

The
Spirit of
The Work

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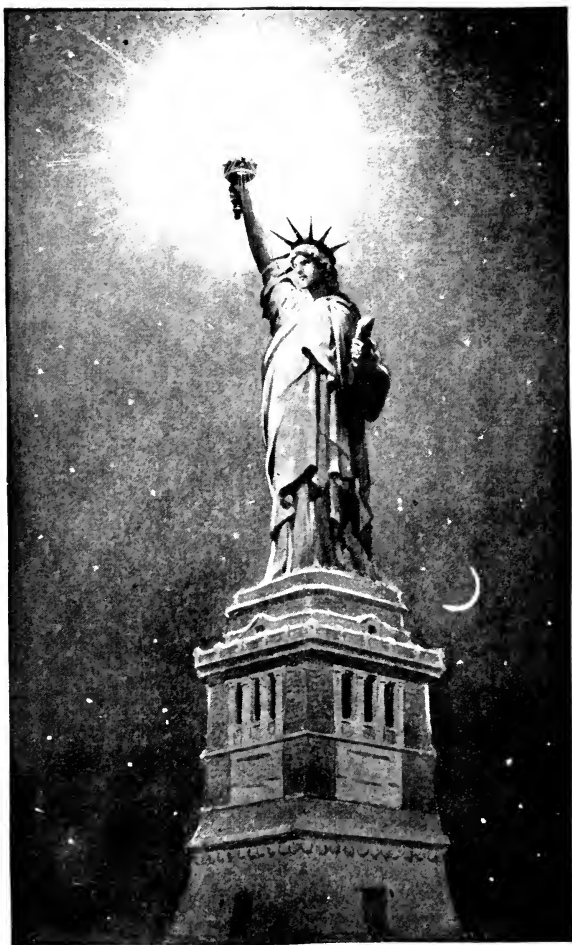
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THE SPIRIT OF THE
WORK



THE SPIRIT OF THE WORK

BY THE AUTHOR OF
"THE GREAT PSYCHOLOGICAL GAME"
AND "THE GREAT WORK," ETC.

The Spirit of the Work Series
Volume 1.

FIRST EDITION

INDO-AMERICAN BOOK CO.

5705 So. Belmont St.,
Chicago, Ill.

1933



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"THE GREAT WORK," Etc.

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FIRST EDITION

INDO-AMERICAN BOOK CO.,
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ADDRESSED
to the
Students and Friends
of
Natural Science

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Time is not the essence of this knowledge, except insofar as it may be made valuable by the application of intelligence to the accomplishment of worthy ends.

FOREWORD.

From the time my first article on "THE SPIRIT OF THE WORK" appeared in "*Life and Action*" there began a steadily increasing demand from Students and Friends of the Work all over the country for the publication of these articles in some form that would be of help in making them more available for practical use.

As the articles have accumulated the demand for them has grown, until the idea of issuing them in book form, carefully indexed in such manner that any subject can be located instantly, has seemed the only way of meeting the demand in such manner as to facilitate the work of the Student.

These articles have all been suggested by actual experience. Each one is founded upon some definite and actual experience of some one or more of the Students, and my purpose in every instance has been to elucidate some fundamental Principle that goes to the foundation of

the Science and Philosophy, and make it so clear that each reader might be able to make the application to himself or herself, and thus aid in the great and all-important task of **LIVING THE LIFE** and exemplifying **THE SPIRIT OF THE WORK**.

As "Side-Lights" upon the teachings and findings contained in the text-works of the Harmonic Series, I verily believe the material contained in this volume will prove to each Student that it is of the most vital importance to anyone and everyone who is endeavoring to become an "Accredited Representative" of the Great School.

My heart, and very Life, have gone into each and every page and paragraph of this work; because I have had the abiding conviction that therein I was accomplishing something that would be of special and definite value to the Students and Friends of the Work.

In consenting to the publication of these articles in book form I have been moved by the same conviction. My heart goes out to each and every reader, Student and Friend, with an abiding affection, and the earnest desire that my efforts will be accepted in the spirit of good will and fraternal regard that impelled me in their writing.

Your Friend and Elder Brother,
TK.

THE SPIRIT OF THE WORK.

No. 1.

Everywhere, in the books, pamphlets, circulars, instructions and literature of the School, as well as in this magazine and the personal correspondence between myself, the blessed R.A. and the Students and Friends of the Work, occurs, again and again, the expression,—“*The Spirit of the Work.*” I doubt if there is any single phrase or expression used, in connection with the present educational movement of Natural Science, more deeply significant, nor whose meaning is of more vital importance to those who are known as Students, or as “Friends of the Work.”

It goes directly to the very heart of things.

So deeply important is it to those who are interested in the success of this educational movement of the Great Work in America, that an entire chapter is devoted to its meaning and significance, its definition and elucidation, in Vol. III of the Harmonic Series.

In order that the readers of *Life and Action* may follow me intelligently and derive the largest measure of benefit possible from that which follows I am going to ask each one who reads this article to stop at this point and turn to Chapter XVIII of "*The Great Work*," beginning at page 303, and read the entire chapter with the utmost care before finishing this article.

And then, in order to make the application of the principle to the specific subject hereinafter considered, turn to page 432 of the same volume and read carefully paragraphs numbered 6, 8, 9 and 11; and on page 433, those numbered 13, 14, 15 and 16.

With this much of the text of Natural Science definitely and specifically impressed upon our minds, let us now turn to the consideration of the subject-matter of a letter recently received by Mrs. Huntley from a lady "Friend of the Work" in the west.

The writer of the letter referred to had been reading and studying the books and literature of Natural Science for some time and had made definite application for the personal instruction and for admittance into the School as an accredited student.

In the course of events, and in line with the methods and requirements of the School

in all such cases, she was asked to meet some of the accredited students and representatives of the School and Work, for the purpose of establishing the necessary personal acquaintance upon which alone her qualifications might be determined. It was explained to her that she should feel at liberty to ask any questions from these representatives she might desire to have answered concerning the School or the Work; and she was asked to answer as frankly as possible such questions as they might ask her in their efforts to determine her status and qualifications.

It would seem from her letter that some of these representatives whom she met must have impressed her with a spirit of "bitterness" toward and "hatred" against the Catholic Church, as well as against the individual members of that Church. For she says:

"Now the point which I most wish to bring out in this connection, is the attitude of *bitterness* which I seem to think I see so pronounced toward not only the Church of Rome itself, but toward any member of it. It was the bitterness of the hostility that frightened me away from this Work for a time in the beginning. I had read the books and had seen nothing to fear; but—well, to

be perfectly frank, this bitterness seemed to cheapen the Work to simply an anti-Catholic league, and rob it of any deeper meaning.”

Then follows a statement of her own ideas on the subject, and her understanding of the attitude of the School, gathered from her reading and study of the books of the Harmonic Series. And she closes with the statement, in substance, that she is “puzzled” by what appears to her a clear contradiction between the “*Spirit of the Work*” which she obtained from her reading and study of the books, and the “*Spirit of bitterness and hatred*” which she had observed in the mental attitude of some of the Representatives who had questioned her, and with whom she subsequently had discussed the subject.

While her letter is a long one, and contains many disconnected statements, the foregoing seems to cover the substance of her perplexity, and will enable me to make clear a fundamental difficulty which the School has encountered throughout the ages past, and the one which it faces to-day, and doubtless will have to contend against through generations yet to come.

The difficulty to which I refer is that of finding *real* and *true Representatives* of the “*Spirit of the Work.*”

I do not believe it would be possible for any man or woman, of fair intelligence, to read carefully and thoughtfully the three books of the Harmonic Series and obtain therefrom the idea that there is anything even approaching “*hatred*” or “*bitterness*” in the attitude of their authors, or the School, toward either the Catholic Religion, or any individual member of that Church.

Everywhere throughout the books and other literature of the School is taught the philosophy of Religious Tolerance; Freedom of Individual Conscience; the Right of the Individual to Life, Liberty and the Pursuit of Happiness; the Right of all mankind to worship God according to the dictates of individual Conscience; and every other doctrine that conserves the inalienable liberties of the Individual, so long as he does not trespass upon the rights or the liberties of his fellow men.

The difficulty, therefore, is clearly not in the School nor in its teachings and findings, but in the failure of the individuals to exemplify the *Spirit of the Work* in their *Daily Lives and Conduct*.

If any Student or Representative of this School betrays the spirit of bitterness or hatred against the Catholic Religion, *or any*

other Religion—or against the members of the Catholic Church, or those of any other Church—because of their religious views, he thereby proves that he is out of alignment with the *Spirit of the Work*, that he is not *living the life*, and that he MISrepresents the School and the Work in a manner to do both incalculable injury.

But every Student and accredited Representative of the Great School, in order to become such, assumes certain definite responsibilities to the School, and the Work it is doing, and the Cause it represents; and these he is bound to discharge to the best of his abilities.

One of the most important of these is the obligation to do whatever he can to guard the School against the admittance of applicants for instruction who are *not* “duly and truly prepared, worthy and well qualified,” nor in harmony with the principles for which the School stands.

In the discharge of this obligation and responsibility it is often necessary for him to question the applicant with the utmost care, and exercise the most intelligent precaution and discretion, lest through negligence or oversight he may recommend for admittance into some one or more of our courses of in-

struction, and into the confidences which necessarily accompany the same, those who are not yet ready for such instruction nor prepared to make a right use of the confidences involved.

To this end it is of the utmost importance, to all parties and interests concerned, that every such accredited Representative be carefully instructed in advance concerning the qualifications of Students, and concerning the particular points to be desired in each applicant, and likewise those to be avoided.

A careful reading of the text-books of the Harmonic Series will disclose, to any intelligent reader and student, the fact that the underlying and fundamental principles upon which the Great School and its Great Work are established are, in their most vital essentials, diametrically opposed by the underlying and fundamental principles upon which the Catholic Church [as an institution] and its educational work among mankind are established.

This great underlying difference in principle is so basic and so irreconcilable that it must be clearly and definitely understood by every accredited Representative of the School before it is possible for him or her to understand what constitutes *The Spirit of the*

Work, or know when an applicant is in alignment with that Spirit and when he or she is duly qualified for admittance as a student.

In order that the readers of *Life and Action* may follow this subject intelligently and understand how irreconcilably the two Schools are opposed to each other on the basis of fundamental and vital principles, let me again ask my readers to refer to the text of the Harmonic Series. This time I am going to ask you to turn to the chapter in "*The Great Psychological Crime*" [Vol. II of H. S.] entitled "*Admonitions and Suggestions*;" and under section IX of that chapter, addressed especially "*To Master Masons*," begin at page 385, commencing with the third paragraph, which is in these words:

"From the dawn of civilization to the present moment, two active and opposing forces have been engaged in deadly conflict over the destiny of human intelligence."

Read carefully and without prejudice to the end of the chapter. Therein you will find a most careful, comprehensive, complete and exact statement of the vital and fundamental principles upon which the two Schools are established and for which they stand today; and these are so arrayed as to enable you to

understand perfectly why it is that the great Church of Rome is to-day, *as is has been during its entire history*, the bitter, implacable and irreconcilable enemy of the Great School and of all that it stands for; and why it is the equally bitter and implacable enemy of the Masonic Fraternity to-day, for the destruction of which the Knights of Columbus are working with all their intelligence and power unceasingly.

With this clearly fixed in mind, you will understand perfectly why it is that no accredited member or representative of the Church of Rome ever could, at the same time, become a *consistent* Student or accredited Representative of this School.

You will then have the key which explains why it is that every applicant for admittance to this School, and for its gratuitous instruction, is questioned by the Students and accredited Representatives of this School, most searchingly and critically, as to his or her past and present philosophic and religious affiliations and education, and even present religious leanings and sympathies.

It is solely for the purpose of guarding this present movement of the Great School against the fatal mistake of opening its doors to its natural enemies who are seeking by

every possible means—regardless of every principle of common honesty, morality, or good faith—to plant their spies in the very heart of the movement, and through their unscrupulous cunning there to sow the seeds of disintegration and foster them and cultivate them until, in due time, they shall destroy the entire movement, root and branch.

This may appear to some [who are, as yet, unacquainted with the methods employed by our enemies] as a harsh statement. But to those who have followed their foot-prints through the devious ways of their past history, and studied the methods by which they have disintegrated almost every movement which has had for its purpose the education of the masses in the lines of progress and the establishment of individual human Liberty, it is but a simple statement of facts which all men may verify, if they will but study the subject with an open and unprejudiced mind.

The files of my personal correspondence, during the last ten years, contain the absolute *proofs* of the fact that, in spite of the quiet and unobtrusive manner in which the Great Work in America has been carried forward, it has not escaped the attention of the militant branch of the Church of Rome [the

Society of Jesus, known the world over as the "Jesuits"].

Attempt after attempt has been made by that most perfectly organized institution on earth, to obtain passports for its spies to enter our ranks, solely that they might know what we are doing, study our methods, gather all the knowledge of our plans possible, and report them to their absolute Master, "*The Black Pope*" [*General of their Order*] and through him to the Vatican at Rome.

One instance alone, among the many that have failed, will be sufficient to suggest the lengths to which they are prepared to go to accomplish their ends:

A professor in one of the leading colleges of Europe came to this country and sought to gain admittance to our ranks. He came in the guise of a liberal and progressive educator. In order to prove his good faith [?] he obtained from one of our most eminent professors of psychology in Columbia University, a letter of introduction [given by one of my nearest and dearest personal friends to the Columbian professor, introducing *him* — *the Columbian professor* — to me], and on the strength of that letter sought to ingratiate himself into my confidence.

An interesting correspondence followed,

between the eminent foreign professor and myself, and in this his extreme "cleverness" was the thing that betrayed him. His application was rejected, and under the impulse of anger and resentment the true spirit of the Jesuit disclosed itself in all its proportions in his reply to my last letter in which I explained why he could not possibly become a consistent student and representative of this School, and at the same time belong to the Order of Jesuits.

This is but one of many attempts that have been made to gain admittance into our Student ranks, by members of that secret religious society. And their purposes are always the same—to betray the School and its Work, sow the seeds of disintegration in our midst, and ultimately to work the disintegration and destruction of the movement.

Thus far they have failed. Whether they shall succeed better in future will depend entirely upon the care and watchfulness of our Students and accredited Representatives upon whom rests the heavy responsibility of determining the qualifications of those who knock at the door of the School and ask to be admitted.

Knowing full well in advance the ulterior motives and purposes of these enemies of

our School and Work, we have taken, and are taking, every precaution possible to guard the movement against the mistakes of past history.

The present inertia of the Masonic Fraternity with reference to all matters of public interest wherein the political purposes and ambitions of the Catholic Church are involved, is due very largely to the subtle influence of its Jesuit members. The Masonic Order does not exclude Catholic members, even though the Catholic Church condemns Masonry as the work of the Devil.

I am well aware of the fact that there are many who are entitled to be considered honest members of the Masonic Fraternity, who will discredit the foregoing statements. This is perfectly natural, and to be expected; for it is only the exceptional Mason who knows that in every Masonic Lodge where such a thing is possible, at least one Jesuit holds active membership. And since the principles of Freemasonry teach tolerance of all religions, and respect for all religious beliefs, there are no prohibitive bars against Catholics, any more than against Methodists, Presbyterians, Baptists or members of any other religious sect. So far as Masonry is

concerned the door of the Lodge is as wide open to a Jesuit as to any other individual.

And since the methods of the Jesuits are *secret*, and their *real* purposes in the Masonic Order *concealed*, it is but natural that their presence in the Lodges everywhere is unobserved. There is no test as to qualifications of applicants for Masonic degrees that would disclose their presence nor bar their progress in the Order. For these reasons they do not advertise themselves in the Lodge as Jesuits, and they studiously avoid whatever would attract special attention to them in that capacity.

But whenever measures of any kind are proposed in any of the Masonic Lodges to which they belong which could have any bearing upon the Catholic Church, or upon its political plans or methods, these Jesuit members in the Masonic Lodges make it their special business to exercise all the influence possible to prevent the Lodges from adopting any measures inimical to the interests or purposes of the Church.

This silent and subtle and secret Jesuitical influence is being exercised within the body of *virtually every Masonic Lodge in Chicago*, and I am convinced that the same is true in

every other city of any size or importance throughout the entire country.

As above suggested, the vast majority of even our best and most intelligent Brother Masons, are entirely asleep on this question. The methods of the Jesuits are such as to keep them asleep just as long as possible. Any effort to arouse them and induce them to inform themselves on the subject of what the Church is doing, is at once counteracted and discredited by these Jesuit members in the Lodges who are there for that specific purpose.

Even at a time like the present, when the Church is bending its every energy to dominate the political powers of our government, to discredit our Public Schools, to secure state support of their own religious schools, and through every possible channel of influence they can exert to carry out the command of their pope to "*Make America Catholic,*" they have been able to keep many of our good Masons asleep and inactive thus far, and they will do so as much longer as possible and for the same reasons.

Read carefully the following extract from an address of Archbishop Quigley to the federated societies of German Catholics, no longer ago than the 11th of September, 1911.

Among many other things of significant importance he said:

“The question confronting this organization is what to do about the dangers that are now threatening Christianity in this country. In France and Portugal the Catholic Church was defeated and persecuted because the Catholics were not organized. Although there were thousands of devout and loyal Catholics who would have given their lives if need be for conscience sake, they were merely a mob without leadership and were defeated.

“I want to say that when the time comes in this country, as it surely will come, and the same forces attack the Church here they will not find us unprepared or unorganized and they shall not prevail.

“We have well-ordered and efficient organizations, all at the beck and nod of the hierarchy and ready to do what the Church authorities tell them to do. With these bodies of loyal Catholics ready to step in the breach at any time and present an unbroken front to the enemy, we may feel secure.” [Italics are mine.]

The foregoing is taken from the *Chicago Record-Herald* of September 11th last; and yet, not a single mention of it has appeared in any Chicago paper since. The para-

graphs set in Italics are those to which I desire to call especial attention. What do they mean? To what "*forces*" do they refer? To whom do they refer as the "*enemy*," to whom they are preparing to "*present an unbroken front?*"

In order to answer these questions it is necessary to know something of the history of the recent conflicts between the Catholic Church and the two nations to which the archbishop refers, namely, France and Portugal. But there is a definite and complete answer to each of these questions. The reverend prelate knew exactly to what forces and to whom he refers in this country. And if any reader of this magazine desires to know, it will require but a little of his time and effort to find out.

If I should mention them in this article, more than likely my statements would be questioned, even by some of the Students of this School. And I do not desire to be considered a fanatic, nor an alarmist.

My effort has been, and is, and shall continue to be, to carry forward the Work of the Great School in America. To that my entire life is dedicated and consecrated. It is a work of *Education*. I do not expect nor desire that my Students, nor the Friends of

this Work, blindly accept my statements alone and unsupported. But it does appear to me that I have the moral right to expect of those who are receiving a gratuitous instruction [entirely unsolicited by me] the courtesy of such consideration as would impel them to make a most careful and conscientious investigation and study of the subject before they volunteer to question the accuracy of my statements on a subject of such vital importance.

It has come back to me, in a manner that would seem to be authentic, that there are some, at least, of those who now occupy the confidential relation of Students and accredited Representatives of the School, by virtue of my action,—who, nevertheless, discredit my position and my statements with reference to this subject of Catholicism and the relation of the Church to our civil, political and educational institutions.

Does this mean that the Jesuit is already in our midst, and by his subtle suggestions is planting the seeds of distrust and disintegration? Let me say here and now, that if at any time I have made or shall make any statements in my position as a Representative of the Great School which are not true, or which any of my Students and accredited

Representatives cannot accept or credit, they owe it to me, to the School, to the Great Work, and to themselves, *to come straight to me* with their doubts.

And before they give expression to any dissent which would have the effect to discredit any statement I have made, or any position I have taken, they also owe it to themselves, as well as to the Cause of Truth, if not to me, to make a careful and exhaustive study of the subject, with the *Facts* before them. In justice to all the interests for which they stand, they cannot afford to set in motion counter, or cross-currents, within the very heart of this movement, without having at hand the *Facts* to justify them in so doing. And even then, it would be the part of common courtesy and consideration and in line with the *Spirit of the Work* if they would come to me frankly *first*, and give me the benefit of their views, together with all the facts at their command, before they express themselves to others, and thus set in motion the disintegrating influence of doubt.

In this connection let me say, for the benefit of the Students and Friends of the Work, as well as for the readers of *Life and Action*, that I do not assume nor profess to be "infallible". But I am not given to the destruc-

tive habit of making rash statements. It is one of the rules of my life, never to make a definite and positive statement for which I have not either the *Facts* or what I believe to be the best of evidence accessible. But if, by any chance, I may be at fault in any statement or position, I invite any Friend to call my attention to my error frankly and personally. Any Student Friend who approaches me in the spirit of courtesy and friendship will find me always grateful for any help he can offer me.

And now, in conclusion, let me once more emphasize the fact that there is not in my own heart, mind, Soul nor Consciousness, the remotest feeling of "*bitterness*" nor "*hatred*" against the Catholic Religion, nor against any individual member of that Church.

Although no less than seven different and carefully planned attempts upon my own life have been made during the last two years, every one of which I have reason to believe was inspired by the enemies of this School and Movement, it is nevertheless true that I count among my personal and esteemed Friends some of the most intelligent members of the Catholic Church, and that I respect

with all my soul the religious convictions of every honest communicant of that Church.

But because of the fact that the principles at the foundation of Roman Catholicism, more especially Roman Clericalism, are diametrically opposed to those of the Great School for which I stand, I am bound by every principle of Consistency and common Justice, to use every legitimate and honorable means at my command to protect the School and the Work against the admittance of accredited members of that Church into our active fellowship as Students and accredited Representatives.

In the discharge of this responsibility every Student and Representative, who is asked to help me in the work of determining the qualifications of applicants for studentship, is instructed to exercise the utmost care and caution against recommending the admittance of any communicant of the Catholic Church.

To this end, my helpers are asked to take all the time necessary to become personally and intimately acquainted with every applicant sent to them for examination and the "preliminary try-out".

In their efforts to follow out these instructions, it is not impossible that some of them may have betrayed a character of zeal and

earnestness which has been misinterpreted as "bitterness", and possibly "hatred" against the Catholic Church, and against those who are active members thereof.

But if this be true, the impression which their zeal has led them to make is *not* in line with the *Spirit of the Work*, and is deeply to be regretted and deplored. There is no room for "*hatred*" nor "*bitterness*" in the Soul of any consistent Student of the Great School, against any individual on account of his or her religion or membership in any Church or Order.

The rigid manner in which the lady applicant [referred to in the first part of this article] was questioned by the Students and Representatives to whom she was sent for the personal meeting and acquaintance, was doubtless due to something within herself. In fact, I am assured that she answered their questions in such manner as to leave an impression of doubt in the minds of some of them as to her real position.

But even so, in just so far as her questioners impressed her with the feeling that they were actuated by "hatred" or "bitterness" they were in error, and they should take the lesson home and make of it a stepping-stone to higher, better and nobler things.

If "bitterness" or "hatred" exists at all, let it be in the hearts and souls of our enemies, but not in ours.

Bitterness and hatred are but phases of *Anger*. Anger is one of the most destructive psychological agencies in all the realms of human nature.

It is immeasurably more destructive to those who harbor it than to those against whom it is directed.

So true is this that it has come to be recognized as almost an axiom, that the surest method of destroying an enemy is to make him angry, and he will thus destroy himself.

The same truth is but emphasized in the saying of the ancients, that:

"Whom the gods would destroy they first make mad"—that is, *angry*.

In conclusion, let it be remembered by all who read these words, that no man or woman who exemplifies the spirit of "bitterness", or "hatred", or any other phase of "Anger" in his or her attitude toward others, is in any sense a consistent Representative of the Great School, or its Work.

Any Student or Friend of the Work who conveys the impression of "bitterness" or "hatred" toward individual Catholics, or the Catholic Religion—as such—is not thereby, in

any sense, exemplifying the "*Spirit of the Work*"; nor is he thereby reflecting credit upon either himself, his Instructor or his Instruction.

Have I made the subject clear? If not, I shall be glad to give any phase of it further consideration in response to requests from any Student or Friend of the Work who may desire further information.

THE SPIRIT OF THE WORK.*No. 2.*

As the months and the years are left behind us in the onward journey of life, this little magazine, *Life and Action*, becomes more and more a necessity.

Since the heavy burden of the Women's Department has been added to my own personal work, the multiplied responsibilities would make it impossible for me to meet the demands upon me but for the willingness of this little "Messenger Boy" to carry to my Students, Friends and Helpers the messages it is necessary for me to send to them in the interests of the Cause.

The Movement has entirely outgrown the possibilities of the personal correspondence. Therefore, if I am to keep in personal touch with the Students, Instructors, Examiners and Helpers who are helping me to carry forward the enormous work of this "*Traveling University*" of the Great School, I must excuse myself from the personal correspond-

ence, just as far as it is possible to do so without serious detriment to the Cause itself.

And I must ask my Students and Helpers, one and all, to release me from the responsibility of carrying on further correspondence with them by letter, and permit me to avail myself of the friendly offices of *Life and Action*, just as far as that may be possible in a work of this nature.

Naturally, there will always be an occasional letter from the Students and Instructors in the field, that will demand a personal response from me. I shall hope always to be able to meet this demand; but I am asking each and all of the Friends to make the demand for personal letters just as light as the interests of the Work committed to their care will permit.

I do not want you, however, to miss anything thereby. On the contrary, I am only asking that you permit me to make use of the "good offices" of this little magazine, to answer just as many of your questions and problems as may be possible.

In so doing others than the individual correspondent and questioner will obtain an added benefit, in that many of your own questions will be of interest and value to others than yourself. By using the magazine, there-

fore, I shall hope to reach a much larger number than I could possibly hope to do by personal letter.

“In order that none may go away dissatisfied”, let me suggest that whenever any question arises in connection with the School or the Work, to which an authoritative answer seems to you of serious importance, I shall be glad if you will formulate it as carefully and exactly as possible, so that I shall have no difficulty in determining exactly what the question or problem is, and send it to the “*Editor-in-Chief*” of this magazine.

By that fact alone I shall know that you give me permission to answer you through the columns of *Life and Action*, at as early a date as may be possible.

All questions which come to me in that manner will be placed at once in my “*Question Box*”, and will receive my attention in the magazine, as early as possible, and in the order of their seeming importance.

Since the departure of my blessed and beloved Companion and Helper, “the RA.”, many of my most voluminous correspondents have refrained from writing me, solely because of their desire not to make demands upon my time or vitality, under existing conditions and circumstances.

I want them to know that I understand and appreciate their generous consideration, and I thank them, one and all, from the depths of an appreciative nature and a heart that is weary with the unremitting strain of a Work and a responsibility that have no end.

I want them also to know that I miss their interesting and friendly letters, and even though I commend them for their generous consideration, nevertheless, it calls for the practice of a real and stern self-denial on my part thus to sacrifice the personal touch and the expressions of personal friendship, all of which have meant so much to me.

In the last issue of *Life and Action*, under the same title which this letter bears, viz.: "*The Spirit of the Work*", I tried to make clear the position of the School on the subject of the Roman Catholic Church and its religion. I trust I have omitted nothing in that article which is necessary to enable all who read it carefully, to know that there is neither "bitterness" nor "hatred" on the part of the School toward either the Church, its religion or its members.

It has come to me that there is another subject of vital importance concerning which some one in authority should speak, and speak with no uncertain sound, and with such em-

phasis as may be necessary to impress every Student and Friend of the Work who shall follow me through the columns of *Life and Action*.

I hear my readers, at this point, saying—“What is he going to give us for our next lesson?”—Listen; its subject is:—

Personal Criticism.

How do you like it? How does it strike you? Are you the individual referred to? “Does the shoe fit?” Are you guilty, or not guilty? Be honest now—honest with me, with the School and with yourself.

I want to make this a “*Soul-Searcher*”,—one that will impel every accredited Student and Friend of the Work to turn the Search-Light of Conscience upon himself, or herself, as the case may be; and, under the X-Ray of Rational Intelligence, locate every fracture or lesion in his or her mental and Moral Constitution.

For almost 29 years I have been identified with the Work of the Great School in this country. During all that time I have been charged with the Personal Responsibilities of an “Accredited Representative”, and have been endeavoring, to the best of my ability,

to discharge the same in such manner as not to disappoint the Great Friends nor in any manner misrepresent the real "*Spirit of the Work*". It has been no easy task, as most of you can well understand and appreciate, from your own personal experiences and endeavors in parallel lines.

During about one-half of that period, last past, I have been directly associated with a small but steadily growing Group of fellow Students and Friends of the Work here in Chicago, known to each other as "*The Old Group*"—sometimes as the "*Central Group*".

My association with this Central Group of Students has been one of close personal friendships, and on my own part has been inspired, at every step of the way, with the deep and earnest desire to be of service to them in their efforts to fit themselves the better to discharge the mutual responsibilities and duties of "Accredited Students and Representatives" of the Great School.

There have also been with me the conscious and ever-present motive, impulse and desire to be of service to the School and the Movement it has inaugurated in this country.

To these direct and definite ends, the personal responsibility has been placed upon me, of giving to each and all of the members of

this Central Group the benefit of such knowledge as I have myself received from the Great Friends, as far as the individual Students have been able to prove that they are duly and truly prepared, worthy and well qualified to receive the same.

From the day that Dr. Webster made application for admittance as a regular Student, and asked for instruction as such, almost 15 years ago, it has been my constant endeavor and unwavering purpose to educate a Central Group in the knowledge of Natural Science and the principles of the Harmonic Philosophy, to a point where they should be able to exemplify in their daily *Life and Conduct* the real "*Spirit of the Work*".

From the day of my induction into the Great School to the present time it has been clear to me that the time would come, as inevitably as the march of Destiny, when such a Group, so educated in the Work and so trained in the *Living of the Life*, and in the exemplification of the principles of the Ethical Formulary, would become one of the vital necessities to the success of the Great Work in America.

That Time Has Come!

Are you of the Old Group, the Central Group, who have been in special training for that enormous, yet splendid responsibility, ready to assume the duties involved in such a position and in such a relation to each other, to the School, to your Students, and to the world at large?

Stop and think—think long and deeply and carefully—before you attempt to answer the question.

And while I am making the application directly, what of those of you who are *not of the Old Group*? Are you prepared to step into the places of those of the Old Group who shall *not* be able to rise to the emergency? Think well on this subject, for there is no question but that you shall have the opportunity to be tried and tested as to your fitness and ability to carry just such a burden, and that in the not distant future.

And let me give you a gentle hint that may be of service to you in helping you to determine your own status, and wherein it is more than likely you will find yourself wanting. Here is at least *one* of the *Tests* the Great School and the Great Friends will apply to

you, and demand that you be able to pass successfully, namely:—

Have you reached a point in your own unfoldment and spiritual development where you have absolutely overcome the *critical attitude* of mind and soul toward each and all of your associates in the School? This includes not only the members of your own Group, but *ALL* the Students and Friends of the Work.

Have you absolutely overcome the destructive habit of "Criticism"? Have you yet arrived at that point in the lines of your own personal psychic unfoldment where there is no longer any pleasure or satisfaction in mentally picking to pieces the characters of your fellow Students and Friends of the Work, and seeing how many reprehensible characteristics you can find?

If *not*, then you can mark it down as one of the inevitable and indubitable *Facts*, that you will never pass the *Tests* which the School has in store for *you*.

Have you absolutely ceased to say uncomplimentary things to others concerning your fellow Students and Friends of the Work *other* than those *to whom* you talk, or other than *yourself*?

If *not*, then let me drop the friendly sug-

gestion, that you will save yourself embarrassment by keeping in the background and remaining under as heavy and thick a "*mantle of obscurity*" as you can find, or manufacture.

There is scarcely a day of my life that I do not find myself both shocked and amazed by the things that come back to me from those with whom it has been my privilege, as well as pleasure, to associate as fellow Students and Laborers in the Great Cause for which the School stands—and for which each one of us *ought* to stand, and *must* stand from this time henceforth and forever.

Within the last ten days [from the date of May 5, 1912,] one of these shocks "took me unawares", as it were, and really and truly *hurt* me—far more deeply and seriously than I like to admit. But, if I am to be of help to you, my beloved fellow Students, as your Instructor—and through you serve the School and the Cause wherein we all have accepted voluntary commissions—then I must come to you frankly and unreservedly, with all matters which appear to me to involve your own personal best interests as well as those of the School and this entire Movement, wherein we occupy the position and relation of mutual Helpers and mutual Servants, in the

most exalted undertaking that ever inspired men and women to action.

It comes to me with such directness and such emphasis as to compel tentative acceptance, even against my own sincere desire, that in the direct face of all the School and Work stand for, in open and flagrant violation of the "*Spirit of the Work*", and in distinct opposition to the principles I have endeavored to inculcate in all my instructions, the "*Spirit of Criticism*" has broken out in our midst, and in such manner as to threaten the life of the Movement.

Can you who read these words understand or appreciate what this must mean to me, after having spent fifteen years of hard, incessant, gratuitous and enthusiastic work for the education and upbuilding of a Group of "Helpers" whose splendid and self-imposed undertaking is that of *Exemplifying "The Spirit of the Work"*? I doubt if it is possible for you to get the full force with which the simple but unwelcome truth has come to me.

Well do I remember, in the early history of our Group Work, with what eagerness and enthusiasm the members of our little band of workers came together each week, in the home of the dear RA., to study the lessons

the Lady and I had laid out for them all, and solve the problems we had carefully formulated for them.

It was a joy, deep and profound, to us both, to note the unfeigned earnestness and deep sincerity with which each and every one entered into the very heart of the work.

So vital did it all seem to be at that time, that the blessed Lady, in her quaint, sweet way, often referred to the lessons as our "Heavenly Manna", our "Spiritual Food and Drink", and such other designations as clearly indicated the deep importance which we all attached to the work in hand.

In order that each individual might grow naturally into a thorough understanding of the exact meaning of the Work at every step of the way, and obtain a clear and definite knowledge of the "*Spirit of the Work*", we dwelt upon each and every Ethical Principle of the General Formulary with such intensity and such freedom as to time, that often the consideration of a single principle, in all its various applications, consumed many weeks of time and the most earnest personal effort of every member of our Group.

I remember the work of twelve years ago as vividly as if it were but yesterday. One of our most important subjects under consid-

eration at those meetings was that of "Loyalty".

I had asked each member of our Group, in the first place, to define the term as he or she understood it in the light of the knowledge of Natural Science. This required several weeks of hard and faithful work. There were sixteen of us then, and all worked with such earnest enthusiasm, and with such a unity of purpose to grasp the full meaning and application of every principle, that I had every reason to believe each one of our Group was making the personal application of each principle to his or her own daily life and conduct.

In our study of "Loyalty"—as it should apply to and affect the life of a Student of this School, in his relation to all his fellow Students and Friends of the Work, to the School as such, and to the Cause for which it stands, and likewise to this particular Movement designated by us as "The Great Work in America"—we had come to agree upon a number of elements which enter into the *exemplification* of Loyalty, as it applies to Students of this Work.

For instance:—

1. We agreed that there were at least three distinct aspects of Loyalty, as it applies to a Student of this School and Work.

2. We agreed that *one* of these is its application to the personal relationship of Students with each other. Another is its application to the relation of the Student to the Common Cause in which we have voluntarily enlisted. The third is its application to the individual Student himself, as an *individual*.

3. Under the first head, we agreed that we must be Loyal to each other; that the Loyalty demanded of a Student of this School, and in this Work, is such that any failure to exemplify its spirit in the personal relation of Students among themselves, could not fail to result in harm to the *Cause*, and lead to a misrepresentation of the School and its Work.

4. In making the application of this Ethical Principle to ourselves, we agreed that it absolutely eliminates "*Criticism*", in every aspect, as the term heretofore generally has been understood and employed.

5. We agreed that we have no *Moral Right* to criticise any of our fellow Students to any *other* of our number, nor to engage among ourselves in any critical discussion or judgment of any other of our fellow Students. In other words; we agreed that if, perchance, we should come to feel that any one of our number had fallen into ways—

either of thought, speech, conduct of life—that was likely to reflect discredit upon the School, the Work, the Cause, or our Group, it is our solemn Duty to go directly to him or her personally, and in the spirit of friendship, fellowship, fraternal sympathy and good will, lay the entire matter frankly and kindly before the individual concerned.

6. We agreed that any discussion of such matters with any one other than the individual concerned, would be a flagrant breach of personal Loyalty; *except* an occasion might arise where the wisdom or unwisdom of approaching the individual at all, might justify one of us [who *knew* the *facts* but did not feel himself able *alone* to determine their results upon the School or the Cause] in calling a trusted Friend into counsel, for the sole purpose of obtaining the benefit of his wisdom and judgment upon the question of what, under the particular conditions and circumstances, would be the best way to bring the matter to his, or her, attention, if at all.

But in no event would it be morally right, nor loyal to the individual concerned, to call in any *third* party under any other circumstances.

7. We agreed among ourselves, and so pledged ourselves with the most solemn prom-

ise, that we would always welcome any Student or Friend of the Work who should come to us in "*The Spirit of the Work*", for the purpose of calling our attention to anything that might need our correction. We agreed that we would all do our best to make it easy for any one of us to go to any other under any such circumstances, and that we would take every such interposition as an act of *Friendship* on the part of those who should come to us in the right Spirit, even though it might be to admonish us, warn us, caution us, or tell us how our conduct would seem to be out of alignment with the *Spirit of the Work*.

And we all solemnly promised each other that we would *never* go to any other individual whomsoever with any such matter, nor with any subject of criticism,—until *after* we had gone first to the individual himself, and in the spirit of Friendship, Brotherly Love and Good Will, had laid the matter frankly and kindly before *him* or *her*. Nor even *then* would we feel at liberty to mention the subject to any third person, *unless* our efforts with the individual himself *failed*, and we felt the need of the counsel of some older or wiser intelligence than our own to enable us to dis-

charge our own Personal Responsibility more perfectly.

8. We agreed that any Student, or member of our Group, who is unwilling to have his attention called to any matter that is of interest to the School, the Work, or the Cause [by any other one of our number *who does so in the right spirit,*] is clearly out of line with the Spirit of the Work, and not a fitting Student or Accredited Representative of the School. His unwillingness thus to receive the honest and well-meant admonitions or suggestions of his fellow Students and Friends [who approach him *in the Spirit of Friendship and Good Will*], is an evidence of "Sensitiveness" which is but another name for "*Intellectual Vanity*" and "*Egotism*", either of which should disqualify him as a Student and Representative of the School and Work.

9. We also agreed that any one of our number who is unwilling to go directly to any other member of our Group [and in the Spirit of Friendship, Kindness and Good Will, tell him frankly of anything in his life or conduct which we believe would injure the Cause], is lacking in the quality of *Courage* demanded of every Accredited Representative of the School. In other words, we agree

that such a member of our Group, if we have any such, is just an ordinary “*Coward*”, and in no sense a fitting Representative of the Spirit of the Work.

The foregoing are a few of the elements and Ethical Principles which we have worked out long ago. I had supposed that our members had not only accepted them as correct in principle, but that they had adopted them as vital and essential elements and principles in the Ethical Formulary for the LIVING OF THE LIFE.

Indeed, by these “*Rules of Conduct*” it has been my earnest endeavor to lead the Students of Natural Science to the full and voluntary exemplification of the true Spirit of the Work. I still have faith that most of them have made the personal application, and are *Living the Life*. I am sure of it.

But I have to confess that it came to me with a shock of the most profound sorrow and regret, only a short time ago, to learn that the spirit of *Criticism*—just plain, ordinary, ugly, inexcusable and destructive *Criticism*—had entered the ranks of our Student Group in Chicago, and had set in motion the destructive process of disintegration in our very midst.

Think of it! After fifteen years of effort on my own part to “Lead you by the hand of

Love", and "Point you to the pathway of Duty", to find that the Enemy has crept in through some dark back way, and scattered the poison of disintegration, gives me the heart-ache such as I have experienced but a few times in this earth life.

I find myself repeating the questions over and over: "How is it *possible* that any Student who has read the books of the Harmonic Series [and, in addition to the principles of life and action therein contained, listened to me for fifteen years in my efforts to elucidate them, and watched me all those years in my efforts to exemplify them in my daily life]—could fail to make the personal application to his or her own life? How is it possible for any such Student to see his own reflection in the glass, without thereby constantly being reminded of his own inconsistency? How is it possible for any such Student to continue in the Work, and meet his fellow Students from day to day, without realizing that his life is but a pitiful travesty of the Ethical Formulary which every Student is obligated to exemplify? Is it possible for the trained Conscience of such a Student to lapse into a state of somnolence so complete as to be utterly oblivious to the demands of common honesty?

No, I do not believe it. There is no chain of reason or experience to support such a conclusion.

I am convinced that insofar as any Student of our Chicago Group has justified the report that has come to me on this subject, he or she has done so knowingly and intentionally, and in conscious violation of "The Spirit of the Work".

Of course, no Student or Friend of the Work must be adjudged guilty of such an offense against the very life of the Cause to which he has pledged his loyalty and good faith, *except upon the most conclusive evidence*. Once having been tried and tested, and regularly admitted as an Accredited Representative, all the presumptions of loyalty, honesty, good faith and consistency are in his favor.

And let me make clear the fact, and then emphasize it, that I am not passing judgment in this matter. My purpose is only to call attention to the fact that the report has come to me from a source which would command the respectful consideration of any Student or Friend of this School, and is therefore of such importance as to warrant me in an earnest effort to turn the incident to good ac-

count. If possible, I want to make it a lesson that shall not require repetition.

My hope is to bring the vital importance of the subject so closely home to each and every Student as to enlist his active and earnest sympathy and co-operation, and set in motion the irresistible power of constructive influences which shall overcome the destructive effects of the poison, as far as it may have found lodgment in our membership, if at all.

And my message is intended, not alone for the Students and Friends of the Work in Chicago, but for those in each and every other Group thus far established, or that shall hereafter be established—as well as for the individual Students and Friends everywhere, both present and future.

There is one aspect of this subject of "Criticism" that ought to be especially interesting to those who have never before observed it. It should also be of real help to those who are honestly and earnestly endeavoring to align themselves with the Constructive Principle of Nature in Individual Life. It was discovered many centuries ago by one of the Wise Masters of the Great School, then in Chaldea. It seems to have been rediscovered by one of our modern Psychologists, who

expresses it somewhat after this fashion:—

“The critical attitude of mind arises naturally from the consciousness of one’s own unworthiness. The individual who finds pleasing employment in criticising those with whom he associates, thereby—if he did but know it—advertises his own imperfections of character and demonstrates the justice of his *own* condemnation.”

In this connection a strange discovery has been made, namely, that the individual who seems to consider it a mark of distinction to be considered “*critical*”, almost universally sees in his associates the very faults and defects of character which most deeply mar the beauty of his *own* character.

In other words, it seems to be a law of life, that we are able to see most clearly in others the flaws that are most glaring in ourselves.

Stated in yet another form—to the “*critical*” individual, his associates are but so many mirrors wherein he sees most vividly reflected the flaws, defects, faults and deformities of his *own* character.

Stop and think over this carefully. See if you can discover the psychological key to its explanation.

Why is it that we are so apparently oblivious to our own faults and imperfections,

and yet are able to observe them with such clearness and minuteness in others? Why is it that we condemn them so unmercifully in our Friends and associates, and treat them in ourselves as if they were virtues and marks of distinction and loveliness?

Why is it that our "objective" vision is so perfect while our "subjective" vision is so defective?

But does not this aspect of the subject give us a very different understanding and appreciation of the "*Critical Mind*"?

Surely, it would seem that those of us who have been congratulating ourselves on the fact that we are "*Critical*", and boasting of that fact in the presence of others, as if it were a virtue, instead of a vice, should turn the search-light of analysis upon *ourselves*.

And this brings us back to the "*Spirit of the Work*", upon the study of which there is an unlimited task for each Student to accomplish, before he or she is in position to pass judgment upon the character or the conduct of those who are entitled to honorable treatment, or consideration.

If you will study carefully the literature that accompanies the "*Test Course*", you will observe the fact that it is intended by

the School as a searching course of study in *SELF*-analysis.

It never occurred to me that this basic fact could ever be overlooked by any Student or Friend of the Work, or lost sight of in the course of his efforts to accomplish the tasks set for him in the lines of his own spiritual unfoldment.

It would seem, from the information at hand, that some of the Students have made it a course of critical analysis of OTHERS, with no application whatsoever to *SELF*.

To whatever degree this may be true, it exemplifies the exact antithesis of the real "*Spirit of the Work*".

To whatever extent it is true, it stands for the *Destructive Principle of Nature in Individual Life*, and will inevitably result in the spiritual and psychical paralysis of every Student of this School who persists in following that course.

It is not only permissible, but one of the distinct and definite purposes of the Test Course, that therein the individual Student shall analyze HIMSELF as "*critically*" as *possible*, for the distinct purpose of discovering every defect of character—*not* that he may *condemn* himself, nor exploit his imperfections; but solely that he may know where,

and along what lines, to direct his personal efforts in order that he shall, in the shortest measure of time, overcome the defects of his *own* character and stand before the world "a just and upright man", or woman, and as such, exemplify the real *Spirit of the Work*, and merit the designation of an "Accredited Representative" of the School and Work.

But even here it is possible for one to become a "*Hyper*", as the dear Lady would say; by which she meant an extremist. In other words, it is possible for one to become hyper-critical of *himself*, as well as of *others*. He may become hyper-sensitive, and experience much unhappiness as a result thereof.

In the matter of "Criticism", one should be critical of *himself*, but never critical of *others*. And while he should be critical of himself, he should never become *hyper-critical*. If he does he is sure to become morbid and unhappy. Such an attitude leads to discouragement, lack of necessary self-reliance and failure.

Let me make clear the fact that I am fully convinced that not more than two or three of our Chicago Students have violated the Spirit of the Work as to this subject of "*Criticism*", if indeed any of them have done so. But the fact that even *one* has done so, or

even has left that impression upon the minds of others, is deeply to be regretted.

Whether we desire to occupy such a position or not, it is none the less a fact that those of us who constitute the Chicago Group, and more especially those of us who are known as the "Old Group", are looked upon by the Students and Friends of the Work everywhere, as well as by the world in general, as those who have been tried, tested, and found to be "duly and truly prepared, worthy and well qualified".

Because of this fact, we are held by them to a rigid accountability, for every word we utter, every thought we express, every act we perform and every impression we create in the minds of others.

Whether we so desire or not, we are under the critical observation of many who are interested in the School and the Work, and who feel that they have the right to judge us; and they do judge us by what they conceive to be the "Spirit of the Work".

Moreover [and here is where our heaviest responsibility rests], they not only judge *us*—which they have a right to do, in just so far as we hold out to them the impression that we are "Accredited Students and Representatives" of the School—but *they judge*

the Great School and the Great Friends also; and, worst of all, they judge them, not upon their own merits, but upon *our demerits*.

It is perfectly natural for one who has read the text-books of the School, and become deeply interested, to want to meet some of those who are known as "Accredited Representatives". He says to himself:—

"I wonder what these people are like. I wonder if they are any different from the members of any other cult or movement. I wonder if they practice what they preach. If Natural Science is what the authors of the books claim for it, and if the Students of the School really live the life therein explained and exemplify the Spirit of the Work in their relations with each other, then they must indeed be unlike the Students of other Schools and vastly different from the members of the average modern Cult. It ought to be a privilege to meet them, and a constant inspiration to have the benefit of their friendship and association."

This, my dear Friends, is what those on the outside expect of us. It is what they have the perfect *right* to expect of us, in just so far as we hold ourselves out to them as Accredited Students of the School. Moreover, it is what the School *demand*s of us as the

only compensation we can render in return for the *Gift* it has made to us from the storehouse of its knowledge.

Now, let us suppose one of these on the outside has read the books and been deeply impressed with the logic and the beauty of their teachings and findings, and he makes application to become an Accredited Student. Let us also suppose that he is brought in contact and into acquaintance with some one of the many Groups of Students throughout the country, in order that he may study more carefully the results of the Work upon the lives of those who have been admitted, and who have had the advantage of the instruction. Suppose he finds that each Student is critical of all the others, and satisfied with nobody but himself; that the spirit of just ordinary kindness is entirely lacking; that each Student has appointed himself a harsh and unsympathetic judge of all the rest; that fault-finding and uncharitableness are the rule of conduct:—what do you think would be the effect upon him?

Do you not think that he would be entirely justified in the opinion that the Great School is no better than any other? Do you think such an exemplification of the Spirit of the Work by those who hold themselves out as

“*Exemplars*”, would reflect credit upon anyone whomsoever? Certainly not. It could result in nothing but MIS-representation of the School and the Work, and the deepest injury to every interest they represent and every principle for which they stand.

The Spirit of *Criticism* is one of the things which every Accredited Student must absolutely eliminate from his consciousness, before it is possible for him to become a Constructive Factor in connection with this Movement. To that end, I hope that this letter will point the way so clearly as to make it impossible for any Student or Friend of the Work ever to become an unconscious violator of the principle of Kindness and Loyalty, so long as he is connected with the School or the Work in any way.

I hope that, from this day forward, each and every Student will place a triple guard upon his tongue, to see that no word of criticism, unkindness, or unfavorable judgment shall ever pass his lips concerning any other fellow Student or Friend of the Work.

I hope also that it will inspire every Accredited Student with the unalterable purpose, in future, to search only for those elements of character in his fellow Students which merit his hearty approval.

If, in any Student of this School, the Spirit of Criticism must be gratified, then let it be SELF-criticism alone, and never that of others. To that end it will help if we but remember that a "Critical" attitude of Soul is but an evidence of Intellectual Vanity, and by no means a thing to be proud of. And it will help still more if we remember that the things for which we criticise others are but the reflections of *ourselves* which we *see* in them.

We are most deeply offended only by those things wherein we most deeply offend. What a paradox is human nature!

THE SPIRIT OF THE WORK.*No. 3.*

This letter is more especially addressed to Men. And yet, if the Women Students and Friends of the Work are wise enough, they may find something in it that will be of help to them in their own efforts to exemplify *The Spirit of the Work*.

I am a man. During my life I presume I have enjoyed, and suffered from, pretty much all the experiences of Men. For nearly half a century I have been studying the characteristics of my own sex, and endeavoring to learn the springs of human life which impel Men, especially, to action.

I have learned *some things*. If I shall be able to convey them to the Students and Friends of this School and Work, in such manner as to serve them, and through them the interests of the Great Cause in which we are mutually enlisted, then I shall feel that the effort has been well repaid.

It is not altogether a pleasant task to ana-

lyze the destructive elements of human nature, nor to dwell at length upon that side of the great Problem of Individual Life. Some people do not like to be reminded of the fact that they are anything short of perfect.

One of the voluminous lady writers of the west, not long ago, took me severely to task for writing "*The Great Psychological Crime*". She claims, not without a faint glimmer of intelligence and a suggestion of logic, that whatever has the tendency to excite the emotion of Fear is itself destructive.

She asserted, with superb dogmatism, that the book referred to has done an immense amount of harm, by holding up to observation the destructive elements of life. She says this has caused many of my readers to fall under the blighting influence of Fear, and I believe she also says that many cases of insanity have resulted therefrom.

Had I failed to give to the world the other side of the great problem, namely, the "*Constructive Principle of Nature in Individual Life*", there can be little doubt that some of the readers of "*The Great Psychological Crime*" might have become confused. But with *both* sides laid before the individual clearly and simply, there is not the slightest

reason for any such results as those to which she refers.

The logic of the problem may be gathered from the following hypothetical incident:—

A lady, such as the one above referred to, is the mother of a son whom she never allows to know anything about the dangers of life. When he is grown, it becomes necessary for him to assume his place of responsibility in the world. His first duty is that of making a journey through a most dangerous country, of which he has no information—because it is *dangerous*.

The wise mother knows of the dangers, because she has lost a beloved husband and three other sons, who endeavored to travel the same journey. But, true to her philosophy of “All is Good, and there is no danger”—she bids her boy goodbye, and sends him off to sure death.

The question arises: Is she justified in thus concealing the FACTS from an ignorant boy who needs to know them in order to save his own life?

It seems to me that any sane mother, or father, or sister, or brother, who would permit a boy to go forth into the world under such conditions, withholding from him the FACTS of nature, however *dangerous* they

may be, is nothing short of a criminal. In the event of the boy's death, as a result of their intentional concealment of the FACTS OF NATURE, who is responsible?

I should be glad to have my voluble lady critic devote herself to the solution of the problem propounded.

“*The Great Psychological Crime*” merely states to the reader the FACTS OF NATURE—not to frighten him, but to enable him to walk in the way of *Safety*, and avoid the dangers. I am willing to take all the consequences—even the scoldings of my self-appointed, mystical lady critics—and have not the least “FEAR” of the condemnation of any *intelligent* man or woman, who is capable of understanding the first principles of Logic, or the meaning of Personal Responsibility.

But, as indicated in my previous article, it is possible for one to become a “*Hyper*”. And so, it would be possible for one to go to extremes in the presentation of such a theme as “*The Destructive Principle of Nature in Individual Life*”. It also may be possible for one to dwell too much upon the dangers of life, and thus become morbid under the effects of FEAR.

In like manner, it is possible for us to dwell too much upon the subject of our own weak-

nesses, faults and short-comings, and grow discouraged. One should indulge himself in the effort at Self-Analysis, until he has discovered every one of these—not that he should grow fearful of them, but that he may adopt such a course of life and conduct as will overcome them.

It is with this thought in mind that I am going to talk to you, my Students and Friends, upon the subject of one of the most destructive characteristics of human nature—especially masculine human nature. Remember that in so doing I am endeavoring to make you acquainted with the Road that will take you safely to the Land of Liberty and Light, and not because I either want or expect you to become alarmed, lose courage, grow faint and weak with Fear, and lie down, or go insane.

Intellectual Vanity

is the theme I want you to consider with me in this letter. The manner in which the subject is generally considered does not make of it a matter of much consequence. This, perhaps, is because it is so universal a characteristic among Men. In them it comes, or has come, to be accepted as a matter of course,

and therefore as a thing to be accepted as a "necessary evil", rather than one that may be overcome and thus disposed of.

The chief difficulty I find in the effort to help my Students to overcome it, is that of helping them to realize that they are afflicted with it at all. Almost every one of my men Students who has come to this problem in the course of self-analysis has concluded that he is either free from "Intellectual Vanity", or comparatively so. Whereas, the fact is that all of them are afflicted with it, and many of them sorely and distressingly so.

In this connection I am sure that reference to my letter-file will develop something of interest and value to those who are truly in earnest in their efforts to exemplify "The Spirit of the Work".

In running through my files the other day I ran across a letter written a long time ago, to a gentleman who applied for the Work some ten years ago, and was admitted to the preliminary studies. Later the Work was discontinued with him for the reason that he seemed utterly unable to realize his own internal condition and attitude of Soul. For this reason he was unable to make a personal application of the principles of Natural Science to himself. From that letter I quote

the following which is most applicable to the subject under consideration. I withhold the name of my Student, because it would be a breach of personal confidence and good faith on my part to give it to the public, or even to any of my other Students.

These quotations will also make clear how difficult it is for an Instructor to point out to a Student the weaknesses and faults of character which stand in the way of his Spiritual Unfoldment, and do it in such manner as not to wound or offend or discourage him. I shall quote but a part of the letter—that which is pertinent to the subject of “*Intellectual Vanity*”—

“Dear Friend and Brother:—

Your letter of yesterday, just at hand, comes at a hard time for me to give it the kind of attention and consideration I should like; for I truly want to help you in a number of ways and particulars wherein I recognize your grave need.

“I hope you have made a sufficient study of my character and motives to be able to satisfy yourself in that my earnest desire is to be of some real service to all who come to me for help, or for guidance in any way. If so, then I do not need to ask your permission to speak with the utmost candor concerning those

things which have to do with my ability to help you. I want to put you on *the right track*, if possible, and then bid you 'God speed' in your efforts to follow it until you meet the 'Light' for which you so long have been in search. Then, without apologies, let me go as directly as possible to my task:

"1. Since I have known you personally you have demonstrated, beyond all question, that you are not yet ready to continue the Work as an accredited Student. And this is chiefly because you are not yet able to see wherein the principles apply to *yourself*; nor have you *applied* them to your own life in such manner as to show that you have any real understanding of *your own internal condition and needs*.

"This is not said in the spirit of unkindness, nor of criticism, but solely that you may understand *now* why it is that I cannot, in justice to you or the School, continue the Work with you, when that part of it over which you have gone is yet unappreciated and unapplied.

"2. You have a certain native *Vanity of Intelligence* which I never have encountered in any other individual, to the same degree. And you have fostered it to a point where it is such a dominant factor in your internal

state of being that you do not seem to see it or understand it or appreciate its presence.

“When I have called your attention to it you have graciously bowed your head, and your spirit, for the moment, *seeming* to understand; but within a moment, perhaps, you do or say something which proves conclusively that you have not sensed the thing at all to which I have had reference.

“It is this that stands not only between you and any measure of Constructive Spiritual Unfoldment, but also between you and success in every other way wherein your success in any degree is dependent upon the impressions you make upon those with whom you come into personal contact and relation.

“In your relations with others, it expresses itself in what might well be defined as a most ‘*Obtrusive Personality.*’ You live and move and have your being in the personal pronouns ‘I, ME, MINE’; and the entire world seems to you, to revolve about that center.

“When you talk business, you put yourself first and the business a poor second. When you talk philosophy, your personality obtrudes itself to such an extent that the philosophy is but a secondary consideration, and *you* are the chief objective point, in your own mind. When you are in the midst of social

surroundings, you find little or no pleasure, save and except as attention is centered upon *you*, and what *you do*, and what *you say*, and what *you think*. You seem unable to lose yourself an instant in an unselfish interest in others. You convey the impression that you are forever thinking of just how *your* interests are going to be affected.

“I have watched you many a time, and have studied you in your letters and writings; and *everywhere* stands out that same ‘*Obtrusive Personality*’, that *Irrepressible YOU*, to such an extent as to mar all the beautiful traits of an otherwise sweet, gentle and gracious character.

“And now, my dear Friend, what can I do? I cannot transmute you into a modest, unassuming, unselfish, humble, self-forgetful man. And until you have become *just that—in spirit and in truth*—it is but an extravagant waste of both your time and mine for you to continue your studies as my Student.

“An illustration of what I have in mind, may impress you more forcibly, perhaps, if I tell you an incident that occurred not long ago, in this connection:

“I read part of one of your letters to me, to a prominent brother Mason. [I did not give him any information or suggestion as to

who was the writer of it]. When I had finished I asked him what impression it gave him as to the character of the writer. He looked at me a moment, with an expression of amusement in his eyes, and replied: '*BIG I, little you*'.

“In that single, terse expression he has most aptly defined the impression which your letter would make upon anyone who did not know you personally—or, who *did* know you, for that matter. Your letter breathes that impression all through. Your own personality stands out so prominently and obtrusively as to obscure everything else. You write beautifully, in some respects, but never in such manner as to lose *yourself* in your theme. Often, in fact, you have written in a vein of *seeming* humility; but it is always *affected*, never truly genuine. At least, it does not ring true.

“This may seem almost ‘brutal in its frankness’. It is not so intended. I am only trying once more to point out to you, in such manner as to *make* you see it this time, the thing that bars your way in this Work, as well as in all your other endeavors. If in so doing I should incur your resentment, it will not be because of any such desire or intention on my part.

“You have some splendid and charming qualities of character which I admire very much and for all they are worth. And these would command success for you anywhere and everywhere, if that OBTRUSIVE PERSONALITY of yours did not so overtop and obscure them.

“That part of your letter which deals with the marriage question betrays the same spirit. Judging from the contents of your letter alone, your entire thought seems to be to find the woman who can prove herself worthy of YOU. It does not seem to have occurred to you that *you* have anything to do, or that *you* have anything to *prove to her*”.

The foregoing is but a very small part of a very long letter. And the entire letter constitutes but a very small fractional part of a voluminous correspondence which covers several years. During all that time I had been trying to enable this young Friend to see himself as others see him. *I could not do it.*

He seemed utterly unable to analyze himself in such manner as to determine the *motives* which inspired him in his search for Truth.

As indicated by the foregoing quotations from my letter to him, his one predominant characteristic is “*Intellectual Vanity*”. And

his is the only case that has ever come to my personal knowledge where the Vanity is of such fundamental, deep-seated, dominant, overwhelming and all-pervading character, as to blind its possessor to its own existence. It seems to be so perfectly “*natural*”, and so *innate* as to constitute the background of all his mental activities, and blind him to its own existence.

But this is an exceptional case. I believe that most men are able to understand what is meant by the terms “Intellectual Vanity”, and, to some extent, recognize the indices by which it expresses itself in human nature, as well as in individual life and conduct. For instance:—

Boastfulness.

I am sure that most men recognize the fact that “boastfulness” of speech or manner, is but one of the many manifestations of Vanity. But I have found that it is not every man who has a clear understanding of what constitutes “boastfulness”—especially *in himself*. He sees it with almost abnormal clearness of vision, when it is manifested by someone else.

I do not believe there is any phase, or manifestation of Vanity, that is more obnoxious to

a consistent Student of the Great School and Work than is that of "boastfulness". Nor is there any element of human character that more radically misrepresents the "Spirit of the Work".

The man who, impelled by Vanity, talks about himself, about his acquirements, his possessions, what he has done, what he could do, what he thinks, what others think of him, what he is, what he knows, inevitably thrusts his own personality to the foreground and obscures everything else.

With such a man the desire to exploit himself takes precedence of any issue or any Cause. It is absolutely impossible for such a man to be *Loyal* to any Cause or to any individual. He lives only in the psychological environment of the pronoun "I". All else is secondary.

It is almost, if not quite, as impossible for such an one to be *Discreet*; for such a man is almost universally voluble, and the man who "*talks too much*" is sure to say a good many things which ought to remain unsaid.

Dogmatism.

The man who is "intellectually vain", is not only "boastful", but in most instances

dogmatic as well. Whether or not in his inmost soul he really thinks so, he nevertheless carries the impression that his word must not be questioned. When he speaks it is the voice of *Wisdom*. When he expounds it is in a tone of assumed *knowledge* and *authority*.

Those who do not agree with him are put down as foolish and altogether unworthy of consideration. Those who do not look up to him and acknowledge his self-assumed superiority, are classed as incompetents, and unintentionally honored by being placed in the same category as “*women*”.

Criticism

Is another sure evidence of “Intellectual Vanity”. I have already written of this subject in a previous letter. But I did not go to the question of its psychology. I considered it more especially as a destructive agency and element in the midst of such a Movement and a Work as this in which we are engaged. I trust I made that phase of the subject sufficiently clear so that there can be no doubt in the mind of any Student of the School as to both the Fact and the Principle back of the Fact.

If, in future, any Student or Friend of this

Work shall indulge himself in the habit, or the practice, or the destructive attitude of *Criticism*, I hope I have made the destructive nature and effects of it so manifest that he cannot so indulge himself *innocently*, nor *ignorantly*, nor without fully anticipating the destructive results—to himself as well as to those who are the victims of his folly; and this includes the School itself and this particular Movement.

In addition to all this, however, it is important to understand and realize the fact that “Intellectual Vanity” is one of the deep-seated *causes* in the background which impel men, first, to the critical attitude of Soul, and thence to the indulgence of personal *Criticism*, until finally it becomes a *habit* which he finds quite as difficult to overcome as the habit of drink, or that of any other nature which grows out of personal indulgence.

The psychology of “Criticism” is something the habitual Critic seldom knows anything about. He despises every other Critic on earth but himself, without knowing exactly why, except that such a spirit offends his sense of justice, as well as that of common courtesy. He knows that there is something about the critical spirit that is not right. But

he is the last creature on earth to realize it *in himself*.

The critical spirit assumes that he is intellectually superior to the rest of mankind. He does not hesitate to pass judgment upon all who come within the range of his observation, and he does so only upon the basis of his assumed intellectual superiority.

He does not realize that in so doing he advertises to all the world his unbounded Egoism and "Intellectual Vanity". If he could but know the impressions he makes upon others—and, most of all, upon those he most severely criticises—he would be humiliated into the dust.

As indicated in my previous letter, there is no phase or manifestation of "Intellectual Vanity" which MIS-represents the "Spirit of the Work" more radically nor destructively than that of a critical attitude of Soul toward one's fellow Students and Friends in this Work.

There is no element of human character which more justly deserves condemnation than that which inspires the Critical attitude of Soul and leads to expression in personal "Criticism."

No Student of this School is worthy to be counted as such so long as he has not yet

overcome this destructive weakness of his character. Nothing is a more powerful DIS-INTEGRATOR, in a Work or a Movement such as this, than the "Critical Spirit."

Let no Student or Friend of this School forget these Facts.

Volubility

is another of the inevitable manifestations of "Intellectual Vanity."

The man who talks incessantly, does so because he "loves to hear the sound of his own voice." To him "Volubility" is an assumed evidence of great intelligence, knowledge, wisdom and intellectual superiority.

Even the profound Egotist resents "Volubility"—in others. He does not observe it in himself, because he is so busy talking. To him, those who interrupt, or fail to listen with rapt attention to his every utterance—and applaud—are lacking in Intelligence.

Unfortunately, however, the man of many words is invariably the man of few original ideas. He talks fluently, only because he appropriates the ideas and the language of others.

Still more unfortunately, the man who talks incessantly is sure to say many things

which were far better unsaid. No man who indulges himself in "Volubility" can at the same time be *Discreet*. The two characteristics do not run together.

Discretion, however, is the very key to success in this School and Work. It is for this reason that so much attention is given to "*DISCRETION*" in all the preliminary steps of those who desire to become Accredited Students of this School.

Not long ago a gentleman of considerable prominence in the business and educational world applied for admittance as a Student. In the regular course of procedure I asked him to meet one of the "Accredited Students" of the School for the purpose of establishing the personal acquaintance and proving his qualifications. I asked him to write me after the meeting and tell me all he could concerning what passed between them, and what impressions he carried away with him.

Imagine my humiliation, if you can, when I received his letter wherein he informed me that the Student to whom I had sent him talked for two straight hours, without asking him a single question, or giving him a chance to express a thought in words.

He wrote me something as follows:—

"You asked me to give you my impressions

of the School and the Work, as they were reflected to me through the Student to whom you sent me. This would be most difficult. If I had to judge the School and the Work by the impressions I obtained from this gentleman, I should have to say—

1. That they constitute the most perfect talking-machines it has ever been my good, or bad, fortune to meet.

2. That they must be chiefly composed of Egotism, “Intellectual Vanity” and Wind.

3. That *if* this gentleman is a natural product of the *Great School and Work*, then excuse me, I prefer to obtain my knowledge of Spiritual things in some other School—not quite so “*Great.*”

To this letter I could not reply. There was nothing for me to say. But I did some thinking. And you will no doubt surmise that I have not asked any other applicant, since then, to meet this same Student for the purpose of establishing the personal acquaintance, and getting his “impressions of the School and Work” therefrom.

Nothing could more completely exemplify the exact *opposite* of the “*Spirit of the Work*” than was done by the Student to whom I have referred.

On the other hand, on many occasions I

have met applicants myself, instead of sending them to some one or more of the Accredited Students. And it has been the rare exception when it has been at all necessary for *me* to do *any* of the talking.

In order that I may get into the inner consciousness and study the individual carefully and intelligently, I always ask him to tell me something of himself, and of what he is seeking. In most instances this is enough to "set him going" for an entire evening.

On many such occasions my visitor has gone away without so much as asking me a single question, or obtaining from me a single item of information concerning the School, the Work, or myself.

In a number of instances I have received letters of abject apology afterwards. But it was only after such visitors had gone away and got to thinking it all over, that they realized the fact that *they* had done all the talking, and that they had gone away no wiser than they came, so far as the School and Work were concerned.

Again and again, since the first incident above referred to, I have said to my Accredited Students to be absolutely sure that they did *less than half* the talking; and to ask their visitor a number of questions concerning him-

self, and then *listen to him* carefully and attentively, and study him while he talks. This is the only sure method of reading an applicant's character. Nothing so betrays one's weaknesses and defects of character as *talk-
ing*.

It is astonishing how few men there are who are good listeners. This is but another way of saying: It is astonishing how few modest men there are. And this only means that there are astonishingly few *men* who are not sorely afflicted with "Intellectual Vanity" and Egotism.

Taking all this together, it should constitute an emphatic warning to every Accredited Student of this School and Work, against "*Volubility*"—*many words—much talking*.

Let it be to you, what it is in fact, one of the sure indices of "Intellectual Vanity."

And if in future you should be asked to meet applicants for studentship, for the purpose of establishing the personal acquaintance and determining their qualifications, let it be your invariable rule to let the *applicant* do as much of the talking as it is possible for you to induce him to do, in an easy and natural way.

Ask him a number of direct questions concerning himself, his past life, experiences,

lines of study, philosophic and religious views, what he knows about the contents of the text-books, what most attracts him to the School and Work, whether he finds anything in the teachings and findings of the School contained in the books with which he cannot agree, of what he is in search that he would hope or expect to find in this School and Work—and such other questions as will enable you to know exactly what is his attitude toward the School and its findings.

While he is answering these questions, study him with all the intelligence possible, for the purpose of determining the essential elements of his character, and satisfying yourself whether or not he comes “duly and truly prepared, worthy and well qualified,” and whether you are willing to assume the responsibility of recommending him for admittance as a Student.

Do not forget for one moment that he is studying YOU all the time he is not talking, and that everything you do and every sentence you utter are making their “*impressions*” upon him, which impressions he will be asked to report to me [so long as I am in charge of the Work of the School in this country], or to those whom the School may appoint for that purpose.

And I *pray* you to spare me such humiliation in future as I have suffered in the past, by reason of such reports as that which came from the applicant referred to above.

Sensitiveness.

It would seem a strange combination, and almost impossible, that "Intellectual Vanity" [which involves Egotism, Dogmatism, Domination, Intolerance, Boastfulness, Criticism, Volubility, and many other dominant and positive characteristics] should also be associated with *Sensitiveness*. This would seem to involve a direct contradiction, not only of terms but also of internal conditions.

But a careful study of *motives*, and a critical self-analysis along that line, will soon prove to any honest Student the fact that what we designate as "*Sensitiveness*" is, in most respects, but another name for "*Wounded Vanity*".

My personal experiences as an Instructor in this School, and as a careful student of human nature, have proven to me that one of the invariable accompaniments of "Intellectual Vanity" is great "Sensitiveness" to everything that could in any manner reflect upon the individual unfavorably.

In some instances I have found it almost

impossible to offer any suggestion of improvements, or call attention to any weakness of character or fault in my Student, because of his extreme "sensitiveness", and his readiness to be wounded, or hurt, or offended at any suggestion of his imperfection.

When we follow the subject back to its source we find that this character of extreme "Sensitiveness", or "touchiness", has its origin and foundation in "Intellectual Vanity".

This fact has caused me much difficulty in my efforts to help my masculine Students to overcome their specific difficulties which stand in the way of their individual evolution and unfoldment.

It is one of the established principles of psychology, that the ability of any individual to improve himself depends primarily upon his intelligent understanding and appreciation of the fact that he is not yet perfect, and of exactly wherein he *needs* to be *improved*.

In this School and Work of Education, one of the most important functions of an Instructor is that of pointing out to his Student wherein he [the Student] fails to measure up to the standard of individual *Character* necessary to enable him to become a "*Demonstrator of the Law*".

Whatever constitutes a barrier between Instructor and Student in this regard is indeed a serious handicap to their progress in the Work. Whatever prevents a Student from knowing and intelligently appreciating his own deficiencies is a fatal barrier between him and the goal toward which this Work forever leads him.

For this reason an Instructor in this School and Work must be able to point out to his Student, with absolute frankness and fidelity, every weakness, fault, error, tendency, or difficulty which stands in the way of his success. If *Sensitiveness* or *Wounded Vanity* prevents this it is but a waste of valuable time on the part of the Instructor to continue the Work.

Any Student who cannot face himself freely, frankly and unreservedly, and with a feeling of profound gratitude to his Instructor for enabling him to KNOW HIMSELF, is not ready for this Work. Even though he may feel that he is not fully understood, or duly appreciated, he must at all times be able to "*see himself as others see him*", without resentment or protest in any form.

In other words, before it is possible for him to stand as an "Accredited Representative" of the Great School, he must master the "*Lion*" of *Intellectual Vanity*, and he must

KNOW that he has done so. And so long as he is "sensitive" to just criticism from his Instructor, and ready to be wounded and hurt when his attention is called to any phase of his character which needs modification, he may KNOW that the "*Lion*" still lives, breathes, and is ready to spring upon him in deadly combat.

Obtrusiveness.

In the quotation from my letter to a Student on the subject of his "Intellectual Vanity", I have called attention to the fact that in the particular case therein referred to, one of the most unmistakable evidences and manifestations of *his* Vanity was his "*OBTRUSIVE PERSONALITY*".

While the case referred to is the most exaggerated of any that has ever come to my attention, it has enabled me to see and fully realize the fact that an "Obtrusive Personality" is one of the natural and inevitable results of "Intellectual Vanity".

It is true that this phase of its manifestation varies to a marked degree; but as I go back in memory over the experiences of almost thirty years of active work as an Instructor in this field, I am unable to recall a single instance which could be fairly classed as an exception to the rule above suggested.

From this background of active and continued experience, I believe I am justified in placing the "*Obtrusive Personality*" among the natural and inevitable manifestations of "*Intellectual Vanity*".

And I know of no phase of the subject that is more difficult to elucidate in such manner as to make it entirely clear to one who is afflicted with "*Intellectual Vanity*". But I want to call the attention of all my Students to the subject here and now, and ask them to make a careful study of it in the future, so that they shall be able to help their own Students, in case they shall be so fortunate as to qualify as Instructors.

Attitude Toward Women.

I believe I am strictly within the realm of Facts when I say that *Men* advertise their "*Intellectual Vanity*" as much by their attitude toward *Women* as in any other way.

A vain man invariably depreciates women. He betrays the fact constantly that he has little or no respect for the intelligence of women. He looks upon them as his inferiors, and in most instances in every sense of the word. His vanity is offended if they do not recognize

his self-assumed superiority and pay him deference accordingly.

The vain man loves to exploit himself in the presence of women. He never listens to *them*, except when *he* is the subject of their consideration.

It has taken me fifteen years to educate a group of men and women to a point where they understood and respected each other. I regard it as one of the real triumphs of my life that I have been able to bring them into a *working association*, upon a basis of mutual understanding, mutual respect, and a mutual and whole-hearted *Fellowship*.

And I want to say, without reservations, that I believe there is not another such group of people living to-day.

They are *COMPANIONS*, in every sense of the term—socially, morally, philosophical, scientifically, as Students, and as fellow workers together in a common Cause.

They look upon each other as *EQUALS*, and they treat each other in the same way. They do not preen themselves in each other's presence, but they treat each other with real deference and respect.

I have to admit, however, that it has involved a long and most difficult labor of love and education to bring about this result.

And it would not be quite fair to say that *all* the fault, or difficulty, has been due to the "Intellectual Vanity" of our *Men* Students. Some of the real difficulties to be overcome have been among our beloved *Lady* Students.

One of the most stubborn of these has been their timidity in the presence of men. When this phase of the situation has been under consideration between the beloved *RA.* and myself, she has often said to me:—

"You ought to hear our women Students when they meet together without the men. They are a perfect cyclone of talk. They *all* talk, and usually all at the *same* time. There is not the least timidity nor backwardness among them; and they express themselves as fluently, gracefully, logically and intelligently as the men. But the moment a *man* is admitted they become as silent and as dumb as a lot of mutes, yield the floor to the man, and listen with rapt attention to whatever he may have to say."

Again and again I have urged the women of our Group to ask questions, if nothing better; and again and again I have asked each of them some question that made it necessary for her to talk. Then I have entered into a conspiracy with our men Students to conduct our meetings in such manner as to draw the

women out, *make them express* themselves, and gradually break down their stage-fright.

Slowly but surely the situation changed under this educational influence, until in spirit and in truth the natural level of equality has been well established.

And it would be a revelation to the rest of mankind if they could but realize what this has meant in the way of added force and efficiency in every phase of our Work.

And in this connection I am sure there is nothing I can do or say that will mean more to the future success of the Great Work in America than to recommend with all the power at my command that in every other Group throughout the land, both now and in future, the same effort be made by both men and women, to overcome the Vanity of the men which impels them to monopolize and dominate every meeting and every situation wherein both the sexes participate, and stimulate the women at the same time to take their natural and rightful place among the Group and actively participate in every phase of the Work, without losing their womanly graces, or becoming "*mannish*" and coarse in manner, or appearance.

By this method you will gradually teach your men the meaning and the practice of

“*Modesty*” and proper “*Humility*”, and in time enable them to overcome every phase of Vanity which everywhere so mars the beauty of their character. At the same time you will help your women Students to overcome their timidity, and gradually establish that character of *EQUALITY* among the sexes, in an intellectual sense, which will result in the most beautiful and perfect “*COMPANIONSHIP*” among you. Thus in time, you will grow into the ideal relation as fellow Students and Workers, and will come to exemplify, in all your relations, the true “*Spirit of the Work.*”

And you will never know what this can mean to the Work and the Cause until you experience it in your mutual relations in that field of endeavor.

When the men and the women of this School, Work and Movement learn to *respect* each other, and become *worthy* of that mutual respect, in an intellectual sense, put away that character of sentimentality which forever stimulates the sex consciousness when they meet together in the interests of the School and Work, and in all their relations reach the level of the “*Spirit of the Work*”, it will mean the beginning of a new era in the Spiritual Evolution of this Western World—

which means also a new era throughout the entire world.

There is no single index which marks the status of a people so perfectly, in an evolutionary sense as the position which they accord to their women. History tells this story on every page throughout the ages past. It will tell it on every page of future history.

This School, recognizing all the natural *differences* between men and women arising out of the sex relation, and without in the least attempting to interfere with nor minimize those *natural* differentiations, stands for INTELLECTUAL EQUALITY of the sexes, and accords to woman her rightful place as a *Companion* in every phase of human life and relations.

The man who does not respect the intelligence of women in this Work; whose attitude toward them is one of intellectual superiority; who assumes the right of leadership because he is a *man*; who is offended when women presume to have ideas and opinions of their own, some of which may not be in harmony with his own; who is either coarse or discourteous of speech or manner in the presence of women; who in any sense offends the naturally refined sensibilities of women; or who does not genuinely and whole-heartedly

accord to them the respectful consideration of an EQUAL—does not belong in this School, nor should he be identified with its Work.

Such a man should engage in single and mortal combat with the “*Lion of Intellectual Vanity*” which crouches in front of him, until he has whipped it into perfect submission, before he assumes to stand as an “*Accredited Representative*” of this School and Work. Otherwise he will MIS-represent the “Spirit of the Work” at every turn and angle of his life.

Henceforth every possible effort will be made to guard the School and Work, and this particular Movement, against the admittance of men of this type. The most rigid tests will be applied to discover wherein, if at all, the armor of their moral nature is weak, or in need of repairs; and not until they can meet every test, and *prove* the quality of their Humility, will the door be opened to them.

There are other phases of “*Intellectual Vanity*” than those I have thus far considered in this letter. Some of them are exceedingly subtle and difficult for the individual himself to identify or even discover, in himself.

But they are all important and should be understood and appreciated by every man

who knocks at the door of this School and asks to be admitted. Space forbids that I should attempt to elucidate all of them.

But I have said enough, I hope, to enable any man of average intelligence to determine his own status, insofar as "Intellectual Vanity" may constitute one of his barriers to be overcome.

And I sincerely hope also that I have put the matter in such form as to impress every man—whether an admitted Student, or an applicant for admittance as such—with the vital importance of the subject.

If there is any phase of it, however, which would seem to any Student, or reader of *Life and Action*, to require further consideration, explanation, elucidation, or emphasis, I shall esteem it a favor to have my attention called to it. I will then endeavor to cover the subject in future issues of this magazine, as rapidly as the multiplicity of demands upon me will permit.

In the mean time I pray that every Student or Friend of this School and Work will take this subject home with him and in the Light of his best knowledge study himself until he is able to identify every expression of "Intellectual Vanity" in his character, and then, through the power of a noble inspira-

tion, lift himself to a plane of Spiritual Unfoldment wherein such deformities do not exist.

A suggestion occurs to me which I believe will prove of real value to those who will adopt it. It is this:—

Inasmuch as space limitations will not permit me a more detailed analysis of the subject, and since there are yet a number of elements which enter into “Intellectual Vanity”—or into its manifestations in human conduct—I suggest that those of my readers and Students, who have the time and the inclination, make a further analysis of the subject, and see how many additional phases of the subject they can discover.

And let me say in this connection that those who have never thus passed themselves in review before the tribunal of their own Intelligence will find the process most illuminating. Moreover, they will be astonished to find in how many distinct forms Intellectual Vanity expresses itself in human conduct.

It follows with equal certainty that the average individual has but a dim conception of the voluminous manner in which he betrays this deplorable weakness of his nature to the skilled reader of human character.

Such a self-examination, honestly made

with right motives and purposes, cannot fail to be of the utmost value, and should go a long way toward the development of that quality of Humility that is the beginning of Wisdom.

I will be glad to publish in future issues of *Life and Action* such as may appear to me to be of further value to the Students and Friends who are trying to *LIVE THE LIFE*.

Address all such communications to the Editor-in-Chief of this magazine.

THE SPIRIT OF THE WORK.*No. 4.*

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

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

These questions and my answers thereto, all of which may be found in the files of my personal correspondence, make it possible for me to repeat them in the columns of "*Life*

and Action” with very little expenditure of time and effort. In so doing I believe that I shall be able to serve many who have been wrestling with some of the same problems but who have not felt at liberty to write to me personally and submit them to me for solution.

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

Self-Indulgence

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

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

It is one of the fundamental weaknesses of human nature which touches every phase of individual character and every element of human experience. Out of it grow all the de-

structive *habits* of individual life to which men and women become addicted.

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

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

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

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

information and help along almost as many different lines of difficulty.

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

“Dear Friend:—The frankness and evident sincerity of your answers to the several important and searching questions contained in my last letter have far more than compensated for the time you have taken. Instead of condemning you for the long delay, I commend you most earnestly and unreservedly for the effort you have made to give me the exact information asked for, and for the time you have taken that each answer may be full, complete and responsive to the question. Otherwise you very easily might have slighted some of your answers in such manner as to have evaded my questions and made it necessary for me to ask you for further information to complete your Record and thus enable me to reach a right conclusion.

“In answer to my third question you say:

'Natural Science has not only met my anticipations, but more—much more. There are things that have opened up to me, as a consequence of the study and the work I gave to it, which were far beyond anything I possibly could have anticipated.

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

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

“Many other expressions contained in your several answers and explanations convey to me the unmistakable evidence of your understanding and appreciation of the Spirit

and Purpose of the Work, and an earnest desire to realize their fulfilment in your own life.

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

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

“All it is possible for an Instructor to do for you is to point out the Road you are to travel, and help you to discover such ob-

stacles as may be in your way. You alone must do the walking, and you alone must remove all the obstacles from your pathway.

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

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

“So far, so good. These splendid victories, over some of the most aggressive and powerful enemies of individual progress and spiritual unfoldment, are evidences of your *ability* to master even greater and more powerful foes—for every triumph multiplies your powers and resources, and makes the way easier to travel.

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

“But in your answer to my seventh ques-

tion you betray the one dominant weakness of your nature. It is the same that saps the vitality of most men and makes of them *Slaves* instead of *Masters*.

Self-Indulgence

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

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

“No man can ever achieve the goal of true spiritual *Mastership* while there yet remains to him a single *habit* [the result of self-indul-

gence] to which he is a slave, or over which he has not yet established absolute and permanent mastery.

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

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

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

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

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

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

“The principle involved is simple and easily understood. Nevertheless, it is as inflexible, immutable and unavoidable as Natural Law—as inevitable as the Decrees of the Great Universal Intelligence, in its application to and its effects upon the evolutionary growth of the human Soul and the progress of every individual Student of this School in his own personal journey to the South; and it must be figured into the Time-table and Train-schedule on which he is running, in order to determine with any degree of accuracy the time of his arrival at the Grand Central Station in the ‘City of Sarras’, on the ever-green shores of the River of Life, in the Land of Liberty and Light.

“From the spirit in which you have an-

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

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

“Your answers establish to my entire satisfaction the conviction that, however much you still lack the Will to throw off this one

subjective bond and make yourself absolute Master of this remaining phase of Self-Indulgence, your Attitude of Soul is one of honesty with yourself, and therefore commendable to that extent.

“And while there appears to be a tone, or under-current, of discouragement running through your answers on this one subject of Self-Indulgence, I want you to know that I have an unwavering and abiding faith in the righteousness of your motives; and hence, in your ultimate victory over not alone the one habit of smoking, which seems to cause you the greatest difficulty just at present, but each and all of the other habits which you recognize as destructive, and of which you still regard yourself as a subject rather than a Master.

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

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

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

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

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

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

“But beyond that point you must travel alone. Your Instructor can accompany you no further. Thenceforth your work is one of *exemplification*. It is that of transmuting your intellectual information into a definite personal experience. This is no longer a mere intellectual process. It is a WORK,

a PERSONAL LABOR. It is YOUR WORK and yours *exclusively*. No man can do it for you.

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

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

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

“My suggestion is that during the time you are devoting to this work of making the practical application of the instructions you already have received, and in establishing

your absolute mastery over the destructive 'habits' to which you refer in your answers numbered 7 and 8, and the 'subjective' conditions to which you refer in number 10, you devote such time as you can command for reading and study, to such a review and detailed inquisitorial study of the three books as I have indicated in my leading article in the November-December, 1911, *Life and Action*, under the title '*Careless Reading and Readers*'. I make this suggestion:—

1. Because it will serve to keep your mind refreshed upon the subject-matter of the instructions you already have received.

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

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

4. If for any reason you should not, in this life, so far achieve the degree and quality of

self-mastery that would entitle you to further definite instruction from an Accredited Instructor, the study of the books here suggested is the one thing that would be of greatest service to you. It would enable you to go forward with your work of Spiritual Unfoldment, and enable you to **LIVE THE LIFE** and **EXEMPLIFY THE SPIRIT OF THE WORK**, without the aid of a further personal instruction.

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

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

“With sincere friendship and good will, and all good wishes for your further progress

toward the goal of complete self-mastery, I remain,
 Cordially and fraternally,
 TK.”

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

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

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

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

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

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

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

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

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

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

for the purpose of absorbing as much of the results of *his* smoking as they can, to gratify *their* appetites for tobacco.

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

This constant association enables the spiritual "tobacco fiends", in course of time, to establish very close relations with the earthly smoker. And this association has enabled the spiritual smokers to develop the subjective psychic relation in many cases.

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

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

I will not dwell upon this phase of the sub-

ject further than to say that if the reader will make a study of those chapters of "*The Great Psychological Crime*" which disclose the principle involved, and also make a specific application of the illustrations given, he will need no further urging to enable him to "break the habit", and do it at once and effectually.

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

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

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

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

It endeavors to point out, to all who have

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

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

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

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

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

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

To a few, however, who have spent many years in acquiring the habit, and whose bodies have become so completely saturated with its poisonous qualities that the discontinuance of its use might result in heart failure, and who have arrived at an age that would cause its discontinuance to result in the probable shortening of life—the School would *not* recommend its complete discontinuance.

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

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

To me, however, there is something im-

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

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

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

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

As to tobacco *smoking*, the odor of a good cigar is not in the least offensive—to me. But

a strong, stale old *pipe* is an affliction to my olfactory nerves, next to iodoform and asafoetida.

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

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

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

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

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

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

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

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

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

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

On a number of occasions during the last two or three years I have asked applicants for admittance, as Students, to meet one of the Accredited Representatives of the School in N. Y. City, for the purpose of establishing the personal acquaintance upon which to determine the qualifications of the applicants.

On two distinct occasions the applicant immediately withdrew his application. Later on I learned that the "Accredited Representative" to whom I had sent them, was an in-

veterate smoker; and their withdrawal was due to the shock they had received on finding the School represented by a man who was saturated with tobacco, and his office, his clothing and his breath surcharged with its stale odor.

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

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

Not only that,—the incongruity of such a situation would have a very strong tendency to shake my faith in his honesty and sincerity. The utter inconsistency of his *life* and his *profession* in such case is so clearly

apparent as to raise all manner of doubts and uncertainties in the mind of an earnest seeker.

The same thing is literally true in the case of one who is known to be an "Accredited Student" of this School. He is supposed to exemplify in his life and conduct the exalted principles for which the School stands. Not only that—he is expected, by those who have read the books, to conform his life to the refinements which lead to Constructive Spiritual Unfoldment.

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

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

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

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

For this reason it is directly antagonistic to the conditions necessary to the accomplish-

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

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

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

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

There are some self-denials, for the sake of *others*, which we all must be ready to make

whenever the good of the Cause demands it. And we must do it cheerfully and willingly.

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

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

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

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

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

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

4. Quite aside from its destructive nature, the use of tobacco as a habit, practice, or mere indulgence, is—to say the least—a most

unclean thing, from any view we may take of it.

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

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

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

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

9. The use of tobacco by those upon whom rests the responsibilities of “*Accredited Representatives*” and “*Instructors*” in this

School and Work, leaves upon the minds of many who are earnestly seeking for [and in need of] the knowledge of Natural Science, a most unpleasant and unwholesome impression; and in many instances is a distinct barrier to their progress and prevents them from approaching the door of the School and asking for admittance.

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

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

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

dividual rights, or in violation of Conscience.

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

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

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

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

If there is any phase of the subject of Self-

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

More and more the vital importance of knowing what constitutes the "*Spirit of the Work*" and of "*Living the Life*" in such manner that the one shall exemplify the other, is impressing itself upon the minds of the Students and Friends of the Work everywhere.

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

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

My hope is that in these letters I shall be able to elucidate "*The Spirit of the Work*" in such manner and with such clearness as to make the "*Living of the Life*" more and more simple, easy and natural with each and

every added step we take together along the *ROAD TO THE SOUTH*.

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

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

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

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

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

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

THE SPIRIT OF THE WORK.*No. 5.*

There is, perhaps, nothing more natural, and it would seem also nothing more commendable, than the desire of the real Students and Friends of the Work to come into personal touch and acquaintance with one another throughout the country.

Again and again the inquiry comes to me from those of the Students and Friends who are traveling, or who contemplate doing so, whether I will open the way for them to meet such of the Students and Friends as may be in the lines of their travels.

It has given me sincere pleasure to comply with these requests, as far as I have found it possible—and, as far as it has seemed to me entirely within the Spirit and Purposes of the Work.

Indeed, one of the long-cherished plans and hopes of the beloved “RA” and myself has been that we might some day, before our earthly work has been finished, be able to es-

tablish and maintain a free "*Central Bureau of Information*", through the medium of which it might be possible to bring the Students and Friends of Natural Science and the Harmonic Philosophy into an understanding friendship and personal acquaintance, throughout the entire United States.

I have looked forward to the establishment of such a "*Bureau*" as constituting the first regular step toward the inauguration of the Co-operative relation and the economic and sociologic principles of the Great School—the purpose being to lead on gradually and naturally to a demonstration of the fact that what I have said is literally true, viz., that *Natural Science has actually solved the Economic and Sociologic Problem*, as scientifically and as surely, as it has solved some of the many other problems of human Life and Action, with which some of us are acquainted.

I am convinced that there is not a reader of this little magazine but would be glad to assist in the accomplishment of so laudable an undertaking.

But we have all had experience enough to know that there are always difficulties in the way of every forward step in the onward march of human evolution. This, in truth, seems to be one of Nature's methods of meas-

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uring the distance we have traveled along this wonderful journey of human progress toward the goal of our highest ideals, as well as of determining the speed we have been able to attain at any given time.

That is to say, nature is ever trying us and testing us with all manner of obstacles and difficulties, to ascertain how much we have grown, and how much more we now are able to endure or overcome than we were last year, or at some other previous date.

And it would seem that the measuring is done by placing barriers and obstacles along the way, in such manner and at such points, that we cannot avoid them, but must overcome or remove them before we may proceed further along the journey of life.

The foregoing applies not alone to individuals but to aggregations of individuals who are endeavoring to work out something of definite good to humanity as a whole—such, for instance, as the various churches, schools, cults and societies for the advancement of ethical and spiritual movements.

The School of Natural Science is no exception. I am vividly conscious of the fact that there are difficulties and obstacles ahead of us in the truly Great Work we are endeavoring to accomplish here in America, and they

are so numerous and so obtrusive as to appear at every step of the way and thrust themselves upon our attention.

A number of them are in plain view at this very moment, and they are challenging us to come out and meet them in mortal combat. We cannot get by them without trying conclusions with them; and we must therefore not only meet them but *conquer* them and remove them from our way before we can justly hope or expect to make the demonstration to which I have referred.

To just *one* of these I want to call attention in this article. I am speaking now to those of my fellow travelers who desire to go with me to the end of the journey and share with me in the rewards that await those of us who have the Courage to face whatever dangers and difficulties we may chance to meet and the determination to do whatever Duty may demand of us to entitle us to share in those rewards and benefits.

You will be surprised, I have no doubt, when I mention the name of the particular "*Lion*" to which I refer; for I find that very few of the Friends seem even to have thought of it or otherwise sensed its existence—and even those few have failed to identify it as one of the hostile variety that await our com-

ing and must be conquered, subdued and removed before we can go further.

On the other hand, whenever it is noticed at all, it seems to be regarded as a "domestic animal"—one that has been trained to help and serve mankind in his pioneer work along the outskirts of human progress. Experience, however, has proven that it is one of the most formidable and treacherous we have to meet and overcome along the entire journey of evolutionary unfoldment in the realm of human society.

In its definite application to this particular movement, and to the Great Work in America, I have reference to the natural tendency of the Students and Friends of the Work to

"Take Things for Granted."

The phrase itself is not very illuminating. It does not sound dangerous. It does not seem vicious. It does not even impress one, on first acquaintance, as being either hostile or unkind. It must, therefore, be elucidated in such manner as to bring out those phases which make it all the more dangerous merely because of the subtle elements which enter into it and disguise it so generally. As a real "*Lion*," in the pathway of this particular

movement, it has reference more especially to all matters which have any bearing upon the mutual relations of the Students, Friends and Fellow Workers in the Great School and in the Common Cause which brings us together and binds us together in the indissoluble bonds of Friendship, Brotherly-Love, Relief and Truth.

I am referring now to every one of you who have accepted commissions in the army of "*On earth Peace, Good Will to Men*"—who have pledged yourselves to the Cause of "*Life, Liberty and the Pursuit of Happiness*;" and who are committed to "*Free Speech, Freedom of Thought, Freedom of Conscience, Freedom in the Worship of God, Free Public Schools, Personal Responsibility, Moral Accountability, the Living of the Life, and the Exemplification of the Spirit of the Work in your daily Lives and Conduct.*"

And I want you to know also that I include myself as chief among those who must profit by every lesson of experience. I hold myself personally responsible to make my own life a worthy example to all who travel the *Road* that leads to the *Land of Liberty and Light*. I want you who travel with me to remember always that I *need you* as much as you *need me*, and that I will always thank you for any-

thing and everything you may do for me that will enable me the better to exemplify the Spirit of the Work, and thus make my own life a Beacon Light to those who shall travel this way, now and during the years that are to come.

In order that you may know what is meant by the phrase "*Taking things for granted*", insofar as it constitutes a difficulty we must overcome, it will be necessary for me to give you some of the many illustrations, from actual experience, during the last few years. It would seem both unnecessary and unwise, as well as unjust, to publish the names of those from whose personal experiences I draw these illustrations. It is sufficient to know that they are, or have been, active Students, and that their experiences have helped me to realize the vital importance of the subject under consideration. May you who read these pages come to realize, as I do, the enormous burden of responsibility that is upon those of us who are known to be the "Accredited Representatives" of the School and Work in America.

In the light of these preliminaries, let us proceed at once to a consideration of the following personal experiences, remembering all the while that their narration is solely for

the purpose of enabling us the better to see and understand wherein we have been at fault in the past, and wherein it is our DUTY to modify our course of Life and Action, in order that we may retain our membership in the School in the future. For it is a *fact* which all should know, that the process of elimination has already begun, and that as rapidly as Students and Friends of the Work shall demonstrate, in future, their inability or unwillingness to fulfill the Duties and Responsibilities they have assumed, as such, their membership in the School will be terminated, and all rights and privileges resulting from or incident thereto, will be abrogated and annulled.

1. A gentleman from an eastern City applied for the Work. He was given the preliminary questions, was brought into personal acquaintance with a number of the accredited Students and Friends of the Work, and was subjected to all the tests and requirements necessary to determine the question of his qualifications for studentship.

Answering all the conditions, at that time, he was admitted to the Test Course and, as such Student, came into acquaintance with the other Students and Friends of the Work in that city.

He was out of employment at the time of his admittance, and made the fact known to the Students and Friends there, and also to me. Through the efforts of the Students a position was secured for him. He declined to accept it, because it did not offer sufficient salary to meet all his expenses—but it was that much better than nothing, and would have tided him over to something better, perhaps.

Clothing was furnished him by the Friends, and other things done to help him.

He began borrowing from the Students and Friends, and in a very short time was in debt to most of them, and made no effort to repay the amounts borrowed, seeming to assume that it was the duty of the Students to care for him without regard to business principles or material considerations.

His next move was to ask me for money enough to go across the continent to San Francisco, in search of *work*.

I declined the honor, and learned later that I was set down as a very poor Representative of the Great School inasmuch as I would not “help a man who was out of employment”.

This man made the mistake of “*taking for granted*” that those who become Students of

this School are *fools*, and that they can be imposed upon indefinitely, out of a false sense of DUTY.

He seemed also to *take for granted* that the School is a sort of Free Employment Bureau which furnishes select positions to all its Students, regardless of their abilities or merits, and provides them with money to travel over the country "looking for work" and enjoying the scenery. This also is a mistake.

2. A lady out on the Pacific Coast applied for admittance, was tried and tested in the usual method, and finally admitted to the *First General Examination*.

It soon developed that she was in search of her "*Affinity*", and had come to the School under the impression that it would help her find and capture him.

Once in touch with the Students and Friends of the School, she confided to them, without the least hesitation or delicacy, the fact that her only interest in the School and Work was centered in the hope that they would turn out *en masse*, take the trail, hunt down her Maverick Affinity, rope, brand and deliver him to her free from bruises, scratches or abrasions, and with an authentic Affinitative Pedigree proving her "right of

possession." Perhaps this is somewhat exaggerated, insofar as it represents her internal state of being; but it is not so far wrong when judged by the impression she made on some of the Students, and on some of those not yet in the Work.

A slightly different case, somewhat along the same lines, was reported to me from the east.

The things that these good women have "*taken for granted*" are several, and of the most unfortunate nature.

(a). They seem to have taken for granted that it is a part of the business of the Great School to act as a sort of *Matrimonial Agency*.

(b). They seem to assume that the School is interested in their individual search for their "*Affinities*".

(c). They seem to regard it as their legitimate right to call upon the School, and the Students generally, for help in such matters.

In this connection, and as a result of many seeming misapprehensions among Students as well as non-students, I want to speak with the utmost frankness and with a deep sense of my responsibility to the School, the Work and the Great Friends, as well as to the Students and Friends of the Work everywhere,

concerning this subject. And I do so in the hope that I shall thereby save us all much unhappiness and shame and humiliation in future.

Those who have followed the subject intelligently and free from the bias of personal interest, know that, throughout the length and breadth of the land, vicious, designing, unscrupulous and immoral men and women have taken advantage of what little they have come to know, or have heard, about the scientific principle of "*Affinity*", to hoodwink the public as to the motives which impel them to the commission of all manner of crimes against the "peace and dignity" of the domestic relation, and to justify themselves in the gratification of their evil propensities.

To such an extent have these vicious deceptions been carried on, during the last few years, that the public press, the leading periodicals, and even the modern novel have waged a war of ridicule (in large measure justly, too,) against the growing evil.

As a result, the very *name* of the most beautiful and wonderful provision of Nature for the attainment of Individual Happiness under the Law of Compensation—the Principle of *Affinity* in the realm of human rela-

tions—has become a by-word whose significance is a reproach to modern civilization.

To-day, wherever the term "*Affinity*" is employed in relation to human associations and affairs, it leaves a most unpleasant impression and suggestion with the average reader and student.

However unjust this is to the word itself, however cruel it is to those who understand the real meaning of the love relation and who square their lives by the Square of Virtue for which the term "*Affinity*" (in its scientific and right sense) stands, we dare not shut our eyes to the harm that already has been done and is more than likely yet to be done, to this School and Work, as well as to this entire movement, by those who are so thoughtless and so indiscreet as to create or leave the impression that the School concerns itself with the subject of *Affinity* in any sense whatever, among its Students and Friends,—or in any other sense save that of a purely scientific principle, one *phase* of which applies to humanity as a whole, and to human relations.

If you would guard the School and Work against the damning charge of "*Free-Love*", if you would protect it against the possibility of being classed unjustly with those cults and movements which the public press justly con-

demn, if you would keep its good name and reputation unspotted before all mankind, if you would save yourself and those of us who are responsible for the general conduct of the Work from humiliation and great harm, then make it one of the rules of your life to discourage any and all discussion of the subject of "*Affinity*" among Students and Friends of the Work generally.

If you would not bring the sacred name of LOVE into disrepute, then studiously avoid associating it with the name "*Affinity*", until such time as the world may come to understand the subject aright.

However deeply absorbed you may be in your individual search for Happiness, do not advertise yourself as an "*Affinity Hunter*", nor the School as a "*Matrimonial Agency*".

The ladies above referred to have also *taken for granted*:

(d). That they are at liberty to discuss their love affairs among the Students and Friends of the School and Work, freely and minutely, without the least danger that their sacred confidences will be betrayed. In this also they are mistaken, deeply as that fact is to be deplored. Students of this School are human—some of them exceedingly human—and they have been known to betray such con-

fidences ; and, judging from past experiences among them, it is not impossible that some of them may prove morally too weak to carry the burden of such confidences safely and securely, in future as in the past.

(e). They seem to *take for granted* that they are able to identify their "*Affinities*" with certainty, and that having done so they have the moral right to proclaim them as such, quite regardless of the fact that they are already married to other women, and the fathers of families of growing children—and that they themselves are married to other men, and the mothers of their children.

Here again they are grossly and deplorably wrong. And their immoral viewpoint strikes at the very fundamental principle of a wholesome and constructive civilization, and would shatter the very basis of the moral order in society, namely, the principle of *Individual and Personal Responsibility*.

This School stands for **PERSONAL RESPONSIBILITY** as the very foundation of the social structure. It hold that any man or woman who marries and becomes the parent of children is bound to such children by a personal responsibility that stands **FIRST** among all the responsibilities of this earthly life. It is a responsibility that cannot be

ignored, evaded, avoided, nor shifted to anyone else whomsoever.

Even though such a parent may come to realize, as many have done, that he or she is grievously unhappy in the married relation; and even though he or she may have found someone else that seems to fulfill the ideal of the perfect "*Affinity*"—nevertheless, these facts do not cancel nor even minimize the personal responsibility of that parent to his or her children, nor justify any course of personal conduct that would seem to ignore the fact that the marriage relation is the very key-stone in the arch of the social structure.

Assuming that it were possible for any Student of this School to find and identify his "*Affinity*"—which, however, is a violent and unwarranted assumption—the supreme *happiness* that would fill his Soul and illumine his whole life would shrink and shrivel into *nothingness* if he allowed it to sway him from the pathway of his Personal Responsibility, or interfere in the least degree with his duties and responsibilities to his wife and children. The same is equally true of any woman who is a wife and mother.

No greater danger confronts this School and Work at this time than that which arises from the indiscretions and disloyalty of those

who would allow their search for personal happiness—for an “*Affinity*”—to blind them to their already assumed RESPONSIBILITIES to Family and Home, to Society and Civilization, to the community in which they live, and to the moral status which they help to determine, wherever they may be.

I am aware of the fact that *some* of those who already have brought disgrace upon themselves, and embarrassments to the School and Work, through their indiscretions of speech and action, have endeavored to justify themselves by declaring that they were acting in accord with the *Spirit of the Work*.

For the benefit of all such, and all who may, perchance, be in the slightest degree influenced by such false assertions, let me urge every Student, every applicant for instruction, every Friend of the Work and every reader of *Life and Action*, to make a careful and critical search through the text-books of the School, from beginning to end, for anything that could possibly justify—either directly or indirectly, immediately or remotely—any such assertions.

But let me tell you in advance that you will not find even so much as a single statement, when taken in its proper context, upon which to justify any such assertions. On the other

hand, you will find that nowhere in literature, either ancient or modern, is there to be found a more uncompromising declaration of the Law of Personal Responsibility in its relation to the marriage relation and the rearing of children, than you will find in the chapters on the subjects of "*Marriage*" and "*Divorce*", Vol. I, of the Harmonic Series, "*Harmonics of Evolution*," by *Florence Huntley*.

Nowhere will you find a more exalted standard of Morality than that held constantly before the intelligence and understanding of the Students of this School, and set forth with all the power of *Fact* and *Logic* in the Masterpiece of that Master Mind—*Florence Huntley*, in "*Harmonics of Evolution*."

Listen to this, from the chapter on "*Divorce*":

"Unnatural human marriage engenders strife, resentment and mutual dislike. In this particular human marriage is unique in the kingdoms of Nature. Two animals mate and divorce themselves without engendering mutual dislike and hate. This is because they instantly respond to the natural law of attraction which draws them elsewhere. They instantly obey the dictates of those lower elements which go to make up animal nature.

“In human marriage, however, the responsibilities and obligations growing out of a higher element in Nature have created legal and moral barriers to unrestrained divorce. In human society the individual is not permitted to follow the dictates of new attractions. He is bound to an unharmonious mate until natural inharmony is deepened into a definite and aggressive dislike. . . .

“The law of marriage is based upon the effort to regulate the sex relation *for the best interests of society*. The law of divorce is based upon exactly the same intent. It is, therefore, a law looking not to the happiness of the individual, *but to the best material and moral interests of society*. *Divorce, therefore, must be viewed from the point of individual responsibility to society, and not from the point of an individual personal happiness.*

“Civil law implies that the good of society demands, primarily, the proper care and rearing of its children. It therefore assumes that the natural parents are the proper legal custodians and protectors of their own children.

“Just here, in this relation of parents to children, arises that moral responsibility which must take precedence of all questions

as to the happiness or unhappiness of parents.”

And so, I might go on through the entire series, and wherever the subject comes under consideration it will be found that the purpose is to make clear the fact that the Great School of Natural Science and the Harmonic Philosophy stands ever and always for the recognition of Moral Accountability to Society and for the discharge of Personal Responsibility in all that pertains to the marriage relation.

Not a single utterance can be found to justify or encourage disregard of the responsibilities mutually assumed under and by virtue of the marriage relation and contract.

Not an utterance can be found to justify the charge of our enemies that the Great School advocates the doctrine of “*Free-Love.*”

But, on the contrary, everywhere the subject is considered the doctrine of “*Free-Love*” is definitely and unqualifiedly *condemned*.

(e). There seems to be a tendency on the part of both men and women Students to assume that because they *are* Students, and because they have come to know each other as such, they can ignore many of the established

conventions of recognized "*good society*", and treat each other with the utmost freedom in the expression of an affectionate friendship that, in itself, is entirely worthy, clean and wholesome.

Here again they are mistaken. Let me emphasize here, once more, the fact that you dare not *take for granted* a single thing in your mutual relations as Students and Friends of this School and Work, merely because you are *Students*.

Whatever would be held as a "*flirtation*" among men and women outside this School and Work will be so classed among the Students and Friends of the Work—by all who are inclined to be "*critical*" in their judgments of their friends.

And Students of this School will be much more bitterly condemned by those *outside* than they would be if they were not in the School at all. This is because the Great School is known to stand for the highest expression of *Morality*. Because of this fact its known Students are held to the same high standard of Moral Accountability by those outside—and *justly* so.

We dare not *take for granted* that even our fellow Students will understand and appreciate our exalted Moral Standard as to what

the Great School means by "*Natural Marriage*", or the "*Law of Affinity*", in its relation to human beings. I mean that we must not *take for granted* that *all* of them can or will understand it all as a scientific problem.

Furthermore, the statutes of the several states are intended to represent the consensus of judgment of the people who make up the social fabric of the state, in every instance. We, as members of the several communities thus represented, have had our opportunity to register our voice, with the understanding that we are "Law-Abiding Citizens" and will abide by the results, whatever they may be.

As a matter of personal *honor*, therefore, and of public *Morals*, we are bound to obey the laws of the land, so long as we permit them to remain upon the statute books of the state. If the majority of the people enact laws which we believe to be unjust, or immoral, then it is our business to set about the business of educating the people to a better understanding of the subject, and to what we believe to be a higher standard of *Morals*.

But we must not inaugurate our educational effort with anarchy. We must prove at every step of the way that we are "Law-Abiding". We must exemplify "*Obedience*

to the Will of the People"—the *Laws of the Land*—until we can change those laws we believe unworthy.

But I hear someone say: "The Laws of the Land do not always represent the Will of the People." The answer is—They should; and even if they do not, it is not the fault of the LAWS, but of the PEOPLE—of whom you are one—and the remedy lies not in ignoring nor in violating the Laws, but in proving their injustice or immorality by *obeying* them.

One of the wisest remarks ever attributed to General Grant is, that: "The quickest way to remedy unjust law is to *enforce* it."

And this is literally true; for nothing will so quickly and so conclusively prove its injustice as to see it in active operation and watch the results.

3. One of the men Students, whose business at the time I did not fully understand, asked me for the privilege of meeting such of the Students as might be in the lines of his travel.

I accepted his assurance that his only motive was to enjoy the privilege and pleasure of their acquaintance, and feel that he was thus in touch with "real Friends", wherever he went.

Imagine my surprise and regret when I learned, later on, that he was promoting a purely speculative business proposition, and on the strength of my friendly introduction had influenced a number of our fellow Students to "*invest*" in his company.

As soon as I could do so, I notified each and every Student to whom I had introduced him, that I had done so strictly on the basis of the School and Work, and NOT for purposes of "*business*", in any sense whatsoever.

Insofar as I have learned the results, he secured several thousand dollars of money from the several Students he met "in the lines of his travel", and issued to them "Certificates of Stock" in his "Company", which certificates they are still holding—because they are valueless and unsalable—and on which they have received none of the promised "*Dividends*," up to date.

In this case the individual to whom I refer "*took for granted*" that if he went to the Students "in the lines of his travel" with a letter of introduction from me, that fact would establish their confidence in his studentship, and this in turn would establish their confidence in his business integrity and honor.

In this he was entirely correct—to my deep and abiding regret, humiliation and sorrow.

He *took for granted* that his studentship would act as a sort of talisman that would open the pocket-books and bank accounts of the various Students “in the lines of his travel”, and enable him to reap a rich harvest. And he was right in this also.

And thus, wherever he went he found it not only possible, but easy, to convert his influence as a Student of the Great School into ready cash.

And now let us consider briefly the positions and acts of the several Students this man visited “in the lines of his travel”.

They *took for granted*:

(a). That the man I introduced to them was *honest*. In this I verily believe they were mistaken, although I, too, *believed* him honest when I opened the way for him to meet other Students “in the lines of his travel”.

(b). That the *fact* of studentship in this School is all the guaranty of personal integrity and honor that any Student of the School should ever ask from any other Student.

In this also they were mistaken—much as I regret to say it. It would seem that any man who has made a careful study of the three text-books of the Harmonic Series, suf-

ficient to understand the meaning of the Constructive and Destructive Principles of Nature in Individual Life, and the Law of Compensation which works itself out through them; who, on the strength of such knowledge and understanding, makes the definite statement (as all must do before they can gain admittance) that he finds himself "*in full and unqualified sympathy and accord with all the teachings and findings of the School therein contained*"—would find it impossible to lend himself to business dishonesty, trickery, deception and fraud of the most despicable and contemptible nature.

I myself would not have believed it possible had I not seen the actual demonstration of it above referred to—supplemented by other instances quite as flagrant.

(c). That to question the business integrity of a man whom I have given a letter of introduction to them, as a fellow Student, would be equivalent to doubting *my* honesty, and would, therefore, be accepted by me as a definite breach of loyalty to me, and good faith with a fellow Student.

In this they were entirely mistaken.

Let me explain here what I have tried to make clear from the very inception of this Movement, namely:

Never, in all my life, have I introduced one Student of this School to any other, for the purpose of influencing either to trust the other in matters of business or money.

Neither shall I ever do so in future.

Because of the natural tendency of human nature which stimulates *Faith* in those who unreservedly commit themselves to such a standard of "*Morality and Service*" as that for which the Great School and Work stand, it would be possible for one in my position to accomplish immeasurable harm—as well as great good—through such influence as he might choose to exercise among his fellow Students and Friends; and whether that influence be good or bad would depend entirely upon the manner of its exercise, and the purpose for which it is set in motion.

Knowing all this, and having a definite understanding of the responsibilities that rest upon me, and a deep appreciation of the inexorable operation of the great *Law of Compensation* through and upon my entire life and all my relations, I want the Students and Friends of the Work everywhere to know, henceforth and forever, that they must not allow their faith in me personally, nor their confidence in the principles back of the School and Work, ever to blind them to the

possibilities of dishonesty among those who have come to be known as *Students* of the School, or *Friends* of the Work.

If I could *know* that every Student who commits himself to the findings of Natural Science and the principles of the Harmonic Philosophy founded thereon, would be able to make his LIFE a true exemplification of the *Spirit of the Work*, then I should also know that no Student of the School would ever suffer injustice or harm at the hands of any other Student; and, in that event, I should not hesitate to introduce the Students and Friends of the Work to each other everywhere.

But a hard and bitter experience has taught me that, however earnest and sincere an applicant for instruction may be in his or her desire and purpose to LIVE THE LIFE and EXEMPLIFY THE SPIRIT OF THE WORK in the daily life and conduct, the problems of life are virtually infinite in number and character, and it is impossible for one in my position to guard against *some* mistakes of judgment, in the admittance of applicants for instruction.

I do the very best I can. I make use of all the intelligent help the Students and Friends can give me, in judging of the character and

qualifications of those who apply for admittance, from all over the country. I study each individual, through his or her letters and answers to questions, with all the intelligence at my command. I keep forever in mind the fact that the School has the most bitter and unscrupulous enemies on earth, enemies who never sleep and who would stop at nothing to defeat the purposes for which we are giving our lives to this Great Cause.

And I know that we make *very few* mistakes. But we *do make some*. And it is this latter fact that impels me to admonish you who stand to-day as "Accredited Students and Representatives" of the Great School, to **TAKE NOTHING FOR GRANTED.**

THE SPIRIT OF THE WORK.

No. 6.

This article of the series is written out of deference to the wishes and convictions of some of the Students and Friends of the Work here at the Center. The reasons for their desire to have such an article go direct from the center of responsibility to readers of *Life and Action* (most of whom are Students of Natural Science) in all parts of the country, will doubtless become apparent as we proceed.

The last government census established, among many other interesting things, the fact that Chicago is within a very few miles of the "*Center of Population*" of the United States. Judging from the direction in which that "Center" has traveled during the last thirty years, and the rate of speed at which it has been moving, it is almost safe to say that to-day (Apr. 14, 1913), the Center of our national population—or the national Center of our population—is somewhere within the geographical limits of the city of Chicago.

For the sake of that feeling of comfort we all experience from the sense of definiteness and certainty, let us put our left fore-finger to the center of our foreheads and our right on the top of the Masonic Temple, and mutually agree that "*This is the Spot*".

Well, what of it? S'pose it is, what then?

"O, nuthin' much," only this: The other day, in a great speech before the English Parliament, one of the great statesmen of that great nation referred to the United States of America as the "*Center of Progressive Intelligence and Political Influence among the Nations of the Earth.*"

Now, if his English Eminence is correct in his diagnosis of the international situation, and Chicago is also the center of the United States, then how far are *WE* from the *CENTER OF THE UNIVERSE*?

While those who are wiser than the Editor of *Life and Action* are solving the problem, let us consider certain phases of the situation somewhat related to the suggestions above, insofar as they bear upon the subject which the Students and Friends desire me to consider in this article.

1.—However directly the Center of our Population may hit the top of the Masonic Temple, it is true that, in a very literal sense,

Chicago has become—and is to-day—the “National Cross-roads” of this country. It is geographically and populaughically so situated (if such “poetic license” be not prohibited) that the Students and Friends of this Work, in their travels—from east to west, north to south, west to east, south to north, and all the intermediate points of the compass—pass through Chicago, both going and coming.

2.—In almost every instance, whatever may be the destination of the individual, he must “change cars” before he can pass beyond Chicago.

3.—If he needs an excuse for stopping over a day, or a week, in Chicago, this change-of-cars necessity gives it beautifully, and thus enables him to “make a few calls”, “do a little shopping”, or “attend to a little business” (on the South-side or West-side Ball Ground) and accomplish many other things which otherwise (without so valid an excuse) might be—embarrassing.

4.—The rules governing the population at large apply with equal force to the Students and Friends of this School and Work. Chicago is a natural center of gravitation for *them* in quite as many different aspects as it is for the rest of the nation.

Because of these natural conditions, it seems that Chicago is the logical center of this movement, and the natural location for the building of its general headquarters, where our members and fellow workers may come into personal touch with the directors of the Work with the least possible trouble and expense, and thus be able to acquire such information and instruction, from time to time, as may be necessary to enable them the better to serve the interests of the Cause.

With these conditions and suggestions in mind, we have gone ahead with our work of establishing a "*Central Group*" of Students and Helpers and equipping them, as rapidly as may be possible, to stand as "*Accredited Representatives*" of the School and, as such, to exemplify the true "*Spirit of the Work*" in their daily lives and conduct.

Taking into account the "materials" we have had to work with and upon, and making due allowance for the natural limitations of human nature, and the difficulties under which the work of education has been done, it would seem to those of us who are here in the midst of the situation and who have been through all the discouragements and trials since the work of integrating this "*Central Group*" began, that we have no reason to be

discouraged nor in the least ashamed of the results accomplished, *thus far*.

If it had been possible for us to integrate a "Central Group" composed only of *ideal* men and women—those who were all highly educated, fully tried, tested and proven to be men and women of the highest ideals and moral principles; courteous, kind, gentle, gracious, sympathetic and ever thoughtful of the well-being and happiness of others; loyal, discreet, free from all vanity, and above all temptations; above the betrayal of any confidence, and ready to guard the SECRETS of the Work with their *lives*—there is not the least doubt that we should have made a very much stronger and better impression upon the world than we have done. Had we been (all of us) truly ideal and *worthy* Representatives of the School and Work, there is not the least doubt that we would have accomplished much greater constructive results in every way than we have done or possibly could do under existing conditions and circumstances.

I do not believe there is *one* among us, however, who believes himself or herself to be wholly and entirely "*worthy and well qualified*" to stand before the world as an Accredited Representative of the School, and

in his or her daily LIFE AND CONDUCT exemplify the "*Spirit of the Work*" without shade or shadow of failure.

And yet, that is exactly what we *ought* to be, *everyone* of us; and we all *know* it. We know it because we have been studying the subject, as Students of the School,—some of us for fifteen years, and others from that to more than thirty years; and all that time we have been trying to *live to Life* with such unerring fidelity as to earn the *right* to stand where we do to-day.

But the further we go the more indelibly are we impressed with these fundamental and vital FACTS, namely:

1.—The *Principles* of the Great School represent *Perfection*. They stand for the very *highest there is*.

2.—Their *complete exemplification* in their application to human life, relationships and conduct, calls for men and women who have attained to *Perfection*. This means *ideal* men and women only. Anything less than the ideal and the perfect must necessarily fail to exemplify the real "*Spirit of the Work*".

3.—Not one of us who make up this *Central Group*, and who stand today as the Accredited Representatives of the School and Work in America, has attained to the status

of *Perfection*, in *any* sense. Not one of us has climbed to the altitude of an *ideal*.

In making these simple statements of fact, I am not passing upon the question as to whether it is *possible* for men and women ever, in this earthly life and experience, to reach the status of *Perfection* in their individual unfoldment and evolutionary growth.

I am only trying to make clear the fact that the *Principles* of the School stand for *Perfection*, and that we who stand before the world to-day as the *Accredited Representatives* of the School and the *exemplars of its principles*, have not yet attained to the status of *Perfection* in our individual evolutionary unfoldment, thus leaving a most vitally important "hiatus" between the "what is" and the "what ought to be".

4.—It follows, as naturally as the night the day, that we who stand today as the Accredited Representatives of the Great School in this country, do not *fully* and *truly* exemplify the *Spirit of the Work* in our daily Life and Conduct.

Moreover, until we have attained to the status of *Perfection* (if that be possible), we will continue to MIS-represent the School and the Work and the Cause and this Movement, in just so far as we fail to exemplify the real

Spirit of the Work,—which is *Perfection*; and which means absolute and perfect *Harmony* in all our relations with each other, as well as with other Students and Friends of the Work, and the rest of humanity in general.

5.—Under existing conditions, the Students and Friends of the Work in all sections of the country, outside the city of Chicago, are coming to, or passing through the city, and in so doing they seek to meet and become personally acquainted with those of us at the Center.

It is but natural that they should want to meet and know those who stand as the Accredited Representatives of the School. And it is only right that we should give them the opportunity to do so, in just so far as we can without injustice to the Cause, and without neglecting the duties and responsibilities that rest upon us as such Representatives.

6.—But herein is one of the inevitable and fatal misfortunes we have to face, and (up to this time) there seems to be no way by which we are able to avoid the misfortune, or guard the School and the Work against its destructive results.

Some alleged “*Wise Man*” is supposed to have said something like this: “To understand the *cause* of a difficulty is the first and

most important step toward its removal". That sounds good, in any event, and if it should indeed be true, then what I am going to say ought to be of some help to us in dealing with the problem under consideration.

It is this: (a). The visiting Students and Friends from out of the city know that the School stands for *Perfection* in human relationships, and in the individual Life of its Students. (b). They know that *they themselves do not exemplify* *Perfection* in their own lives, nor in their relationships with other Students and Friends of the Work, nor with the world outside. (c). But regardless of these facts, they come to the Center of the Work with their minds and Souls fixed upon finding *Perfection*, and nothing *less*, here among us.

They do not stop to reason upon the matter at all, for if they did they would, at a glance, see what we at the Center see without the least effort, namely, that they are utterly inconsistent in expecting to find in *us* what *they know is not in themselves*—nor, in fact, in *human nature*, so far as we know—namely, **PERFECTION**.

This inconsistency would not mean so much if it merely stopped there. But it does *not*. When they find that we are all *human* beings,

men and women, who, like themselves, are still far from *Perfection*, but striving diligently to improve ourselves and more fully to exemplify the exalted standard for which the School and the Work stand,—they are disappointed.

This would not be so bad either, if it stopped there; but it doesn't. For, instead of learning the lesson, and making the application to *themselves*, they go away and talk, *talk*, TALK, and the more they talk the further they get away from the *facts*, and the less they exemplify the Spirit of the Work, the spirit of simple kindness, sympathy and appreciation of all that we have really accomplished.

If we, here at the Center, held our visiting Students and Friends as unmercifully to account for *their* failures, as they do *us*, their ears would tingle with the spirit of cruel criticism, long after they have come and gone; and they would realize that we were *not* their *Friends*, in any sense of the term—just as *we* realize that *they* are not *ours*, in the sense which the Great Friends employ the term "*Friend*".

This does not apply to *all* those who visit us from a distance, or who come to share with us the Duties, Responsibilities, Trials and La-

bors of the School and the Work here at the Center; for there are some among them who are able to measure the situation in the light of Reason based upon Personal Experience; some whose Souls are quick to see and to understand the limitations of human nature, and ready to sympathize with every honest and earnest effort to LIVE THE LIFE and *Exemplify the Spirit of the Work*. To these our hats are off, and the tears of grateful appreciation are in our eyes, as we try hard to make them feel our thanks,—for we are all *human*, with human limitations.

It has often occurred, during the last few years, that Students at a distance from the Center have expressed the most earnest desire to come to us here at the Center and devote all their lives and energies to the active Work. They have asked that we make places for them, where they can give their lives in such manner as to accomplish the best results to the Cause.

In a number of instances these Friends were holding good business positions and were receiving excellent salaries; and yet, impelled by their earnest desire to serve the Great Cause, they have offered to forfeit their business advantages, resign their positions, and come to the Center, regardless of busi-

ness advantages, and give their lives to the Work as my Helpers, for just enough to cover their actual necessities.

In all such instances my heart has been deeply touched by the spirit of consecration and self-denial indicated, and it has given me profound satisfaction to express my appreciation, and convey the thanks of those to whom I annually render a report of my own Work and efforts.

In all such instances I have carefully explained that it is not the wish of the Great Friends that any Student shall sacrifice his or her material interests for the sake of the School and the Work. It is the purpose of the School to make the work of Instruction a GIFT to all who receive it; and that, for this reason, the largest salary I could offer to anyone, from a purely business standpoint, would be much less than the individual was already receiving.

I have tried to make it plain that there are always enough (either entirely out of employment or receiving salaries even less than I could offer), to enable me to secure all the help absolutely *necessary* without the sacrifice of any good business position, prospect, or income, on the part of any Student of this School.

In a number of instances I have refused to accept the proffered service for the sole reason that to have done so would have meant a sacrifice financially on the part of the applicant. I have said, in such cases: "Wait until some time in the future when you may be out of a position and actually in *need* of what I have to offer to those who become my Helpers. If that time should ever come, *then* come to me and renew your offer, and I will make a place for you. But in the meantime I will get along with the services of Students and Friends of the Work who are *out of employment*, and in actual *need of positions*, or who have sufficient means to enable them to make a *gift* of their time, or of some part of it".

Experience has taught me that the Spirit of *Self-Sacrifice* is something which cannot be depended upon among men and women of this materialistic age. *Self-Appreciation* and *Self-Interest* are so strong in the human breast that, in course of time, they are almost certain to smother the Altruistic Spirit, and cause the individual to regret that he had committed himself to a life of *Service for Humanity*, however great the *Cause*.

The man who comes to the Work most loudly proclaiming his desire to give his LIFE to the Cause, "*without money and*

without price”, is almost sure to be the first to speak of the “sacrifices” he has made. And if he is reminded of his original altruistic protestations, he is sure to be offended and to go away telling of what he had done for the Cause, and what he *might* have done for himself had he followed his own personal interests. Unfortunately, all these dreams of what “might have been” are the results of a lively imagination, but are none the less *real*, and are sure to “grow with the years”.

To guard against future mistakes on the part of Students from outside our Central Group, let me, here and now, promulgate as a general Rule of Conduct for future guidance, that however much we may need help and Helpers here at the center, no applicant will be considered unless the salary, or compensation, or income, we can offer him or her is at least *equal* to that which he or she is *already receiving*.

Among the matters I have been asked to consider and elucidate is one which has been formulated somewhat as follows:

“Visiting Students from other Groups, some of whom have joined our Central Group, have criticised our Central Group on the alleged ground that we have not been as thoughtful, attentive, considerate and cour-

teous as we should have been toward them, nor given them as much of our time as they felt entitled to for purely *social* purposes.”

In this criticism again is shown the fact that we are being held to a most rigid accountability, and in some respects more so than we deserve.

Everyone of us, however, should bear in mind constantly the fact that we must not allow ourselves to fall into ways that would seem to lack the spirit of true hospitality, kindness, thoughtfulness, sympathy and Friendship to all who come within our gates. To whatever extent we fail in this regard—if, indeed, we do so fail—grossly misrepresents the Spirit of the Work; and we should all of us take the criticism home to ourselves—whether we deserve it or not—and henceforward redouble our efforts to make such criticisms wholly impossible. I believe every Student of this Central Group will accept this admonition in the right spirit and will redouble his or her efforts to become a consistent Exemplar of all that the School and the Work stand for.

And now, in all humility and candor, let me have a word with those of you who have set in motion this criticism against us so fruitful of destructive and harmful results abroad.

And let me speak to you as your Elder Brother, straight from the heart, in the spirit of Friendship and Brotherly Love, and with but one motive, namely, to serve you and the Cause for which we live and labor.

1.—In every instance the Groups with which you have been associated—away from Chicago—are *small* Groups, seldom, if ever numbering more than 15 to 20, and generally not more than 8 to 12.

This fact, of itself, has made it inevitable that your meetings have brought you into much closer personal touch with each other than would be possible had your Groups been as large as the one here at the Center. And for the same reason your meetings have become social gatherings, and have developed the social aspect to a much larger extent than is possible in a Group such as ours here at the center.

I have learned from your various Instructors that, in a number of cases, the *social* aspect of your Group meetings has dominated to such an extent as to interfere greatly with the *study* of the *work* which was the *real* purpose of your meetings.

These conditions have been, and are, impossible here at the Center, for a number of reasons: (a).—We have been engaged in a most

difficult and serious WORK which has been of the most vital importance to the success of the entire movement. (b).—This Work has been laid out with the utmost definiteness and care by those charged with that responsibility. (c).—It has been so enormous and almost unlimited in its scope that it has demanded every moment of time at our command, and still we have not been able to command more than *half* the time needed for that purpose. (d).—When we come together in our Group meetings we meet for WORK, and we all know that fact. Accordingly, we spend only enough time in social intercourse to greet each other, and then turn at once to our tasks.

Those of you who have come to us from outside smaller Groups, and who have charged us with lack of consideration, and with social indifference, lack of courtesy, etc., etc., evidently have not known, or have not appreciated the stress of demands upon us, nor the burden of responsibilities that has been upon us. For if you had known these things you would never have dreamed for an instant that our devotion to the WORK had in it any lack of personal consideration for you or for each other.

Neither would you have been looking for

evidences of indifference on our part, quite blind to the fact that you also had a share in the responsibilities of the Work.

When you came to us we opened the door and admitted you into our Central Group in good faith. Having done so we have treated you as we have treated each other, without social conventions or formalities. We have assumed that you were as deeply interested in the success of the Cause as we, and that you would take up your share of the WORK with the same enthusiasm and in the same spirit of fellowship and good will which have ever existed among us. We never suspected for an instant that you regarded our Central Group as a *Social Club*, nor that you looked upon our Group meetings as social functions.

In other words, we *took for granted* that you would understand the spirit and purpose of our meetings; and in this we were clearly at fault. We should have explained to you something of the conditions and the difficulties with which we have to contend, so that it would have been impossible for you to misunderstand the situation or misconstrue our lack of social conventions. I hope we have learned our error, and that we shall profit by the lesson it should convey to us never to *take for granted* anything whatsoever with

those who come to us and ask to be admitted as members of our Central Group.

It has come to me that we have been held guilty of discourtesy in that, after making you our fellow members and associates, we have not continued to treat you as our *Guests*, and at each meeting hunt you up and give you some special greeting, such as shake your hand, and spend some time with you in social chat.

Here again we were at fault, in that we *took for granted* you would enter into the new association with us, free from all thought of or consideration for the social conventions so common in generally recognized "fashionable society;" and feel, as we do, that in thus emancipating ourselves from the bondage of social conventions we have taken a long step in the right direction, and toward the inauguration of simple *Honesty, Consistency, Sincerity* and *Truth*, among the cardinal virtues of *our* Social Structure.

But we hope that you, too, have come to see that you were likewise at fault in holding us to the conventions of a social *Cast* (as it were) from which the Great School seeks to free its students, its members and its Friends, even more completely than Abra-

ham Lincoln emancipated our beloved country from the bondage of Slavery.

We of this Central Group are seeking, under the guidance and wisdom of the Great Friends, to lay the foundation of a new (yet ancient) Social Structure, in strict alignment with the *Spirit of the Great Work*. The Key-Stone of the Central Arch of this new-old Structure is TRUTH; and its Corner-Stones, Cross-Beams and Columns are *Friendship, Morality, Brotherly-Love, Faith, Hope and Charity, Honesty, Sincerity and Consistency*; and we want you whom we have admitted to our Membership and likewise our Confidence and our Fellowship, to join with us wholeheartedly in working out the "*Designs upon the Trestleboard*".

To do this, you must put away from you every vestige of that "*Sensitiveness*" which impels you to wait for *us* to make all the advances. You must remember henceforth that you are *not* our *Guests*, but our *Fellow Students and Companions* in the *Work*, our *Comrades* and *Fellow Travelers* on the Life-Journey along the great South-Way to the Land of Liberty and Light.

And on our part, we pledge you our Loyalty, our Friendship, our Service and Help; and if at any time you have cause to feel

that we have failed in any of these, come straight to US and tell us frankly wherein you are disappointed. Do *not* go to *others*. Do not discuss the matter with anyone else whomsoever. And above all, do not draw unkind or uncharitable *conclusions*. *Wait*—until you have given US a frank statement of your grievance if such it be—and see how we meet you. Give US the opportunity to make amends—if you feel that we are at fault. But do not condemn us to *others* in *advance*. Do not condemn us to *others* at *all*. For *that* is *Disloyalty*.

One of the easiest things in the world is to find fault with others. One of the most difficult is to admit our own faults.

It is true that Students who come to the Center from other points, have a perfect right to expect some things from us who are charged with the responsibilities of Accredited Students and Representatives of the Great School, here at the Center. It is of the utmost importance to them and to us, as well as to the School and the Work, for them to know just *what* they have a right to expect of us, and for *us* to know exactly what we have a right to expect of them.

1.—They have a perfect right to expect of us that we will receive them kindly and cor-

dially, and extend to them such courteous consideration as our duties, obligations and general conditions of life will permit.

2.—They have a right to expect that they will find us all *busy with many burdens of life*, among which are those of providing for the material care of ourselves and those dependent upon us; and after these as many of the burdens of the School and its Work as we are able to carry.

3.—They have a right to expect to find us *working together like a band of Brothers, in absolute harmony, in the spirit of deep and abiding Friendship, free from all internal strife, criticism, bickerings, fault-finding and unkindness—doing all in our power to supplement each other in carrying forward the Work and the Cause, without selfish ambitions or desire for Leadership, free from all desire for public notice, and ever ready to sink our own personalities in the good of the Cause.*

4.—They have a right to expect us to listen with sympathetic interest and generous consideration to any suggestions they may desire to give us for the good of the Work, and in the interests of the Cause. And if they have personal problems they desire to submit to us, or personal sorrows and trials they

wish to confide to us, they have a right to expect that we will give them our sympathetic and kindly attention and such help as we can in justice to the duties and obligations already resting upon us.

5.—They have a right to expect to find that *we are all of us mere human beings*, in the midst of a “*seemingly* hostile environment”, with human frailties, weaknesses, trials and limitations; but that we are doing the best we can to meet the demands upon us in the spirit of Cheerfulness and good will toward all men, and to discharge the heavy burden of our Personal Responsibilities in the real Spirit of the Work.

There may be other things they have a right to expect of us, but I think most of them will fall within the limits of these I have mentioned. And now let me see if I can define some of the things which they do *not* have a right to expect of us or demand of us.

1.—They have no right to expect to find that we have evolved to a plane far above that of the human, until we have attained to the society of the gods.

2.—They have no right to expect that we have out-grown human limitations, nor human weaknesses, frailties, trials and temptations.

3.—They have no right to expect to find us *Perfect* in any respect.

4.—They have no right to measure us by any other standard than that by which *they measure themselves*.

5.—They have no right to expect that we can drop our Work entirely and devote ourselves to them and their comfort and entertainment, any more than we would have a right to expect the same of them in case our positions were reversed.

6.—Those who have come to stay and make their homes here within the jurisdiction of the Central Group have no right to expect that we will continue to treat them as *guests*, after we have once given them a cordial welcome, and “taken them in”. Thenceforth they must regard themselves as “*of us*”, and must hold themselves bound by every duty and responsibility to which they previously held us accountable, and they must remember thereafter that it is unfair, unjust, unkind of them to stand back upon conventionalities of so-called “*Society*” and expect *us* to make all the advances, do all the “traveling” and extend all the courtesies and exemplify all the kindness.

I speak of this with great definiteness, because herein is where some of those who have

come to us from other centers have clearly been at fault in their attitude, have been unjust to themselves, to us, to the School and to all that we are endeavoring to exemplify. I do not speak of this in the spirit of "criticism," but merely as one of the unfortunate facts with which we have had to deal—one that has caused us all much embarrassment and disappointment. It has been a severe disappointment to those of us of the *Central Group* to open our hearts to these incoming Friends, accept them into our Group and share with them the joys and the privileges of the WORK only to find that they decline to share the RESPONSIBILITIES with us as well as the privileges and benefits.

But I am convinced that this has been due to misunderstanding of their real position, rather than to any deliberate intention to shirk their responsibilities. Once they realize that they are indeed accepted by us as our fellow Students and co-workers, I am sure they will not shirk their duties and responsibilities, nor disappoint us by standing back upon their conventional "dignity" and expecting us to do all the "walking," all the "handshaking," and, in fact, all the *exemplifying of the Spirit of the Work*.

7. Those Students and Friends of the

Work from other centers who come to Chicago on business, or for pleasure, or for the purpose of taking treatments from our learned Chicago physicians, are another class entirely from those to whom I have been referring.

But these "transients" also (some of them at least) have undoubtedly come laboring under a good many misapprehensions as to what they would find on their arrival. Judging from some of the "criticisms" that have drifted back to me from these dear Friends, they have expected to find a delegation of Students and Representatives of the Great School at the depot waiting to receive them and conduct them to some central place of meeting where they would be given the freedom of the School with all "modern conveniences," so long as they might elect to remain with us.

They have seemed to expect to find a Group of Students who had *nothing to do* but entertain visiting Friends of the Work, with unlimited means to expend in their behalf. On the contrary, they have found us all so busy with the Burdens of material cares, and the discharge of our responsibilities to the School and the Work, that we have been *utterly unable* to do more than assure

them of our friendship and good will, and open the way for them to call and become acquainted with such of our Central Group as were accessible.

We beg of them, in future, to remember that this entire Work is a GIFT, and that it does not furnish us at the Center anything whatsoever in the nature of a material income. On the contrary, it only furnishes each and every one of us an opportunity to WORK, and to devote every moment of time at our command to some share in the Great Work of Education in which the School is engaged.

From the foregoing it will be seen at once that those who have expected us to devote ourselves to their entertainment, or even to the observation of the ordinary "Social Conventions" of "calling" upon them at their Sanitarium retreats and other stopping places, have been expecting more than they had any just right to expect of people who are engaged in a Work of such tremendous scope and unlimited labor and responsibilities as this which devolves upon us here at the Center.

Something of the seriousness of the situation with us here at the Center will be apparent to our visiting Students and Friends

when they learn that, at this moment, the "waiting list" of applicants from a distance who have asked definitely and in writing for the privilege of calling upon me personally, numbers over 500.

Some of these have already been waiting more than a year, and a few of them believe they have matters of grave interest and importance to the Cause which they want to communicate to me, for the good of the Work; and they feel that they are *entitled* to the "half-an-hour" or the "two-or-three hours," for which they ask.

God knoweth that it would give me the most intense pleasure and gratification to meet each and every one of these beloved Friends, and give them all the time and consideration for which they ask—if such were only *possible*. But it is NOT POSSIBLE.

Let us suppose, for illustration, that I should open the door wide and say to these dear, good Friends—"Come in—and each of you spend an hour with me." That would mean 500 hours of my time, just to overtake the outstanding demands. At 10 hours per day, this would require just 50 days of my time, without anything else whatever to do.

But it is safe to assume that by the time I had overtaken these 500 engagements, there

would be that many more waiting for me at the end of the 50 days. This means that, working 10 hours per day, with nothing else whatever to do, it would be impossible for me to meet the demands upon me for these "little visits"—each one of which would take but a "few minutes" of my time.

And past experience has demonstrated that the average caller who comes to take but a "few minutes" of my time does not get away under *two hours*. This has been the *average* experience.

Moreover, experience has likewise proven that at least 19 out of every 20 of these good Friends have nothing whatever of importance in mind, and that their mission is simply and solely to satisfy curiosity concerning this mysterious individual who conceals himself behind so meaningless a *nom de plume* as that of "TK," or "The TK."

When they have met me, shaken hands with me, exchanged greetings and looked into my eyes and proven to their satisfaction that I am a *living reality*, and that the volumes of the Harmonic Series did not just "*grow*," but were actually written by Florence Huntley and her *Unknown Instructor*—they can then go away and tell others that they "*know the TK.*"

Past experience also shows that there are many Friends of the Work scattered all over the country who find it possible to say that they have not only *met* the TK personally, but that they "*know him WELL.*" And all this upon the basis of a single call, and a social chat of an hour or two.

In view of the real and vitally important demands of the School and the Work upon my time, thought, consideration and personal efforts, and the further fact that I am the sole Accredited Representative of the Great School in this country, it seems to me that I am conserving the best interests of the Cause, and of all parties concerned, when I say with perfect frankness that the larger interests of the School, the Work and this particular Movement, demand of me that I forego the pleasure of these personal visits—*save and except* the individual has something of *vital importance to the Cause which cannot be communicated to me safely by letter, nor in any manner other than through the personal meeting.*

And this, dear Friends, is in truth the position I have taken in the matter, and I do sincerely hope and pray that it will commend me to your confidence and win for me your deep and abiding sympathy and good will.

For, believe me when I assure you that it calls for a stern self-denial on my own part to forego the deep personal joy and gratification I always receive from coming into a personal acquaintance with those who are sympathetically interested in the Great School and its Work in America.

And in speaking for myself upon this subject I am virtually speaking for each and all of the members of our Central Group; for I know something of the conditions of their lives and I know that they, too, are driven to the same stern self-denial, by the demands of the Work upon their time and energies.

If, after the foregoing explanation, any apologies are due from the Central Group to the visiting Students and Friends of the Work from distant points, who find themselves in Chicago with the desire to meet and become acquainted with us, then let me offer an apology that will cover the past, the present and the future, and apply to all who come to the Center from all points of the compass. It is this:

We are *Human*, as yet, with many of the limitations of Human Nature. For your sakes, as well as ours, we would love to be PERFECT, and we are striving toward that end with all the intelligence and the abilities

we possess. It may be that some day we shall be able to exemplify the Spirit of the Work so much better than we can to-day that you will think us near enough Perfection to command your confidence and your fraternal Friendship.

The Great Father knows that we do not want to disappoint you, and that insofar as we have done so we disappoint ourselves even more deeply than you.

But if we fail in future, we beg of you to come to us in the *Spirit of the Work*, and give US the first opportunity to prove to you that whatever may be the error on our own part, it is an error of the head and not of the heart.

I want to say, in closing this article, that the developments of the last few weeks, in the inmost Circle of our Central Group, have given me greater joy and deeper gratification and more profound consolation than I have experienced in years. Those of you, my blessed and beloved Friends and Helpers to whom this paragraph is addressed, will know to what I have reference; and I am sure that you will echo back to me the voice of your own profound Sympathy, Gratitude and Love, and that henceforth we shall walk together in the midst of the Radiance and the

Splendor of a far more perfect Companionship that shall abide henceforth and forever.

I believe I am strictly within the lines of Truth, and I know that I have the approval of the Great Friends, when I say that never before, in our history as a Group, has the Spirit of Brotherly Love and Harmony existed more fully and unreservedly than it does today.

Nor has there ever been a time when the constructive influence of Truth and of Righteousness has radiated from this Vital Center so powerfully as today.

It is equally true, however, that the Enemy was never more watchful nor active than it is today; and for this reason the Great Friends send herewith to every accredited Student and Friend of the Work *everywhere* their affectionate greeting, and their earnest admonition ever to be on guard and make your lives a more perfect exemplification of DISCRETION, SECRECY and LOYALTY TO THE CAUSE.

So mote it be!

THE SPIRIT OF THE WORK.*No. 7*

Let me see if I can make clear, in a few sentences, the purpose of these special articles on "*The Spirit of the Work.*" It is, I admit, a seemingly unnecessary suggestion, inasmuch as the articles themselves should be "the best evidence," as we say in law. But as the Editor-in-Chief of *Life and Action* I am in position to receive a good many generous and kindly suggestions from the readers of the little magazine, all of which are valuable side-lights upon the work that is being accomplished; and now and then comes a definite question that seems to command rightful consideration. One of these pertinent questions which floated into my *Sanctum Sanctorum* the other morning is responsible for my desire to make a very brief statement just here and now, concerning the purpose of these articles.

The books of the *Harmonic Series* were intended as text-books of Natural Science,

and they contain as careful and definite a statement of the *general principles* of Natural Science and the Harmonic Philosophy as their authors were able to formulate into English. The general principles themselves, therefore, may be obtained from the *books*, by those who have the intelligence, courage and perseverance to make a study of the text.

But every *general principle*, to be of value to the individual, must be applied by him to the *specific* details, incidents and experiences of his own life. And it is in this effort of the Students and the Friends of the Work to make the *personal application* of the *general principles* that a certain amount of confusion seems to have arisen, at rare intervals, among the "*Workmen of the Temple.*"

My one definite and specific purpose, therefore, is to take the several experiences of the various Students and Friends who have come to me for help, and show them by a series of practical illustrations when, where and how to make the personal application of the *general principles* to themselves and their own experiences.

For Illustration: Among its Students and Friends, in their relations as such, the School defines the general principle of LOYALTY

as—“*The active, continuous and unwavering purpose, intent and effort of the individual so to discharge his Personal Responsibility as, (1)—To exemplify his unqualified allegiance to the cause he has espoused; (2)—To demonstrate his sympathetic consideration for and confidence in his associates therein; (3)—To command his own self-respect.*”

Now the terms of this definition are definite, certain and clear, to every individual who is sufficiently versed in the English language to understand the meaning of the words employed. I do not believe there could very well be any uncertainty in the mind of any accredited Student of this School as to exactly what is *intended*.

But the *experiences* of individual life are so varied, so numerous, so complicated and so vitally important that it is often exceedingly difficult to know, with absolute certainty, when the individual has fulfilled all the conditions of LOYALTY in *practice*.

In a given incident of his life he may be able to feel absolutely certain that he has fulfilled condition (1), and possibly also (3), and yet, deep down in the secret chambers of his inmost Soul, he may be uncertain as to his complete fulfillment of (2).

My purpose, therefore, is to make these articles *elucidate* as many *applications* of the general principles as may be possible, to the various experiences of the Students and Friends from whom I have received them.

I am aware of the fact that the problem of LOYALTY is one that has caused much anxiety and some uncertainty among certain of the Students and Members of this Central Group. From this known fact, it would seem fair to assume that there may be some outside the Central Group who would be equally benefited by a critical study of the subject from the viewpoint of their own personal experiences.

The same might also be said with reference to almost every definitely formulated general principle of the Harmonic Philosophy.

Among those which seem to have been most difficult to exemplify with certainty among the Students and Friends of the Work are

Secrecy and Discretion.

So vitally important to the welfare of the Cause and the well-being of the Students are the knowledge and exemplification of these principles in a definite and specific sense with

each and every one of us, that I want to leave nothing unsaid in this article that is necessary to enable every Student and Friend of the Work, and every reader of *Life and Action* to know with certainty exactly what is expected of him and what responsibilities rest upon every Student and Representative of the School and Work.

As an introduction of the specific subject, let me remind my readers once more, that we (and this means every Student and Friend of the Work, as well as every one who is in sympathy with the general principles and purposes back of this entire movement) are in the very midst of the wisest, cleverest, best organized and equipped, most powerful and (I regret to say it) the most *unscrupulous* Enemy on earth.

Not one of us, who has become in any sense openly identified or connected with the Great School and Work in America, but has been identified and is under constant espionage. Our every movement is known, for what purposes the readers of this article will doubtless understand without further suggestion or explanation from me.

No doubt there are a good many who will doubt the accuracy of these statements. I do not blame them, for they have not been in

position to get the facts first hand, as I have done, and am doing every day. But the day will come, as surely as the sun will rise to-morrow, when you who doubt to-day will understand and regret your skepticism, just as I have done.

The central purpose of this espionage is to obtain all the information possible as to the plans and purposes of those who are responsible for any part in the Extension Work of this Educational Movement; and with this information to take such action as will nullify the work we are doing, and divert our workers into other channels, thus scattering their energies and efforts and rendering them ineffectual, as far as possible.

One illustration will suffice:—Through the almost criminal indiscretion of one of our trusted Students and Friends, a man who was in no sense whatever identified or connected with this School or Work, was admitted to one of the Group Meetings of Students in one of our strongest and best Groups.

This man was introduced to the Students present, as one who had read the books and was deeply interested in the work. Although he was known to be an entire outsider, yet he was taken into confidence almost as fully

as if he had been a full member of the Group and in good standing as such.

What were the results? Listen: Before our Students were aware of what he was doing, this alleged "Interested Friend of the Work," had gone from member to member of the Group, and started a series of falsehoods into circulation which introduced dissension, bitterness, hostility and inharmony into the Group and utterly destroyed its usefulness and constructive value. This resulted in a complete disintegration of one of our strongest Groups.

This same individual, through the knowledge gained with this Group, succeeded in gaining admittance to a meeting of the members of another strong Group. The results were the same. Group number two was entirely disintegrated and destroyed inside of six weeks' time.

Naturally, these disastrous results led to a careful investigation. It was found that this alleged "Interested Friend" was one of our most fanatical "Hereditary Enemies," and had undertaken deliberately and intentionally to do exactly the thing he did do, namely, disintegrate and destroy as many of our active working Groups as possible.

He was making remarkable progress in his

work of destruction, and but for the help of some of the *real* Friends of the Work who joined me in unmasking him, he might have gone on indefinitely with his work of disintegration, thus nullifying all our efforts.

I hope and pray, with all my heart and Soul, that the real Students and Friends of the School and Work will accept this as a special and direct message to *them*, and that they will get from the unfortunate experiences just narrated, among others, the following lessons:

1. To make every Group Meeting, or other Meeting of Students, as strictly and profoundly SECRET as you would if you were *Masons* in closed Lodge assembled, for the consideration of matters involving the *Life or Death of the Order*.

2. Never to admit to any Meeting of Students, under any circumstances, anyone you do not already *know*, or can absolutely *prove*, to be an *Accredited Student* of the School *in good standing*.

3. Never to betray to *anyone* (outside) any information whatsoever that will enable him to learn *who are Students*, or who are *Friends of the Work*.

4. Never to discuss with anybody whomsoever (until you have absolutely proven

him or her to be an *Accredited Student in good standing*) any subject whatever relating to the School, or the Work, or anyone identified with either, *except* just such matters and such only as are contained in the text-books of the Harmonic Series, or the other published literature of the School which is accessible to the general public.

5. Never to discuss with anyone whomsoever (and this includes your fellow Students) matters of a personal nature concerning myself, or my studentship in the School, or my Work as such, or the unusual psychic experiences of my life in these relations, or matters of a personal nature concerning any other Student or Friend of the Work.

PROVIDED, however, if it should ever occur that you *knew* information concerning any of these matters was being used in such manner as to injure either the individual or the Work, it would be within the limits of your right, and even your *duty*, to come to me personally and consult with me, as your FRIEND and as a FRIEND OF THE WORK, for the purpose of determining the best means and methods of preventing injury and protecting the interests of the School and those connected therewith.

But unless there is something vitally im-

portant to the welfare of the *Cause* involved, any discussion of the personal lives and affairs of the individual Students and Friends of the Work, only serves to divert attention from the Work itself, and from the things of *real* importance which the School—and we as its active workers—are trying to accomplish.

It is a constructive Rule of Conduct which we all should observe, never to discuss, nor otherwise meddle with, anything that concerns the personality, the personal life, or the personal affairs of anyone connected with the School and the Work—except in just so far as the matter may concern the success and well-being of the individual or the School and the Work we are endeavoring to accomplish—and even *then* we should go direct to the individual himself and say to him or her all that we have to say, and then leave it for the individual to determine his or her own course of action after we have discharged our own duty to him, or her, and the Cause. It seems to be a characteristic of human nature to want to “gossip” about matters and things which do not concern those who do the “gossiping.” This is most unfortunate, and most unlovely. It is so recognized and admitted by virtually everybody—and yet,

the practice is so general and so almost universal as to invoke a plea of "guilty" from perhaps nine out of every ten "grown-up" men and women, taken at random.

I have had some recent evidences which would seem to indicate that the transforming powers and influence of this wonderful educational training of the Great School and Work are not yet sufficient to cleanse ALL our Students from the impurities, the stains and the nastiness of "gossiping."

I am not quite *sure* about this, because the evidence is not absolutely conclusive; but it is sufficiently strong, I am sure, to warrant me in mentioning the matter in this connection, and in emphasizing the vital necessity of every Student taking the matter home to himself or herself and making a careful and searching self-investigation, to determine how far, if at all, the individual is yet wanting the "clean hands and pure heart" of a true and loyal Student and Helper.

Among the Students who are separated by long distances and are thus forced to depend upon the personal correspondence to keep in touch with each other, it seems natural, and in general it would seem to be admissible, to discuss with more or less freedom their own personal status in the Work.

But, when it is remembered that every such letter is liable to be intercepted in transit, opened and read by your bitterest and most implacable enemy in search of information with which to attack you from under cover—the matter assumes a very different aspect.

And it is in exactly this connection that we confront a real danger. And if every Student and Friend of this School and Work were in possession of the evidences upon which these cautions and admonitions are based, it would not be necessary for me to go further in my efforts to protect the School, the Work, the Cause and the individual Students from the dangers that surround us and threaten us on every hand. For they would understand and appreciate the dangers themselves, and over and above these they would recognize the *Duties* and *Responsibilities* that devolve upon each and every Student, and take such measures as would effectually guard this Movement against the disintegrating influences that are being centered upon it constantly.

One of the reasons that seems to have stood in the way of the equality of women in the Work of the Great School throughout the past is their seeming inability (or unwillingness) to keep its *Secrets*, respect its vital

and sacred *Confidences*, and exercise the quality of *Discretion* necessary for the protection of the Work and those responsible for its success.

Please note that I have said "inability (or unwillingness)." I am not willing to concede the "*inability*" of women in these vitally essential qualities and qualifications. I am rather inclined to the conviction that their failure heretofore in these vital and essential qualities of character and qualifications of an accredited Student and Representative have been due to their *unwillingness*, rather than to their inherent *inability*, to keep a Secret or respect a Confidence.

Then again, Fear of secret, mysterious or unknown dangers, is not a prominent ingredient in the character of the average American citizen. It is almost impossible to impress either men or women, out here in this free and independent western country, with the idea that there is any real cause for the care and caution exercised by the Great School concerning who are its Students and Representatives, and what it is endeavoring to accomplish, as well as what are its plans and methods of procedure.

And it requires just such experiences as those I have narrated to bring home to us

the fact that we have been and are all too careless, too unconcerned, too thoughtless, too skeptical, too indiscreet, too open-and-above-board, too insensible to the demands of Personal Responsibility, and altogether too much inclined to consider lightly and treat as unimportant many of the things that are of the most vital importance to the success of the Great Cause and the very life of this present Movement.

And in all this it has *not* been our women Students *alone* who have proven their lack of understanding, their want of discretion, their unwillingness to guard the Secrets and the vital confidences reposed in them by the Great Friends, and their lack of watchfulness of the Enemy that is using every endeavor to counteract the influence of this Movement and disintegrate its centers of strength and activity.

On the contrary, some of the most senseless indiscretions and betrayals of confidence have been committed by some of our *men* Students whose intelligence and loyalty have never before been questioned in any respect whatsoever, so far as I am able to ascertain.

Furthermore, among these are some of my Brother Masons who knew the meaning of their Masonic Obligations and who have

proven themselves loyal, discreet, thoughtful and entirely trustworthy. They have proven their understanding and appreciation of the meaning of Secrecy and of its essential and vital nature in all that pertains to the Order and to the Cause for which it stands.

This fact, almost more than any other, has given me food for much thought and study. I find myself unable up to this time, to analyze, elucidate and account for this apparent discrepancy in the lives and characters of these my fellow Students and Helpers in a Cause of such importance to the well-being and happiness of the generations, present and future, for whom we labor.

Can it be possible that they discount the wisdom of the Great Friends—only in this one matter? Or can it be that I have failed in my own part, in that I have not given sufficient attention to these matters of DISCRETION and SECRECY? Have I failed to elucidate them sufficiently, and point out their vital importance to this entire Movement? Have I failed to emphasize the importance of their exemplification in the life and action of each and every individual Student and Friend of the Work?

Surely, it would seem that responsibility

for our humiliating failure must rest somewhere. I ask myself how it is possible for one of our strong, intelligent, earnest, and I believe loyal Students and Helpers to say that "Secrecy is no part of the instruction of the Great School"? And yet, it would seem that such statements, or their equivalent, have been made in open Group Meeting.

If this good Brother, and others who have had the same idea, have not received instruction on this vital subject, then indeed has someone failed of his duty. I shall not try to locate the individual, for it may be myself, although I am not now aware that I have ever failed in this particular respect. But in any event, I do not want it to be possible for any Student or Friend of the Work (after the publication of this article) to say, in good faith, that he or she has never been *instructed* concerning the matter of SECRECY and DISCRETION, in their application to the School, the Work, the Cause, and this particular Movement, as well as to each and every Student, Friend and Helper identified therewith. To that end let me formulate a few definite statements which are intended to apply to each and every Student and Friend of the Work, whoever and wherever he or she may be:—

1. **SECRECY** alone will enable us to cope with the most powerful, the best organized and the most unscrupulous enemy on earth. If we fail at this point this entire Movement will go down with us, and we shall indeed find ourselves "buried in the rubbish of the Temple."

2. In order to be on the safe side, it is wise for every Student to assume that the rule of Secrecy applies to all matters, save and except such information as may be found in the Text-Books of the School (The Volumes of the Harmonic Series), in the bound and unbound issue of this magazine (*Life and Action*), and in such other authorized publications of the *Indo-American Book Co.* as may hereafter be given to the world.

3. *Secrecy with reference to the Membership of Local Groups of Students* is of the most vital importance. That is to say, wherever a Local Group of Students exists (as, for instance, in N. Y. City, Chicago, Pittsburg, Cincinnati, Joplin, Minneapolis, and many other smaller cities and towns throughout the entire country), each and every Student of every such Group is specifically charged with the responsibility of guarding the names of the Students and Friends of the Work from falling into the hands, or com-

ing to the knowledge of anybody and everybody outside the Group itself.

There are some difficulties in this phase of Secrecy in our Work, but they can and will be overcome, if each and every Student will do his or her part. For instance—it is necessary for every new applicant for studentship to come into personal acquaintance with at least one “Accredited Representative” of the School; and wherever there is a Local Group it is necessary for each applicant in its jurisdiction to receive the unanimous vote of the Local Group before I can open the door and admit the applicant to studentship.

In all such cases it is my *Rule* to ask the applicant to call upon such an individual (giving name and address of just *one* individual). I make clear to the applicant that I am sending him a “*Friend of the Work*” (not necessarily a Student at all). And through this individual he or she will very likely meet other “*Friends*” (not “*Students*”); and in due time his or her qualifications will be determined, at which time I will advise the applicant as to the results.

This is as near as *any* applicant ever comes to knowing (through me) anything

whatsoever as to who may be interested in the School or the Work.

Following this line of suggestion, it is important that each and every one of you shall be known as "*Friends of the Work*" to all save those who constitute your local Group and are known by you to be active *Members and Students in good standing*.

4. Under no circumstances are you ever to admit to any meeting of *Students* anyone who is *not* a Student. In other words, you must guard your door against everybody except those you *know* to be *Students in good standing*. And in this you are to hold yourselves bound by an Obligation as sacred as the Obligation of every Brother Mason with reference to "*Cowans and Eavesdroppers*."

5. If you are asked the direct question by anyone who is not a Student—"Are you a Student of the Great School?"—let your answer be: "I have been reading and studying the books and other literature of the School, and feel that I am a *Friend of the Work*."

Ordinarily, that will close the inquiry; but if it fails, then simply make it clear, in your own discreet and diplomatic way, that you do not wish to discuss the subject further. Everyone who has the intelligence to become a

Student should also have sufficient intelligence to stop all impertinent inquiries, and protect the School against the curious, or the designing enemies of the School and Work.

6. One of the most likely "*leakages*" is through carelessness on the part of Students and Instructors concerning the papers and documents of the School in their hands, and also the correspondence between the Students and their Instructors, and that also between my Instructors and Helpers in the field and myself.

In this specific matter I want to emphasize the absolute *necessity* of each Student or Instructor providing himself or herself a strong Lock Box in which to keep all documents and correspondence, and be sure that they are *kept locked therein* so that it will not be *possible* for anyone but *yourself* to see or obtain access to them.

Securely pasted on the outside of this Lock Box should be a carefully worded NOTICE that in the event of the death of its owner, the Box shall be shipped, UNOPENED, to the Indo-American Book Co. at its headquarters in Chicago, Ill. (At present that address is 5705 South Blvd.

It often occurs that the applicant is mar-

ried, and that his or her companion (husband or wife) is not interested in the School at all. These are the most difficult cases to guard against "leakages." And this is because of the confidence which husbands and wives repose in each other generally.

But let me emphasize the fact that, although I appreciate and commend the beauty of such a relation between husband and wife, nevertheless, it is the DUTY of *every* Student to see that all *temptations* to betray the School and the Work are removed from the pathway of *all* with whom they come into personal contact or acquaintance. Do not *take for granted anything whatsoever, with anyone whomsoever*, that could possibly result in a betrayal of the trust reposed in you by the School and those in charge of its Work.

Bear in mind the uncertainties of life at all times, and do not neglect to guard the Trust reposed in you against every possible contingency that might arise through your own sudden and unexpected death. This is of the most vital importance to the School, the Work, yourself and all that you stand for as a Student and Friend of the Work. You have no personal responsibility paramount to this. Guard it with your Life and

your Honor, for it is of equal importance therewith.

Under the general head of "DISCRETION" there are likely to arise an almost unlimited number of conditions, incidents and experiences which call for the exercise of the highest quality of intelligence, wisdom, tact, diplomacy, caution, thoughtfulness and consideration on your part; and you should be on guard constantly so that you may not be taken unaware or by surprise.

It would be very difficult, if not indeed impossible, for me to anticipate each and all of these, in an article such as this, or even in a series of such articles as I am writing on "THE SPIRIT OF THE WORK."

For the sake of the *Cause*, as well as for your sake and mine, I wish it were possible for me to cover every situation, contingency and problem that can possibly arise wherein it will be necessary for you to exercise your DISCRETION as a Student, Instructor, Friend or Helper in the magnificent Work wherein we are mutually interested and identified, as well as mutually bound by the most sacred ties and obligations ever imposed upon mankind. That is not possible, however, and so I must depend upon YOU and upon your WAKEFUL CONSCIOUSNESS, to make

definite, specific and personal application of the general principles to the individual experiences and problems as they arise during your Journey to the South.

You can do it, and you will do it, if you but get fixed in your Consciousness at the outset the meaning and purpose of the Work and the nature and magnitude of the Responsibilities you have voluntarily assumed in becoming a Student, and when you get a clear understanding and due appreciation of the meaning of *failure* on your own part.

With these clearly understood in the very beginning it would seem almost impossible that any true and loyal Student ever should go astray, or should ever betray the trust reposed in him by the School and the Great Friends back of it.

But it is just here that VOLUBILITY works such sad havoc. It is here that so many of the most intelligent Students fail. They love to *talk*. They love to talk of the *things in which they are most deeply interested*. This means the School, the Work, the Students, the Great Friends. It also means those of us who are charged with the responsibilities of directing the Work; and it also means the Enemies against whom we are trying to guard it.

In fact, the *voluble* Student is likely to talk of many things concerning which his lips should be forever sealed. This is not because of any deliberate intention to betray the Trust reposed in him, nor because of any real desire to injure the Cause and embarrass those of us who must carry the burden of his indiscretions. It is only because he cannot or *will* not deny himself the pleasure of TALKING and of *listening to the sound of his own voice*.

Beware of VOLUBILITY in yourself! Beware also of all who are afflicted with it! But if, by chance, you *must* talk, by all you hold sacred and true see that you avoid any and all subjects that involve the possible betrayal of any confidence reposed in you by the School, your Instructor, or other Student or Friend of the Work.

Under no conditions or circumstances allow yourself to be drawn into the discussion of personalities, or the personal lives and affairs of your fellow Students and Friends of the Work. Remember that this is *disloyal, dishonest, contemptible*, and places you at once upon the level of the petty and malicious "*Gossip*," than whom there is no more despicable man or woman in all the world.

In this connection let me say that it has

come to me from a number of seemingly reliable sources, that among the Students and Friends with whom I have come into personal touch and acquaintance, there are two or three who have been exceedingly **INDISCREET** concerning the manner in which they have discussed me personally and my intimate personal life and affairs.

While my life is an open book to all those who have a right to read its pages; and to a few of my closest and most intimate Friends in the School and Work I have opened its pages and disclosed a number of the most remarkable incidents and experiences of the past; nevertheless, I have not intended that these experiences should become the subject of general discussion among the Students and Friends—least of all among those who are strangers to the School and Work.

The betrayal of some of these personal confidences has caused me the deepest regret. In some instances I have suffered deeply, because the result has been in every such instance to divert attention from the real purpose of the School and the Work to myself personally. This is the direct opposite of my desires, and has led to many impertinent letters asking me all manner of

questions which I have not felt at liberty to answer to total strangers.

Let me, as a result of these betrayals of confidence, and indiscretions, ask it as a personal favor to *me*, that all those who hold themselves to be my real "*Friends*" refrain, in future, from discussing me at all, or my personal affairs and experiences. I ask this not only for my own sake but for the good of the Cause.

In a previous number of this magazine, somewhat over a year ago I believe, I covered this entire subject very fully and carefully, in an article on the general subject of "HEROES, HERO-WORSHIP, HERO-WORSHIPERS and HEROES WORSHIPED," or words to that effect. I thought then that it would surely never again be necessary for me to refer to the subject. It seems, however, that it is impossible to impress my readers sufficiently to fix in their memories the matters of most vital importance to the School and this Movement.

I devoutly wish that every reader of this present article would also hunt up his or her copy of *Life and Action* containing the article above referred to and make a careful study of it again at this time and in this connection. It applies to the situation today as

truly and forcefully as it did when it was written, and it conveys precisely the thoughts and sentiments I desire most to emphasize at this time.

And now, a word with those of my fellow Students and Helpers who are meeting the members of our Local Groups, from time to time in the course of their travels:

Upon YOU, my beloved Friends, rests a heavy responsibility in connection with this entire subject. Wherever you go you are looked upon by the Students you meet, as *those having authority to speak for and represent the School and its Work here at the Center.*

For this reason every word you utter, concerning either the School, the Work, the Students, this Movement, or myself, is received as a "*Message from Headquarters.*" It is regarded as of special importance and is remembered, discussed, repeated, and often unintentionally exaggerated by those who pass it along.

From this you can see how vitally necessary it is for you to be guarded as to every word you utter, to be certain that you say nothing that will divert attention from the central purposes of the Work.

Remember, that your mission is to stim-

ulate interest in *the School, the Work, this general Movement*, and in the **LIVING OF [THE LIFE that will EXEMPLIFY THE SPIRIT OF THE WORK.**

It is to keep me personally, my personality, my personal life, affairs and experiences, as far in the background and as completely under cover as possible, so that I may not divert attention from the School and the Work and the things for which they stand.

It is impossible for me, in a letter such as this, to point out to you in detail every phase of the subject, or suggest every situation and experience you are likely to meet in your travels among the Students and Friends of the Work with whom you will come into personal contact and acquaintance in future. I must, therefore, depend upon your intelligence and your general powers of discrimination and good judgment, to keep you safely within the lines of **DISCRETION** and remind you when you are tempted to disregard the Trust reposed in you, or betray the **SECRETS** you are obligated to keep from the world.

And this means that you must **THINK! THINK! THINK!** before you speak.

May the spirit of Friendship and Good Will which impels me find a responsive note

in your own Souls and inspire you to a fuller understanding and appreciation of the responsibilities which rest upon you in all you DO and all you SAY in future—AMEN!

THE SPIRIT OF THE WORK.*No. 8.*

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

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

entirely willing that this much of your individual life and personal experiences shall become public property.

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

The definite theme I wish to elucidate in this letter is

The Phenomenal-vs.-The Practical.

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

It may be of interest and value to some of

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

When we have a working corps of 20,000 active Instructors, each of whom shall be *giving* the Instruction to as many qualified Students as he or she can properly care for (let us say ten each), we will be doing a Work whose constructive influence will be felt in every village and hamlet within the limits of this glorious country of ours.

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

As the Work stands today, we who are actively engaged in the work of Instruction

constitute a "*Faculty*" of one of the most extensive and powerful Universities, Colleges, or other Educational Institutions in America.

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

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

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

achievements in the years immediately to follow.

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

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

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

Here is the definite and specific alignment of the Forces actively engaged in this the most stupendous battle ever waged by human intelligence: Intelligence, Courage,

Love of Liberty, Education, Co-operation, Morality and Service, *versus* Cunning, Cruelty, Ignorance, Superstition, Fear, Oppression, Immorality and Selfishness.

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

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

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

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

align me upon the constructive side of the issue.

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

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

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

Evidence.

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

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

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

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

“I confess that I went away puzzled, and with a feeling of depression. I was at a complete loss to understand just *why* this ‘*Ad-*

vanced Student' should treat me (almost a total stranger) in this manner. For a time I wondered if he had been testing me out to ascertain how big a *fool* I was. But I recalled the fact that he asked me no questions to ascertain whether or not I believed his story or was even interested in hearing it. He simply told his alleged *experience* in a manner to make me feel that his purpose (if he had one) was to impress me with the notion that he was either a '*Master*', or that he was rapidly approaching that splendid consummation.

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

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

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

“3. I am convinced that the Student to whom I refer is a perpetual menace to the School, the Work and the Cause; and, if he cannot be restrained from the course he is following, it seems to me he should be expelled from the Central Group, and from the

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

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

Experience No. 2.

Another Student (and this one lives very near the Center) tells me that he has met a

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

He tells me that among this group are some of the advanced Students and prominent Helpers in the Work of Education. I am not at liberty to mention names, nor does it seem to be necessary, for the purposes of this article. It is sufficient that he is correct as to the status of those whose names he has mentioned to me among the group referred to.

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

The freedom with which these experiences, and the phenomena accompanying them, are said to have been discussed would seem to be

entirely out of harmony with the position of the School and the desires of the Great Friends with reference to such matters.

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

In a few instances I have asked one or two of these Students to explain some of the instructions and their experiences—to certain of the Students to whom I desired to convey the specific information covered therein—and on a few special occasions I have asked these advanced Students to give certain confidential information as to their experiences, to certain of my Students who have been at just the point in their own Work where that seemed the best way of getting to them certain information for which they were ready *at that time*.

But I am sure that there has never been any uncertainty as to the fact that there have

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

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

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

It is this seeming absorption of some of the Students and Friends of the Work in the

purely *phenomenal* aspects of the Work that makes it now seem expedient to consider the subject in the light of

The Phenomenal-vs.-The Practical.

However true, or scientific, or significant may be the subject-matter in its relation to human Life and Action, there is something in the purely *phenomenal* aspect of psychic experiences which appeals to the “*mysterious*”, the “*marvelous*”, the “*miraculous*” and the “*superstitious*” in human nature—especially among the rank and file of men and women. I might have said “which *awakens* the mysterious”, etc.

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

For this reason it is the intent and purpose of the Great Friends, at this time, to impress upon each and every Student and Friend of the Work, as vividly and indelibly

as possible, the necessity and vital importance of keeping away from the "*Phenomenal*" as far as may be possible in all we do and say, and appealing to the RATIONAL and the PRACTICAL.

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

1. Do not *ever* introduce the subject of the "*Technical Work*", at any Group Meeting, nor at any meeting of Students, or Friends of the Work,—*unless* you have been specifically and definitely asked by me, or by some one of the Great Friends, to do so.

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

3. In either of the foregoing assumed in-

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

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

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

6. Those of you, my Students, who have been regularly admitted to the *Technical Work*, are charged with a doubly heavy burden of responsibility. For this reason, it is well for you to keep the fact of your advancement in the Work strictly a matter of confidence between yourselves and the School.

It would seem, from the impressions which have been made in some instances, that any discussion whatever of your personal development along the lines of the Technical Work, is more than likely to be misunderstood by those who are not so far advanced—and especially by those who are not of the Central Group.

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

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

frankly to the effect that the impression is *not true*. I regret deeply to be placed in this position.

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

The result is that nothing of *good* and much of harm followed directly. But this incident furnishes very conclusive proof of the fact that any discussion of such matters among the Students and Friends of the Work only serves to divert attention from the *real and the practical* phases of the Work we are all trying to accomplish. It stimulates only the sense of curiosity, and awakens the desire for the mysterious. In due time this would lead naturally to a certain shade of superstition, especially among those who have

not gone far enough to have made certain demonstrations for themselves.

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

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

In some instances (where the problems are simple and within the range of his personal knowledge) he is able to be of some service to them. Such as these go away exceedingly

grateful to him. In some instances I have no doubt they obtain a more exalted impression of his status and development than the real facts would warrant.

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

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

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

too strongly to the emotional, the impulsive and the imaginative.

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

It involves an education that is eminently *Practical* in the life and activities of every Student and Friend of the Work; and if it does *not* appeal to his Reason and his Intelligence, rather than to his impulsive and emotional nature, then it has failed of its purpose, and must go down in history as a failure that is monumental and without excuse at any point.

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

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

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

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

THE SPIRIT OF THE WORK.*No. 9.*

Once more the "ball-bearing" wheels of the universe have rolled us around until we are facing another Christmas; and then another New Year is just beyond that great Christian Holiday of this tiny little earth of ours with its humanly immense responsibilities.

As the days go by and I realize the rapid approach of this most wonderful of all our Holidays, I cannot repress the dull, deep heartache of intense sympathy with the multitudes of those who look forward to another Holiday of suffering from hunger, cold, loneliness, privation and want in all their hideous outlines.

I do not like to throw a shadow of any kind over the spirit of such a season, and I hope what I am going to say will not be received in that way, nor in the spirit of pessimism. For its sole purpose is to awaken among the Friends of the Great School and Work the

spirit of sympathy, good will and helpfulness, for, toward and among those who *need*.

The spirit of *Christmas Giving* is beautiful and sweet beyond the power of tongue or pen to express in words. I would not, for all the material wealth of the nation, become responsible for the utterance of any word, phrase, sentence, paragraph, thought or sentiment, knowingly and intentionally, for the purpose of killing or even restraining such a spirit among those who have become my Students and Helpers in the Great Cause for which we labor.

But I am wondering today, as I ponder over the great ocean of human suffering and sorrow, privation and need, whose mighty waves beat upon the shores of Time so close at our feet, if it might not be both possible and right for me to do what I can to direct the activities of that beautiful and gracious spirit along somewhat different lines than those of the giving of material gifts of great value to those we *love*, rather than to those who *need*.

It *seems* to me that this would be right. And I am thinking what a glorious thing it would be if I but had sufficient influence to induce *all* the people of this beloved land of ours to spend *all* the money they will put into

“*Christmas Gifts*” this year, only among those who are in actual *need* of clothing, food, shelter, medical skill and nurses’ care—to say nothing of intellectual education and Moral Training.

Do you, beloved Friends, have any clear idea what this would mean? Think of it for a moment. We have close to 100,000,000 people in this country alone. Suppose our Christmas gifts this year would average one dollar each (I am told that this is less than half the actual amount spent last year) it would give us \$100,000,000 for the relief of the poor who suffer for the actual *necessities* of life.

It would *seem* that this amount should almost, if not entirely, relieve the suffering of the entire country for lack of the actual *necessities* of food, clothing and shelter. And what a blessing this would be, if there were but some practical way of bringing it about!

But there *is* no way at present. I believe the time will come when it will be possible to accomplish such results, and far greater; for I am convinced that the time is coming when the economic solution of the Great School will govern the finances and the business of this blessed country of ours—the best in the world as it is, but holding within itself the

potentialities of something immeasurably better than anything we know today.

But it is a long road to that ideal consummation. It cannot be taken at a bound. It must be taken slowly, carefully and surely, step by step. For it is one of the conditions of human nature, that every progressive suggestion for the betterment of society along any line whatsoever is looked upon by the great ruling majority of the uninformed with suspicion.

So accustomed have we become to the discovery of "Graft" and other phases of dishonesty in public places—and often under the cloak of "*Reform*", or "*Progressive Politics*", or some other name that blinds the people for a time until they can be robbed—that it is almost impossible to command the attention of those who suffer and are in need of relief, or to enlist them in behalf of any constructive evolutionary movement or effort in their own behalf.

Even the names of "Religion", the "Church", "Philosophy", "Science", "Freemasonry" and many others equally as worthy, have been conjured with to deceive the innocent and entice the ignorant, the vicious and the superstitious.

We must, therefore, not blame society for

its conservatism and reluctance in accepting the earnest pledges of men and women who are entirely honest and worthy, who offer to lead them out of the wilderness of dishonesty and all its consequent suffering and sorrow, into the sunshine of Life, Liberty and Happiness.

While I *know* that there is a complete and perfect solution of the great problem of economics and sociology; at the same time I *also* know that it will take, perhaps, half-a-century of the most thoughtful, earnest and unselfish educational effort on the part of the Great School of Natural Science to prepare the way for its acceptance among the masses of society, sufficient to lead up to its inauguration and complete demonstration publicly.

The work we are doing to-day is the first regular step to that end. I have reference more especially to the work of Personal Instruction, through the medium of which those who apply for admittance as Students and prove their readiness to receive it and their willingness and ability to use it rightly, are given the Personal Instruction which enables them to come into the possession of the accumulated knowledge of the ages concerning the Ethical Principles necessary to enable

them to exemplify the *Constructive Principle of Nature in their Individual Lives*.

To-day we have thus educated but a very few thousands of such Students in America, and they are scattered from one end of the country to the other. The largest number in any one center does not exceed 100 men and women. Then there are groups of 50, 25, 15, 10, 5, and so on, here and there in the cities and towns, in all parts of the United States. And finally, there are individual Students and Friends of the Work everywhere who, thus far, are reading the books, studying the literature, receiving the instruction, and doing their very best to equip themselves to become my active and trusted Helpers in the wonderful work of passing on the knowledge to others like themselves who are able to prove themselves duly and truly prepared, worthy and well qualified, of lawful age and properly vouched for.

The value of this Instruction will be the better understood and appreciated when it is known that it is all an *individual* instruction. That is to say, there are no *classes*. On the other hand, each individual Student, when proven entitled to it, is assigned to an Instructor who, in most cases, resides in some other part of the country. He receives his

lessons in the form of *Problems*, direct from his Instructor, through the mails. He does his work entirely alone and unaided by anyone else, and when he has completed any given task he submits his work and all its details to his Instructor alone and in like manner, by mail.

Whenever his work is found complete and correct, and in all ways satisfactory to his Instructor, it is accepted and he is permitted to pass to the next Problem, or Lesson; and so on, throughout the entire course of study upon which he has entered.

It is not intended to convey the idea that there are no classes for the study of the textbooks and other literature of the School. In truth, there are a good many such classes throughout the country; but they are composed of individuals entirely outside the ranks of our Students and "Friends of the Work" (as we use the latter term), and are in no way under the direction or supervision of the School, or any of its Students or Helpers. Such classes are non-official, for the existence and work of which the School assumes no responsibility. And yet, these classes are accomplishing much good for their own members, and without knowing it, they are leading many out of the bonds of intellec-

tual and religious bondage, and preparing them for studentship in the Great School, in due course of time. It is, therefore, not the purpose nor the desire of the School to discourage such classes. The only point it is desired to make clear is the simple fact that these classes are *not* under the direction or control of the School or its Representatives.

But I have drifted slightly from the exact theme I had in mind when I began. Whilst I know full well that it would be but a waste of time and energy (at this time) for me to offer any suggestions touching the foundation principles of economics and sociology; nevertheless, I thought it might not be out of place for me to make a suggestion or two touching the problem of our coming "Holiday Gifts"—for, to me, that subject has truly become a "*Problem*" of no mean proportions.

Unless I say something, and say it in time for the November-December number of *Life and Action*, there is not the least doubt that I shall receive a large number of "*Christmas Gifts*" that I do not *need*, involving the expenditure of a considerable amount of money which might be made to relieve the suffering and actual *needs* of a number of deserving men, women and children who would otherwise find it difficult to go through another

Holiday without losing their *Faith* in both God and Humanity; to say nothing of their confidence in the honesty and good faith of our Government and its representatives, in their attitude toward the rich and the poor of our beloved country.

To make clear just what I mean, let me tell you something that happened last Christmas, and several previous Christmases:

Notwithstanding the fact that previous years had supplied me an immense stock of such things, which I had never been able to use up, there came to me something like 24 splendid silk handkerchiefs, about 36 excellent linen handkerchiefs, some 40 pairs of the very best socks that could be found, 3 magnificent gold-mounted fountain pens, 2 lovely watch fobs, a considerable number of beautiful dishes and pieces of silver-ware, some 10 or 12 pictures of various sizes and qualities—most of them expensively framed—3 paper-cutters and letter openers, 6 or 8 pencils, perhaps a dozen bottles of perfume, an extra fine toilet set, 2 very fine and expensive traveling bags (one alligator hide and the other calf), 3 expensive and handsome umbrellas, 3 lovely ink-wells, 4 delightful paper-weights, 3 pairs of suspenders, 2 neck-tie holders, 2 pairs of cuff-buttons, 2 pencil-holders, 2 magnificent

neck-mufflers, 4 gold collar-buttons, 2 receipted checks each for a \$2.00 pair of gloves, 12 valuable books, various articles of clothing and wearing apparel for men, and a diversity of articles of household and office furniture, and over all these came a perfect shower of bouquets of the most beautiful and expensive flowers to be had.

Most of these articles I could make no real use of; but they were "*presents*", all of them coming from the dearest and best Friends in the world. There is always something about a "*Gift*" that grips the heart, and gives to the gift a value to its recipient which makes it impossible to part with it to anyone else, even in need, without a sense of disloyalty to the friend who gave it.

Perhaps this is wrong, but I cannot help the feeling. I always value a gift as I love its giver, and I never receive a gift of any kind without mentally following the friend in his or her hunt for it through all the mystic maze of Christmas shopping, and sharing all the pleasure of "*finding*" and *selecting* the article, just as if it were I who was hunting, selecting, buying it and sending it to a beloved Friend whom I wished to surprise and make happy.

It is this halo of pleasant memories and

sentiments (that cluster about each and every *Gift* that comes to me) which makes it virtually impossible for me to part with it, even to one whom I know to be in actual *need* of it.

I do not know whether I am different from my Friends and from other people in general in this regard or not. I have a very strong conviction that I am wonderfully "*human*" in this respect, and very much like every *other* human who has normal friendship and affection for his fellows.

My beloved Friends, do you get the point? I hope so, with all my heart; for if you do I know you will understand and appreciate what I am going to suggest. It must be apparent now, from the foregoing illustration, that it is utterly impossible for friends to indulge in the exchange of valuable Christmas gifts without violating every principle of utility and service. Nobody but my daughter knows what I have, or what I need, and therefore it is impossible for my friends to select gifts for me without duplicating the things I already have.

The same is true with regard to every one of my Friends. I do not know what you have nor what you may need, nor what would please you. If I undertake to reciprocate

your gifts I must simply shut my eyes and guess at it; and in so doing I am sure to select what you do not need nor care for.

To avoid this constant and useless waste of money, and to conserve all the material means we have for those who actually need our help, let me suggest that we discontinue this custom of miscellaneous and haphazard Christmas giving entirely; and in its place let us remember each other on that occasion with a simple and inexpensive card of greeting and good will.

Then let us send to *Dr. E. M. Webster, 9139 Commercial Ave., Chicago, Ill.*—Treasurer of the LEAGUE OF VISIBLE HELPERS—every dollar we can spare for such gifts, and ask him to add it to the Funds of the League for the help of those poor, distressed, suffering and dependent men, women and children who are in actual and dire need of food, clothing, heat and shelter.

I do not mean to suggest that the Students and Friends of the Work apply this to the members of their own families, nor to any of their friends whom they know to be in need and whom they desire to remember and know will serve the double purpose of a friendly remembrance and a helping hand. help at the same time with gifts that they

Wherever the law of utility and service can be observed and an actual *need* supplied, a Christmas gift is a most beneficent agency for good.

But unless these elements can be conserved the custom of miscellaneous Christmas giving becomes an actual and powerful agency and influence for harm, and thus violates the spirit and purpose which originally brought the custom into existence as a national and international institution.

Whether these suggestions are adopted generally among our Students and Friends or not, I must ask, in all seriousness, that they be adopted and acted upon insofar as I personally am concerned. My daughter asks that her name be added to mine. Whilst I love my Friends with an affection that is deep and loyal and I appreciate their every friendly remembrance of me, whether at Christmas time or at other times, I want them to know that I am not in need of anything they could possibly think of in the way of Christmas gifts; and that it will please me a thousand times more if they will send me a penny card of remembrance on that occasion, in future, and forward every cent they would otherwise have spent for me, to Dr. Webster, for the re-

lief of those who *do* need all the help it will be possible for us all to give them.

If there is a Local Group of the League handy to you, it would be just the same if you should make your contributions for charity to the Treasurer of that Local Group.

Of course, I am assuming that the Students and Friends of the School and Work would prefer to patronize the League because it is the one instrumentality through which the School is endeavoring to exemplify the "Spirit of the Work" in the matter of giving material aid to those within its reach who suffer and need its help.

Then again, they have the assurance that 100 cents of every dollar that is contributed to the League for charity, goes to that alone, without deductions for any purpose whatsoever. This feature of the League Work, I believe, is unique among eleemosynary institutions of the present time; and we "hold a patent" on it. The importance of this will be understood when the records of the Associated Charities, and other similar institutions, are examined and the percentage deducted for "*Expenses*" are noted.

But, lest I may be misunderstood, or thought lacking in liberality, let me say that I am not criticising other institutions; neither

would I want to be understood as soliciting the patronage of any movement engaged in the noble work of helping the poor who need. If the Students of this School prefer to distribute their contributions through other channels than the League, that is their privilege, and I would not wish to influence them further than they might be influenced by a knowledge of the simple facts. The most important consideration is that they do what they feel able to do for the great army of the hungry and suffering who are dependent upon the sympathy and generosity of those who are able to help, however little.

Whilst I have spoken for myself alone, in asking the Students and Friends of the Work to remove my name entirely from the list of those to be remembered with "Christmas Gifts" and devote the money to the League for the suffering poor who *need*; nevertheless, I am aware of the fact that I voice the sentiments of virtually all the members of the Central Group—and I believe most of the Friends of the Work everywhere else.

I believe that they will all be gratified to know that I have also voiced the sentiments of the Great Friends.

And I am convinced that if the suggestion should be adopted by the Students and

Friends generally, it will mean that we have inaugurated a custom that will be adopted by others; and in the years to come it will be remembered as the first definite step in the great Heart Movement of Humanity towards the practical Universal Brotherhood of Man.

In the thirty years of my unremitting study of the Human Soul from the viewpoint of the Great School, I have come very closely in touch with the inner Heart Life of Humanity, and I have learned a good many things that have surprised me.

One of these is that men and women of all classes, grades, stations, conditions, inclinations, tendencies, temperaments and idiosyncrasies are deeply susceptible to the influence and potency of human sympathy. It runs like a golden thread through all the races and conditions of men, and whenever and wherever it is touched it sends a deep thrill of joy to the very center of all humanity. It is the understanding and recognition of this that have led nature's true noblemen out of the depths and upward and onward in the march of humanity to an understanding of the possibility of "Universal Brotherhood", with "God as the Father of all".

It was and is the recognition of this golden cord of human sympathy that is at the foun-

dation of the League of Visible Helpers. And it is this that makes the active work of the League one of such profound joy to all who share in it. Every gift of help to those in need touches this golden cord of human sympathy which makes all the world akin. It is this that makes the faces of League distributors shine with the illumination of the Angels of Mercy and of Love. It is this that will make of the League the first step in the journey of mankind toward the "City of Sarras"—The City of the Soul—where Universal Brotherhood is the governing fact and principle of life.

I want the members of the League to be the Standard-Bearers who shall fix the Flag of Universal Sympathy and Brotherhood high upon the Mountain of Truth, where all the world may see it—and know who set it there.

I verily believe that if the Students and Friends of the Work, among themselves only, will adopt the suggestion I have made concerning the matter of Christmas Gifts, they will find that it solves for them, and solves rightly, a problem which is steadily growing more and more difficult and embarrassing, and which must inevitably continue to do so until somebody has the courage and the wisdom to lead the way to something better.

Go on, if you so desire, and follow the custom of Christmas Giving among the members of your own families; but let it stop there. But even then it seems to me that much real harm can and will be done, unless you modify the former custom sufficiently to limit your gifts to such as you *know* will be both acceptable and serviceable to the receiver.

I have a blessed sister who lives on the farm, in the little old home where she and I spent most of the years of our childhood together. She and her husband are getting along in years, and are still very poor financially. I know *many* things they greatly *need*, in order to make the old home even fairly comfortable. To them I still practice the custom of giving; but I limit my gifts to the things I know will be of greatest service to them, and render them the largest measure of comfort as well as happiness.

The rest of my relatives are all Brothers, and they are all abundantly provided with the means by which to purchase not only the necessities of life, but many of the comforts and luxuries. To them I make no gifts of material value, and from them I receive none. I am glad that this is so, for we understand each other and know that the love between us is deep, sincere and abiding. They all know

that I am carrying a heavy burden of responsibility, and I also know that they have theirs; and so, we go on toward the river that bounds the Great Divide, safe and secure in the consciousness of mutual love and understanding.

To me this seems the only right way, and I am glad that it appeals to them in the same way. Each year I take an account of my material means, and carefully determine how many dollars I can spare for the help of the Great Army of the hungry and unclad. Then I send the amount, in a lump sum, to the League, where I KNOW that it will be made to go much farther and do vastly greater service than I could make it do, for those who are in need.

The League officials know every family within the range of their jurisdiction, that are worthy and in need of help, not otherwise provided for. They keep themselves informed all the time and in every case, so that every penny of the funds at their command shall be made to purchase the largest measure of food, clothing, shelter and other necessities possible, for those who truly need the help they can give.

And you will be glad to know that the beloved RA, who shared with me the glorious

triumph of bringing the League into existence,—though on the other side of the Great Divide—is still a contributor to the Fund of the League for the relief of those who need, and will continue to be, so long as the means she left shall last. One of my greatest earthly joys is that of carrying out her wishes in that regard.

As soon after the first of the year as may be possible, the League Officials will render their annual reports, from which it will be a pleasure to lay before the readers of *Life and Action* the facts of interest and value to all who desire to know what the League is doing and what of good it is accomplishing.

THE SPIRIT OF THE WORK.*No. 10.*

Again and again I am reminded of the fact that my responsibilities as editor-in-chief of this little magazine are so numerous, varied and complex as to transcend the limits of my abilities, and almost constantly lay me open to the just charge of inefficiency.

One of the criticisms dwelt most upon by the book-reviewers and literary critics for the various newspapers throughout the country, at the time of the publication of the volumes of the Harmonic Series, was with reference to frequent "repetitions" of subject-matter charged against the authors.

From a purely literary standpoint the criticism was frankly admitted by the authors to be justified. Before our manuscripts went to the publishers, however, this very point was gone over by us together, and we knew in advance that our critics would not overlook their opportunity. And we admitted, to ourselves and to each other, that the

criticism would be fairly justified from a strictly literary point of view.

But we realized that, as the accredited representatives of the Great School of Natural Science, charged with the responsibilities of a great educational movement, we dared not stand upon the literary merit *alone*, and thus ignore the *educational* results to be accomplished.

And the further we have gone in this work of education the more conclusive has become our complete justification. For, over and again, we are compelled to note the fact that, in the face of all our efforts so to emphasize the vital points, by reiteration and repetition, by illustration and elucidation, as to impress them indelibly upon the minds of our readers, we find that our success has been only a fraction of what we had hoped it might be.

And this same difficulty accompanies all my work and efforts in *Life and Action*. In order to be sure that my meaning has been made so clear that none may misunderstand nor misconstrue it, I find it necessary to go over the same subject again and again, restating, reiterating, repeating—until all sense of literary proportions have been lost—and still my readers fail to receive my

messages in such manner as to remember them. Every issue of the magazine I find it necessary to repeat something of serious importance which I have said before, and in some instances it is something I have repeated many times before.

Since the publication of the last issue of the magazine two distinct instances of this particular difficulty have occurred; and it is my purpose to repeat them again in this number of *Life and Action*, with an added emphasis, if possible, in the hope of lodging them so firmly this time that I shall never again have to repeat them—to the present subscribers to *Life and Action*.

1. *Life and Action* is, primarily, a *Messenger*; secondarily it is a distributor of general information, and matters that its editors think will be of interest to its readers.

In its primary capacity it affords the editor-in-chief and his assistants a means through which to communicate instructions and such authentic teachings and findings of the Great School as seem to be of importance to the educational movement for which the Great Work in America stands, to the Students and Friends of the Work, and answer many questions from Students and Friends of the Work all over the country, which ques-

tions cannot be answered by personal letters.

In this capacity, whatever appears in its columns from the pen of its editor-in-chief (the TK), or its assistant editor (Dr. J. D. Buck), is intended to be "*authentic*" and to represent the "voice of the School". Of course, its editors themselves may say some things that represent their own individual opinions, at times; but wherever possible they will differentiate between these and the teachings of the School, in such manner as to leave no uncertainty in the minds of their readers.

In its secondary capacity, however, there are a great many things in the nature of current information, or report, which may not be authentic nor intended to represent the School at all, and yet of sufficient interest to the Students and Friends of the Work, in the judgment of the editors, to find place in its columns. These might all, perhaps, fall under the general head of "*Items of Interest*".

Then again, the editor-in-chief is the recipient of numerous manuscripts from all over the world. These come from Students sometimes, and other times from those who are merely readers of the magazine. Now and then comes a manuscript from a total

stranger to the School. A good many of these manuscripts are extremely interesting, and deserve to find a place in the columns of some good journal. Most of them, however, do not appear to us to fall within the lines of interest to our readers. These we return with our thanks. The others we publish.

Then again, it seems to be a natural development of the age that causes many writers to express themselves in verse. We receive an almost endless number of manuscripts of this nature. Out of the number there is an occasional document that measures up to our conception of real "Poetry". It seems good to us to give a *few* of these space in the columns of *Life and Action*. But they must not be taken by our readers as the voice of the Great School. They are published merely for their poetic beauty, in some instances, and in others because they express sentiments that seem to us helpful to some of our readers. But even these latter are not to be accepted by our readers as "Authoritative utterances of the School." We do not believe they have been.

Under this secondary capacity we published in the last issue of the magazine an ar-

ticle entitled "AN OLD PROPHECY REVIVED", beginning at page 58.

This article came to us from one of the Friends of the Work, as an item of interest, with the request that it be published in *Life and Action*. It so happened that I had heard of this "Old Prophecy" a number of times. My attention had been called to it several times within the last year by Students and Friends, and I had been asked a number of questions concerning it.

Inasmuch as I was not previously familiar with the entire scope and character of the alleged "Prophecy", I was unable to answer the various questions asked me concerning it. Therefore, when it came to me, accompanied by the request for its publication, it occurred to me that the most satisfactory method of answering the various questions about it would be to publish it in full. This we did; and, with the exception of the first paragraphs, it is a reprint from the "*Lincoln Daily Courier*", of Nebraska, under date of January 13, 1897.

It never once occurred to me that any reader of *Life and Action*, least of all any Accredited Student of the Great School, would consider its publication in this maga-

zine in any other light than merely as an item of somewhat curious interest.

Inasmuch as it is entirely clear, *upon its face*, that the "Prophet" who uttered it was, in truth, *no prophet at all*—since some of its very definite and vital terms have been long since proven by TIME to be false—it did not occur to me that anybody would ever suppose, for an instant, that it was being published as an utterance of the Great School, or as a prophecy for the accuracy or fulfilment of whose terms the Great School could or would vouch in any way whatsoever.

In view of all this, I am sure my readers can scarcely appreciate my surprise and shock upon receiving from one of the Students of the School (a man who has the reputation of being a level-headed, clear-sighted, far-seeing, clear-thinking business man) a telegram asking if the Great School vouched for the truth of the prophecy, and if not why the article was published in *Life and Action*—asking for a reply in full, by telegram, more accurately, by "night lettergram".

This incident set me thinking again as to ways and means whereby I might be able to differentiate the various articles published in *Life and Action*, in such manner that it will not be necessary for me to write a pre-

lude, introduction, postlude or explanation, with each separate article, in order that my readers may know how much of each article, if any, its readers are to treat as "authenticated" by the Great School; and how much, if any, they are to consider as "doubtful"; and how much, if any, they should reject entirely as false.

It would seem that there are some of my readers who want to look upon the magazine as strictly and solely the mouthpiece of the Great Friends, so that once having accepted the School as an authority, they may accept everything that appears in the magazine as necessarily true, without the necessity of exercising their reason, or giving any consideration whatsoever to the principles of logic and common sense.

No greater mistake was ever made. No system of education which would assume to relieve its students from the necessity of using their reason, logic, judgment and good sense, at every step of the way and every turn of the road, is entitled to the least consideration whatsoever.

I will go still further and assert that any school which professes, or assumes, or would try to make its students *believe* that it is *in-*

fallible, is false upon its face, a fake, and deliberately Jesuitical.

Coming very close home, let me say that whenever *Life and Action* becomes so much of an “*Authority*” to its readers that it assumes to do their thinking and reasoning for them, without expecting them to verify the accuracy of its statements, it will be time for you, my Students and Friends, to drop your subscriptions to it and subscribe to some other journal that will make it necessary for you to THINK, REASON, and use your INTELLIGENCE and your INDEPENDENT JUDGMENT.

Even when I tell you that the *editorials* in *Life and Action* are intended to stand for the teachings, findings and principles of the Great School, I do not mean to convey the idea or impression that its editors are *infallible*. Far from it. I do not want any Student or Friend of mine ever to grow to have so much confidence *in me* as to think that a thing is necessarily true just because *I say it is*. I could not do either you or myself a greater injustice.

I *do* want you to believe, however, that whenever I make a statement of fact seriously and in earnest, I *believe* that I am stating the exact *Truth*. But I do not want *you* to

believe in its truth just because I have said it. If it does not appeal to both *your reason* and *your conscience*, I want you to *reject* it, or at least hold it in abeyance until you can either verify or disprove it.

If ever you get to thinking so much of me as to "swallow whole" everything I say, without putting it to the test of your own intelligence, reason and conscience, I want you to remember, from that time forward, that I am your *most dangerous enemy*. And this is literally true, because any man who deprives you of the power to exercise your intelligent faculties, capacities and powers, has already done you a most grievous injury.

The Student and Friend who endeavored to "swallow" that old "Phophecy", just because he saw it in *Life and Action*, was doing not only himself but *me* an injustice. Had he followed the rule I am endeavoring to promulgate and elucidate, he would have submitted the statements therein contained to the tribunal of his own intelligence, reason and conscience, in which event he never would have sent such a message. Neither would he have thought for one instant that the School was laboring under the prophetic impression that the principal part of the Pacific coast was on the verge of disappear-

ing beneath the mighty waves of the grand old Pacific Ocean.

I am aware of the fact that there are both men and magazines who would not hesitate to assume the responsibility of doing the thinking, the reasoning, the concluding and the judging for as many of the human race as might be induced to enter into such a compact. I am also aware of the fact that this is virtually the position which the Church of Rome assumes toward its members. Other churches also are not entirely free from the same suggestion. But whether it be man, magazine, church or school, the responsibility is one which the individual himself alone is capable of discharging wisely.

2. The second incident to which I refer is somewhat like unto the first, although it has reference to another phase of the subject.

The incident itself was somewhat as follows: A Student of the Great School here in Chicago had occasion to travel, and in the course of his journey he met and became quite intimately acquainted with another Student in a different section of the country. Because they were both Students of the Great School they had confidence in each other at once. The result was (one of the

results, I should say) that they entered into a business combination.

It soon developed that the business was, to say the least, a mistake. It failed, and one of them, at least, lost a neat little fortune. WHY?

I think you already see the point. The confidence of the man who lost, was so unqualified in his partner, that he "swallowed" the other man's bait, hook, sinker and line, and doubtless would have swallowed the pole, reel, minnow-bucket, and entire fishing tackle had he been asked. And he did this only because of his confidence in the Great School, and in his faith that any man who has been accepted as an accredited Student cannot be other than the very soul of honor; and not only that, but that such a man must necessarily be exceptionally bright and intelligent, and therefore capable of making a success of any business he might undertake.

Confidence is a beautiful thing. Confidence in our fellow man is sublime. Confidence is something for which every honest man should strive to be worthy. Confidence in the Great School and in its teachings and findings on the part of my Students and readers is something for which I have been laboring more than thirty years. Confidence in the loyalty,

wisdom and integrity of the Students of this School, in their relations with each other, is one of the splendid consummations for which the Great Friends and their accredited representative in America have labored long and earnestly.

But Confidence is one thing—OVER-Confidence or blind faith, is quite another. It is perfectly natural that every honest and loyal Student of this School should have a certain amount of confidence in every other Student who has been tried, tested and found “worthy and well qualified” to assume the duties and responsibilities of an accredited Student of the School.

It is hoped the time will come when such confidence will be wholly justified. But I feel it my duty once more to caution the Students and Friends of the Work against that character of blind confidence and trust in their fellow Students which impels them to assume relations with them in business and in other ways *solely because they are Students* and without in any manner whatsoever subjecting them to the most common business tests nor demanding of them any assurances or evidences of their business intelligence and integrity.

I do not want the readers of *Life and Action* to obtain from anything I have said the notion that I do not have confidence in the Students of this School. I DO have confidence in them, and that confidence is of the most exalted and definite character. Up to the present time not a single applicant has been admitted as a Student until after I personally have subjected the applicant to every required test, and found, to the best of my knowledge and belief, that he (or she) is "duly and truly prepared, worthy and well qualified"—which, when properly interpreted, means that I have obtained the very best of evidence upon which to establish my own unqualified personal confidence and trust.

And furthermore, I can say without the least equivocation or mental reservation of any kind whatsoever, that I do not believe there is an equal number of men and women today, associated together in a common Cause, among whom there exists so exalted an average of Morality, so high a general standard of Honor, nor a more worthy general average of Character, than exist among the Students who make up the body of this Movement.

Then why am I delivering myself of this

warning against *trusting* each other because they have faith in the School, in its teachings, and in the exemplification of the principles for which the School stands?

I think you already know the answer. It is because of the natural tendency of our Students to overstep the bounds of natural caution due to everyone. It is not because of their *wise* confidence and trust in each other. It is because of the seeming tendency of our Students to ignore all the elements of a perfectly discreet caution, and *blindly* trust each other in matters and ways wherein their Studentship is no guaranty whatever that they possess either the knowledge, the experience, the discretion, or the other elements of character that would justify the quality or degree of confidence and trust reposed in them.

In a previous article I discussed this same principle under the head of "*Taking Things For-Granted.*" And that is, indeed, the key to the matter to which I am now referring. The Chicago Student to whom I have referred "took for-granted" virtually everything concerning his fellow-student in the east. He trusted his Intelligence. He trusted his business experience. He trusted his business education. He trusted his discretion. He trusted his judgment. He trusted his

honesty. He trusted his moral and business ideals. He trusted his business standing. He trusted his motives.

And he did all this so completely, so unqualifiedly, so blindly, that he ignored everything else. And by thus taking everything for granted, and refusing to exercise even a minimum of caution, he did not realize that he was constituting himself a *temptation* to his fellow student greater than he could resist.

In this I am speaking from the fulness of a personal experience. And it is very largely because of this personal experience, and the bitter disappointments I have suffered as a direct result thereof, that I am endeavoring to guard *you*, my fellow students and friends, from making the same mistake which I have made.

3. There is yet another phase of this same subject which has come to my attention since the first pages of this article were written, and which I have spoken of in previous issues of *Life and Action*, but which would seem to require further emphasis.

I have reference to the temptation among Students to "*borrow*" from each other, under the pressure of business conditions. This temptation rests entirely upon the feeling of

confidence that a fellow-student cannot refuse a "loan" to another fellow-student who is in need of temporary aid. And this confidence in the notion that one Student cannot find it in his heart to refuse a "loan" to another Student, is well founded. I Know, from personal experiences, how difficult it is to decline such "loans". And again, it is my own personal experience that impels me to repeat this admonition and caution, and emphasize it with all the force at my command.

It is all right for one Student to help another, even to the extent of lending him money, provided he observes all the accepted principles of good business in doing so. In truth, there is no just reason why the Students and Friends of this School should not enter into business relations among themselves, and enjoy many benefits and pleasures therefrom which they could not enjoy with those who are on the outside—PROVIDED always, and under all conditions, that they observe all the principles of safe and legitimate business relations, and never on any account allow themselves to presume upon the friendship's ties that grow out of the relation of Students to each other.

In other words, I am not seeking to discourage the principle of co-operation among

Students of this School in a strictly business sense. On the other hand, I am looking forward to the time when it will be possible for the Students of this School to exemplify among themselves the co-operative principle in business, in such manner as to demonstrate the scientific accuracy of the economic principles of the Great School.

But I want to make it so clear now that none may ever misunderstand the fact that the Students of this School cannot afford to "take things for granted" among themselves in a business way, any more than they can in a social or moral sense. They dare not *presume* upon their relation as Students. They must not open the door of *temptation*, by assuming that they will not be held to as rigid a standard of Personal Responsibility as are men outside the School in the great business world. On the other hand, they should remember that they are held by the principles of Natural Science and the Law of Compensation to a far more exacting standard of Personal Responsibility and Moral Accountability than is anywhere practiced in the business world.

If you should ever find yourself in serious need of material aid, do not feel that what I have herein said is intended to prevent you

from going to a fellow-student for help. For, it is just possible that your situation might be such that you would find yourself unable to go elsewhere. But remember this: If you ever go to a fellow-student for help, go to him prepared to meet every demand of safe and legitimate business.

On the other hand, if perchance you are driven to the wall, and find yourself quite unable to give legitimate business securities which would justify a fellow-student in *lending* you the money you need, do not try to deceive him. Do not make him *promises* which you have reasons to believe you may not be able to meet in both letter and spirit, when the time comes. If you err at all under such conditions, it is far better for all concerned that you err on the side of caution and conservatism than upon the side of promises you cannot fulfil.

It is far better for you to plead *pauperism* and thus place your claims upon the basis of pure and unadulterated "Charity" in the sense of "alms-giving," than it is to hold out false inducements to a fellow-student only in the end to disappoint him and destroy his confidence in your honesty. For, every such disappointment comes back upon the School and the Work, and upon those of

us who are charged with the responsibilities of directing the Work in this country. Every such mistake helps to justify the claims of our enemies that "something is wrong." And remember that they are tireless and sleepless, watchful and unscrupulous, and that no opportunity to injure the Cause will be overlooked or lost.

One other point let me emphasize: In all your business relations with your fellow-students, be scrupulously frank and unambiguous in your methods. Be sure that you at all times give them full information upon every point and every phase of the business, so that they may know *all that you know* that will have any bearing whatever upon your ability to meet your every engagement with them. Do not keep them in ignorance of matters they have a right to know. Do not keep them in the dark as to your own status, nor leave them in doubt as to any plan, purpose, motive or act of your own.

Here again I speak from the depths of a personal experience that has hurt me more deeply and caused me greater anguish of Soul than anything that has occurred in the thirty years of my service to the Cause of Truth and Humanity in this country. I know of nothing that hurts more deeply than to

lose one's confidence in a beloved Friend in whose loyalty and honesty one would have trusted his dearest possessions, even life itself.

If ever you should command the confidence of the Great Friends so far as to be entrusted and charged by them with the execution and fulfillment of a *sacred* Trust involving the very life of a great Movement such as this in which we are engaged, I pray with all my heart and Soul that you may never have cause to lose your confidence in any fellow-laborer in whose fidelity and loyalty you have reposed implicit faith to the extent of jeopardizing the success of all your plans and all your efforts for their accomplishment.

It is to spare you this that I am trying, with all the energy of my Soul, to make you realize the fact that in all your business relations you owe it to those who have trusted you to be absolutely frank and honest with them, and never to conceal nor withhold anything that in any way concerns the success of your business undertaking, or the absolute fidelity of your own position, your plans and your personal conduct

These are the things wherein you cannot afford to "take things for-granted." And it

is just here where the Students and Friends of this Work are most likely to make their first mistakes. Because they have faith in the School, in the accuracy of its teachings and findings, in the wisdom of its principal representatives, and in the integrity of their motives, it is but natural that they should have confidence in all those who have passed the tests of studentship and have gained admittance into the ranks of qualified students.

And because of this confidence, there follows the natural tendency to assume that it is entirely *mutual*—as it surely ought to be. And just because of this feeling of security there comes the first temptation to “take for-granted” all manner of “little things”—as they seem to be at the time—but which, by the cumulative process, soon become *one* “*big*” thing, of such vital importance as to threaten the very life of all that your years of active and unremitting service stand for and represent.

There is but one safe way, and that is never to make the first “little” mistake by assuming something you have no right to assume, or by neglecting to exercise frankness and caution because of your feeling that: “Surely they will trust me and understand my motives.”

In conclusion, I wish with all my heart that I could impress the vital nature and importance of absolute "*good faith*" in all we do. No man who has any real regard for his own reputation, can afford to fail in the matter of keeping his every *promise*, to the letter. No matter how small may be the promise in itself, nor how unimportant may seem to be the results of its violation, it is—in its very nature—a *sacred thing*.

And it is here that so many open the door that eventually leads to the most deplorable tragedy of life, namely, the *death of Faith* in their own personal integrity. To my own way of measuring life's values, there is nothing so tragic as the death of our highest ideals and aspirations and our noblest inspirations. For upon these rest our *Faith in Humanity*.

May the Great Father, the Great Friends and the Spiritual Helpers so lead us by the hand of Love, and point us to the pathway of Duty, that we one day shall stand together in the midst of the radiant splendor of eternal TRUTH.

It is for the sake of the realization of that splendid consummation that I am so earnestly laboring to impress the Students and Friends of the Work with the vital necessity

of each one of us making his or her own
LIFE a living exemplification of the real
SPIRIT OF THE WORK.

So mote it be !!!

THE SPIRIT OF THE WORK.

No. II.

Our Responsibility.

Again and again the question of our Individual Responsibility to the School and the Work, in various ways, comes up for our consideration; and scarcely a week passes but that I receive one or more letters from Students and Friends of the Work all over the country, asking me for information as to their duties or their responsibilities.

I find it impossible to answer all these various inquiries through personal correspondence. There is but one way in which I can respond to them all, and that is through the columns of *Life and Action*. And in doing this I shall find it necessary to make my answers rather general in order to cover the largest number of points and items of importance.

In other words, I shall have to discuss the general principles involved, rather than the specific incidents referred to in the various letters I have received.

I must therefore ask my readers to follow closely all that I shall say, in order that they may not overlook my answers to their several and individual questions; for I shall endeavor to cover them all in the course of my letters on "THE SPIRIT OF THE WORK."

And I trust it is not necessary for me to apologize to the readers of *Life and Action* who are not among those who have written me for information. For I assume that they are all interested in the success of the Great School and its Work in America, and that in my letters under the above heading they will find answers to many of the questions that are of interest to them—although they may not have formulated them definitely, nor sent them to me for answer.

The fundamental principle I desire to consider in this installment of the *Spirit of the Work* might be stated briefly in a number of different forms. As, for instance:

1. The permanency of any building is primarily dependent upon the character and quality of the materials that go into it. Or,
2. The life and success of any ethical movement will depend, primarily, upon the character and quality of its members. Or,
3. The future life and success of *this*

Movement will depend, primarily, upon the *kind of men and women* we admit into its membership. Or,

4. The *Disintegration* and *Death* of this *Movement* will inevitably follow our failure to guard it against the admittance of applicants who are *not* duly and truly prepared, worthy and well qualified.

Any one of these statements is literally true. Each one states a general Principle at the foundation of all earthly and human institutions.

The first applies generally to all constructive institutions.

The second applies the same principle to all ethical institutions and movements among mankind.

The third and fourth make a specific and definite application of the same general Principle to this particular and definite institution wherein we are members, and for the *Life* or *Death* of which we are inevitably responsible.

And it is of *this* that I want to talk with all of you who, by virtue of your membership, must share with me the responsibilities of the *Life* or the *Death* of this *Great Work in America*.

I do not want to leave anything unsaid, if

it is possible to avoid it, that will help you all (as well as myself) to understand and appreciate the responsibilities that are justly ours, and enable us the better to discharge them in a manner to reflect credit upon the School, the Work, the Cause, ourselves, and all concerned.

To that end, I must not overlook the things that are in the minds of those who would enjoy our failure. I must not only recognize the fact that the School has its enemies, and that we all, collectively and individually, have our critics who will be glad of anything we may do or say that will really, or apparently, justify their hostile criticisms of us, or that which we represent.

One of the things they already have said—in various ways, and with interesting variations—is somewhat along the following line of thought, viz.:

“If the Great School is all that is claimed for it, and this present Movement designated as *The Great Work in America* is truly seeking to serve humanity and benefit all mankind, *why* exclude *any* who knock at the door and ask to be admitted?”

“*Humanity* and *Mankind* are terms which include *everybody*. They do not exclude *anybody*.

“Then why does the School make *terms* and *conditions* under which a large percentage of the human family is excluded from membership in the School and Movement because they are not ‘duly and truly prepared, worthy and well qualified’ to enter and become actively identified with those who are already in and of it?”

These questions appear to rest upon a foundation of rather substantial and consistent logic, and would seem to lay upon the School and its Representatives the *onus probandi*—as we say in legal parlance—meaning the “*burden of proof.*”

It is therefore only right that I should recognize the *onus* and do what I can to lift it and remove it from the pathway of the School and the Work. Let me try:

It is largely by means of analogies that the perplexing problems of human life are solved. By analogies I hope I shall be able to analyze, elucidate and solve this one, in a manner that shall command the confidence of those who are honest and sincere in their perplexity, and in their desire to know the truth.

What is it that gives to every established and successful business house, or firm, the confidence of the business world?

The answer must be apparent to every individual who has had any experience in the great world of business. It is: "Its REPUTATION for business ability and integrity, and the promptness with which it meets its liabilities and discharges its responsibilities."

But the *reputation* of any business house or firm depends upon the ability and integrity of the men who constitute the firm, or company.

Therefore, in its final analysis, the success of every business house, firm, or company, depends upon the character of the individual members who constitute it.

And the ability of any such house, firm, or company, to make a success of its work in the business world and accomplish anything of value to itself or to the world in which it lives, moves and has its being, in like manner depends upon the character of the individual members who constitute the house, firm, or company.

So, still we see, success is dependent upon the character of the INDIVIDUALS, in every instance.

Again: What is it that gives to any Church, or other religious institution, the confidence, respect, sympathy and good will

of the public, and makes it a success in the world of its activities?

Once more, the answer is: Its **REPUTATION** for honesty, ability, **Morality** and **Service to Humanity**.

But in this instance, as in the other, its reputation depends upon the character of the men and women who constitute its **Members**.

And its usefulness as a constructive factor in the world is likewise dependent upon the kind of men and women who stand before the world as its living **Representatives**.

And so, again we are driven back to the character of the **INDIVIDUALS**, as the primary and fundamental basis of its success and its usefulness to humanity.

Let us suppose, for the sake of the illustration, that such an institution as, let us say, the Presbyterian Church, should cease to require of its members any pledge as to their religious ideals and beliefs, as well as to their moral principles and ideals, and to the **LIVING OF A LIFE** according to the moral and religious principles for which the church stands—how long do you think such a church would continue to succeed, or to exert a constructive influence among mankind?

There can be but one honest answer. Such

a church would die as soon as the "*Life Element*" which sustains it, viz.—the principle of *Morality and Service*—is withdrawn.

There is a Natural Law of CONSISTENCY to which all mankind must acknowledge allegiance; and it runs through every department of human activity and is at the foundation of all constructive achievement.

It demands of every individual that he shall exemplify in his daily life and conduct the principles to which he gives public acknowledgment and a personal pledge of loyalty and allegiance.

It demands of the man who publicly acknowledges allegiance to the Presbyterian Church, that he shall make an honest effort to exemplify in his daily life and conduct the principles for which that church stands.

If he fails, he becomes a destructive and disintegrating influence in the body of the church, in just so far as he so fails.

And it is for this reason—in obedience to the Great Law of CONSISTENCY—that every Church, and every other religious or moral institution, demands of its members that they shall prove themselves "Duly and truly prepared, worthy and well qualified" to exemplify in their daily lives and conduct

the Principles for which the Church, or Moral Institution, stands.

And the *onus probandi*, or burden of proof, is always on the individual who applies for admittance as a member, and not upon the Church or other institution. And until he *proves* his qualifications to the satisfaction of those whose responsibility it is to pass upon the admissibility of members, he is *denied admittance*.

And so it is in every other institution which stands for the good of humanity, and the progress of the race.

The Great School is no exception.

It demands of every applicant for admittance into membership that he first prove, to the satisfaction of the School, or to those of its representatives who are charged with that responsibility, that he is "Duly and truly prepared, worthy and well qualified."

And this is true regardless of the hostile criticisms of those who are always ready to condemn through ignorance, superstition, fear, envy, jealousy, hatred, or any other manifestation of the Destructive Principle of Nature in Individual Life.

In the face of all we can do, there are those who will condemn our efforts, our methods, our principles, our lives. Hence, it is worse

than a waste of time—it is folly to argue the matter with them.

Our enemies profess to see a great and vital inconsistency in the fact that the Great School claims to be working for the good of ALL mankind; and yet, at the same time, fails to admit ALL who apply for admittance as accredited Students and Members. They profess to be shocked, grieved, offended, hurt—and to suffer several, divers and sundry other pangs because of this alleged inconsistency of the School, and those of us who are charged with the responsibility of representing it in all that pertains to the admittance of Students, as well as to their rejection.

But we must not allow these inconsistent pretensions of our hostile critics and bitter enemies to confuse us nor cause us to lose sight of the principles for which the School and its representatives must ever stand.

We must not forget that this movement which we have come to designate as "*The Great Work in America*" is subject to the same Law of Life and Death which governs every other constructive institution or movement in existence.

And the very fundamental principle that calls for our first consideration is that of

absolute HARMONY among all who come to gain admittance as Students of the School and Friends of the Work.

In other words, the very first and fundamental responsibility of all who are now in the School is to see that no applicant for Studentship therein shall be admitted in future until he shall have proven beyond all question that he is "Duly and truly prepared, worthy and well qualified."

Apropos of this very vital consideration, let me quote from a letter recently written by one of our Students to another at a distance, wherein the importance of guarding the School in future was discussed with intelligence and discrimination as follows:

"It must be evident to you, as it is to me, that as our Groups grow stronger in numbers; as this Philosophy becomes more widely diffused and better known in this country, and as its constructive influence shall bring it to the attention of our common enemy; then will they, in all probability make a determined effort to gain admittance into our various Groups.

"How then, shall we proceed to safeguard our various Groups so that this threatened danger shall be reduced to the minimum? How shall we take such precautions that the

entering wedge of disintegration may not be driven home, and lodged in the heart of some one or more of our established Groups?

“And while you are busy framing your answer to this question, let me ask another which has a practical bearing upon the same problem, viz.:

“Do you consider our present methods of examining applicants for admittance sufficiently comprehensive adequately to protect the School against Jesuitical espionage?

“I am not familiar with your methods of procedure at the Center, but here we have proceeded somewhat as follows:

“The applicant (after having answered the list of Preliminary Questions, to the satisfaction of the TK) is asked to meet a number of the local Students and Friends of the Work here. At these meetings he is questioned carefully by each Student or Friend to whom he is sent, and is given the right to ask as many questions concerning the School and the Work as he may desire. If a single meeting with each Student or Friend is satisfactory, that is all that is required of him; but if there seems to be any doubt in the mind of any Student or Friend the applicant is asked to come again—and, in fact, as often as may be neces-

sary to satisfy the Students or Friends as to his exact status.

“When all the Students and Friends to whom he is sent feel able to render an intelligent and reliable judgment as to the applicant’s qualifications and character, they send their individual reports to the TK. If these reports are all favorable, the TK then formally refers the application to our Group (as a Group) for official ballot of the Group.

“At our first meeting thereafter the application is called up to be considered, discussed and officially balloted upon. We then proceed to a *secret* ballot, so that no one shall know how any other has voted. If the ballot is unanimous in favor of the applicant that fact is made a part of the records of the Group meeting and a report is sent to the TK, whereupon he notifies the applicant of his election and asks him to present himself at the next meeting of the Group.”

Let me say, in this connection, that the foregoing is substantially the method employed in all cases where a local Group exists, to which the applicant can be sent and his application referred. But it would appear, from information at hand, that some of our Students and Friends do not fully appreciate the responsibilities laid upon

them in these meetings for the purpose of examining the applicant and satisfying themselves as to his character and status.

The following from another letter recently received will suggest the importance of greater care on the part of our Students:

“To bring out my point more forcibly, I am going to give you a case which came under my personal observation. An applicant was referred to me for my personal examination and report. Two of our Students who already had met him volunteered the information that he seemed to them to be all right; but, at the same time, one of them mentioned the fact that he had been told the applicant either now belonged, or had belonged in the past, to an illegal ethical society which is known to be a Jesuitical institution, and I was asked to find out if he still was a member.

“It happened that at one of the Group meetings, some of the members present discussed this particular applicant; but I raised the point that it might be better for those who had not yet met the applicant *not* to have anything said about him, as that might prevent them from studying the applicant free from bias resulting from what might be said for or against him. From statements

made at this meeting of the Group I inferred that the applicant had made a favorable impression.

“Later I met the applicant and endeavored so to study and question him as to determine, to my own satisfaction, his qualifications and general status. I asked him, among other things, whether he was then, or had ever been, a member of the Society above mentioned. He virtually informed me that it was none of my business, and that the subject was entirely outside the range of my right of inquiry.

“I also had learned that he formerly had made application to the School, and had been rejected. Naturally, I wanted to know just why he had been rejected; but he refused to tell me. I questioned him in other ways, in my endeavor to satisfy myself as to his real attitude and exact status.

“Without going into further details, I had three interviews with him; and in the third he manifested considerable impatience. He said that I was the only one who had wanted to see him more than once. He also stated that I was the only one who had asked him very many questions. I cross-examined him on this point and found, to my surprise, that he had been asked very few questions by

some of the Students to whom he had been referred, and that he seemed to have satisfied them. He was very much surprised that I should want to know so much about him.

“Frankly, while he has some splendid qualities of character, I seem to see in him the ambitious type of man—one capable of doing a vast amount of destructive work. To me, he appears to be just the sort of man to bring inharmony and unrest into our Group work.

“This School and Cause mean so much to me that I feel upon my shoulders a heavy burden of Personal Responsibility in all that concerns the admittance of applicants who are referred to me for preliminary examination and try-out.

“Most of the applicants that come to me are in a great hurry to gain admittance to the School and Work; and for this reason, if for no other, I do not believe, as a rule, we take enough time nor make a careful enough study of applicants before reporting back to the TK upon them.

“Our Group is wonderfully harmonious, and if we can only keep it so it has the greatest possibilities for constructive work and Service to the School and Cause in the years to come; but let us admit just one who is

inharmonious, and immediately we become like the great orchestra (to which the TK refers) with one instrument out of tune. The whole orchestral effect would be destroyed, and if this is not remedied it means the disintegration of our Group and the utter failure of all our efforts.

“It seems to me that the Law of Self-Preservation alone is sufficient to admonish us to the exercise of the utmost vigilance in our efforts to guard the School and Work against the ‘approach of cowans and eavesdroppers.’

“I called this to the attention of one of our older members, but he simply said that if an applicant gained admittance who did not harmonize, he or she would not remain; but I asked him what would be the result in case the inharmonious one proved to be a Jesuitical emissary whose mission was the disintegration of our Group. He did not answer.

“Dear TK, I know somewhat of your strenuous life and Work, and that every moment of your time should be conserved; but would it not be a great service to the School and the Cause, not only now, but for all time, if you could prepare a special communication dealing with this matter—one

that would make us all feel and realize the great Personal Responsibility that rests upon us, and each of us, and inspire every one of us with the determination to see that none shall pass by us who has not proven to our entire satisfaction that he is, indeed, duly and truly prepared, worthy and well qualified?"

Dear Students and Friends: It was the substance of the foregoing appeal that impelled me to write this particular article. And I want to thank the writer of the letter quoted. He is absolutely correct in his view of the subject. I wish with all my heart that I could impress all of our Students and Friends with the same understanding and appreciation of the situation, and of their Personal Responsibility for the future success or failure, life or death, of this entire movement.

For, unless I can accomplish this, some of our over-sympathetic and generous "Helpers," out of their excessive kindness and earnest desire to share their blessings with the whole world, are going to make the sad and tragic mistake of opening the door to admit one or more of the subtle, clever, but deadly enemies who are waiting, with the patience of the grim Messenger of Death,

for the hour to come when some thoughtless, careless, or over-generous and susceptible Sentinel shall relax his vigilance just long enough to let them slip past him, through the door and into the School.

They are waiting for just that thing to occur, and there is no limit to the patience they will exercise to achieve their purpose.

Beloved Friends, I do not want them to succeed. I do not want the Great Friends to suffer *another* defeat through the failure of those of us who have been entrusted with their confidences, and who have given our *Pledge of Loyalty* that we will not fail them.

But in order that we may succeed in discharging the burden of Personal Responsibility we have willingly assumed, we must steel our hearts to withstand the play of sophistry upon our sympathies. We must be prepared to meet and unmask every sophistry that cleverness and cunning can invent; for we already have abundant evidence of the fact that we shall be called to deal with those who are schooled adepts in the artful use and great potency of sophistry.

As hereinbefore suggested, our enemies will assume the role of friendly critics who are grieved to note the *inconsistency* of the Great School in that it professes to labor

for all mankind, and yet refuses to admit into its Work and its fellowship a considerable number of those who apply for admittance as Students.

Whenever we hear such criticisms, let us remember that they are only clever sophistries, designed to confuse us and make us forget the responsibilities we have assumed to guard the School against all such alleged friendly critics and their criticisms; and let us go on about our Work regardless of them.

And now, in order to bring this matter home to every Student and Friend of the Work, and impress it upon every mind and Soul with such emphasis that it will never again be forgotten nor neglected, let me make a specific application of the principle, as it should apply to every Student who is entrusted with the responsibility of meeting applicants and testing them as to their qualifications for studentship:

1. Whenever an applicant is referred to you, bear in mind that it is because the School wants the benefit of *your own personal judgment* as to whether he or she is the sort of individual who will add to the harmony of your Group and become a constructive and integrating favor in that Group.

2. You must not, therefore, allow yourself to shirk your responsibility by trusting the matter to the judgment of some *other* Student.

3. You are expected to become well enough acquainted with the applicant so that you can form a reasonable judgment of his or her character and qualifications independently.

4. For that purpose the applicant comes to you upon my request, and usually with a letter from me explaining the matter.

5. At your first meeting you should question the applicant very carefully, over the following, among other points of inquiry:

(a) Whether married; (b) If so, what family; (c) Whether his or her companion is in full sympathy; (d) Occupation or profession; (e) All about past and present Church affiliations; (f) Whether directly or indirectly associated or connected with the Roman Catholic Church; about the religious beliefs of his friends and associates; (g) Ask him to give in his own way an account of his past religious and philosophic studies, memberships and affiliations, prior to and leading up to his interest in this School and Work; (h) What, if any, Students or Friends of the School he knows, and how he came

to know about the School and Work, and became interested in it; (i) Whether he has read and made a careful STUDY of all three of the volumes of the Harmonic Series; if not, which ones has he; (j) Whether he finds anything in the teachings and findings of the School therein contained which he cannot accept; if so, what; (k) Question him carefully as to the motives which impel him to seek admittance as a Student, and satisfy yourself fully whether they are right or wrong; (l) What does he expect to learn from the School, that will be of special interest or benefit to him; what use he expects to make of the knowledge he may gain from the School; (m) What he feels that the School has a right to expect of him, in case he is admitted; (n) Whether he has ever cheated, wronged, defrauded or otherwise injured anybody to whom he has not yet acknowledged his wrong and sought to remedy the injury; (o) What are his own views as to how the Law of Compensation applies to all such matters; and how he intends to proceed in his efforts to undo the wrongs he has committed in the past; (p) What, if any, habits he has formed which, in his judgment, would in any way tend to make it difficult for him to meet and dis-

charge his responsibilities as a Student, in case he is admitted; (q) Just how he analyzes his own character as to Discretion, Secrecy, Loyalty, Humility, Vanity (both personal and intellectual), Ambition, Leadership; (r) Whether he would be both able and willing to labor the balance of his life for the benefit of humanity, in obscurity, and without receiving any recognition whatever from the public; (s) In what respects does he find Self-Control the most difficult; whether Anger, Fear, Envy or Jealousy, in any of its various phases, ever overcomes him and leads him to the commission of acts, or the utterance of words, that he is certain to regret; (t) Whether he understands that his admittance into the School means thereafter the **LIVING OF A LIFE** that shall exemplify the real **SPIRIT OF THE WORK**, and whether he can and will do it.

There are many other topics of inquiry that should be covered, until you have satisfied yourself whether or not he can and will meet the demands of the School and Work in such manner as to enable him to work in absolute Harmony with other Students and Friends of the Work, and discharge the responsibilities that will devolve upon him, in the event of his admittance as a Student.

In the very nature of the subject, it is hardly possible for you to cover all this ground at one meeting, in such manner as to satisfy yourself on all the various phases of his qualifications.

And then, bear in mind also, that you are to make clear to him the fact that it is his right to ask any questions he may desire, whether or not he has knocked at the right door, and whether or not he desires to proceed further. You must be sure that he understands fully that it is always his right to stop at any point, or turn back; and that he is not asked to assume any obligation that can in the least interfere with his already assumed Duties and Responsibilities to his Family, his People, his Country or himself.

Make him know that you are only trying to learn to know him well enough to know whether or not you can recommend him as "Duly and truly prepared, worthy and well qualified" for admittance as a Student.

And if you cannot satisfy yourself at one meeting (as will more than likely be the case) tell him frankly that you want to meet him again—and possibly a number of times, before you will feel yourself able to discharge your responsibility to the School and Work wisely.

Do not at any time allow him to feel that there is anything perfunctory about the matter; but that every step of the way is fraught with the gravest and most vital responsibilities; and that for his sake, as well as that of the School and yourself, neither he nor you can afford to make any mistakes.

And do not discontinue your meetings with him until you are entirely satisfied:

1. That he is all right, and entitled to your favorable recommendation for admittance; or,

2. That he is actuated by unworthy motives, and is *not* entitled to your favorable recommendation; or,

3. That he is good material, but needs more time to study the text-books and literature of the School, before you can recommend him; and that he should be told wherein he is lacking, and encouraged to go on and prepare himself; or,

4. That there is something in him that causes you to distrust him and doubt his motives and purposes. In this case you are *always* to give the School the benefit of the doubt, and make clear to him that he is "not yet ready." It would not be wise, in this case, for you to offend him by confessing frankly that you question his motives; but

the wise thing to do in that case is simply to advise him to continue his work of Study and Preparation, until such time as he may be able to overcome the apparent obstacles in his way.

If you can accomplish all that is required of you in one single meeting, all very good; you can then make out your report and send it to me at once. But, in the very nature of the work, it is hardly likely that you will be able to accomplish your task without further meetings and more study of him. In this event, tell him to come again, and if that is not sufficient, then again, and again, until you can render your report in a way that will meet your own approval.

Remember always, that you have all the time there is, and that no applicant will become impatient—if he is worthy—so long as he is satisfied that you are doing the best you can to satisfy yourself as to his qualifications.

But there is one other consideration that you should always keep in mind, namely, that you are never to allow any applicant to become an enemy, even though you cannot approve his admittance, so long as it is in your power to prevent it. If you feel that he is not worthy, let your treatment of him prove

to him that you are truly his Friend, and that you will gladly serve him insofar as may be possible within the limits of your authority and power.

Doubtless it has already occurred to you that an applicant is likely to become weary of answering the same questions from five or six different Students on the try-out committee; but you will bear in mind that I have only suggested the various *topics* of inquiry. I have not formulated any of your questions for you, and it is herein that your work will be saved from the mistake of monotony. No two will formulate the same questions, even though they may, in a general sense, cover the same field of inquiry.

And I am reminded of one important phase of your inquiry to which I have not yet referred, namely, the question of *Education* of the applicant. Inasmuch as every Student is expected at some time to become also an "*Instructor*," and consequently one of my "*Helpers*" in the Work of passing on the knowledge to other applicants, it is of the most vital importance to the success of the Work that the applicant possess also the qualifications of a good *Instructor*.

But inasmuch as the work of education and instruction is carried on entirely by corre-

spondence, you can see at once that it is of vital importance that each and every *Instructor* possess the kind of education that will enable him to carry on his part of the correspondence in a way to command the confidence of his Students.

In other words, every applicant should be examined as to his own education—where educated, what schools, colleges and universities he has attended, whether a graduate of any school or college, and if so, in what course, and what degree he has earned.

You can thus get all the data by carefully formulated questions, but you cannot find out in that way how far he applies his education when it comes to expressing himself in writing. But you can form a very fair judgment through listening to his method of expressing himself; and it will then be a part of *my* task to find out from his letters and his written answers to the Preliminary Questions, whether he spells correctly, uses good grammar, is accurate in punctuation and the use of capitals; and finally, whether he makes a correct selection of good English expression.

If he fails in these particulars sufficiently to handicap him in his work as an *Instructor*, it will be my task to point out to him wherein

he is deficient, and what is necessary to remedy the difficulty. I have done this in a good many instances, and you would be surprised if you could know how many Students are to-day engaged in a systematic study of Spelling, Grammar and English expression, in order to qualify for the work of passing on the knowledge to others.

And herein is, perhaps, one of the best tests possible to apply to determine the real abilities of an applicant, and just what may be expected of him as a Student. Those who come with right motives and purposes will never fail on the education test, for they will gladly enter upon any course of study necessary to equip them for the real Work of passing on the knowledge according to the methods of Instruction required by the Great School. This has been proven over and again, and the result is always the same.

And then again, there is the social aspect of each and every applicant. It is often of vital importance to know just what an applicant represents as a social entity. Hence, it is important to know what he enjoys in a social sense, how he spends his time in that sense, whether he enjoys cards, dancing, reading, music, or other forms of amuse-

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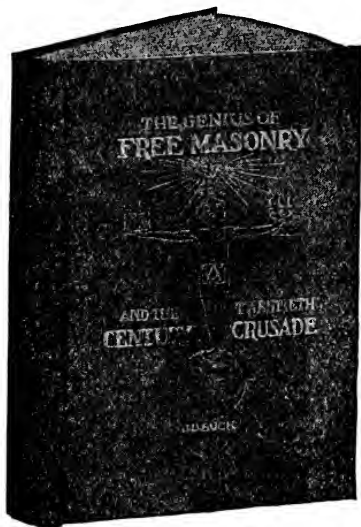
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