

# LIFE AND ACTION

THE GREAT WORK IN AMERICA

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November 1909

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# *Life and Action*

THE INDO-AMERICAN MAGAZINE.

A Bi-Monthly Publication Devoted to The Great Work in America

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Editor in Chief ..... TH.  
Assistant Editor ..... Florence Hustley  
Assistant Editor ..... J. D. Buck, M. D.  
Book Review Department ..... J. Lloyd Hammond, M. D.  
Business Manager ..... LeRoy F. Spurlin

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"Fools deride. Philosophers investigate."

# Life and Action

The Great Work in America

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Vol. I.

November 1909

No. III

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## A Mother in Heaven.

By Florence Huntley.



WOMAN, writing with unusual "feeling" and bitterness, puts a question in such manner as to become a charge against all religions and philosophies – the Great School included. I pass without comment her implied hostility even to "The Father in Heaven," for she commands our sympathy by reason of the personal experiences, griefs and grievances which so evidently form the background of her questions.

However, her sweeping condemnation of Fatherhood weakens her position, for human experience does not sustain it. It would be well for her to recall the return of the Prodigal Son to his Father – which incident has been repeated with countless variations throughout all the ages.

Our correspondent can scarcely have been a student of the Ancient Wisdom Religion, nor a careful reader of the Harmonic Philosophy. She does not write in the attitude of mind of a "Friend of the Work."

She is therefore all the more entitled to an answer, for her need is the greater. Her letter in part, runs as follows:

"We speak always of the 'Father in Heaven' of the 'Great

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Father,' the 'Father of Love and Mercy,' etc. Jesus himself has taught us to pray to 'Our Father who art in Heaven;' but nobody talks or teaches about 'Our Mother in Heaven.'

"Where a Father is there must be a Mother, or there would be no children.

"Not that I want to dive into a physiological problem. God forbid! I am thinking only of the Divine Motherhood which I find nowhere mentioned. And yet a Mother in Heaven seems to me such a greatly needed thing. A father has not that sympathy for the woes and sorrows of his children as has the mother. If the children of earth had a Mother in Heaven, there would not be so many wrecked lives, so many hearts being broken cruelly and carelessly, as there are now. Why do we not have a Mother in Heaven?

"So I ask you, kindly tell me if you can, why is it that I have no Mother in Heaven— or where is that Mother, that I may call out to her, pray to her for help and protection when next time an unprepared-for blow rains down on my head."

A. O.

### ANSWER

"The Father" of whom you have read in "The Great Work," and to whom the Masters in Convocation do homage, is not the "Supreme Ruler of the Universe."

He is the Spiritual Ruler of this planet, and the Head of the Great Brotherhood. His will and his wisdom have unquestioned jurisdiction over all the activities of mankind on this planet, in the body and out.

He is the only known "Autocrat by divine right" connected with the entire planet; for he administers the government of this planet with an apparent unquestioned authority. He is, however, an "Autocrat" whose "divine right" is based upon his divine love and compassion for all of the children of all the spheres, and in that his wisdom embodies the per-

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fectly balanced elements of Equity, Justice and Right.

The government of the Spiritual planes is publicly represented by masculine intelligence, probably for the same general reasons that assign administrative power to men in this physical world.

We are informed by one who has "traveled in foreign countries," that man assumes the powers of government on all planes of life, because of the innate sex principle which makes for "Power and Dominion," and is the corollary of the inherent woman nature which moves along the lines of least resistance, those of love and influence.

Just why human intelligence has been so divided in its Psychic nature, and just why the Will of Man and the Desire of Woman operate so differently in the fields of destiny, only the Great Intelligence of the Universe knows.

Why this marvelous cleavage of sex, from the least to the greatest manifestations of life and intelligence, not even the "Ancient Wise Men of the East," nor the modern Scientists of the West can tell.

Why it is that masculinity, by force of intelligence and by force of will, assumes the governmental offices, and why it is that woman achieves such marvelous influence by strength of her love nature and her genius for sympathy, are mysteries bound up in the Creative Wisdom.

One grave error seems, however, to possess mankind. This is the exaltation of governmental power and official publicity over all of the other activities, achievements and agencies in evolution. The governmental function is no more important in the great sweep of Evolution, than the silent, unseen, but resistless power of influence which helps to shape and mold governments.

Human success and spiritual development are something more than the government of men, or "office", or publicity.

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Life and progress and attainment, in this world and the next owe an equal share to the sustaining and supplemental efforts of the unofficial and unknown.

In one sense, however, the charge is sustained that all religions, and more especially the Christian, are "masculine," and without proper recognition of woman.

There is reason for this impression. While it is true that all revelation and history tend to exalt "man" and "government" to places of first importance, that does not wipe out the fact of woman's equal share in the scheme of Nature. It but reminds us that all of these revelators and translators and historians, up to the present, have been men, and therefore represent life, both spiritual and temporal, through the impulses, ambitions, experiences and sympathies of the masculine mind.

If for no other reason than this, it was inevitable that the world should be informed of a masculine Heaven and taught to pray to "God the Father."

Students, however, of the ancient Wisdom Religion discover a broader concept of the Creative Intelligence than has been conveyed by the translators of the Hebrew Bible and by Christian interpretation and dogma.

The whole of evolution, according to the Hebrews, is by means of the ten Sephiroth. The very first principle and axiom of the Kabbalah is the name of the Deity, which translated is "I am that I am." A better translation is, "I am He who is."

The translators of the bible have covered every reference to the fact that the Deity is both masculine and feminine. They have translated the feminine plural by the masculine singular in the case of the word Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural, in Gen. iv. 26: "Elohim said, 'Let us make man'." Again [verse 27] how could Adam be made in the image of the Elohim, male and female, unless the Elohim were male and

female also? The word Elohim is the plural formed from the feminine singular Eloh by adding "im" to the word. But inasmuch as "im" is usually the termination of the masculine plural and is here added to the feminine noun, it gives to the word, Elohim, the sense of a female potency united to the masculine idea and then capable of producing an offspring.

We hear much of the Father and the Son and nothing of the Mother in the ordinary religions of the day; but in the Kabalah, which is the secret teaching of the old Testament, we find God conforms himself simultaneously into the Father and the Mother, the Elohim. Again, we are usually told that the Holy Spirit [Holy Ghost] is masculine, but the word "Ruach," meaning Spirit, is feminine.

"God," in the Hebrew, is Elohim in the first verse of Genesis. The word "Jehovah" is an Hebrew Deity name which is therefore never mentioned. But its letters are male and female letters.

For still further evidence of the ancient recognition of the Father-Mother Principle in Nature, read the earliest story of Adima and Heva [Adam and Eve], translated from the Sanskrit of the Vedas.

Here we have the origin of our own Biblical story in its original beauty and purity and original interpretation of and attitude toward "Woman".

The Sanskrit meaning of the name Adima is "First Man."

The Sanskrit meaning of the name Heva is "That which completes Life."

The inner students of the Great School are taught a very much broader and a very different version of Creative Intelligence and Spiritual Life from that presented in the Creeds and Dogmas of Christendom; and in the Harmonic Philosophy, woman is restored to the place assigned her in the most ancient

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religions of the world.

We are informed that the spiritual world is governed and presided over by men and women who together share the labors and the service, and who divide the honors of that life without rivalry or hostility.

Not only this, they share these activities and honors with an ever increasing consciousness of equality, and an ever increasing mutual respect, trust and homage.

The greatest strife and hostility between the sexes obtain in this earthly life. From the earth, outward and upward, the personal and social relations of the sexes increase in understanding and harmony.

The League of Spiritual Helpers, with its devoted legions of self-elected workers upon the dark borderland of earth and earth conditions, is composed of men and women working side by side to educate the ignorant, comfort the penitent, and save the erring.

The Spiritual Masters of the Great School co-operate with the allied "Woman's Order," each having its special functions and lines of ministration, but together counseling and planning, and together sharing in the effort to enlighten, serve and uplift all mankind and all womankind below them in the rounds of evolution.

All of which logical, beautiful and inspiring report, assures us that there are Mothers in Heaven, and Sisters, as well as Fathers and Brothers; and that these Mothers and Sisters are awake and alive to the plaints and appeals of other women, and that they are as ready and as eager to respond and to serve as are the Spiritual Brothers. Therefore, it is with confidence that I reply to our inquiring friend as follows:

As is the earth, so are the Heavens peopled with men and women. By these the inhabitants of earth are continually served. To these, men and women in the body may appeal



[or pray], in the hour of need, and from these "Invisible Helpers," these brothers and sisters beyond and above, the honest suppliant receives back in good measure their pity, compassion, comfort and strength.

As does the Earth, so do the Heavens belong to the children of men, and the "Saints" respond to the "Sinners" without distinction of sex.

If our friend will read the Brochure on Prayer by the "Beloved Master," she may gain another viewpoint on the same subject.

He who so graciously responded to our appeal for more light on this subject of Prayer, included in his instruction all of the hosts of Light who serve in the darkness, when he said:

"You may pray to God, or to the Powers of Good. You may pray to your spirit friends, and brothers, or without naming the power unknown to whom you look for aid. It matters not. The same intelligences hear your prayer. Nor will any one of us fail to respond because you do not call us by name. You could not name us all if you would.

"Our work is to help those who need, who recognize their need, whose motives are pure and whose cause is just. It matters not to whom you pray, if you need the help for which you ask, and your prayer is honest. But pray."

If there be times and seasons and conditions peculiar to woman - times when the craving for woman's understanding and sympathy seems vital - and if there be no mother, sister or woman helper in the flesh to respond, then may the suppliant turn in thought, desire and appeal, to some compassionate "Mother in Heaven," or to some gentle sister whose joy is to listen, to respond, and to comfort the unhappy.

As womankind of earth advance into intellectual liberty and spiritual independence, they will realize more fully the relationship of man and woman. They will better understand

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the natural divisions of powers, capacities, labors, responsibilities and service. And if, after such enlightenment concerning the real spiritual world, women continue to pray to the Unknown God – to the Father in Heaven and other masculine gods, it will not be in ignorance of the hosts of Women Helpers on the other side.

Will it not be rather because honest Prayer is invariably the cry of the Soul in the hour of self-confessed weakness.

Prayer is essentially the appeal to Power and Authority and Wisdom, and is it not true that the idea and ideals of these supreme elements are associated [in the minds of women], with men, and with masculine Gods – with a Heavenly “God the Father”? But when earthly men and women have advanced from a mystical and theoretical concept of “Heaven” and of its Powers and Principalities, to a rational understanding of it as a dwelling place of exalted beings, still men and women, then and then only will the prayers of the tempted and tried, the remorseful and penitent, the disheartened and unhappy be directed intelligently for strength, for absolution, for comfort and consolation. Then indeed will mankind pray with understanding:

“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. Insofar 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.”

So mote it be.

## Corroborations.

By J. D. Buck, M. D.



THE "LAWS OF EVIDENCE" are universal and intrinsic. This does not refer to what jurists call "legal," or "civil codes." These are human enactments; the efforts of men in all ages to formulate and express the principles of Justice, Equity and Right on a practical basis; or, as a "working hypothesis."

Most of our "Common Law" today has the "Code of Justinian" as a basis and the Justinian Code was derived, with rather slight modifications, from the "Laws of Manu," with the Vedic code back of Manu.

The laws of evidence refer to the basis of fact as the foundation of knowledge.

These laws involve first, the realities of the universe, the laws under which Nature moves, and the processes and phenomena of such movement; i.e., Fact and Law.

Next, the laws of "evidence" concern the human consciousness; perception, reason, understanding and the like.

Now, if the reader will turn to Chapter II of "The Great Work" — under "Classification of Data" — he will see that the author begins at the beginning; i.e., with the laws of evidence and the basis of knowledge.

Knowledge, for any human being, is, when clearly apprehended and strictly defined, only another name for Experience.

Outside of this real knowledge lies belief, superstition, inference, conjecture, and the like.

These laws of evidence and this basis of knowledge are of first importance in the Great Work — [Knowledge, Understanding, Service] and in the present subject — "Corroborations" —

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of almost equal importance. Here, as elsewhere, we have constantly to bear in mind the laws of evidence to determine the value and nature of all human testimony.

Take the idea prevailing among almost every people in every age, of Masters, Adepts, Initiates and Illuminati. Grant that in any case the claim is true. How can such adept prove to an uninformed individual as a fact that he is a Master?

I answer - precisely as an astronomer or a mathematician could prove his theorem to another in astronomy or mathematics: viz., by the student following him with understanding, step by step, in all his calculations till Q.E.D. closed the instruction. Then, and then only, the student, like the teacher, could say I know, because I understand and can also demonstrate.

How could the Master demonstrate to the multitude?

He could prove in one way, not the nature and extent of his superior knowledge, but that he had superior power by healing the sick, for example, by the "laying on of hands." Throughout all the past this power has been taken as the "sign of the Master."

But today there are hundreds in almost every community who possess the "healing touch", and many of them are "adepts" in nothing so much as in robbing or exploiting the thoughtless, ignorant and gullible masses.

If today an adept, a real Master, were to exhibit his powers before an audience of ordinary intelligence, heal the sick [that would doubtless be admitted], raise the dead, [everyone would declare that the man was in a trance], "turn water into wine," [this would be called a chemical trick], and finally disappear suddenly and altogether, what would the average witness think and say?

After a moment of bewilderment he would say - "that was a clever trick, I wonder how he did it?" The age of miracles is past. Most everybody seems to hail from "Missouri"

and declares - "you will have to show me!"

If Jesus, or Buddha, or Christna, really performed seeming "miracles," the thing was done, not through violation of law, but through conformity to and use of laws that were unfamiliar or unknown to others.

Furthermore, in the great majority of instances the "miracle" was reported by disciples, sometimes centuries after the death of the Master, when he had been "deified," and a halo had surrounded his memory and his name.

We may thus arrive at the nature and the value of evidence and see why the present Great Work relies upon, proceeds from, and is designated - Science and not Revelation or so-called Religion; and is addressed, not to the ignorant and superstitious masses, but to the "progressive intelligence of the age."

In this work of Corroboration, all these facts and principles must constantly be borne in mind.

There is, also, a further consideration which, as a general proposition, may be called the "Criterion of Truth."

It is the element and the fact of consistency running like a thread or chain from beginning to end.

This is known in Common Law as circumstantial evidence.

It means that such facts as are known and proven, with all the circumstances attending them, seem, as a whole, capable of no other logical and rational interpretation.

This criterion is not infallible; and yet many a man has been hanged upon such evidence, and not infrequently later events have proven him innocent.

Now all these principles and usages, although largely observed and employed by the legal profession, belong to evidence in general.

The principle involved is consistency. In the case of a reputed Master, his life, his teachings and his motives must be consistent from beginning to end.

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If he teaches morals, and his life is immoral; if he teaches altruism, and is greedy and selfish in his life; if he teaches Brotherly Love and is full of hatred; his whole life, no matter how much he may know, is self-contradictory. We know by "circumstantial evidence" alone, that he is not a Master; and, if he seems to possess unusual knowledge or power, that he belongs to the "Left-hand Path."

Knowledge is power, and it is our duty to see to it that Power shall aid and bless, and not destroy or degrade mankind.

When, therefore, we examine the credentials of a Master in any age, the life lived, and the natural and logical effect on mankind of his teaching and life, must be consistent as a whole, and never contradict itself.

In India today there is the most indisputable evidence of the existence of real Masters, of Adepts, and of Fakirs of every possible kind and degree. Many of the latter have learned to do things that seem very remarkable.

The ancient wisdom divides the whole range of these acquired "powers" into two classes, "Raja Yoga," meaning the "kingly" or divine, and "Hatha Yoga" - the working for occult or unusual powers. Some of the latter are only common Fakirs.

We of the present age in America can scarcely imagine that a man would work constantly for ten or twenty years to master, let us say, the peristaltic action of the intestines, so that he can move their contents either way, at will; or, that he should work in the same way to control the perceptible beating of the heart; and then spend the rest of his life wandering, nearly naked, from place to place, exhibiting his powers for a handful of rice, or a few annas.

But missionaries and travelers testify to the existence of just such fakirs.

Abbe Huc, however, in his travels through China and

Thibet, records his observations of another class of Masters possessing marvelous powers. He was "unfrocked" by his "superiors," as was later Abbe Constant [Eliphas Levi] for admitting too much in these "benighted heathen," or for giving to the world too much information about them.

These authors are quite accessible today, and so I need not quote.

The evidence is so abundant that one knows not where to turn, or what to select.

Here before me as I write, is a book entitled - "Lives of the Adepts" - printed [anonymously] in London in 1814.

The majority of these Adepts were designated as Alchemists, seekers after the "Elixir," or "the Alkahest;" and the book contains a list of 751 books or treatises by these Adepts.

The first name in this book to be considered is Synecius, Bishop of Ptolemaid.

He went to Alexandria, sat at the feet of Hypatia, called her his "teacher," "parent," and "benefactor."

He formed the acquaintance of learned Egyptians and became learned in the Hermetic science.

He was kind, affable, courteous, and "in the midst of solitude preserving the desire of being useful to his neighbors and his country." He died between 416 and 431 A.D.

Albert Pike says - Synecius was a great Kabbalist; "A Spirit," he said, "that loves wisdom and contemplates Truth close at hand is forced to disguise it to induce the multitude to accept it." - - - - - "If the sacerdotal laws allowed the reservation of judgment and the allegory of words, I would accept the proposed dignity [Bishop] on condition that I might be a philosopher at home, and abroad a narrator of apologues and parables. The truth must be kept secret, and the masses need a teaching proportioned to their imperfect reason."

In the middle of the tenth century lived Alfarabi, a Maho-

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metan. "He did not confine himself to the reveries of the Koran but fathomed the most useful and interesting sciences, and passed for the greatest philosopher of his time. His works on all the sciences, which are in great number, are preserved in the library of Leyden, as well as those on the Hermetic science, and make him one of the greatest men that ever yet appeared among the Mahometans."

The chapter "First Principles," according to Jacob Behmen, is concise and interesting, and though often mystical and allegorical, there is reason to believe that Sir Isaac Newton thence derived his basic ideas.

Thirty four sketches of individuals are found in this old book. How many of them were in any real sense masters would be difficult to determine. Certainly they were "Lovers of Wisdom."

Their alchemical terms were often only a blind for the things of the spirit, as can readily be shown by reference to works like those of Hitchcock's "Christ the Spirit," or the "Secret of Swedenborg," etc.

Many of these profound students of the middle ages were churchmen, like Friar Bacon, whose profound knowledge of astronomy and other sciences was remarkable. In the monastic libraries they had access to ancient records, but were invariably obliged to conceal under symbol and allegory the truths there learned.

The degree of their illumination is, therefore, difficult of ascertainment. Altogether, they reveal a world of their own little understood by their contemporaries, and always avoiding the rabble.

These Adepts and Philosophers were well known in the days of Jesus who taught and exemplified the doctrines of the Essenes.

He gave the criterion by which they may all be judged



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and measured — “By their Works ye shall know them.”

“A corrupt tree cannot bring forth good fruit,” etc.

Josephus, and Philo Judeus give a very fair outline of the Essenes, though they were a secret order, so far as their deeper teaching was concerned.

“The Crucifixion, by an Eyewitness” undoubtedly emanated from this order.

After reading their mode of life and ethical teachings the student can determine the aim and character of their inner wisdom and from our knowledge of psychology today, as to whether their ethics would induct them into the secret arcanum of the Soul.

If none of them had arrived at real Mastership, we know that they were on the way that in all ages has led to it. They mastered “worldliness,” superstition and fear, and “Lived the Life.”

In these random sketches no attempt is made to adhere to chronological order. A work of that character would have to go back to Vedic times and include every people of antiquity of which we have either record or tradition.

The statues from Easter Island in the British Museum bear the glyphs of ancient wisdom. One author declares that they have twice sunk to the ocean bed and again risen to the surface.

From the “Mission of George Bogle to Thibet” and the “Journey of Thomas Manning to Lhasa” published in London in 1879, I quote only the following, — page 132:

“Teshu Lama is about forty years of age. He is of a cheerful and affable temper, of great curiosity, and very intelligent. He is entirely master of his own affairs; his views are liberal and enlarged, and he wishes, as every great man wishes, to extend his consequence. From his pacific character, and from the turn of his mind, naturally gentle and humane, he is

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averse to war and blood-shed, and in all quarrels endeavors by his mediation to bring about a reconciliation. In conversation he is plain and candid, using no flattery or compliments himself, and receiving them but badly if made to him. He is generous and charitable, and is universally beloved and venerated by the Thibetans, by the Kalmuks, and by a great part of the Chinese. The character I have given him may appear partial; but I received it in much stronger colors from his own subjects, from the Kashmirs, and from the fakirs; and I will confess, I never knew a man whose manners pleased me so much, or for whom upon so short an acquaintance I had half the heart liking."

This is part of the report made by Mr. Bogle to Warren Hastings as Governor-General by an agent of the English Government.

Coming from "the top of the world," regarding a government largely ecclesiastic, it remains to be seen what Christianizing influence the recent British invasion is likely to introduce among these followers of Buddha.

In this connection Macaulay's "Essay on Warren Hastings" is interesting reading.

I trust the reader will bear in mind the "laws of evidence," and the criterion of character outlined in the previous paper, and judge the tree by its fruit.

In the same book an account is given of Captain Turner's visit to the infant Teshu Lama — "a princely child, then aged eighteen months, seated on a throne, with his father and mother standing on the left hand" [page lxxiii]. These witnesses were neither partisans, nor postulants, but agents of the British Government, exploring in the interests of conquest, and final subjugation. The reader may find motive for exaggeration or lying, but I confess I cannot.

The succession of the Teshu Lamas, held to be reincarnations  
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of previous Buddhas, Adepts or Lamas, is a very interesting psychological study, to say the least; and I have introduced the subject in that light.

In that high altitude, free from modern commercialism, and where Buddhism has changed less perhaps than almost anywhere else, Kipling found his hero seeking the way of liberation and enlightenment — the liberation of the soul of man from Karma, and the bonds of matter.

Take also the modern craze [almost] over "massage" popularized by Dr. Weir Mitchell. Abbe Huc says, that "from time immemorial" men like our scissor-grinders have passed through the streets of Thibetan villages, ringing a little bell, and the inhabitants called them in for their services to the sick. Kipling makes use also of this tradition and custom for the restoration of his hero after his arduous journey down the mountains. As we go backward in time, we often come nearer to Nature.

The cold and hardship experienced by Abbe Huc in his enforced journey down into China, will nearly parallel that of Cook and Peary now exciting so much interest, in their journey to the North Pole. Huc was "unfrocked" for telling the truth; while, as I write, the fates of Cook and Peary hang in the balance. Let us hope that our National Geographical Society will be more just and intelligent than the "Scarlet Mother of the Tiber" has ever been known to be.

[To be continued]

## Heroes, Hero-Worship, Hero-Worshippers, and Heroes Worshipped.



RECENTLY I received from a gentleman in North Carolina a letter that has given me subject matter for much serious thought. Its writer is evidently a man of good intelligence. He writes in the spirit of deep earnestness and with admirable candor. He tells me that he has read the three books of the Harmonic Series with profound interest and sympathy. They appeal to his reason as nothing else has ever done. He desires "more Light," and asks that he be tried and tested and, if found worthy and well qualified, admitted to student-ship.

All this is in the natural order of events. It is nothing new, inasmuch as hundreds of other equally intelligent men and women are doing the same thing. In truth, a very large part of my time and energy is devoted to answering the letters of those who come asking for a personal instruction along the lines suggested by the books above referred to.

But the letter of the gentleman above mentioned is an exception to the general rule. It does not stop with the usual introduction, explanation, application, plea for instruction and conclusion. It goes further, much further. It sounds a new note, a strangely new note in the symphony of our usual experience. And this new note is impressive with significance. It has impressed itself upon my own consciousness in a manner to suggest its vital nature and profound importance.

In substance, but not in his exact words, he conveys to me the following information:

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1. That during the last year he has come into personal touch and acquaintance with some of the students and friends of this School and Work.

2. That he has made a careful and critical study of these students and friends, in order that he might form thereby a just estimate of the School, its Work, and those who are identified with both in the capacity of accredited representatives.

3. From these careful and critical observations he tells me that he is able to note what appears to him a strong "tendency" to place me upon an imaginary pedestal of dignity, honor, wisdom and glory, and thus to enshrine me as an object of "worship," before whom they bow down in spirit as the devotees of ancient religions worshipped their man-made gods.

4. In conclusion, he asks me to tell him frankly whether or not I am aware of this "tendency" on the part of my students and friends to elevate me to a position of exaltation and make me an object of "worship;" and if so, whether I approve it.

My correspondent I am sure will pardon me, and I hope my readers will do the same, when I confess that my first reading of his letter filled me with a sense of the most excruciating amusement, if such a paradox is conceivable.

I was pained beyond expression to feel that such a thing might be possible, and yet at the same time I was amused inordinately at the mental picture of myself sitting upon a pedestal playing the role of "god," with my suppliant students and friends salaaming before me.

Gradually, however, my amusement subsided and at length completely disappeared. It was swallowed up in the consciousness that this stranger friend had brought me face to face with one of the most subtle and insidious dangers that could possibly beset a movement of this nature.

For if it be true that, in spite of all my efforts for twenty-six years to keep in the background, my personality has ob-

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truded itself, or has been obtruded, upon the attention of the students and "Friends of the Work," until I personally have become an object of "worship," to the obscuration of the Spirit and Purpose of the Work, no greater misfortune or calamity could befall this effort of the Great School to give its knowledge to the world.

The enemies of human Light and Liberty and of Individual Unfoldment and Mastership could not possibly devise a more subtle and powerful scheme for the destruction of this movement, or of any other beneficent movement in the interest of human progress, than one which would result in diverting the attention of its students and friends from the Spirit and Purpose of the Work itself to the personalities of those who happen to be its chief representatives or chosen directors at any given time or place.

I say "if it be true" that this gentleman has actually discovered a "tendency" on the part of the students and friends of this Work to "worship" me or any other individual connected with the earthly association of Friends and Fellows of the School he has discovered that which, sooner or later, will become a disintegrating factor of sufficient potency to destroy the entire movement and defeat the very purpose for which it was inaugurated, unless something be done at once to check that "tendency" most effectually.

But I sincerely hope that he is mistaken. I am persuaded that the "tendency" he has discovered is neither that of "worship" nor "adoration" of me. I am convinced that he has misnamed it. Why? Because, before it is possible for any individual to become a "student" in this School, it is necessary that he should prove himself "duly and truly prepared, worthy and well qualified." This demands of him, among other things:

1. That he make a careful and critical reading and study of all three of the books of the Harmonic Series, until he is suffi-

ently familiar with their contents to be able to answer any intelligent question concerning their teachings.

2. He must be able to say, in good conscience, that he finds himself in full and unqualified sympathy and accord with those teachings, and with the Spirit and Purpose of the Work.

3. That he earnestly desires, of his own free will and accord, to receive further instruction, to identify himself with the School and its Work, to LIVE THE LIFE, and thus to become an individual exemplar of the principles of Life and Action for which the School and its Work stand.

Because of all this, I am unable to conceive how it could be possible for any individual who has gone far enough into the the Spirit of the Work to become an accepted student, ever to find it possible to fall into an error so grievous and at the same time so apparent.

I am therefore persuaded that this stranger friend has not understood the relations of fraternal fellowship, affectionate friendship, mutual confidence and good will which are the natural accompaniments of all this Work.

I am convinced that if he personally could but mingle with the students and friends of this Work with such intimacy as to observe their mutual relations and the spirit of genuine affection which prevails among them everywhere, he would see that the "tendency" to which he refers obtains among all the students of the School for each other. He would discover that they entertain for each other the same mutual admiration and friendly devotion they have manifested for myself. But they do not "worship" each other. Neither do they "worship" me.

This leads us naturally to the consideration of a most fascinating characteristic of human nature..

Whatever his religion or philosophy of life may be, every individual has, deep down in his consciousness, an ideal of what,

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to him, constitutes true manhood and true womanhood.

This ideal embodies his highest concept of wisdom, virtue, and truth, equity, justice and right, morality, friendship and brotherly love, intelligence, courage and perseverance.

In most instances his religion or philosophy of life makes this ideal its central inspiration.

Thus, his ideal becomes an integrating center about which the principles and concepts of his religion or philosophy of life cluster.

Whether entirely conscious of the fact or not, every individual is in search of his or her ideal. We seek it early and late. We seek it everywhere. We seek it among all mankind. Every new friend or acquaintance we measure by the standard of that ideal. Each one we hope will fit its measurements. In most instances, however, we are doomed to disappointment; for on closer acquaintance we soon discover wherein the lines of his character vary from those of our ideal. The slightest weakness or defect introduces an angle where a curve should be and thus destroys the perfect symmetry which characterizes the ideal figure.

Now and then, however, — perhaps once in a lifetime — there appears above the horizon of each individual intelligence a figure whose outlines seem to coincide with those of the ideal so nearly as to constitute a perfect illusion. Immediately this “realized” ideal becomes an object of adoration or “worship.”

Every ideal is a composite of individual characteristics. These individual characteristics may be as “numberless as the sands upon the seashore;” nevertheless, when they are assembled, or brought together in proper relation, they make up the ideal character; just as the individual parts of an intricate machine, when brought together in proper relation make up the machine itself.



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## THE INDO-AMERICAN MAGAZINE

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We admire the completed machine, because it is a material expression of a beautiful ideal in the mind of its inventor, and its operation is a demonstration of certain principles, forces, activities and processes in Nature. And why should we not so admire it?

Analogously we also admire the man whose character is an expression of the higher symphony of nature in the realm of the Soul. And why should we not so admire it?

It is a part of human nature to "worship." It is equally a part of nature to worship those things and those only which express our highest ideals. Especially is this true in the realm of the Soul. Nor would I have it otherwise if I could, since it seems to have the highest sanction of nature.

But there is another view of this subject.

Every beneficent movement among men is founded upon an ideal, or upon ideals in the minds of its founders.

Its success depends upon the ability of its members to work out those ideals.

In the working out of those ideals it is an inevitable necessity that some one or more individuals on whom the chief responsibility rests will come to be known and recognized by others as the responsible representative or representatives of the movement. Such as these the rest of mankind come to regard as those who exemplify the real spirit and purpose of the movement. And this is both natural and right.

But herein is the secret key to the greatest possible danger that lies in the pathway of every world movement for the unselfish uplift and betterment of mankind. It is this:

In proportion as the responsibility for such a movement is limited to the few individuals, those few individuals come to be recognized by the public as embodying the ideals, the spirit and the purpose of the movement itself.

Usually the final responsibility comes to rest upon some

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one individual. Whenever and wherever this occurs, that one individual comes to be regarded as the living embodiment of the ideals upon which the movement is founded and for which it stands.

This is true regardless of the wishes of the individual himself. However he may deplore the fact that the public unwittingly has invested him with all the virtues of the movement, this fact avails him nothing. The public, without consulting him, gives to him a status of its own making, and compels him to accept it whether he will or not. From the viewpoint of the world he becomes a "Hero" in spite of all his protests.

And thus the personality of an innocent individual is gradually substituted in the mind of the public for the movement itself. The more earnestly such an individual pleads for the Cause itself, and the more unselfishly he endeavors to direct attention to the spirit and purpose of the Work and to the Movement itself, the more inevitably is public attention attracted to and fixed upon his own personality.

In exact proportion as attention is thus centered upon the personality of the individual it is diverted from the Work, from the Movement, and from the spirit and purpose of both.

The Great Friends back of this present movement have known these things all the while. They have seen history repeat itself in this regard over and over. They have the records of all the past ages to draw from. In those records may be found many forceful examples and illustrations wherein the best efforts of the Great School have resulted in failure, or in success of so qualified a nature as to spell "failure" when compared with the original ideals and designs which the Great Friends have had in mind.

No more forceful illustration of all this could be found than in the life and ministry of the Master, Jesus. He came to inaugurate a beneficent Movement for the good of mankind.

In the very nature of things he became the central figure in that Movement. It was inevitable. His whole heart and soul were fixed upon the Work, upon the Movement, and in the effort to impress the spirit and purpose of both upon the hearts and consciences of his people.

He understood and recognized this natural "tendency" to which my correspondent has referred. He observed that the attention of the world, even that of his followers, was being diverted to himself and to his own personality. In equal measure it was being diverted from the Work, from the Movement, from the Cause and from the transcendent ideals which inspired him and which were back of all his Work. He was forced to realize that, in the very face of all his own endeavors to the contrary, among all his followers he was becoming the embodied ideal of all their understanding and appreciation of his teachings.

He did what he could to check this unfortunate "tendency." When his followers fixed their attention upon him personally and expressed their appreciation of his own goodness, he reminded them with all the forcefulness of his intense nature and sublime enthusiasm, that there was none entitled to that distinction but the Great Father. And when a certain ruler called him "Good Master," Jesus responded: "Why callest thou me good? None is good, save one, that is God." [Luke 18: 19].

Notwithstanding this earnest effort on his part to check the "tendency" of the people to "worship" him instead of the Great Father, and regardless of his expressed desire to fix their attention and effort upon the LIVING OF A LIFE in accordance with the spirit of his teachings rather than upon himself, there were still those among his followers who saw and recognized nothing but the splendid personality and individuality of the man. These bowed down to him in the spirit of adoration. They "worshipped" him.

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In the face of all his own efforts, therefore, the personality of the man obtruded itself upon the people in such manner as to divert attention from the Cause, from the general Movement, and from the essential spirit and purpose of his Great Work.

The Roman Catholic Church of today stands as a living example of the same fundamental error. The pope has been enshrined in the hearts and consciences of his people as the vice-gerent of God. To the average Catholic he is the embodiment of all their religious ideals. Those who have made a study of the personal characters and inner lives of the popes know what a sublime travesty they have been upon the spirit and purpose of primitive Christianity. This one individual, a "mere man," has become the center of attention of many millions of men and women in all parts of the world. Many of these would traverse the globe to be permitted to get down upon their knees and kiss his hand, or even down into the dirt and kiss his bare foot.

In this instance, however, there has been no effort to check the "tendency" to "worship" the man instead of something higher. The single ideal for which he stands is "AUTHORITY." In him the members of his church see the embodiment of that ideal.

The Bahai movement is another illustration of modern times. The man who, of necessity, became the central figure in that movement, endeavored to set in motion a beneficent movement for the good of his people.

I have no doubt of his own sincerity and good faith. I do not believe it was any part of his purpose or intent to glorify himself. I do not believe it was any part of his mission to place himself upon a pedestal of any kind. Neither do I believe it was his desire that men and women should bow down before him and "worship" him.

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I am convinced that his underlying motive, purpose and desire were far more modest, moral and unselfish than that. I am satisfied that he was endeavoring to teach his people how to LIVE THE LIFE that would make them free from the slavery of degradation, and lay the foundation for happiness both here and hereafter.

Nevertheless, this central figure inspired the hero-worshippers of his time and people, until the individuality and personality of the worker diverted attention to himself and away from his work. I have been told that there is a small group of people, right here in Chicago, who make the founder of that movement an object of "worship".

In just so far as this may be true they make of his life and efforts a failure.

Modern Theosophy seems to be another excellent illustration of the same principle in operation. It appears to be in the greatest possible danger of repeating past history. The obtrusive personalities of its numerous leaders, however beautiful and worthy they may be, seem at present, to constitute the absorbing centers of attention among all its members.

I believe I would not be far wrong if I should suggest that there are today more of the followers of that movement who "worship" its various leaders—in the sense herein referred to—than there are who are devoting themselves heart and soul to the LIVING OF A LIFE in accord with any moral theosophic ideal which these central figures have ever formulated into definite statement.

If I am correct in this then in just so far as this may be so the beneficence of the movement must inevitably suffer.

The movement known as "Christian Science" is, perhaps, the most exaggerated example of modern times. To such an extent has its founder absorbed the attention of her followers that in many instances the movement has come to be known as

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“Eddyism.” It is reported, on what would appear good authority, that in “The Mother Church” of that movement a special service is devoted to the “worship” of Mrs. Eddy. This report may be exaggerated.

In just so far as the personality of any individual is thus permitted to obtrude itself upon the attention of his or her followers, in just that far must suffer the Cause or Movement which the individual represents.

With the foregoing as an introduction, let me state my own position relative to this present movement and effort of the Great Friends to inspire humanity to nobler efforts.

1. To believe for one instant that there is even a remote possibility of ever finding myself an object of “worship” or “adoration” on the part of any student or friend of this School or Work, involves the assumption of such sublime egotism on my own part as to bring the blush of humiliation and shame to my cheeks at the very thought of it.

2. To assume that any student or friend of the School and Work could so far mistake the meaning and misunderstand the Spirit and Purpose of the Work, would be to discredit his or her intelligence, as it appears to me.

3. With all the emphasis which it is possible for a clever woman to throw into the expression when she desires to express her contempt for men, let me say with profound humility, that I am but a “mere man.” And I know full well what a refined woman means to convey by the expression “mere man.”

4. Through a combination of conditions and circumstances which some might call fate, others luck, others good fortune, others destiny, but which I shall not attempt to name or explain, it has been a part of my experience to be chosen by the School of Natural Science to undertake a definite and specific work in this country.

This honor came to me a little over twenty-six years ago.

At once I entered upon the work indicated. I have devoted myself to it from that day to this. I have given as much time and personal effort to it as I could and at the same time meet the obligations to my family and the material problems of life.

I have endeavored, to the best of my abilities, to discharge the responsibility I assumed toward the Great School, toward humanity and myself.

In so doing I have done no more than any other man of intelligence and honor would do under similar circumstances.

In the accomplishment of the task assigned me it has been my good fortune and great privilege to be able to be of some slight service to a good many people.

Judging from the many evidences these good people voluntarily have placed in my possession they have, in the majority of instances, been deeply and truly grateful to me for whatever services I have thus been permitted to render.

As a natural and inevitable result, I have, I am glad and grateful to be able to say, many devoted friends among the most intelligent men and women in all sections of the country. The friendships they have so generously bestowed upon me I hold among my most valued treasures of earth. I trust I shall be worthy to carry them with me out into the great hereafter.

But I do not believe these good friends misunderstand me. I am sure they do not "worship" me. I am equally certain they do not look upon me as an object of "adoration". I am sure they do not regard me as a "supernatural" being in any sense. I am confident they will never find it necessary to suffer the "disillusioning process" resulting from any such unfortunate mistake.

I do not want the friends of this Work to embarrass either themselves, the Cause or me, by placing me upon an imaginary pedestal where I do not belong. I do not want them ever to "worship" me. I can think of nothing more humiliating,

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uncomfortable nor lonely than to be set upon a pedestal of mistaken distinction above my fellow men and women, and compelled to sit up there at an unnatural altitude and breathe the rarefied atmosphere of undeserved appreciation and adoration. If my friends and the friends of this Work ever should place me in such an uncomfortable position the law of gravity would certainly bring me down to my proper level at the most inopportune moment possible. Please spare me that humiliation.

But I am thoroughly human. I crave human companionship, human friendships and human affection. I want the friends of this Work to know that I am a fellow worker with them. I want them to respect me, because I shall do my best to deserve that respect.

But I do not want them to place me in a false position. I want at all times to be in position to give to them in return a full measure of all the friendship, admiration, confidence, esteem and affection which they measure out to me. That is only Equity, Justice and Right.

And I want them to have for each other the same measure of affectionate friendship they have for me and I for them.

The Law of Compensation demands this. And this is the meaning of the Spirit and Purpose of the Work.

Understanding and appreciating the dangers of an obtrusive personality to a work and a movement of this nature, it has been of my own free will and accord that I have worked on for more than twenty-six years under the cover of obscurity.

For the same reason I shall be content to work on to the end, if in the judgment of the Great Friends that course will continue to conserve the best interests of the Cause.

I am but a single factor in this movement. There are many. Each one is important. I am no more important than any other. Without the cooperation of the "Friends of the Work" my own efforts would be of little avail.



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It is this recognition of our mutual and interdependent relations that makes true cooperation possible. The students all understand this fully. •

Among some of the first students and friends of the Work under my instruction there were a few who, at times, addressed me as "Master". This they did, however, not in the spirit of "worship", but merely as an evidence of their confidence and personal esteem. I understood and appreciated both the spirit in which this was done and the motive which impelled them.

But those who have been in daily association with me during the last fifteen years will bear me out in the statement that this character of personal deference has been directly contrary to my own expressed wish. On more than one occasion I have made it a matter of special and personal request to the students and friends of the Work that they even refrain from ever addressing me as "Master".

I have explained to them with great care my reasons for this request. They all understand that the word "Master" is one which needs the most careful definition and elucidation before it could be used without conveying to those outside the School mistaken impressions and ideas which would prejudice the uninitiated against the School, the Work, the Movement and all who are identified with either.

The average individual who has not made a definite study of the subject thinks of a "Master" as one who does super-human and miraculous things at will, who lives a super-natural sort of life, and who, by virtue of his miraculous powers and profound wisdom, is unapproachable and clothed in deep mystery.

To avoid such misconceptions and their consequent embarrassments to the School, the Work and those of us identified therewith, the students and friends of the School, at my own

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request, address me as "Friend", "Brother", "Fellow Student", "Helper", or simply "TK".

Now and then an entire stranger, writing me for the first time, addresses me as "Master". In all such instances, as far as I have felt I could do so without offense or discourtesy, I have expressed my preference for some one or another of the preceding designations.

I am grateful to my correspondent for giving me this opportunity to give to the students and friends of the work, as well as to the readers of this magazine, a clear and definite statement of my own position.

I trust the statement I have made is sufficiently specific and unqualified, simple and unambiguous, to meet the demands of the most critical and exacting.

But if there is any phase of the subject not herein covered, it will afford me pleasure to answer any further questions the readers of this magazine may desire to ask me.

TK.

### **The Problem of Life**

So should we live that every hour  
May die as dies the natural flower,  
A self-reviving thing of power;

That every thought and every deed  
May hold within itself the seed  
Of future good or future need.

Esteeming sorrow [whose employ  
Is to develop, not destroy]  
Far better than a barren joy.

## The Critics' Corner

"I must confess that the copy of 'LIFE AND ACTION' to hand is a bit saddening. It makes another of those uneven 'slumps' that, in spite of its greatness, are visible in 'The Great Work'.

"In the first place, if this Magazine is to be the official organ of the Great Work it should have a name that is definitive either of the Work, or of the School, or the Harmonic Series that presumably expounds them. The possible names are legion: for instance,— The Recall, Human Harmonics, Humanity Work, The Scholar's Work, Our Work, The Life Teacher, Vox Causa, and so on. A hundred good ones could be dug up in as many minutes. But instead of a dignified and definitive name a hackneyed common-place is selected, which seems to have been copied from the chapter heading of an early Victorian biography.

"Again, the contents are vapid, immature and pedantic. With all respect to Dr. Buck, I have seen nothing from his pen that deserves serious attention. He has pose in battalions and a felicity in glittering promise; but any real thought is as elusive as a unit nebula in the Milky Way.

"Also, why does TK give out that stuff about James and Hyslop? James is a decent soul, but is irresponsible as a boss musician, and Hyslop is merely a drum with a busted end. The article strikes me as a mere 'spacer'.

"Not even the proof-reader seems to have kept awake long enough to check the spelling of the main title on page 16. Of course, I will send my fifty for it, but unless the subsequent issues develop beyond the present amateur mark I certainly

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will not feel myself justified in sparing the time to get it out of its wrapper.\*

What is the trouble? Is it that TK is attempting to do too much off his own bat, with the result that the performance gets fuddled by irresponsible and incompetent assistants?"  
V.P.

The foregoing quotations are especially interesting to us from the fact that the writer of them, an entire stranger to the Chicago Center, was introduced by the "TK" to Friends of the Work in the East from whom he received the utmost consideration and the most courteous attention.

The Extension of the Great Work is always, and on all sides, the Problem of Human Nature.

It would scarcely seem possible that the writer of such savage criticism had presented himself as a candidate for special instruction, moved by the "Spirit of the Work", and felt himself to be worthy and well qualified to receive and exemplify a philosophy of generosity and good will.

These few quotations may suggest to the reader something of the task undertaken by the Great School in its search for "Representatives."

Our little magazine never has been regarded by its founders in any other manner than as an occasional Messenger from the Chicago Center to the scattered Friends of the Work, and as a labor-saving substitute for the personal letters we can not write.

It is not intended, at the present time, as anything more than an informal and semi-confidential response to the volumes of correspondence burdened with questions which go far beyond our physical limitations in the way of individual replies.

"LIFE AND ACTION" was not launched as a "literary

\* His "fifty" were returned, and his name placed on our subscription list for one year, free of charge.

venture." It is in no sense a "Business Proposition." It is not even a solicitation for a following, nor yet an attempt to "Convert the World."

It is merely an expedient, a go-between, a friendly letter carrier between the "TK", his associates and the ever increasing congregation of inquiring friends, eager investigators and honest doubters.

It is written, printed and gotten out in the midst of pressing duties and demands which tax to their limitations the time, thought, energy and personal effort of our small but loyal and faithful office force.

Necessarily it bears many evidences of the haste and pressure under which we are all compelled to work. In every issue we are compelled to choose between sending out that which is below our own ideal and standard of literary excellence, or sending out nothing at all.

Our real friends who know something of the difficulties under which our work at the Center is conducted will accept the little Messenger more intent upon its evident Spirit and Purpose and more concerned with the subject matter than with the unavoidable errors and inevitable marks of limited time and opportunity for careful work.

There are only about eighteen available working hours in every twenty-four, and each individual has his or her limitations of physical endurance and vital energy. Those who are indeed Friends of the Work will keep these facts in mind. Those who are not will probably "forget" and report back promptly their disappointment and disapproval from issue to issue.

For critics, the world over, exercise the "Wakeful Consciousness", and are watching, in season and out, for the opportunity to practice their profession. And this reminds us to observe that of all the occupations chosen by mediocre intelligence none is so easy and so fascinating as that of critic.

Our friends we thank in advance for their confidence, their patience and consideration; and to our critics we say,—"Come again. We are good natured, if not infallible."

—Florence Huntley

## Notes From the Bookery

By J. Lloyd Hammond, M. D.



BOOKS that change the reader are the living ones. Those that change him for the worse are Destructive enemies. Those that change him for the better are his Constructive friends.

In these days of rapid-fire authorship and broad-side printing it is a matter of considerable importance to know which books to receive and which to dodge. They are shot off the press with in such voluminous succession that it is impossible to keep in touch with them all. And of a certainty one cannot read everything.

For this reason it has been thought wise to add a Book Review Department to our Magazine in the hope that some suggestions may be offered from time to time as to the worth of the many books which come to our notice.

It shall be our endeavour always to keep in thought the wishes, the needs, and the interests of the Friends and Readers of the Great School and in harmony with this, offer our suggestions as to the best and most adaptable books. We shall endeavor always to outline impartially, and as freely as our limited space will permit, the contents and spirit of the subject-matter of which each author treats.

**THE BIBLE IN INDIA**  
**or the Hindoo Origin of Hebrew and Christian**  
**Revelation**

By Louis Jacolliot.

The underlying purpose of this work, which we may truthfully call great, is at once a protest against religious despotism and a plea for freedom and common sense in religious thought. In developing his theme, the author takes the position that nearly all our Biblical stories and legends are but poorly adapted repetitions of original legends known and told for ages in India; that the ancient glory of the civilization of this mystic country has had its influence on the laws, religion, morals and literature of nearly all the succeeding civilizations in the world's history. Let us quote a single sentence: "India is the world's cradle; thence it is that the common mother is sending forth her children even to the utmost West, has in unfading testimony of her origin, bequeathed us the legacy of her language, her laws, her morals, her literature, and her religion."

He cites as the cause of India's present decay, the centuries of domination by the Brahmin priesthood over the religious and temporal affairs of the people. He warns the present generations against the threatened danger of a similar domination of a priesthood even in our own country, stating that a decay as certain and as demoralizing as that of India will follow such domination.

He cites the similarity of the teachings of Manou, the Law-giver of the Hindoos, and Moses, the Law-giver of the Hebrews. He applauds the philosophy and morals of both, showing them to be almost identical, but condemns what he calls the silly and ludicrous repetition of miraculous legend.

He draws the analogy between Christna, the Hindoo Savior who was called Jezeus, and Christ, the Jewish Savior, named

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Jesus. He calls attention to the miraculous virgin conception of Devanaguy, mother of Christna, and of Mary, mother of Christ, and designates both these legends as unbelievable nonsense. He accepts both Christna and Christ as great philosophers and moral teachers whose philosophy and morals are practically identical, but refuses to believe anything miraculous concerning them.

The author spent years in India studying Sanskrit manuscripts and has given us the results of a tremendous amount of painstaking effort. One thing is perhaps to be regretted. nowhere in all his work does he intimate that he believes there may be something back of all this similarity of legend; that there may be a very good reason why the teachings of [Manou and Moses, of Christna and Christ are practically identical. It is true that he does suggest that Moses probably was initiated into the Egyptian Mysteries, and that Christ probably studied in Egypt and India, but he does not give these supposed facts any special importance.

To the impressionable reader, the one who knows not how to distinguish between cited facts and the author's misconceptions concerning those facts, the book will be a dangerous thing, for in such a case it might leave an earnest believer without a rock on which to stand. But the discriminating reader it to will bring a wealth of helpful information.

To the readers and students of the Great School it will certainly be of very great significant interest and benefit, assuming that they will be able to absorb its truths without the prejudices of its author.

J. L. HAMMOND, M. D.

[The Indo-American Book Company is contemplating the publication of a special edition of this wonderful work in the near future.]





## Question Box



### Why Two Names ?

QUESTION: Why is the Great School sometimes referred to as the "School of Natural Science"?                      Jennie B.

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

### What is It ?

QUES: Will you give me in confidence the mysterious Word to which you refer on pages 314, last paragraph, and 319, third paragraph, in "The Great Work"? I think I know what it is, but I want to be certain about it, for you say "It gives expression to that which lends warmth, beauty and illumination to the otherwise hard life of Duty." If it does that it is something every man and woman ought to have at the tongue's end. I have nearly worn a hole in my "pat of gray matter" trying to determine what that wonderful "little word" could be. I told my husband the other evening that I would give \$100.00 to be sure that I had discovered the right word. Will you not please set my mind at rest by telling me?                      Mrs. G. R.

ANS: No, dear friend, I will not tell you. I am quite sure you do not expect me to tell you; for on page 319, immediately following the paragraph to which you refer, I have stated some of the reasons why I did not give the word in the book. Furthermore, I would not be justified in giving it to anyone but

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

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

### **Woman's Place in the Great Work**

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

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

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

Mrs. H. G. P.

ANS: Throughout all the past history of the Great School it has been constantly and consistently endeavoring to give its knowledge to the world. This means to both men and women. The same effort is being made today, and without discrimination of any kind whatsoever against women.

The Master Jesus came before the world as a duly authorized representative of this same Great School. His public life and ministry were made up of one continuous and unremitting effort to give his knowledge to all mankind. I do not know of a single instance, correctly reported, wherein he discriminated against women in the slightest degree — unless the selection of his disciples from among men may be so considered. In this,

however, he was merely selecting a corps of active "workers" who should best be able to help him present his message to the world. Doubtless He believed that, under then existing conditions, the men He selected would be able to carry the burden of responsibility more easily than could the women of that particular time and people.

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

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

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

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

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

Furthermore, I have it on excellent authority that Masonic degrees are being conferred upon women both in this country and in India, with considerable freedom.

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

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

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

The primary purpose of the initiatory ceremony in a Masonic Lodge is to illustrate, elucidate, exemplify and emphasize the underlying principles at the foundation of Masonry. In the accomplishment of this purpose a ritualistic ceremony was formulated, adapted and adopted, in such manner and form as to bring to bear upon the initiate the highest degree of dramatic beauty and power, to the end that the principles of Masonry might thereby the better and more forcefully be impressed upon the mind of a man.

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

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

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

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

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

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

And this reminds me to ask my esteemed and courteous questioner [if she would not deem it an impertinence on my part], why it is that she and other equally bright, intelligent and progressive women of society today do not get together and do the very thing I have suggested. Why do you not get together and organize a "Masonic Lodge" of your own?

If Freemasonry means to you, as I hope it does, all that your question would seem to imply, there is not an item of knowledge it embodies that you are not entirely welcome to appropriate and make use of with the utmost freedom. It is all at your command.

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Brother Masons will help you. If you do not understand the legal steps to be taken, go to some one of your bright women lawyers, and she will tell you exactly how to proceed. Inside of sixty days, if you so desire, you can have a "Masonic Lodge" of your own in full operation; and you can make it just as exclusive as you like. You can adopt a ritualistic ceremony that would put your husband to shame, if you wish. There is nothing whatever to prevent you, so far as I know, if you have the Intelligence Courage and Perseverance which men have shown in the Masonic Fraternity.

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

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

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

I am wondering if you can tell me why it is that Marshall Field's big store here in Chicago has a Men's Dry Goods Department and a Women's Dry Goods Department, or a Men's Hat Department and a Women's Hat Department. Is it not for the purpose of avoiding confusion, saving time, inconvenience and embarrassments, facilitating their work and obtaining the best results? Is it not for the very purpose of giving both men and women equal facilities and an equal opportunity? In other

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words, is it not for the express purpose of avoiding the very "discrimination" to which you refer? Surely.

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

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

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

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

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

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and every other fair-minded, truth-loving woman. What say you?

Please do not feel that I am answering you through the columns of this little journal in order to take any advantage of you; for I shall be glad to give to our readers your views upon any of these important questions as readily as my own, in just so far as these limited columns will afford us opportunity.

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

### The Divinity of Christ

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

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



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

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

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

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

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

**DIVINE.** 1. Belonging to God. 2. Proceeding from

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

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

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

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

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

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

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

2. DIVINITY. Possessing a nature which embodies all the attributes and potentialities of Deity, which nature inherently transcends the highest expression of man, the human.

3. DIVINITY. Possessing the attributes of Deity, in so far as those attributes manifest or express themselves through individual intelligence.

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

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

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

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

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

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

For illustration: Suppose to you the word "box" conveyed only the idea of "a gold receptacle for precious jewels," and to me it conveyed only the idea of "a knock-down blow on the

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side of the head;" it is not difficult to anticipate the embarrassments that might arise from your generous effort to give me a Christmas "box".

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

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

7. If any two disputants in the field of religion or philosophy would first define all the crucial terms they employ, in such manner as to agree with certainty upon the meanings of all such words, they would find little left to dispute about.

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

## Modern Miracles

From "*Dictionnaire Critique des Reliques et des Images  
Miraculeuses.*"

By COLLIN DE PLANCY.

English translation by JOS. J. HENDERSON.

**CELESTINE.** First pope of that name, and holy as was reasonable. He had only three bodies; the first is at Rome, in the church of Sainte-Praxede; the second at Mantua; the third was at Rosne, in the diocese of Tournai.

**COLOMBE.** Holy virgin of the third century, who suffered martyrdom at Sens. She has two bodies, one at Sens, in the abbey which bears her name; the other at Remini in Italy. As for the rest, they know nothing of her history.

**COLOMB,** Colomban, or Colombkil, or Coloquil, abbe of Iona, Scotch apostle, or rather apostle of Scotland, in the sixth century. He has left four bodies; the first in his monastery, situated on a little isle between Scotland and Ireland; the second at Down in Ireland; the third at Glastonbury in Somerset; the fourth at Sens, which thinks it has had that holy body since the reign of Louis-le-Debonnaire.

**ACISCLE.** Martyr in Spain. He had two bodies, one at Cordova, the other at Toulouse. Both of them worked miracles.

**ALBERT.** There are several saints of that name. Saint Albert, bishop of Prague, has left two bodies, one in Poland, a second at Rome. That saint went to preach religion to the Poles who drove him away. But quickly remembering how they attach a price to relics of saints, they repented of having let saint Albert escape, and running after him, killed him and carried away his head which they hoped to sell for a big price. Actually,

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the duke Boleslas bought it from them for its weight in gold. The Poles, seeing his zeal, sold him at the same price the other two parts of the saint's body, which has since performed a multitude of miracles.

A gamester having lost his money, at Trapano, saw two images, the one of the virgin Mary, the other of saint Albert de Liege, to whom he had prayed in vain for a little good luck in the game. He set his sword in his hand to them saying: "I have often entreated thee, saint, without compassion, and thou hast never aided me. I will love thee no more. And as for thee, Mary, surnamed mother of grace, thou hast been deaf to my prayer. Well! you shall not make more dupes." He immediately set himself to strike those images which gave out a quantity of blood. The thunder-bolt fell on the gamester and killed him instantly; and since, those holy images, as well as the relics of saint Albert de Liege, have performed dazzling wonders.

ANANIAS, MIZAEI, AZARIAS; or Shadrach, Meshach, Abednego. Three young Hebrews whom Nebuchadnezzar threw into a fiery furnace, and from which they went out uninjured. The bodies of these three young saints were at Alexandria in Egypt, where one of their hands performed many miracles and cast out devils without difficulty. Those same bodies were also, and are still, at Rome, in the church of Saint Adrian. In the third place, those young Hebrews repose at Langres in a bronze tomb, with a Latin inscription, which announces that Zenon, king of Persia, had sent those three saints' bodies to Langres, to put to flight the devils which desolated the town. However, far from knowing how they had been able to discover only one relic of those three young Hebrews, they are ignorant even of the time, the place and the circumstances of their death. They know of them only the miracle which preserved them from the flames; and if they wished to believe in the Jewish traveler, Benjamin

de Tudele, it would be necessary to search at the side of the Euphrates for the bodies and the tombs of Shadrach, Meshach and Abednego, which he said to have seen honored in the twelfth century by the peoples of those countries. But all those accounts merit no more faith than the relics.

**SACRED ANIMALS.** All religions have had sacred animals. They have even put a great many beasts in paradise. The peasants recite a prayer which proves that there is in the heavens a stag that possesses some power. It is the famous *Oraison du Loup*, which is found quoted in the *anecdotes du dix-neuvieme siecle*. It terminates with these words: "In the name of the Father, and of the son, and of the Holy Spirit, and of the blessed holy Stag." They have given to the most famous saints some beasts for company. Perhaps that society was of more worth to them than others. We shall now tarry a moment with the sanctified animals, and we shall see that a few have left some relics.

**LAMB OF SAINT AGNES.** They represent saint Agnes with a lamb, because of the analogy of the name; and every year at Rome, the 21st day of January, in the Church of Saint Agnes they bless two living lambs, the wool of which is employed to make the pallium that the pope sends to the archbishops [*Baillet, Vies des Saints, 21 janvier.*] Saint Jean-Baptiste has also a lamb which portrays Jesus Christ.

**THE ASS OF VERONA.** They recount at Verona, that after Jesus Christ had made his entry into Jerusalem, he gave the key of the field to the ass which had served him for riding, desiring that that animal might pass the rest of its days\* in freedom. They add that the ass, having a long time wandered in Palestine, bethought itself of visiting foreign countries, and undertook a voyage by sea. It had no necessity for any vessel; the waves leveling themselves, the liquid element hardened it-

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self like a crystal. It visited Cyprus, Rhodes, Candis, Malta and Sicily. It proceeded along the gulf of Venice, and stopped some days in the place where that famous city has since been built. But the air having seemed to it unhealthy and the pasturage bad in all those salt and marshy isles, it continued up to Verona, which it chose for its last habitation. After having lived there several years like a good and respectable ass, it passed at last from life to death. They made it a sumptuous funeral. The pious of Verona guarded its relics carefully, and put them in the belly of an artificial ass which was made expressly. They preserve them still to this day, to the great edification of the good souls. That holy statue is kept in the church of Notre-Dame des Orgues; and four of the largest monks of the convent, pontifically attired, carry it solemnly in procession twice a year [Misson, *Voyage D'Italie*, tome I]. That which gave rise to this fable, is that the most part of the asses have a kind of black cross on their backs. There was apparently some old ass in the environs of Verona, upon which the populace discerned a prettier cross than had its fellows. An old woman failed not to tell that it was this fellow which had served as a mount at the entry into Jerusalem; they made the ass a magnificent funeral.

The fete of Verona was established; it passed from Verona into the other countries; it was above all celebrated in France; they chanted the prose of the ass at the mass. The priest, in place of saying: "Ite, missa est," applied himself to bray three times with all his strength, and the people responded in chorus. [Voltaire, *Dictionnaire Philosophique*, au mot Ane].

As for the rest, although the inhabitants of Verona boast themselves of possessing, in its entirety, the relics of the ass of Jesus Christ, they show as a very precious jewel at Genoa, the tail of that same ass. [Henri Etienne. *Apologie pour Herodote*. Calvin, *Traite des Reliques*, etc.]

And one sees, according to many travelers, that in the treas-  
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ury of Saint Jean de Latram, at Rome, is preserved with much care the tail of the ass of Baalam. [Misson, tome II.]

They have kept something of the ass of saint Peter the Celestine, which ass has healed by contact a child which lost the use of all its limbs.

They have said that the asses had a black cross on the back, by reason of the ass of Bethphage, which carried Jesus to Jerusalem. But Pliny, who has gathered with care all that which concerns the ass, and who was almost contemporaneous with the above-mentioned ass, would not have overlooked that memorable prodigy. However, he does not speak of any revolution occurring in his time, in the distribution of the color or the hair of the ass. In fact, he concludes with good sense, that asses today are the same as they were formerly.

## OUR BOOKERY

Solely for the purpose of helping our readers to buy books intelligently, we have decided to devote a corner of each issue to brief reviews of such works as we believe will be of greatest interest to them. In this undertaking we are fortunate in that our Friend and fellow student, J. Lloyd Hammond, M. D., has consented to take charge of this new department, and give to our readers the benefit of his personal attention.

Inasmuch as our purpose is to make this feature as attractive and helpful as possible, we will appreciate it as a favor if our readers will call our attention to the best books within their personal knowledge. Good books are coming out all the time, and it is impossible for any one individual to read them all, or even to know of their publication. But by a little cooperative effort on the part of our readers and patrons it may be possible for us to keep our Friends informed as to the best of the current publications.

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—From "THE DREAM CHILD"