless intelligences.

1. Nature, in all its varied and manifold aspects, represents but the objective manifestation of *intelligence*.

2. *Intelligence*, throughout all its objective manifestations and activities, is working toward the accomplishment of some definite intent and purpose.

3. Reading the intent and purpose of that *Intelligence* in the language of its accomplishments and results, its message is clear, definite and certain.

4. Its purpose is the individualizing of intelligence through an infinite number and variety of differentiated forms, and the evolution of each individualized intelligence to its highest degree of individual unfoldment and growth.

5. In the accomplishment of this purpose.

Nature employs the Constructive Principle in Individual Life.

6. The human form and the human intelligence represent the highest expression of individualized and evolved intelligence upon this planet of Earth—up to this present time—so far as we are able to read “Her secret meaning in her deeds”.

7. In the process of individual unfoldment and growth of Intelligence, Morality came into existence synchronously with the appearance of the human form and intelligence upon the planet of Earth.

8. *Morality*, however, expresses itself by conformity with the Constructive Principle of Nature in Individual Life.

9. But there is also a Destructive Principle of Nature in Individual Life.

10. These two Principles are directly opposed

to each other in their effects upon the individual intelligence.

11. The Constructive Principle builds up the individuality and increases the degree of intelligent unfoldment. Because of this fact it is recognized as the Principle of *Right*, in Individual Life.

12. The Destructive Principle tears down the individuality and reverses the process of intelligent unfoldment. Because of this fact it is recognized as the Principle of *Wrong*, in Individual Life.

13. This is the method and process by which man came to know the meaning of “*Right*” and “*Wrong*”, and recognize the one as *good* (for him) and the other as *bad* (for him). By this means also he came to know himself as a creature of the Moral Law, and irrevocably bound by his knowledge of *Right* and *Wrong*.

In due course of experience and time, man

came to know that he could either obey the Law of *Righteousness*—or *Right*—and thereby aid Nature in the process of his own individual unfoldment, evolution and growth, and increase the joy of life and living; or, he could align himself with the principle of *Unrighteousness*—or *Wrong*—and thereby hinder his unfoldment, evolution and growth, and decrease the joy of life and living.

From that time forward he came to realize that the only real value of his *knowledge* was in the fact that he could apply it to his individual good and greater happiness.

He could likewise use his powers to the same ends. He could use them righteously—in conformity with the principle of *Right*; or he could use them unrighteously—in conformity with the principle of *Wrong*. In the one case he supplemented Nature in her effort to further his evolutionary unfoldment and growth; in the other he

thwarted Nature in her evolutionary effort in his behalf. In the one instance he enhanced his own personal enjoyment of life and living; in the other he hindered it.

In conformity with these facts, conditions and principles, the Great School has formulated its own definition of *Wisdom*.

QUESTION: What is *Wisdom*?

ANSWER: *The right application of knowledge and the right use of power.*

In this definition the term *right* must be understood to mean *constructive*. It is employed because it is so universally understood and accepted as a word with a moral significance. It lifts the entire concept of *wisdom* to the plane of *morality*—which is the key-note of the definition.

It will now be easy to understand that knowledge alone is not *wisdom*. Its only possible element that can make it a definite factor in *wisdom* is its *application*.

One may possess but a limited supply of actual knowledge, and yet he may be a man of real *wisdom*, if he applies his knowledge constructively and in conformity with the moral principle of *Right*. He thereby becomes a co-worker with Nature in her effort to bring him to a high degree of evolutionary unfoldment and development.

At the same time, he may possess a vast store of definite knowledge, and yet be utterly lacking in real *wisdom*. This is because he may lack either the power or the desire, or both, to apply his knowledge constructively and in conformity with the fundamental moral principle of *Right*.

He may possess the most phenomenal *Powers*, and yet be utterly wanting in *wisdom*; because he may, deliberately or ignorantly, misuse every power he possesses. He may devote his powers, destructively, to wrong ends.

The greater his knowledge and the more exalted his powers, the more destructively he may

apply the one and use the other—and hence, the further he may lack the essential elements of true wisdom.

It has been said—“A little learning is a dangerous thing”. Is this necessarily true? It depends, does it not, upon the manner in which it is applied? A very small amount of knowledge may be made to accomplish constructive results beyond the ability of man to estimate.

It is equally true that vast knowledge may become infinitely more “dangerous” when applied to destructive purposes and wrong ends.

A vast store of definite knowledge may become a power for unlimited *Good* or unlimited *Evil*. If rightly applied it is a power for unlimited *Good*; if wrongly applied, it becomes a power for limitless *Evil*.

The appalling thing, in this connection, is the fact that it is for each individual to determine the fruits of his own personal knowledge. Just

what does this mean? It means what it says: That he may make the fruits of his knowledge either good or bad, bitter or sweet, delicious or unsavory, nourishing or poisonous, constructive or destructive—solely by the manner in which he *applies his knowledge and uses his powers*.

And when we take into account the further fact that there is an irrevocable *Law of Compensation*, overshadowing every one of us, every instant—demanding of us an accounting for the manner in which we apply our knowledge and use our powers—the supreme value and importance of *getting Wisdom* becomes overwhelmingly apparent, even to the dullest of us.

Those of my readers who have followed the subject attentively and thoughtfully to this point will now be able to understand and appreciate why it is that the Great School throughout the ages past, has been known and recognized as the most ancient and venerable “*School of Wisdom*”.

Its fundamental purpose has ever been “*The right application of knowledge and the right use of power*”.

It has recognized, and definitely proven the fact, that knowledge is ever and always accompanied by personal responsibility; and likewise, that the greater the knowledge the greater the responsibility.

Knowledge is forever accompanied by the responsibility to use it constructively—which means consistently with the fundamental principle of righteousness, or the *Law Of Right*.

And now, my dear Friends and fellow Students, we stand together, facing the most vital consideration of all the work we have so far done together.

You must know that throughout this entire series of booklets there has been a definite and well-defined objective point toward which we have been moving.

If there may be any possible doubt or uncertainty in the mind of any of my fellow students, let me remove it here and now.

The Road we have been traveling together is the Road that leads to *Wisdom*.

Many of you, possibly all of you, who have traveled with me over the pathway indicated by these booklets, have read the several volumes of the Harmonic Series of Textbooks, and are already acquainted with the general scope, method and purpose of the Work therein outlined.

One of the fundamental purposes of the Great School, in giving the knowledge therein contained to the world, has been to reach those who possess the sterling qualities of character that would impel them to travel the Road all the way—not alone to *knowledge*, but *through knowledge* to *Wisdom*.

It is true that in the natural progress and development of such a Work, the accumulation of

definite information and exact knowledge constitute the initial step which all must travel who hope to arrive at the *goal of Wisdom*.

The importance of knowledge, therefore, must not be overlooked nor minimized. It constitutes the first consideration of every individual who enters upon the pathway that leads to individual Mastership.

It is only by converting his knowledge into *Wisdom* that he makes the final demonstration and proves the Law.

No man will ever reach the goal of *Mastership* through the accumulation of knowledge alone—nor through the acquisition of the power which knowledge alone can give him. He must *prove his Wisdom* by the right application of his knowledge and the right use of his powers.

Again and again I am receiving the most delightful communications from those who have become profoundly interested in the literature of

the Great School. This is most gratifying to me, in that it gives me the assurance that I have not entirely failed in the discharge of my own personal responsibility to formulate the teachings and findings of the School into simple and definite language that can be understood.

But I must confess to my readers that most of these delightful correspondents stop short of the mark to which I had hoped and intended to lead them.

Here is a typical illustration, which I take the liberty of quoting from a charming letter recently received:

"I have just finished a careful reading of the volumes of the Harmonic Series, and I am more interested than I can tell you. But I want more knowledge. I have also read the six numbers of the magazine and eleven of the little booklets. They are all most interesting and helpful, but they do not entirely satisfy—because they have

not brought me the personal demonstration to which you refer as the final *Proof*. I hope you will soon publish the two additional volumes you have promised us," etc.

It does not seem to have occurred to this esteemed and courteous writer that there is anything for him to do but simply read and read and read the literature of the School, until he finally *reads* himself through into *Mastership*.

It does not seem to have registered upon his consciousness that he must apply his knowledge to the living of a life in conformity with the principles at the foundation of *Mastership*—before he should even dare to *hope* for the realization of such a profound consummation.

Let him first convert his *knowledge* into *Wisdom*—and his *Wisdom* will open the way to the demonstration that will "entirely satisfy".

To each and all of the students and friends who have read the published literature of the

Great School and still find that they are not yet "entirely satisfied"—let me say, in all sincerity and with perfect candor, that you will *never* obtain "satisfaction" from your reading and study until you face about, go back to the very beginning, and begin all over from a different angle and with a different purpose in mind.

All the way, throughout the literature of the Great School, you will find that something very definite and specific is required of *you*, if you desire to demonstrate the truth of its teachings.

You must first obtain a clear and accurate understanding of the fundamental principle involved in any given process, or forward step in the process of unfoldment. You must then apply that principle, in the exact manner indicated, to yourself. The result will be a definite personal experience. Whatever that experience may prove to be, it is *yours*, and you *know* it is yours. No living mortal, however learned or wise he may be,

can take it from you, or deprive you of its results. They are *yours* because you have *earned* them by the manner in which you have applied your knowledge and used your power.

In your reading and study of these booklets you have obtained considerable information concerning the fundamental principles which underlie the process of true spiritual unfoldment. There is just one way in which you may prove their correctness and obtain the benefits of the knowledge you have gained concerning them. That is by making their application to your own life.

In No. 1, you have learned the meaning of *Tolerance*. Have you made the right application of that knowledge to your own life and conduct? If so, you have proven the truth of the principle—"Judge not that ye be not judged". If you have not yet made a right application of your knowledge of the subject, you have taken but the

first step intended. You have not yet reduced your knowledge to *Wisdom*.

In No. 2, you have learned that there is in Nature a Great fundamental Law of Compensation. Under the operation of this great Law you have learned that you must inevitably *pay* for all that you receive. Have you made a constructive application of that Law to your own life? If not, you have no right to say that it "does not satisfy". Until you have made a practical application of the principle to your own life, you do not know what its acceptance and exemplification would mean to you. Until then its lesson, for you, is yet unlearned.

In No. 3, you have learned that *Self-Control* is a vital element in the development of *Mastership*. Have you practiced self-control in your own life, until you know its constructive meaning and possibilities? If not, what good have you derived from your study of the subject?

In No. 4, you have learned that *Soul Poise* is an attainment that is necessary to the development of Mastership. You have been told how to attain that development. Have you done it? If not, it is because you hope to develop Mastership without first having attained *Soul Poise*.

The lesson of No. 5 is *Cheerfulness*. Have you developed Cheerfulness as a fundamental element of your evolutionary unfoldment? If not, *why?*

In No. 6, you have a definite message of the Great School on the subject of *Curative Faith*. The principle therein outlined and elucidated has been demonstrated throughout the ages past—and is still being proven today.

Certain suggestions are therein offered for the purpose of enabling the reader and student to make a practical application of the principle of Therapeutic Faith to his own life. How many of you who have read that message have put it to the test of a personal application?

Until you have done so, what benefits have you derived from the message?

No. 7 represents to the student another phase of the subject of *Faith*. In it is a lesson that may be reduced to a practical application and demonstration. Its benefits are to be derived only through that process. How many of my fellow students and friends have made the practical application?

No. 8 presents a principle of individual life that is little understood or appreciated in the world of religious thought and experience. Nevertheless, it is of fundamental importance to the mental equilibrium and health of those who seek to become practical demonstrators of the Law of Life.

While the subject is one that does not fall within the range of modern psychological analysis and study, it is of the most vital significance and importance in the process of spiritual unfold-

ment and constructive growth.

How far have you learned its lesson? And how far have you demonstrated its value?

In No. 9. has been outlined a fundamental principle of individual life that is definitely related to every aspect of human evolution and spiritual growth. A special effort has been made to impress this vital principle of individual evolution and soul growth upon each and every individual who shall hereafter seek to become a practical demonstrator of the principles upon which the Work of the Great School is founded.

No. 10 gives expression to a principle that must become a vital element in the life and experience of every individual who earns the right to stand before the world as an exemplar of the true Spirit and Purpose of the Great Work.

Until the student has learned to master the spirit of Selfishness in his own life, and overcome its destructive influence in his relations and asso-

ciations with his fellows, he has little chance to attain the goal of spiritual Mastership.

Booklet No. 11 contains an exposition of the fundamental principle of Individual *Life* and the process by which intelligence is individualized.

In thus giving to the seekers for Truth an exposition of the fundamental principles of human life and the processes by which these principles may be demonstrated as vital elements in the evolutionary unfoldment and growth of the Soul, the Great School has sought to inspire humanity with the impelling desire to "*Live the Life and Prove the Law*".

If humanity turns its face from the Light of Truth, or rejects the gift of knowledge and represses the inspiration that would lead them ever onward and upward into the Light, the inevitable conclusion is that the message of the School is, as yet, premature—and must wait until a deeper desire and a more urgent need shall impel

humanity to a more perfect understanding and appreciation of the value of the 'Truth that makes men free'.

But I cannot believe the time is unpropitious, nor that the gift of Truth is premature. I know that there are hungry Souls on every hand who are seeking even for the crumbs of the bread of Life and thirsting for the living waters of eternal Truth.

To these let me say : Be not dismayed. Let not your hearts be troubled. Accept the gift of Truth as it comes to you. Apply it to the living of your Life to the full limit of your understanding. Follow the Light with the absolute assurance that it will lead you to the source from which it comes. Remember that only you can take the steps that will cover the distance to the goal of your desires.

May you who seek the Light of Truth be impelled to go back and travel the road once more

—this time inspired by the determination to convert your knowledge into *Wisdom*. And remember, at every step of the way, that

WISDOM IS THE RIGHT APPLICATION OF
KNOWLEDGE AND THE RIGHT

USE OF POWER.

In token of our recognition of the *Wisdom* that guides the destiny of Humanity, let us all join in this

PRAYER OF THE MASTERS

Great Father, to whom we are all as but children;

Friends of the friendless and Helpers of those who need;

Be our Friends when other friends have failed us;

Be our Helpers in the hour of our extremity.

In so far as may be for our mutual good, be

with us this day and through all the days of this our earthly life.

Lead us by the hand of Love. Point us to the pathway of Duty.

Bear with us when we stumble over the pathway which leads onward and upward into the light.

And we shall hope one day to stand with You, in the midst of the Radiant Splendor of Eternal Truth.

And we shall be ever grateful.

May it be so.



THE GREAT WORK IN AMERICA

(MAGAZINE)

This magazine is the official organ of the Great School of Natural Science. It is a monthly magazine and is published the first of each month. The journal will co-ordinate the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature. It will give to its readers an authentic statement of the teachings and findings of the Great School of Natural Science.

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THE GREAT KNOWN

Volume IV, of the Harmonic Series

This volume represents an earnest effort of its author to redeem the promise he made—when Vol. III was published—to give to the world a simple and concise statement of what Science really *knows*, and has actually demonstrated, concerning the life that lies just beyond the event we call “physical death”.

An invitation was given to as many as could be reached, before the MS. of this Volume went to the printer, to ask questions (consistent with the theme), with the promise to answer as many of them as possible *in the Book*. A perfect flood of questions was the result.

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