



Ella Wheeler Wilcox

JUL 15 1911

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...Opportunity...

They do me wrong who say I come no more
When once I knock and fail to find you in ;
For every day I stand outside your door,
And bid you wake and rise to fight and win.
Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.
Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.
Though deep in mire, wring not your hands and weep,
I lend my arm to all who say: "I can."
No shamefaced outcast ever sank so deep
But he might rise and be again a man.

—Walter Malone.

Finding the Infinite Light

Ella Wheeler Wilcox

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It has been the fashion for the last decade and a half among the intellectually unemployed to delve into the philosophical religions of the Orient.

No better use can be made of the brain, if the brain is capable of logical reasoning and if the mind is comprehensive enough in its range, to grasp the *whole* of this wonderful religion.

But, alas, the average American woman who takes up these pursuits satisfies herself with only the surface phases of the great truths; and too frequently she makes a chaos of her own life and the lives of others associated with her own.

Here are three of the laws laid down for the student of Oriental wisdom—laws for living the higher life.

"Kill out ambition;

"Kill out desire of life;

"Kill out desire of comfort."

Many students who begin in this line of research go no further than these three sentences.

They declare it is an impossible and repulsive religion, and they turn their backs upon it.

Others, emotional women especially, undertake to live practically and literally those principles and cease to be normal human beings; they fail in all their duties as citizens, wives, mothers, and walk about the earth like disembodied ghosts, neither alive nor dead.

Many such women can be found in any intellectual centre, and where they are found are broken homes and unhappy men and children.

But these students, whether men or women, failed to go deeply into the philosophy of the ancients the *great souls* who formulated the most marvellous system of human reasoning and thinking and living in the Universe.

Here is the Fourth Rule:

"Work as those who are ambitious.

"Respect this life as those who desire it;

"Be happy as those who live for happiness."

Understood, then, the paradoxical rules of the Vedas mean just this:

Kill out the petty ambition to get ahead of your neighbor; to outshine him; to have a bigger house; more clothes and jewelry; more political power; more social prominence. But *work as hard as the most ambitious*, with the object to make the most of yourself and to use all your abilities, which were given you to use.

Work to be a *successful* man or woman, in your own special line, taking care that you let no silly desire for leadership or vain glory mar your ideal. Kill out desire of merely physical life, of the enjoyments of the senses, of eating and drinking and buying things to wear, and of considering that this is all of *life*.

But respect life as those who desire it by thinking of life as *eternal*; by remembering that life had no beginning and will have no end, and by making every aim and ambition subserve the purpose of *self-development*.

To be a good wife, a good mother and a good friend, to have a beautiful, well-ordered home, to wear becoming raiment, to enjoy good food and to take an active part in the pleasures of life, in no way interferes with this aim of self-development.

What the Masters meant was to keep this aim *foremost* and avoid the state of mind which sinks into the love of temporal pleasures, forgetting how ephemeral they are.

To "kill the desire for comfort" is merely the original admonition given to the world to live the "simple life."

And the simple life takes many forms.

It means to avoid growing idle, indolent, selfish and sensual, just from seeking comfort and luxury on the physical plane. It is followed by the command *to be as happy as those who live for happiness*.

That means to use everything which this beautiful life and this beautiful world has provided, sanely, rightfully, and to enjoy every

moment of our existence here, knowing it is one phase of Eternity, one Room of the Hereafter, *but only one room.*

The Masters tell us also to *live neither in the past, the present nor the future, but in the eternal*, and to think of *all men* as our brothers; come from the same source, going to the same goal. They tell us to *own things*, but to avoid letting things *own us*. To indulge our natural appetites, but to avoid letting our appetites *master us*; to eat and drink and dress in order to live, but never to live to eat and drink and dress.

Surely all this teaching is very beautiful and very moral and very sane, and it seems incredible that so many orthodox Christian minds have failed to grasp it in its full meaning.

And it seems incomprehensible that so many hysterical women have construed it as a command to give up wifehood and motherhood, society of friends and normal pleasures and to become aesthetes, starving the body and the heart.

There are, indeed, strict rules of life and conduct, including fasts and times of utter solitude, for those who desire to become adepts, masters in the domain of mind and spirit, just as those who wish to become priests and sisters in the Roman Church, and who have chosen this as their life work from their special studies—just as another may choose to give up the world and marriage and society to become a missionary in some savage land.

But that does not indicate that the philosophy is only helpful and possible by adopting these extreme measures. And here is a final quotation from the marvellous literature of the ancients—literature which requires many lives and continual concentration to begin to grasp it in all its beautiful grandeur and satisfying completeness.

“Seek the way, but not by one road. To each temperament there is one road which seems most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by studious observation. No one alone can take the student more than one step onward. All steps are necessary to make up the ladder.

“The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself the way, the truth, the life; but he is only so when he grasps *his whole individuality firmly* and recognizes it as not himself, but as that which he

has created to reach the *life beyond individuality*; then you may know you have found the beginning of the way.

"And when you have found the end, its light will become suddenly the *infinite light*."

"BE NOT ATTACHED."

"Be not attached." So runs the great command
For those who seek to "know" and "understand."
Who sounds the waters of the deeper sea
Must first draw up his anchor and go free.

But not for me, that knowledge. I must wait
Until again I enter thro' earth's gate.
I am not brave enough to sail away
To farther seas and leave this *beauteous bay*.

Love-barnacled, my anchor lies; and oh
I would not lift it if I could, and go
All unattached, to find those truths which lie
Far out at sea beneath a lonely sky.

Though peace of heart and happiness of soul
Await the seeker at that farther goal,
With love and all its rapture and its pain
Close to the shores of *earth* I must remain.

Nor yet would I relinquish my sweet dream
To gain possession of the *Fact* supreme.
I am attached, and well content to stay,
Learning such truths as *love* may send my way.

—Ella Wheeler Wilcox.

Scientific Marvels
and
Marvels Beyond Science

W. J. Colville

The word science is one of such immensely wide import that we hardly know how far we are justified in employing the title of this essay, which was suggested, at least in part, by a very instructive volume detailing results of Psychical Research, especially in France, by Dr. Joseph Grasset of Montpellier. An English translation of this careful experimenter's work has been made by his warm friend and scientific colleague, Rene Jacques Tubeuf, with a Preface by Emile Faguet.

"The Marvels beyond Science" is the title given to the book by the translator. Dr. Grasset's earlier treatise "Spiritualism and Science" excited much interested attention as it marked an epoch, to some extent, in the position toward psychic marvels taken by prominent scientific investigators. The rigidly scientific method, on account of its slowness and extreme cautiousness in arriving at results, makes many enthusiastic Spiritualists impatient, therefore we often find editorials in "LIGHT," of London, expressing a certain degree of annoyance at the persistence with which many non-Spiritualistic theories are put forward, and on the other hand we find in the same columns much congratulation ex-

tended to scientific researchers on account of their confessed open-mindedness, which is inseparable from the truly scientific temper.

The day has entirely passed when Religion, Science and Philosophy can be regarded by any well-informed persons as three distinct branches of human interest as they so completely dovetail that one can hardly be considered rationally without the others also. Religion may properly be regarded as primarily ethical, as its avowed object is to elevate the moral nature and conserve morality; but Science in the persons of its most distinguished exponents is seeking the same result, while Philosophy is properly speaking the meeting place of love with wisdom.

A better understanding of etymology, or at least a more careful consideration of the derivation of words in common use, might do very much to minify the misunderstanding prevalent concerning the true nature and rightful function of Religion, Science and Philosophy.

Religion is properly a force that unifies, that holds together the moral interests of society and reunites those who have for any cause become estranged or separated.

Science only means knowledge, therefore many sciences are frequently enumerated including theology or divine science and anthropology or human science.

As for philosophy, when Plato declared in his "Republic" that in an ideal civil State philosophers would be the only rulers, his statement becomes thoroughly acceptable to the most enlightened modern ears directly we regard philosophy as balance, and philosophers therefore as well balanced individuals, whether men or women matters not.

Physical science is often the only science referred to when science itself is mentioned, and to a large extent this attitude is maintained by such a body as a Society for Psychical

Research, especially when engaged in the investigation of phenomena which make an appeal to the physical senses regardless of the source whence they proceed. Nothing can be more admirable than the mental attitude of those experimentalists in any domain of research who determine to keep thoroughly open minds, and who therefore do not permit emotion of any sort to sway them.

As a necessary prerequisite to investigation one must take an entirely non-committal intellectual position; a desire to arrive at truth, not to prove or disprove any foregone conclusion is a paramount necessity. But how few minds even in avowedly scientific circles are thus free from bias pro or con? That is the cause for so much ill-feeling generated on both sides in a controversy, because each side has made up its mind to maintain its own position at all hazard and therefore seeks to square facts with preconceived theories rather than to be willing to construct new theories, if need be, to coincide with newly discovered facts.

The seeming reluctance on the part of many truly scientific minds to give ready credence to supposedly super-scientific phenomena is frequently entirely misconstrued, it being falsely attributed to gross materialism, or some invincible prejudice against certain classes of phenomena or sets of ideas, when in reality it is only the prudent mental frame of unprejudiced truthseekers who cannot bring themselves to endorse or advocate something of which they are by no means certain.

Theologians have so long demanded unquestioning credulity at the hands of the public, and so many professedly liberal-minded people are simply reactionaries from ecclesiastical intolerance, that the genuinely scientific temper is as absent in the one case as in the other, for one side asserts

and the other side denies, without either having any valid grounds for acceptance or rejection.

We most of us are unfortunately inclined to think that people must be either advocates or opponents, let us say of Spiritualism or Theosophy, when such is by no means actually the case. We are living in days when the real scientific spirit is making itself felt to such an extent that we must be prepared to reckon with it and do it honor. We are gradually getting a new literature dealing with psychic problems, one that differs altogether from the partisan advocacy and the vituperative condemnation with which we have been for many years unpleasantly familiar. This new literature is rapidly accumulating, and though extremely cautious and not always altogether satisfying, it is extremely useful as indicating the real progress now being made in an attempted demonstration of human immortality.

We cannot say that the scientific world at large is quite sure of its ground when it transcends the more familiar domain of physical investigation, but telepathy or thought-transference, as well as clairvoyance, is now so well established that it is only stupid incredulousness which denies either.

The old-time Spiritualist seems still more or less afraid of telepathy, because he fancies he sees in it a foe to the acceptance of direct spirit-communion. This fear is groundless because telepathy in no way disproves spirit-communion, but rather clears the way for it by enlarging our knowledge of human faculties and removing antecedent improbabilities. It is the province of exact science to find out more and more what we are and what powers we possess here and now, leaving the question of a so-called future life to those who wish to pursue certain investigations along philosophic lines; but there is no possible denial of a future in the enlargement

of knowledge concerning the present. Indeed it is not with a future state but only with a present state that science, as such can possibly deal.

But how large is our present life; of what powers are we now in possession, and can we see into other realms of the universe beyond the grossly physical? These are queries of the utmost importance, and to answer these rationally is the work of fearless and dispassionate scientific investigators. As the field traversed by scientific exploration continually enlarges many events long considered miraculous must necessarily fall into line and be accepted as demonstrated verities, no longer attributable to hallucination on the part of prejudiced and incompetent observers, and no longer classified as supernatural either.

This new way of looking at extraordinary occurrences necessitates a change of front on the part of Materialists and old school theologians equally, each having to concede ground long held obstinately. To the intelligent Theist there is no difficulty whatever in the way of accepting the newly acquired and constantly increasing knowledge, because Theism has never made it necessary either to limit the operations of Nature or to postulate divine intervention to account for unusual occurrences.

Henry Drummond in his splendid work "The Ascent of Man" showed very clearly how even a liberal-minded evangelical Christian could accept all the facts of evolution without being religiously perturbed, but Drummond was an exceptionally clear thinker and a man who never shrank from following truth wherever it might lead him.

There is still far too much of the uncanny associated with psychical research in the minds of many investigators and the recrudescence of interest in medieval magic now prevalent adds somewhat to the uncanniness. Largely by reason of

psychic experiences having been often placed under a ban both by Church and State people have come to think of ghosts walking at midnight in cemeteries and haunting houses in a most distressing manner whenever mention has been made of spiritual manifestations. This unwholesome and altogether unnatural association of ideas is the outcome of the utterly false teaching to which the populace in many lands has long been subjected, and it serves to show very clearly how certainly things can become abnormalized by improper condemnation as well as by ignorant abuse.

Much good work has been accomplished by many groups of Spiritualists in seeking to disabuse the public mind in this regard, but the best types of Spiritualists have had uphill work in consequence of the faulty measures frequently adopted by Spiritualists themselves in addition to the stupid attacks made upon Spiritualism from outside its ranks.

The one matter which needs to be settled once for all before we can pursue investigations amid unusual phenomena sensibly and safely, is that we are not attempting to tread forbidden ground, nor are we subjecting ourselves to mental tyranny. If there be certain dangers and difficulties besetting our path when pursuing these investigations we must make up our minds to take and maintain the same heroic attitude necessary in every other department of research.

No branch of science invites its devotees to sail always in smooth water, but even the roughest seas do not dismay intrepid navigators. Though it is always well to counsel reasonable caution in the investigation of psychic mysteries as in every other important connection, there can never be either safety or virtue in cowardice, and it certainly is cowardly to live in perpetual dread of something terrible about to happen should one endeavor to cross the mystic border dividing two planes of consciousness often called two worlds.

We cannot get away from the facts of spiritual intercourse by denying them any more than we can alter any other facts in Nature by repudiating them; it becomes us therefore to face the facts whatever they may be in a courageous spirit, and if danger on the border-line there be, seek to so equip ourselves that no Cerberus can affright us.

Many teachers along professedly occult lines are so very desiring of instilling caution that they overlook the greater importance of bravery, but these are not among instructors to whose words we need pay much heed. The wisest among our counsellors place emphasis on moral principle, upon nobility of aim and straightforwardness of conduct, and then tell us we may go ahead and meet whatever guardians of the threshold there may be, unfalteringly.

Out of an immense number of conflicting theories now being advanced with a view to explaining psychic occurrences we may be able to distil a mental elixir containing the valuable ingredients in all to the avoidance of their several errors. In dealing with the far-reaching implications of Psychical Research we find ourselves moving often in very contradictory directions, for investigators are prompted, sometimes, by diametrically opposite desires.

Prof. Hyslop and several other American investigators have during recent years faced many problems quite impartially, and said in print many excellent things concerning the apparent triviality of alleged spiritual communications which we shall do well to ponder deeply.

Despite the statement of the Bishop of London and other eminent ecclesiastics to the effect that there is neither rational nor Scriptural warrant for supposing that our characters are radically different five minutes after quitting the physical body from what they were five minutes prior to leaving it, a long held supposition that death made a complete change

yet holds sway over many intellects, greatly handicapping the student who attempts to weigh evidence impartially when it concerns discarnate as well as incarnate entities.

It seems quite impossible to draw a clear line between mundane and extra-mundane telepathy, because the communicating parties and processes are virtually the same in all instances. As this extremely important fact comes to be generally acknowledged a whole mass of perplexing speculation concerning "multiple personality" and much else that proves extremely embarrassing to students will be swept away. Many of these strange and mystifying doctrines, which have given much offence to Spiritualists and others during recent years, are purely hypothetical and have never been put forward dogmatically by any scientists of high renown; their chief value has been that they could be held as tentative hypotheses awaiting further disclosures concerning the real nature of complicated phenomena.

The difference in attitude between Spiritualists and many other observers of psychic phenomena is not usually well enough appreciated, and until these diverse attitudes are thoroughly understood and reckoned with it must remain extremely difficult to appreciate psychic phenomena in general without giving offence to the Spiritualist, whose religion we may seemingly assail if we do not agree with his conclusions, or without laying ourselves open to the charge, in other directions, of utterly unscientific credulity.

The thoroughly rational position seems to be one of sympathetic agreement with the essentials of Spiritualism while avoiding the extravagances connected with it, and this sane and easily intelligible position is the one to which a large number of true scientists are rapidly advancing.

As long as hysterically religious people shriek "devils" and equally bigoted Materialists cry "humbug" or "delusion,"

refusing to renounce ignorant fear in the one case and stupid unwillingness to impartially weigh evidences in the other,—we can make little if any scientific progress, for there is no attitude on earth so thoroughly open-minded as the genuinely scientific.

Marvels beyond so much of science as is already in our possession occur continually, but scientific aspiration is to bring these marvels out of the region of the technically miraculous, or supposedly super-natural, and find a satisfactory explanation for all of them.

It is interesting to note how our language is changing when we endeavor to correctly designate unusual and hitherto unexplained, but not inexplicable, phenomena. Supernormal was a good substitute for supernatural, but as normal properly means healthy and orderly, we are beginning to see that even that nice word may have to be set aside for such a term as superphysical which seems open to no valid objection whatever.

Persons who cling to the inadequate term "abnormal" when speaking of clairvoyance, telepathy, &c., are using about the worst word in the dictionary to qualify these faculties, for abnormal means diseased, unhealthy, and indeed the exact reverse of everything we wish to cultivate. It is never desirable to encourage any manifestation of a psychic character which is accompanied by fainting, convulsions, or any symptoms of hysteria or any phase of nervous derangement, nor is it well to seek to induce psychic receptivity by recourse to narcotics, stimulants, or any unwholesome excitants or sedatives, for phenomena thus induced are generally unreliable and the means of their production must, at least in the long run, prove detrimental to the mental and physical vitality of a sensitive.

The "conditions" cannot be dispensed with, they must

be wholesome and beneficial in all instances. It is quite true that peculiar phenomena cannot usually be elicited at will; this is largely because we do not know what conditions are absolutely necessary for the evolution of certain curious results, all of which are amenable to the action of a fixed law, just as discoverable as any chemical formulary.

To produce results at will, one has to be fully acquainted with the law governing the production of phenomena one desires to elicit, and it is exactly at that point where the roads divide between the claims made by average Spiritualists and those put forward by avowed Magicians. The Spiritualistic theory is quite easy to understand and there are many proofs of its validity, but these in no way contravene or overturn the claims of professed magicians, because it is quite conceivable that there are many intelligent entities in the unseen, and also a few yet in material embodiment, who have learned the secret of producing wonders far beyond the scope of ordinary scientific achievement.

With perfectly open minds it is wise to seek to enlarge the scope of our knowledge of Nature's workings, and if we adhere to the sublime principle of seeking knowledge for the purpose of utilizing it for general benefit we may rest assured we run no unnecessary or unreasonable risks, and we may surely claim with confident expectancy the guidance and protection from those beneficent workers and teachers on the spiritual side of life whose province and desire it is to render all possible aid and safeguard to such as seek with pure motives to enter the mysterious arcana of the universe and become thereby fitted to live nobler and more truly useful lives.

Rosicrucian Christianity

Series Number Eleven

Spiritual Sight and Insight

Its Culture, Control and Legitimate Use

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For explanation of the technical terms used, see the earlier numbers of this lecture series. They form a connected consecutive whole.

When we say spiritual sight we are not speaking symbolically, or of a vague something, an ecstatic feeling or the like, but of a definite faculty as real as the physical sight and as necessary to the perception of the spiritual worlds and the true insight into super-physical conditions as the physical sight is indispensable to a comprehensive insight into material things.

The spiritual sight which we speak of is not to be confused with the clairvoyance developed in spiritualistic circles which depends upon a negative state of mind where the inner worlds are reflected in the consciousness of the sitters, as the surrounding landscape is reflected in a mirror. Such a method gives sight, but insight concerning the things seen is lacking in the negative clairvoyant as much as in the mirror. He is in a similar position to a man tied on a horse without rein or bridle, who is carried wheresoever the horse pleases. Such a faculty is a curse. The properly trained clairvoyant is not tied, he can get on or off as he pleases, has rein and bridle on his horse; he is master, the other a slave. Certain negative phases of clairvoyance are also developed by taking drugs, by crystal gazing, etc., but in all such cases the faculty is a detriment, being beyond the control of the spirit, and drugs have a fearfully destructive effect on the different vehicles of man. The most dangerous method of all is indiscriminate breathing exercises. Many a man is in the insane asylum today or his body lies in a consumptive's grave, on account of having practiced breathing exercises in development classes, taught by

persons as ignorant as himself. Breathing exercises though necessary in their place, are *never* given in *classes*, as each pupil is differently constituted from every one else; and consequently needs *individual* exercises, and different mental exercises also, to accompany them. Only through individual instruction from a competent teacher can spiritual sight and insight be developed in perfect safety.

The question then arises: How can the true teacher be found and how distinguished from the impostor? This is a momentous question, for when the aspirant has found such a teacher, he is in a safe haven and will be guarded against the great majority of dangers which beset those who through ignorance or selfish motives steer their own course and seek spiritual powers without endeavoring to develop moral fiber.

It is an axiomatic truth that men are known "by their fruits," and as esoteric scholarship demands from the pupil unselfishness of motive, it is a fair inference that the teacher must possess this attribute in a still higher degree. Thus if a man proclaim himself a teacher and offer his knowledge for sale at so much per lesson, he falls below the standard set for the pupils,—that he must obtain money to live, and similar excuses for charging for tuition, are all sophistries, the law cares for him who works with it, and any teaching offered on a commercial basis is not the highest knowledge, for that is never bartered for an actual or implied material consideration, but in every case comes to the recipient as a right; as a result of merit, and even had the true teacher the desire to avoid instructing a certain person, he would be compelled by the law of consequence to give him, when earned, his instruction. Such an attitude would be unthinkable, however, for there is joy inconceivable among the elder brothers of humanity over every one who commences to walk along the path to life everlasting. On the other hand, anxious though they are, they may not reveal their secret to any one before he has proved by his steadfastness and unselfishness, to be a safe guardian of such an immense power for good or evil. If we allow our passions to run riot, if avarice and greed are the heartsprings of our actions we hinder progress instead of helping our fellow man, and until we have learned to use in the right direction the powers we have, we are not fitted to do the greater work demanded of those who have been helped by the elder brothers to develop their latent faculties, and to gain the spiritual insight which alone makes spiritual sight of value as a factor in evolution.

Therefore, "The Path of Preparation" precedes "The Way of Initiation." *Observation, Discrimination, Devotion and Persistence* are the means of attainment, for by these the vital body is sensitized, so that the chemical ether and the life ether become capable of taking care of the vital functions in the dense body during sleep. A cleavage takes place between those two ethers and the two higher: the light ether and the reflecting ether. When the latter two have been sufficiently spiritualized, a simple formula given by the teacher enables the disciple to take them out with his higher bodies at will. He is thus equipped with a vehicle of sense perception and memory, carrying all the knowledge he possesses in the material world into the spiritual realms, and bringing back to the physical brain, memories of his experience while without the dense body. This is necessary to function outside the dense body with full consciousness of both the physical world and the desire world, for the desire body is unorganized as yet, and did not the vital body leave its imprint on the desire body at death, we could have no consciousness in the desire world even then.

Indiscriminate breathing exercises do not effect this cleavage, but tend to lift the whole vital body out of the dense body. Thus, in some cases, the connection between the etheric sense centers and the brain cells of the dense body are ruptured or strained and insanity results. In other instances the line of cleavage occurs between the life ether and the chemical ether, and as the life ether is the cementing material in assimilation, the particular avenue for the specialization of the solar energy, this rupture results in consumption. Only the proper exercises bring about the right cleavage and when purity of life has turned the unused sex force generated in the life ether upwards through the heart, can that force take care of the limited amount of circulation necessary during sleep. Thus physical functions and spiritual development are carried on side by side along proper and harmonious lines.

In the above we have the reason for the vows of celibacy taken by those who devote themselves entirely to the higher life. It must not be thought, however, that it is necessary to go into asceticism; absolute celibacy is only for the few as yet. At present, the union of sexes is the method of procreation. There is no other way to provide bodies for incoming egos, and it is the duty of every one who is of sound mind, morals and body to provide a vehicle and an en-

vironment for as many incoming spirits as his means and opportunities allow, approaching the act of procreation as a sacrament, not for gratification of the senses, but in the spirit of prayer. Used in that way the sex force will be required but a few times in the life of any person, for the purpose of generation, the rest of the time it will be legitimately available for self-improvement.

Of the four steps: Observation, Discrimination, Devotion and Persistence, *Observation* is the use by the Divine Spirit of the senses as a means of obtaining information regarding the phenomena around us. Observation and action generate the *conscious soul*. It is of the highest importance to our development that we observe the sights and scenes around us *accurately*, otherwise, the pictures in our conscious memory do not coincide with the automatic sub-conscious records. The rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day. The activities carried on during sleep partially restores the harmony, but the warring vibrations from day to day and year after year is one of the causes which gradually harden and destroy the organism until it becomes unfit for the use of the spirit and must be abandoned that the spirit may have another opportunity in a new body. In proportion as we learn to observe accurately we shall gain in health and longevity, and *we shall need less rest and sleep*. The latter is an important point in the present discussion, as will presently appear.

Discrimination is the faculty whereby we distinguish that which is unimportant and unessential, separating the real from illusion, and the lasting from the evanescent. In ordinary life we are used to thinking of the body as ourselves. Discrimination teaches us that *we are spirits* and our bodies are but temporary dwelling places; instruments for use. The carpenter uses his hammer and saw, they are important instruments but he does not think of himself as being either. Neither should we identify ourselves with our bodies, but learn to discriminate, to regard the body as a servant, valuable only in so far as obedient to our commands. When thus regarded, we shall find that we can readily make it do many things hitherto unthought of. Discrimination is due to the working of the life spirit in the vital body. This activity generates the *intellectual soul*, and gives man his first start toward the higher life.

Devotion to high ideals is a curb on the animal instincts. It is the result of the workings of the human spirit in the desire body which

generates and evolves the *emotional soul*. The cultivation of the faculty of Devotion is very essential. In some people this is the line of least resistance, and they are apt to become Mystic dreamers. The energies of the desire body are then expressed as enthusiasm and religious ecstasy. There are also some people who develop abnormally the faculty of discrimination, which runs along the cold intellectual lines. In either case there is a lack of balance, a danger. The Mystic dreamer, because dominated by emotion, may be subject to all sorts of illusion. That, the Intellectual Occultist will never be, but he may end in black Magic if he pursues the path of knowledge for the sake of knowledge and not for SERVICE. The only safe way is to develop both.

The *Occultist* unfolds along intellectual lines, he searches for truth by observation, and discrimination. He observes and reasons upon what he sees. Thus he attains to knowledge, but before that knowledge can be of the highest use in his spiritual unfoldment, he must learn to *feel it* else he cannot *live it*. When he has done that he is both Mystic and Occultist.

Likewise the *Mystic*, who develops particularly the faculty of devotion whereby *he feels truth* without the necessity of reasoning upon it; who *knows*, but cannot give a reason for his faith or explain to others so as to help them, must develop the occult side of his nature to be of the highest use in the upliftment of humanity. Then the Intellect acts as a curb on the emotions and Devotion safely guides the Intellect. If we go along one line or the other exclusively, we will have to take up the other at some future time in order to become fully rounded. It is better therefore to try to develop now the faculty we lack. Thus we shall make with perfect safety the most rapid progress toward the final goal.

The clarity and sharpness of a photograph depend upon the way the lens is focused by the photographer. Once set it remains in focus. If it had life and a will of its own, if it could change its direction and focus, the pictures would become blurred. The mind is in about that position, it flits about aimlessly and resents a curb most strenuously. It can and it must be curbed and *Persistence* is the chief means of bridling it. In proportion as the mind is stilled, can the spirit reflect itself in the three-fold body on the principle that the sun mirrors itself in a calm sea, but turbulent billows throw the sun-rays back.

The vital body is like a mirror, or rather, it is like the film of a

moving picture; it pictures alike the world without according to our faculty of observation, and the ideas of the indwelling spirit from within according to the clarity and training of the mind. *Devotion* and *Discrimination*; otherwise Emotion and Intellect, decide our attitude toward these pictures and their balanced action leads to a well rounded development. When evolved to a certain point they inevitably bring about a process of PURIFICATION. The man will realize that in order to attain the goal he must lay aside whatever clogs the wheel of progress. The best mechanic aims to have the best tools and keep them in perfect order, for he knows their value in doing good work. The bodies are the tools of the spirit and in the proportion that they are clogged they hinder its manifestation. *Discrimination* teaches us what hinders, and *Devotion* to the higher life helps to eliminate undesirable habits or traits of character by superseding mere desire.

Flesh food, obtained at the cost of a fellow creature's life, its suffering, and imbued with its desires and passions, besides being in a state of decay, is not a pure food that one would choose to feed his body upon, hence the aspirant will study how to satisfy the needs of his body with pure food. He realizes the importance of keeping his brain clear that his waking consciousness may be thoroughly open to spiritual influence, hence he will cease to use tobacco and alcohol which stimulate the brain and then leave it deadened. Moderation is a misnomer in regard to drink, all use of alcohol is excess and disastrous to the quest for spiritual attainment.

Loss of temper is subversive of inner growth, it is a dissipation on a large scale of energy that might be profitably used, it poisons the body, wrecks it, and enormously hinders attainment.

Likewise do thoughts of criticism hurt us and the aspirant will abstain from them as much as possible. *Discrimination* teaches us in an impersonal way what is good and evil, but gives us no feeling about it, and that is THE important point. The examination of a fact, idea or object and a decision of its worth is necessary and not to be shunned, but harsh thoughts should be avoided for they form arrow-like thought forms and as they pass outward from us they will pierce and obstruct the inflow of the good thoughts constantly radiated by the Elder Brothers which are attracted by all good men and help them onward.

Two specific exercises are given the aspirant on the path of preparation. Both lead to the development of spiritual sight and insight. One leads the direct way and will appeal most to the Intellectual Occultist, but is of greatest value to the Mystic, because it develops the faculty he lacks most, namely "reason." That exercise is CONCENTRATION, which produces "*thought power*." The other brings a similar result in a round about manner and will appeal most to the Mystic, but is the most important one for the Intellectual Occultist, because it supplies the *feeling for truth* which is *beyond reason*. That is "RETROSPECTION" which develops the "*power of devotion*." Both are necessary to secure a thoroughly rounded development.

The philosophy of the attainment of spiritual sight and insight is to compel the desire body to perform the same work *inside* the dense body *while we are fully awake, positive and conscious* as it does *outside* in sleep and even in the post-mortem state.

There are certain currents in the desire body of every one. They are strong, well defined and form seven great vortices in the clairvoyant, but weak, broken and devoid of vortices in the ordinary man who cannot "see." It is the development of those currents and vortices that leads to spiritual sight. In the daytime, when we are engrossed in our material pursuits these currents are sluggish; but as soon as man draws out of the dense body during sleep and commences the work of its restoration, as outlined in the description of sleep in lecture No. 4, the currents begin to revive, the vortices spin and glow, for the desire body is in its native element, free from the clogging weight of the material body.

It depends upon the manner in which we have used our dense body in the daytime as to how long it will take the desire body to perform the work of restoration to the vital body and the dense body. If we have been using our body strenuously during the previous day, of course the inharmonies will be correspondingly prominent and it will take the desire body most of the night to restore the harmony. Thus the man will be tied to his body day and night by necessity. But when he learns "skill in action," controlling his energy in the daytime, ceases to waste his strength on unnecessary words and actions, commences to govern his temper and stop inharmony due to incorrect observation, the desire body will not be occupied the entire time during sleep in restoring the dense body; there will be a part of the

night left free, and that may be used for work outside, if the sense centers of the desire body are sufficiently evolved as they are with most of the intelligent class, the man may and does, then slip the cable and soar out into the desire world. He takes in the sights and scenes there, though he does not usually remember until he has effected the cleavage between the higher and lower parts of the vital body.

Thus we see the great importance of correct observation, of devotion to high ideals, of pure food, etc. All tend to harmonize the inner and the outer vibrations. In proportion to our attainment the time occupied in restoration is shortened and we are left free to work in the desire world.

There is a method that is of greater efficiency than any other in advancing the aspirant upon the path of attainment, having such a far-reaching effect that it enables one to learn now, not only the lessons of this life, but lessons ordinarily reserved for future incarnations. That is the evening exercise: *Retrospection*.

After going to bed at night the body is relaxed and the aspirant begins to review the scenes of the day *in reverse order*, starting with the events of the evening, then the occurrences of the afternoon, of the forenoon and morning. He endeavors to *picture* to himself each scene as faithfully as possible, seeks to *reproduce before his mind's eye* all that took place in each pictured scene *with the object of judging his actions, of ascertaining if his words conveyed the meaning he intended or gave a false impression, if he overstated or understated in relating experiences of others*. He reviews his **MORAL** attitude in relation to each scene. At meals did he eat to live, or did he live to eat, to please his palate contrary to judgment. Let him judge himself and *blame* where blame is due, *praise* where merited.

The value of retrospection is enormous, far-reaching beyond imagination. In this exercise the aspirant, *in the first place*, does the work of restoration of harmony consciously and in a shorter time than the desire body can do it during sleep, leaving more of the night available for outside work than otherwise possible. *In the second place*, he lives his purgatory and first heaven *each night* and builds into the spirit as **RIGHT FEELING** each night the essence of the experience of the day. Thus he escapes the necessity of purgatory after death and also saves time spent in the first heaven—and *last, but not least*, having extracted, day by day, the essence of experiences which make for soul growth and built them into the spirit, he is in

actual fact living in an attitude of mind and developing along lines that would ordinarily have been reserved for future lives. By the faithful performance of this exercise we expunge day by day the undesirable occurrences from the sub-conscious memory so that *our sins are blotted out, our auras commence to shine with spiritual gold extracted by retrospection from the experiences of each day, and thus attract the attention of the teacher.*

"The pure shall see God," said Christ, and the teacher will quickly open our eyes *when we are fit* to enter into the "Hall of Learning"; the desire world, where we obtain our first experiences of conscious Life without the dense body.

Concentration, the second exercise, is performed in the morning at the very moment the aspirant awakes. He must not arise to open the blinds or perform any other act, but at once put his body in a relaxed position and commence to concentrate. This is very important, as the spirit has just returned from the desire world at the moment of waking, and at that time the conscious touch with the world is more easily regained than at any other time of the day.

We remember from lecture No. 4, that during sleep the currents of the desire body flow, and its vortices move and spin with enormous rapidity. But as soon as it enters the dense body its currents and vortices are almost stopped by the dense matter and the nerve currents of the vital body which carry messages to and from the brain. It is the object of this exercise to still the dense body to the same extent that it was in sleep, although the spirit is within, perfectly awake, alert and conscious. Thus we make the conditions where the sense centers of the desire body can begin to revolve while it is inside the dense body. That is done by concentration.

Concentration is a word that puzzles many and carries meaning to but few, so we will endeavor to make its significance clear. In the dictionary we find several definitions, all applicable to our idea. One is "to draw to a center," another, from chemistry, "to reduce to extreme purity and strength by removing valueless constituents." Applied to our problem, one of the above definitions tells us that if we draw our thoughts to a center, a point, we increase their strength on the principle that the power of the sun's rays are increased when focused to a point by means of a magnifying glass. By eliminating from our mind for the time being all other subjects we have all our thought-power available for use in attaining the object, or solving the

problem on which we are concentrating; we become so absorbed in our subject that if a cannon were fired above our heads we would not hear it. People may become so lost in a book that they are oblivious to all else, and the aspirant to spiritual sight must acquire the faculty of becoming equally absorbed in the idea he is concentrating upon, so that he may shut out the world of sense from his consciousness and give his whole attention to the spiritual world. When he learns to do that he will see the spiritual side of the object or idea illuminated by spiritual light and thus he will obtain a knowledge of the inner nature of things undreamt of by the worldly man.

When he has reached that point of abstraction, the sense centers of the desire body commence to revolve slowly within the dense body, and will thus be making a place for themselves which, in time, will become more and more defined, and it will require less and less effort to set them going.

The subject of concentration may be any high and lofty ideal, but should preferably be of such a nature that it takes the aspirant out of the ordinary things of sense, beyond time and space; and there is no better formula than the first five verses of the first chapter of the Gospel of St. John. Taking them, sentence by sentence, morning after morning, will in time give the aspirant a wonderful insight into the beginning of the universe and the method of creation, an insight far beyond any book learning.

After a time, when the aspirant has learned to unwaveringly hold before him for about five minutes the idea upon which he is concentrating, he may try to suddenly drop the idea and leave a blank, thinking of nothing else, simply waiting to see if anything comes into the vacuum. In time the sights and scenes of the desire world will fill the vacated space. After the aspirant has become used to that, he may demand this, that, or the other thing to come before him. It will come and then he may investigate.

The main point, however, is that *by following the above instructions the aspirant is purifying himself, his aura is commencing to shine and will without fail draw the attention of a teacher who will depute someone to give the help required for the next step in advancement, and even if months or years should go by and bring no visible result there are probably Karmic reasons which make it inexpedient that he should take up the work for humanity, in this life or at this time. He may rest assured that no effort he has put forth has been in vain,*

and that the Great Teachers are seeing and appreciating his efforts. They are just as anxious to have our assistance as we are to work, sometime the hindering conditions will pass, and we shall be admitted to the light where we can see for ourselves.

An old legend says that when digging for treasures it must be done in the stillness of the night and in perfect silence; to speak one word until the treasure is safely excavated will inevitably cause it to disappear. That has reference to search for spiritual illumination. If we gossip or recount to others the experiences of our concentration hour we lose them, they can not stand vocal transmission and will fade into nothingness, until by meditation we have extracted from them a full knowledge of the underlying cosmic laws. Then the experience itself will not be recounted, for we shall see that it is but the husk which hid the kernel of worth. The law is of universal value, as will be at once apparent in that it will explain facts in life, teach us how to take advantage of certain conditions and to avoid others. The law may be freely stated at the discretion of the discoverer for the benefit of humanity, and the experience which revealed the law will then appear in its true light as of only passing interest and unworthy of further notice. Therefore the aspirant should regard everything that happens during concentration as sacred and should keep it strictly to himself.

Finally, let the aspirant beware of regarding these exercises as a burdensome task, let him estimate them at their true worth, they are his highest privileges. Only when thus regarded can he do them justice and reap the full benefit from them.

The preceding Lesson is No. 11 in a series of twenty. No. 12 will appear in the next Bulletin. They can be had singly (order by number) or in sets, from the Mystic Light Library, the Rosicrucian Fellowship, Headquarters at Seattle, Wash., or the Rosicrucian Fellowship, 49 John St., New York City.



The Eternal Goodness.

Within the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good.

I long for household voices gone,
For vanished smiles I long;
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

And so, beside the silent sea,
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where his islands lift
Their froned palms in air;
I only know I cannot drift
Beyond His love and care.

—Whittier.

The Five Occult Forces of Nature

By Frederick Helm Sloan

**Western Occultism
and Its Teachings.**

**Both an Onward and
an Interior Vibration
Which Gives the Forces
a Subjective Color.**

According to the Western Occultist there are five great invisible forces or vibratory currents in the realm of "Nature's Finer Forces." The nature and use of these forces are taught in the Occult Fraternal Orders of the Western Continents of Europe and America. They are known as The Higher Occult Forces of Nature, and are as irresistible in their sweep over the earth from Pole to Pole as are the tides in the ocean.

The five Great Currents of Force each possess a vibratory motion within themselves, which causes each to have a distinct color of it's own, when viewed subjectively, for vibration is the cause of All differences in wave-length and consequently in color.

Ranging from the most sluggish and lowest vibration to the most rapid vibration of the Physical Ether, in which they flow through, their **COLORS** are as follows: The **RED** Occult Force of Nature; the **ORANGE** Occult Force of Nature; the **GREEN** Current; the **BLUE** Force and

Their Order from the Slowest to the Highest Vibration.

lastly, the **HIGHLY** Vibrating **YELLOW** Current, or stream of Ether Vibrations. As there are Currents in the Ocean so are there Currents in the Ether interpenetrating the Earth. These *Finer* Forces are of a Magnetic Nature and **ALSO** of a **MENTAL** Nature, for they exist **IN** the Universal Etheric **MIND** or

Both a Magnetic and Mental Forces.

Consciousness, as it is expressed or manifested upon the Physical Plane: namely, the **PHYSICAL** Universal *Mind*, which serves as an **INSTRUMENT** for the Unmanifested Universal Mind to find **EXPRESSION** on the Material Plane.

Their CONSCIOUS Side.

Likewise, these great Currents (on their **CONSCIOUS** Side) have an Emotional Aspect as well as a mental aspect, together with their purely Physical Aspect of Magnetic Forces of **NATURE**. That is, when contacted by Individual Centers of Consciousness, and when drawn upon by the mind of man, by the nature of his emotions and thoughts and desires, they connect him with **SIMILAR** emotions, thoughts and desires that are of a **LIKE** nature of vibration as his own Mental State is, thus **IN** these Currents of Color Vibrations there may be

said to be Certain Mental States, so to speak, since they when contacted will produce these *states* of CONSCIOUSNESS.

The Red Vibratory Current.

with the Lowest SUB-Current of the RED, which is vibrat-

Its Sub-Divisions.

An Emotional Current.

is the current in which ANGER in all it's forms exist. When we are angry we UNCONSCIOUSLY TAP this current, which instantly puts us in mental contact with ALL the angry thoughts that have been thought by everybody in the Words. As the LOWER Sub-Currents of the RED are Disruptive and Repellant Vibrations, the quicker we become disconnected with this scarlet vibration the better it is for us, both mentally and physically. The lighter and Pink shade of this current indicates the emotion of sympathy, and WARMTH of Mental—Feeling.

The Orange Force of Life.

tion), vibrates next higher in the scale than the red, and

Manifesting in the Great Red Force (which possesses several sub-divisions, as do all the other Forces), commencing with the Lowest SUB-Current of the RED, which is vibrating the most sluggish of any of the forces mentioned, there are to be found manifesting in here All EMOTIONS of a lower and physical nature, such as Fear, etc.

The next lighter and more rapid vibrating sub-current of the Red is the SCARLET, which when tapped by man, is the current in which ANGER in all it's forms exist. When we are angry we UNCONSCIOUSLY TAP this current, which instantly puts us in mental contact with ALL the angry thoughts that have been thought by everybody in the Words. As the LOWER Sub-Currents of the RED are Disruptive and Repellant Vibrations, the quicker we become disconnected with this scarlet vibration the better it is for us, both mentally and physically. The lighter and Pink shade of this current indicates the emotion of sympathy, and WARMTH of Mental—Feeling.

The SECOND FORCE, that of the ORANGE Colored Vibrations, (caused by a certain RATE of Ether-Vibration), vibrates next higher in the scale than the red, and

is the Current of the MANIFESTED Universal *LIFE FORCE*, as it exists on the PHYSICAL Plane of Ether.

The Builder of
Material Forms.
"The Breath of Life."

This IS the Life within the form of ALL Material substances and bodies in the mineral, animal, and vegetable kingdoms; and is the "Breath of Life" breathed into Adam's nostrils, as recorded in the Bible.

This Orange VIBRATION or FORCE is BACK of ALL Forms of a material nature, and is the BUILDER of them. It is also the Chemical Force that holds the Physical Body together (although in this case, the GREEN Force is also interblended with the Orange, otherwise the BODY IS an UNSTAPLE Compound, and can not be MANUFACTURED by Synthetic Chemistry).

The Life Force Ensouls
the Oxygen of the
Atmosphere.

Animals and human beings draw upon this force by breathing, for it ENSOULS the oxygen of the air, (a Chemical element), and IS the TRUE Life-Force of the Bible.

The Green Force of
Individualization.

The GREEN Current comes next, with its sub-currents. Its darker shades indicate selfishness; then the desire for personal possessions and individual aggrandisement; finally merging into the light or Green of a PURE INDIVIDUALIZATION, *without* selfishness.

When we are unconsciously connected with the Green Force we are thinking along intellectual and logical lines, or have a desire for possessions. All ambitions and desires for money-making have a subjective vibration that appears as the green color in the Ether.

The Blue Current
of the Higher
Mental Nature.

A Purely MENTAL
Force in the
Universal Mind.

But, it is the next higher current; the BLUE, that indicates the HIGHER MENTAL Qualities, such as the higher Literary capacity; this is the source of ALL inspiration along MENTAL lines and of mental Intuitions. It is the source of GENIUS in the ALL Ages, whether of ART or LITERATURE; or, even of MUSIC. When this is contacted, the Higher Education, organization, harmony, form, etc., are inspired in the person able to raise his thoughts sufficiently high to so tap this great BLUE force of the Manifested UNIVERSAL MIND.

The Yellow the
HIGHEST FORCE in the
MATERIAL WORLD.

The Yellow Occult Force of Nature has the HIGHEST rate of vibration of any force upon this planet; it is the strongest force of all the Higher Occult Forces of Nature. Its Subtle vibrations cannot be drawn upon by the person, until he is able to raise his self to their level, by a spiritual development. In this Great Current are manifested all the Spiritual qualities

A Spiritual Force
in the Universal
Consciousness.

that we can conceive of to-day, as well as the higher aspects that we cannot comprehend at our stage of evolution.

**On the Higher
Planes these Forces
are Repeated Again.**

It is the SPIRITUAL Force in the Universal Consciousness, and is the current in which is to be found ALL spirituality (as far as it can MANIFEST down on the Physical Plane, with the limitations of our physical-brain consciousness. On higher Planes, each of these *five* Great Currents are again *repeated*, so that the Spirituality of the next Great Plane, with ITS Yellow Vibratory Force, is of course of a far higher degree still, than is that of PHYSICAL SPIRITUALITY).

**In the Higher
Ethers of the
Super-physical Planes,**

Manifesting within the Yellow Current are the spiritual qualities of Intuition, Inspiration, Creative Love and Divine Harmony, etc. The Yellow vibrations when drawn upon, are protective in their NATURE, for they possess such a rapidity of vibration that they are thus empowered to turn aside and deflect ALL lower vibrations than themselves from reaching the aura of a person. A red current of anger cannot be projected against the Adepts who have a preponderance of the Yellow Spiritual Force drawn into their aura, for these higher vibrations deflect the lower and TURN them back upon the person so sending them.

A Protective Force.

A person who thus radiates the spiritual qualities is protected, even without of necessity "loving his enemies" as Christ

taught regarding this Occult Force of Nature. This is the *SCIENTIFIC Explanation* of the above mentioned command of the Great Christian Adept and Master of Occultism.

Learn to Use the
Constructive Forces.

It is thus evident from a consideration of the Hidden Forces of Nature (in a very brief manner) that we should learn to **GAIN CONTROL** of our thoughts and emotions and tap the **CONSTRUCTIVE Forces**.



WHAT THEY WERE.

Enraged over something the local newspaper had printed about him, a subscriber burst into the editor's office in search of the responsible reporter.

"Who are you?" he demanded, glaring at the editor, who was also the main stockholder.

"I'm the newspaper," was the calm reply.

"And who are you?" he next inquired, turning his resentful gaze on the chocolate-colored office-devil clearing out the waste-basket.

"Me?" rejoined the darky, grinning from ear to ear. "Ah guess ah's de cul-ud supplement."



Discontent is the want of self-reliance; it is infirmity of will. Regret calamities, if you can thereby help the sufferer, if not, attend to your own work, and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them the truth and health in rough electric shocks, putting them once more in communication with their own reason. The secret of fortune is joy in our hands.—*Emerson*.



Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsmen at the oar—
Heaving wood and drawing water, splitting stones and cleaving sod—
All the dusty ranks of labor, in the regiments of God,
March together toward His triumph, do the task His hands prepare;
Honest toil is holy service; faithful work is praise and prayer.
—*Henry Van Dyke*.

The Path to Greater Things.

Dream constantly of the ideal; work ceaselessly to perfect the real.



Believe in yourself; believe in everybody; believe in all that has existence.



Give the body added strength; give the mind added brilliancy; give the soul added inspiration.



Do your best under every circumstance, and believe that every circumstance will give its best to you.



Live for the realization of more life and for the more efficient use of everything that proceeds from life.



Desire eternally what you want; expect eternally what you desire; and act always as if every expectation were coming true.



When you have made up your mind what you want to do, say to yourself a thousand times a day that you will do it. The best way will soon open. You will have the opportunity that you desire.



If you would be greater in the future than you are now, be all that you can be now. He who is his best develops the power to be better. He who lives his ideals is creating a life that actually is ideal.



There is nothing in your life that you cannot modify, change or improve when you learn to regulate your thought.



Our destiny is not mapped out for us by some exterior power; we map it out for ourselves. What we think and do in the present determines what shall happen to us in the future.

—Christian D. Larson.



Book Reviews



IN THE HEART OF THE HOLY GRAIL. By James Leist Macbeth Bain. London.

This elevating volume of writings by the well-known author of the companion volume *The Christ of the Holy Grail* is writ large with the outpourings of a soul that joys in the blessings of life. A collection of Hymns and Prayers of the Christ-Child to the Christ-Mother, suitable for all occasions of the aspirant "unto the conscious service of the Grail of Life," from his rising up and going forth in the morning to his lying down at night, is the body of this work. The Hymn of the Great Compassion may be cited as the keynote to the position taken by the author. It is that of an universal sympathy with all sentient life in God, of fellowship in the One Body of creation whose head is Christ. Thus we have hymnal prayers to the Christ of the elements of earth, of the trees, of nature powers; prayers for the starving, for those of disordered mind, for fugitives from justice, and even "A kiss of Love sent to the trout."

These prayers and aspirations are no mean vapourings, but constitute an entire system of true Christian mysticism and an esoteric interpretation of the science of life. Read in the spirit in which they are written, they cannot fail of their purpose in enlarging the consciousness and sympathies of the aspirant, inasmuch as they recognize the continuity and community of life and have regard to the needs, hopes and aspirations of all conditions of men, as also to the upreaching of the less sentient forms of life as parts of the sacred corpus Christi.

Mr. Macbeth Bain places no copyright on his works. They belong to those who need them. This strikes me as being more kind than wise. It should be conditional upon publication at cost prices. But Mr. Bain is one who would feed the wolves and give himself as food for vultures like any Jain.

SCRUTATOR.—*From Occult Review.*

THE ALTAR IN THE WILDERNESS. London, Rider & Son.

This splendid little treatise by Ethelbert Johnson may well be classed as a gem of practical mystical literature, and these two adjectives we couple intentionally, for by the employment of none other could we express the precise shade of meaning we wish to convey. A great deal that passes for mysticism is so very far from practical that it occasions no surprise to be told that a mystic is usually one who ignores all the affairs of the external world to give himself entirely up to spiritual contemplation. Our present author shows us very clearly that a true mystic can be one of the most thoroughly practical of men, for tho' he may regard the outer world as a desert thro' which he is passing on his way from the Egypt of sense to the Canaan of spiritual realization, he sings happy songs and erects altars to the Most High in the midst of the sand by which he finds himself surrounded; and there are many oases in this desert thro' which all spiritual pilgrims must wend their way. There is a vast amount of instruction and abundant food for reflection in this small but meaty volume which is sure to appeal strongly to devout natures who long to find a true reconciliation between the findings of the intellect and the emotions of the spirit. Cosmic Consciousness is referred to as quite possible to all sincere seekers after truth interiorly realized.

The work is profitably enriched by apposite quotations from Walt. Whitman, Amiel, Anna Kingsford, Coleridge and other inspiring poets and philosophers. Can be had from The Mystic Light Library.



PALMISTRY MADE EASY. Thos. D. Gratz: John C. Winston, Phila. 50c.

An interesting and concise pocket edition, containing practical data on this always interesting subject, and supplemented with some worthy conclusions from his own observation. Undoubtedly there is a value to this science if the principles are grasped and the judgement trained to relate essentials in a logical manner, and this little manual is one that may be recommended for this class of study.

THE BOOK OF THE GOLDEN KEY. By Hugo Ames and Flora Hayter. (\$1.25)

This singularly beautiful volume by the President and Vice-President of the Society of the Golden Key (Flora Hayter is now Mrs. Hugo Ames) is one of the most astounding and convincing records of psychic experiences we have yet encountered. The authors write their experiences in a plain matter of fact style quite free from hyperbole or any striving after effect. The narrative is an amazing one but thoroughly rational and credible, and of particular value in that it shows the many good uses to which psychic experiences may be put. The Preface informs us that the story was written precisely as dictated by the unseen informers of the sensitive who has changed names of persons and places only, leaving the narration untampered with. There are several fine illustrations which add considerably to the value of the book. The artistic beauty of the diction and the elevated teaching running thro' the entire narrative must set those critics thinking who are accustomed to flipantly dismiss all that purports to come from the "Other Side" on the plea that it contains nothing of intellectual or moral worth. This story teems with records of practical spiritual guidance and with convincing evidences of the identity of the communicating intelligences so far as this can possibly be established. Many excellent reviews have appeared in Great Britain, but so far the book has not been widely circulated in America. We bespeak for it a great success on both sides of the Atlantic as it is without question one of the best psychic stories on the market.



THE PAST REVEALED. Erastus Gaffield. 75c.

Under this title is presented a series of revelations setting forth the mystical interpretation of the Old Testament. Mr. Gaffield, though a very busy business man, has been, for years, interested in psychical research, and this book is one of the results of his investigations.

The purposes of life on this planet, which, by the way, is only a small portion of the continuous existence, extending even to interplanetary conditions, are those of gaining complete mastery of the elements. Masters of Wisdom are spoken of as the fruits of evolution, and those who have reached this eminence have attained that

state of illumination wherein the principles of harmony are supreme. The writer very logically remarks that the fact of being incarnate does not presuppose the possession of spiritual powers in perfection. An interesting exposition of the Commandments concludes this readable book.



SOME NOBLE SOULS. Elizabeth Severs: Theosophical Publishing Society, 161 New Bond Street, W.

From S. Francis of Assisi to Colonel H. S. Olcott, from Madame Guyon to Madame Blavatsky, from S. Catherine of Sienna to Mrs. Annie Besant, such are some of the varied flowers culled from the garden of life as subjects for Miss Severs' biographical sketches. An atmosphere of enthusiastic appreciation pervades the whole, a tendency fostered, perhaps, by the theosophical point of view from which this little group of nearly twenty "noble souls" is contemplated. The authoress has gathered them for their fragrance, not in order to dissect them: she is a lover of the beautiful, not a botanist. Those to whom the beauty of the living flower appeals more strongly than a knowledge of its anatomy will enjoy the reading of this charming little book, which is both tastefully bound and liberally illustrated.

H. J. S.—*From Occult Review.*



THINKING FOR RESULTS. By Christian D. Larson: Progress Co., Chicago. 50c.

Mr. Larson's great power as a writer is the ability of arousing his readers to improvement along the line of mental control. In this latest gift to the public there is found the ripest help for individual growth.



HOW TO READ CHARACTER IN HANDWRITING. Mary H. Booth: John C. Winston Co., Phila. 50c.

Another interesting little treatise, classifying handwriting into groups based on the angle of the slant. There are also some good autographs with explanations on the different styles of writing. This class of text book is a great help in developing observation and is always worth consideration.

THE REAL GOD. By J. Herman Randall: H. M. Caldwell & Co.

This is another volume of the series of the New Philosophy of Life. The title tells the story of the book, that the real God is imminent in ourselves, a truth which it seems will take many lives to prove to ourselves, judging from the pace of the average grasp of humanity. But that this imminence is the absolute truth we cannot gainsay and the glory shed over one's life at the admission of this fact is hinted at in these series of books.



THE LIFE OF JESUS OF NAZARETH. A Study by Rush Rhees, with Map of Palestine: Charles Scribner's Sons.

This is Volume 7 in a fine series of Manuals for Bible students, by a professor of New Testament Interpretation in Newton Theological Institution. The particular value of this work is the thoroughly frank attitude of the writer, who, though evidently a firm upholder of all that he considers essential to Christianity, is quite liberal in his treatment of many moot questions, and never unpleasantly dogmatic. In the Preface the author plainly outlines his object when he tells us that his attempt is only to produce a helpful companion to a reading of the gospels, which he treats intelligently, reverently and sympathetically, but never fanatically. We may well call the writer's standpoint orthodox, for he says: "With the apostles and evangelists the recognition of the divine nature of Jesus was a conclusion from their acquaintance with him. The Man of Nazareth was for them primarily a man, and they so regarded him until he showed them he was more. Their knowledge of him progressed in the natural way from the human to the divine." The book is remarkably well arranged and an immense amount of collateral information is contained in its 320 pages. There are so many striking elucidations of vexed passages in the gospels in this compact volume that we may well pronounce it one of the best of the smaller works extant treating of the sublime subject with which it deals.



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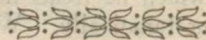
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Mention the Bulletin

"The Occult Review" for June is a very interesting number, and, as usual, supplies its readers with a rich and varied diet quite out of the common. The editor, Ralph Shirley, in "Notes for the Month," devotes considerable space to a consideration of the possibly unlimited extension of human life on earth. Then follows a very interesting paper titled, "Informal Magic," by Dr. Charles J. Whitby, who after writing on the Art in an illuminating strain concludes with the following strong declaration: "The man who does not believe in magic is an ignoramus or a fool." An illustrated article, "Some Aspects of British Mythology," by Eva M. Martin, is of great value not only to the special student of Archaeology, but to every reader who desires to know something of the romantic origin and history of the many wonderful monuments of antiquity which adorn the British Isles. All who have read and enjoyed the famous works of Rudolf Steiner will be delighted with the sympathetic sketch of the career of that eminent mystic of Germany furnished by Agnes Blake, who is a profound student of his philosophy. H. J. Strutton contributes a well-balanced article titled, "Mysticism or Occultism," which contains the following sensible statement: "The ambition born of spiritual pride, which is so terrible a danger for the Occultist; becomes impossible for the Mystic by his very attitude of self-surrender, and the practical Occultist is keenly aware of the danger." A long article by Edouard Schure, translated from French into English by Fred Rothwell, well fulfils its title, "An Introduction to Esoteric Teaching." There is as much information in this essay as one usually finds in quite a large volume. Correspondence and a very great variety of excellent notices of important books and periodicals fill this large magazine to repletion. 15 cents per copy is an extremely low price for such an amazing amount of high class literature bearing on quite unusual topics. Our readers should remember that \$2.00 per annum is the subscription price for "Occult Review" and "Mystic Light Library Bulletin" taken together.



The worry cow might have lived till now,
 If she hadn't lost her breath,
 But she feared her hay,
 Wouldn't last all day,
 So she worried herself to death.

—Anon.



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Magazine Chats



To the numerous readers of "The Nautilus," the beginning of a series of articles by Helen Rhodes Wallace entitled, "Afoot and Awheel in Many Lands," must have been interesting. Mrs. Wallace gives her recent experiences in her search for knowledge, some details of which are quite out of the ordinary. The rest of the magazine is filled with its full quota of good cheer and helpful hints.



For those who are looking for a rational method of getting in the health wagon and staying there, place "A Stuffed Club" in their hands and let Dr. J. H. Tilden, the editor, do the rest. It is Dr. Tilden's slogan to keep the power of resistance over and above the power of disease, and the rest is easy. "Lost resistance is the cause of disease." The magazine is published at Denver, Colorado, and is a good bracer in the lost art of keeping ourselves well.



"The World's Advanced Thought" comes with its pages filled full of its ethical propoganda that its editor, Mrs. Lucy Mallory, has conducted single-handed these many years. This reformer insists upon the high potency of silent endeavor to accomplish desired results. On the 27th day of every month at noon, members of the Whole World's Soul Communion Society, of which Mrs. Mallory is the chief instigator, concentrate their thoughts and aspirations towards the single end of substituting peaceful arbitration for brutal strife in every land beneath the sun.

The June "Uplift" is without doubt a matrimonial number. The spicy editorials on this subject are so sane and wholesome that the reader is assuredly uplifted whether a citizen of that happy state or lost among the rapidly growing ranks of the Ancient Order of Unaccepted Mates. Reno-itis would not be so prevalent if, as the writer suggests, "we were taught the gentle art of dwelling together." This is a fitting booklet to hand the sweet girl graduate after her eager hands have carefully put away the diploma, that unreliable thermometer of head achievement, and see what her heart may blossom into.



"New Thought and Psychic Review," edited by R. Dimsdale Stocker, of London, contains a readable article on "The Art of Self Discovery," besides much good material on the new books that are coming into print along these lines.



A small pamphlet, entitled "Material Abundance Through the Practice of Faith," price 10c. comes to us from the author, Florence Willard Day, of Washington, D. C., giving ways and means of establishing the necessary realization of man's divinity. The booklet closes with a few good affirmations bearing out the teachings.



James Allen of England is the editor of "The Epoch," an English periodical, appearing monthly, devoted to thought of a general uplifting nature. The June issue has a practical article on "How I Trained My Child," by Lily L. Allen, that is good.



One of the latest debutantes into the ever widening field of magazine effort is "Efficiency," a small, compact volume of 48 pages, fashioned after the style made famous by the Phillistine. Christian D. Larson, of Chicago, is the editor, and about all there is to read is what he says. "Up to the Mark in Everything" is the motto and this seems to be carried out both in the mechanical side as well as the subject matter. If it keeps up to the promise it will be one of the "worth while whites."

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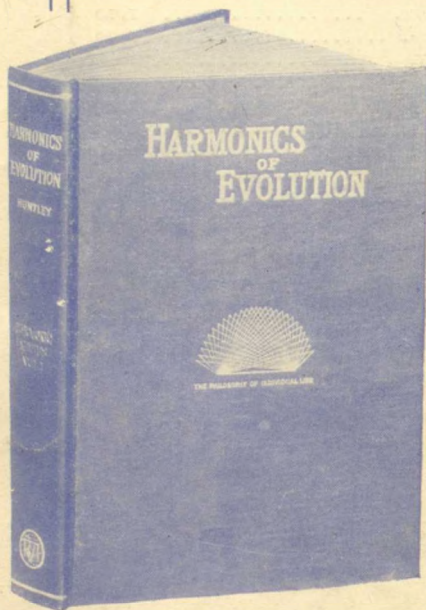
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