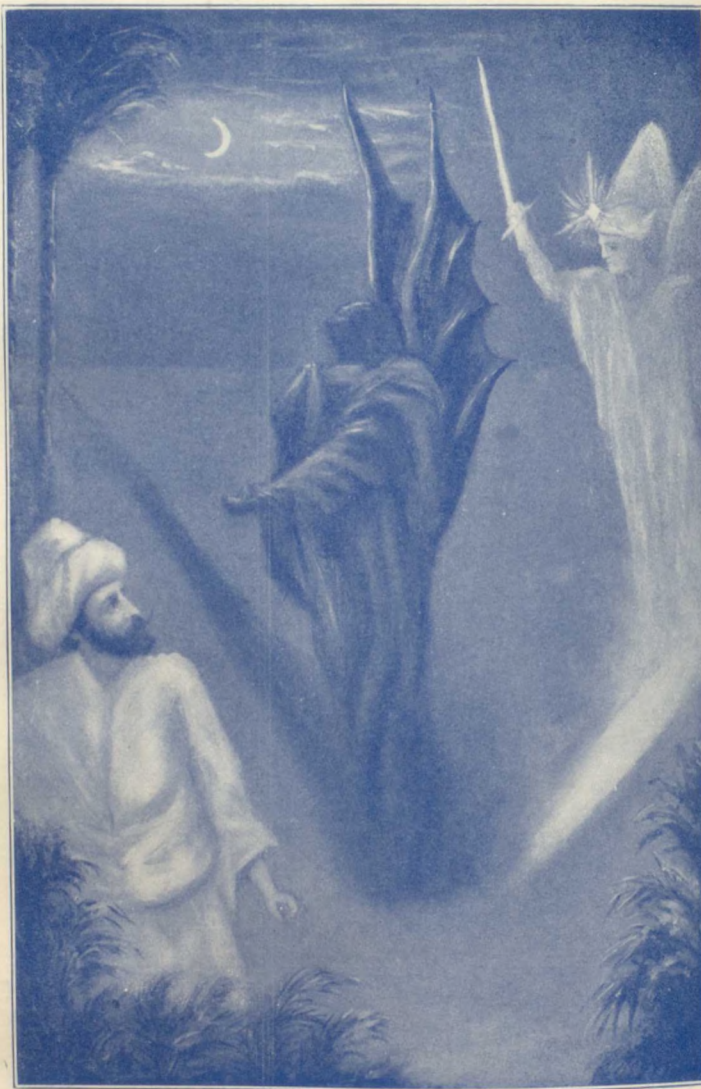


[illegible]

PRICE
5 CENTS

MAN AND MIND \approx MIND AND MAN

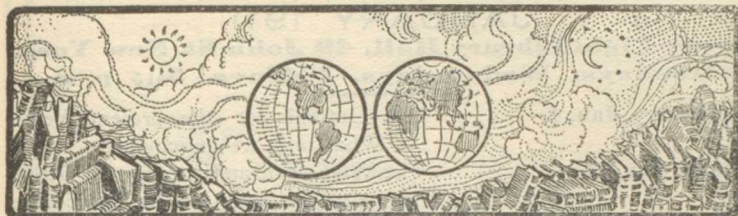
COPYRIGHT 1910
BY MYSTIC LIGHT LIBRARY
ASSOCIATION



THE VISION IN THE DESERT
FROM THE STRANGE STORY OF AHRINZIMAN

JAN 8 1911

MYSTIC - LIGHT - LIBRARY - BULLETIN



Issued Monthly by Mystic Light Library Association
 W. J. COLVILLE, Editor ANNIE PEAKE, Secretary and Librarian

VOL. I, No. 5 49 JOHN ST., NEW YORK Tel. John 4578

Copyright 1911 by

M. L. L. Association

JANUARY 1911

C O N T E N T S

"In The Desert" from "Ahrinziman"	Frontispiece
Program of Lectures	2
"Salutation of The Dawn" (Poem) . from the Sanscrit	3
Editorial "The Outlook For 1911"	4
"Brook Music" (Poem) . Harriet Whitney Durbin	6
"The Human Aura" W. J. Colville	7
"Rosierucian Prayer" (copied and translated from an old German MSS.) Franz Hartmann	18
"Death; and The Life in Purgatory" . Max Heindel	19
Reviews—Books and Periodicals . W. J. Colville	32
Fraternal Magazines	43
"Mind" (Poem) James Allen	43
List of Rosierucian Christianity Books	44
Book List and Library Plan	46
"Immortality" (Poem) Ella Wheeler Wilcox	59
Directory	60
Mystic Light Library Hall Notes	61
"At Vesper Tide" (Poem) Emily Sargent Lewis	61

All unsigned articles are editorial.

W. J. COLVILLE'S LECTURES

JANUARY 1911

Mystic Light Library Hall, 49 John St. New York.
Mondays, Wednesdays, Fridays. 3:15 p. m.

- | | |
|---------------------|---|
| Wednesday, Jan. 4. | * The Outlook for the present Year—
What may we anticipate? |
| Friday, Jan. 6. | The Wise Men and the Star of Bethlehem—Epiphany and its Significance. |
| Monday, Jan. 9. | TOLSTOI —The Man and his Message. |
| Wednesday, Jan. 11. | Mrs. Eddy and Christian Science;
the Source of its Vitality. |
| Friday, Jan. 13. | THEOSOPHY. (Reviewing Rudolf Steiner's latest translated book.) |
| Monday, Jan. 16. | The Joyous Birth. (Reviewing latest work by Ursula Gestesfeld) |
| Wednesday, Jan. 18. | Teachings of the Kabbala—their practical Value to the present age. |
| Friday, Jan. 20. | Ancient Mystery and Modern Masonry. |
| Monday, Jan. 23. | New Light from the Great Pyramid. |
| Wednesday, Jan. 25. | The Conversion of St. Paul and his influence on Christian Development. |
| Friday, Jan. 27. | How we can enjoy Spiritual Communion and retain full Mental Liberty |
| Monday, Jan. 30. | Two Great Initiates—Krishna and Orpheus; Relations of India and Greece. |
| Wednesday, Feb. 1. | Presentation of the Christ in the Temple—
—an Esoteric Interpretation. |
| Friday, Feb. 3. | Jesus the Last Great Initiate (Reference to treatise by Edouard Schure.) |

Questions invited after all Lectures.

Ticket (transferable) admitting to any six Lectures \$1;
Single Function 25 Cents.

147 Macon St., Brooklyn, (close to Marcy Ave.)

W. J. COLVILLE Lectures Every Monday at 8:15 p. m.
on The Science and Art of Mental Healing.
Wednesdays 8:15 p. m. on The Teachings of the Kabbala—
their practical Value in the present day.

Fridays 8:15 p. m. Interpretations of the Symbolism of the
Apocalypse or Book of Revelation—its correspondence
with the Signs of the present Times.

Ticket admitting to any six Lectures \$1; Single Function 25 cents.

The
Salutation
of the Dawn!

Listen to the Salutation
of the Dawn!

Look to this Day!

For it is Life, the very Life of Life.

In its brief course lie all the
Varieties and Realities of
your existence;

The Bliss of Growth,

The Glory of Action,

The Splendor of Beauty.

For yesterday is but a Dream

And tomorrow only a Vision.

But today well lived makes

Every yesterday a Dream of Happiness

And every tomorrow a vision of Hope.

Look well therefore to this Day;

Such is the Salutation of the Dawn.

—From the Sanscrit.

The New Year Editorial

The Outlook for 1911

By W. J. Colville

On the threshold of any opening year we are all certain to feel in greater or lesser measure the special influence of that immortal time-spirit which seems to inspire every one among us with hope and expectation, though it is unfortunately quite often the case that some of us allow that depressing and unwholesome intruder, fear, to enter within the portals of our secret sanctuaries. 1910 has certainly proved an eventful, but not a phenomenally startling year, for no violent earthquake or other terrific convulsion of nature has marked its course, still, so many notable personages have been removed from their earthly bodies, foremost among them King Edward the Peacemaker, that we enter upon 1911 with much wonder in many minds as to how the new occupants of exalted stations will fill their important roles and represent the interests entrusted to their charge. King George is filling his father's place with so much ability and consideration for the welfare of the people at large, that for Great Britain, prospects are unquestionably bright. America has surely far more to rejoice than to sorrow over, the many conditions need radically improving, as is the case everywhere throughout the world.

The figural name of the year 1911 makes 12 by addition, which is the numeral of harvesting, of in-gathering of many interests in one and of the equal acknowledgment of all varieties of work and service. But individuals need not disturb their minds with intricate forecastings, for to the true optimist though what may be on its way to us may be partly bright and partly shaded, the way in which we meet things is what really counts, so if we make such New Year resolves as we know we can keep, if we are but faithful to our own best promptings, we can truly make for ourselves a good and blessed year. Among the many virtues needed to round out character there

seems to be none more necessary than the bliss-creating habit of looking for the best in every one and in everything. Fault-finding, unfriendly criticism, harping upon vice, and much of that sort, has been tried so long and failed so utterly to produce any other harvest than a most distracting crop of briars and thistles, that we can quite safely leave these old mistaken methods to a less enlightened past and carry with us into new time a dauntless determination to keep open eyes and ears for anything and everything that we desire to increase and multiply.

The transition of Tolstoi and Mrs. Eddy within a few days of each other has led multitudes to meditate upon the practicability of startling theories, widely dissimilar but equally remote from ordinarily accepted views of life. Tolstoi, the world-renowned philanthropist, has told us that our salvation from error and its resulting misery lies in so completely identifying ourselves with the toiling masses of the down-trodden and oppressed that it should be impossible for us to endure, much less to enjoy luxury, while our brethren were in direst need of even the necessities of existence. Mrs. Eddy's philosophy was sounded in a very different key, so much so that one of the chief accusations brought against Christian Science has long been that it encourages its devotees to live in all the splendor they can obtain regardless of the misery around them. It is very doubtful if any of Tolstoi's admirers have endeavored to pattern after him in all ways, therefore the disciples are less extreme than was their master, and among Christian Scientists there seem to be as many varieties among them as among other denominations. Our concern need not, however, be with the particular mode of life adopted by certain people, but with the modicum of truth presented to us by influential leaders of thought, who have exerted so great a sway over multitudes of impressionable persons. Truth lives forever, but error vanishes with the fleeting years. We extract as an incentive to progress, from Tolstoi's teaching, the admonition to identify ourselves in spirit with humanity at large and let go entirely of artificial class distinctions. From Mrs. Eddy we learn to seek for the noumenon behind all phenomena, the permanent behind all that is transitory, and also to trust in God for healing, not in doubtful medicament and serums which are products of disorder and decay. All can prove to demon-

stration, if they choose, that there is in the world an optimistic view of life which is the true antidote to all its miseries, and that philosophy is not one that denies the unpleasant aspects of existence, but allowing that such may temporarily exist, sees in them not a permanent reality but only a temporary phenomenon which can be overcome by creating new conditions through the agency of pure and healthy thought. When we deliberately determine to keep our mental gaze fixed upon the highest and best we come to see how to bring the ideals we contemplate into objective manifestation. We must first see the architectural design or model with the mental eye, then set to work to carry it out in external ways. Thus and only thus can we reasonably expect to bring into expression those many noble hopes and plans which all of us entertain in some degree, and which when fully ultimated will make manifest the great New Year of the world, the advent of Universal Justice from which will flow the desire of all peoples, Universal Peace.



BROOK MUSIC.

A strand of laughter tangled in the reeds;
A thread-like murmur slipping through the sedge;
Amidst the fern a clink of scattered beads;
A frill of song along the meadow's edge;

A gay allegro where the moss grows green
And o'er the rocks a lace-like pattern weaves;
A pensive largo where the willows lean
To swerve the ripples with their pendant leaves;

A careless barcarolle where softly brush
The elder branches, veiled in bloomy fleece;
Then, suddenly a wild, impetuous gush
To greet the river—and grow still with peace.

—Harriet Whitney Durbin.

From New Age, July, 1910.

The Human Aura

How Generated and How it Protects Us

By W. J. Colville

As an introduction to our present theme, we may well consider the relation of its atmosphere to a planet, for on that depends the planet's inhabitability according to astronomical testimony. We read in the opening chapter of Genesis, that previous to the "Fourth Day" no sun, moon

earth, which suggests to the thoughtful reader a planetary condition anterior to the appearance of life on earth as we now know it. Has Mars an atmosphere, and if so what is its condition? This is about the first question raised by those who are speculating whether our brother orb sustains forms of intelligent existence in any way resembling us. The condition of a planet's atmosphere registers its period in evolutionary development, and the auric belt surrounding a human being marks the stage of interior growth attained by that human entity.

Auras and atmospheres are, we know, generated from within, rather than accreted from without, therefore we may compare a person's aura to a spider's web rather than to any purchasable article of clothing. Artists have always displayed some familiarity with this subject, for it has been an almost universal custom among painters to portray a halo of light surrounding the head of a saintly personage, and the greater the saint the brighter and more widespread this emanation. A simple study of a few noteworthy pictures

will give a good outline idea of the aura, what it is and whence it is generated.

There is an old tradition that when Moses came down from the summit of Sinai his countenance was so effulgent that the people whom he addressed could not endure to gaze upon this unveiled splendor, consequently at their request he wore an artificial veil. Michel Angelo's famous painting of Moses curiously represents the great Law-enunciator with horns. This has provoked much comment and some ridicule, for these are only travestied portrayals of the radiant emanations of dazzling light which stream from the head and face of an illustrious Adept, one whose inner body shines, at least at times, through the outer body to such an extent that his external form becomes illuminated. Raphael's "Transfiguration" represents the Master of Christendom as radiating such glory that his three attendant disciples, Peter, James and John fall prostrate to the earth. This is clearly founded upon the Gospel narrative which informs us that his countenance shone like the sun and his raiment became white like the light. Now the whiteness of the light is, as we all know, a luminous whiteness displaying every color of the rainbow and this in the language of color symbolism, betokens a completely symmetrical development.

In Charles W. Leadbeater's "Man Visible and Invisible" we have presented to us in the graphic form of pictorial illustration, a great deal of information anent the aura, well worthy of careful study. The Health Aura is a very important matter and should be considered thoughtfully before we attempt to traverse more mystical and therefore less familiar regions.

As we are all unpleasantly familiar with the disagreeable fact of infectious disease, we can readily transfer attention from that painful and distressing theme to one that is

beautiful to contemplate. All theories of magnetic and kindred modes of healing are based in a fundamental acknowledgment of some vital and vitalizing force which can be communicated from one person to another, and when we contemplate mental treatment, we are often led to think of some transmission of thought, or of some result of a certain helpful kind of thinking, from a vigorous practitioner to a debilitated patient. An auric emanation may often flow freely from one individual to another without the actual knowledge of either party, but there must be some qualification on both sides or such an effect could not occur. Health is not only as contagious as disease, but more so for several obvious reasons. In the first place a healthy state is a natural, welcome, and attractive condition, while all pathological states are unwelcome and repellant. We are instinctively attracted by health and beauty, and our common instinct invariably inclines us to resist the approaches of disease. Susceptibility to maladies is an evidence of weakness or unprotectedness; for those whose constitutions are vigorous and who are in the enjoyment of robust health are immune, or in an aseptic condition. No one willingly contracts disease but multitudes are seeking the services of all kinds of doctors from whom they expect to obtain relief from maladies. The outgoing "virtue" or health-emanation which proceeds necessarily from a truly healthy organism is received and absorbed to such an extent by people in general that abundant testimony is given to this experience by multitudes who have never attempted to offer any scientific explanation of the phenomena.

With the increasing recognition of clairvoyance and kindred extensions of normal faculty, which is a characteristic sign of the present times, the public at large is eager for information as to the *how* of many experiences hitherto taken

for granted, without any attempt at explanation, and though we are not yet in possession of a completed system of interpretation ready to hand out to all enquiries we certainly are well on the road in that direction, if we credit the visions of trustworthy seers whose testimony is readily accessible.

Most people are far more clairsentient than clairvoyant—they feel vastly more than they see consequently when we speak of the *form* and *color* of auric emanations we are treading on somewhat unfamiliar ground.

The symbolism of Color is quite well known to all students of ecclesiastical and Masonic ceremonial, but exactly how we ourselves produce colors of differing hues and intensities in our own rotating auric envelopes is a topic which only very recently has come up for prominent general discussion.

The Seven hues of the Rainbow all contained in White and revealed by Spectrum Analysis can, according to clairvoyant testimony, be clearly discerned in the aura of a well-developed human being, but one would have to be practically a Master before these seven colors would appear in perfect symmetry, all equally prominent and all of a brilliant but mellow lustre. With most of us there are certain dominant colors, or perhaps only one especial color, pre-eminently marking our stage of development, and when such is the case, whether any one actually sees the aura or not, people in general sense that our condition is so generally established, within certain definable limits, that we can be fairly expected to always act in a particular way when placed in certain circumstances. A few there are among us who seemingly have no permanent kind of aura, because our mental conditions are perpetually fluctuating and we are therefore swayed by all sorts of outside influences instead of generating our envelope from within. A little consideration of this

matter will soon give us to see how easy it is to account logically, on the basis of the aura, for the remarkable susceptibility of some persons, and the non-susceptibility of others, to these often prevalent epidemics of disease of a particular variety (grip for example) which become positively fashionable at certain times and spread from place to place almost exactly as fashions in dress and social customs travel. With a deeper than ordinary insight into the inner teaching of Sacred Scriptures we can readily catch glimpses of the practical truth lying below the letter of the story of the Plagues of Egypt, which on the surface may appear incredible. Locusts, frogs and other creatures, commonly looked upon as pests, have surely no special affiliations with certain races of people and not with others, to the extent of invading the dwellings and destroying the property of Egyptians; while they steer clear of all Hebrews and their belongings. Taken exactly as it stands as a merely literal narrative such an assertion as we find contained in Exodus affords opportunity for the sarcasm of a cartoonist, but regarded in its interior meaning it is capable of supplying us with a vast amount of food for profitable reflection. In the esoteric sense, Israelites represent those who, because they are living lives of enlightenment and purity, are protected by their own health-aura against the inroads of disorder; Egyptians denote such as are living in carnality and worse, for they are seeking to hold their neighbors in servitude, not merely gratifying their own propensities. No doubt Jewish historians have often sought to dilate especially upon the virtues of the literal House of Israel, while they have unduly condemned the native population of Egypt at the period just preceding and accompanying the historical Exodus, but this is neither here nor there in a dissertation upon the aura which can be regarded communally as well as individually, for

there is a collective aura peculiar to a community, and even to a nation, as well as a personal aura, which is the private and transportable property of the individual who generates it.

The well known phrase "building the hut," while it can, of course, apply in some material instances to the erecting of a little structure made of wood, applies mystically to the rearing of a tabernacle unseen by eyes of flesh though visible to the eyes of the spirit; it is this that constitutes the "dwelling," mentioned in the 91st Psalm, which no pestilence can possibly invade. The rearing of this shelter which encircles us at all times and in all places, regardless of what may be around us, is a mental rather than a material task, yet so long as we are ultimated in the outer bodies which now envelop us, we cannot afford to be totally indifferent to exterior considerations; it is a fact, however, that as we rise above the ordinary plane of sense life, with which we are all to so great an extent familiar, we can resort to protective and preventive measures altogether transcending the common run of sanitary regulations and precautions. It is a matter of some importance whether we wear white or black on our external persons, or whether our diet is wise or foolish, but it is a question of immeasurably greater moment whether we are entertaining pure or impure thoughts and whether we are striving to realize high ideals or contenting ourselves with unspiritual ambitions. Whenever possible and always as far as possible, we should array and feed our bodies in such a manner as to correspond with the inner states we desire to constitute and hold, but occasions do arise when attention to exterior details to any large extent appears impossible, but never can we be so situated as to be unable to obey the mystic directions given to their disciples by those wise teachers who, knowing thoroughly the limitations of external life, do

not attempt to burden their students with rules which often cannot be followed, but confine themselves to important directions concerning interior methods which are always appropriate and practicable.

As we all have leisure at night after we have sought our couches, to place our minds wherever we may please before allowing ourselves to go to sleep, it is universally possible to fix attention, after one has retired for slumber, upon exactly that ideal condition one may desire to realize, no matter how far from that ideal may be one's ordinary physical environment. Not only can we indulge in profitable mental picture-making, which is the rightful work of the imaginative faculty—we can see ourselves surrounded with an auric sheen, a veritable all-encompassing circle of light which so completely encloses us that we feel perfectly secure from all attacks of annoyance, regardless of what influences may be outside of this protecting belt. The famous "Magic Circle," the "Circle of the Church," and much else encountered alike in mystic and in classic literature can be well looked upon as a self-constructed garment on the psychic plane which the magus or magician has learned to fashion through the combined forces of will and understanding. When Cardinal Richelieu stands within the "Circle of the Church" he claims immunity alike from danger and from insult, thereby testifying to the continuance in his day of a confidence in self-made talismans handed on from ages of remote antiquity.

Modern thought tends to seek a scientific explanation of the marvellous rather than to repudiate it, for in scientific circles today we find little, if any, of the blatant denial of the super-physical which became so offensively prominent during the seventies of the nineteenth century. We are beginning to admit that we can function on other planes than the

physical and that matter can and does demonstrably exist in conditions quite beyond the reach of unaided average sense detection. With these higher and subtler grades of matter the question of the aura is immediately concerned, for it does not follow that because it requires an unusual clarity of observation to discern an object, that such object is therefore not included in the material universe. A delicate scientific instrument can readily detect, as we very well know, many octaves of sound which the ordinary human ear cannot detect, and numerous proofs have recently been offered by the famous French scientist, Baraduc, and others, that forms can be registered by sensitive apparatus generated by human emotions.

We often feel the auras we do not see, because most of us are so much more sensitive to that phase of sensation than to any other, but it is quite possible to see, hear, taste, touch and smell auric radiations as they carry with them on a higher plane of vibration all the properties of emanations in lower octaves, and these are well known to possess flavor, odor, texture, and all other attributes common to the objective world. It seems that color interests many people more than any other characteristic of aura, unless it be form. This is probably because it readily lends itself to graphic pictorial illustration which is always a means whereby people can easily learn to appreciate ideas which would otherwise appear abstract. We all know some of the effects of color on the outer plane and it is exactly the same, only intenser and more vivid, on the inner. Such often employed sayings as "true blue," "a brown study," "a scarlet rage" and many others which might easily be cited immediately suggest, and indeed reveal, the almost universal prevalence of a color terminology founded on clairvoyant testimony and scientific analogy. But though we have "true blue" meaning con-

stancy and fidelity we have also "a fit of the blues" conveying a totally unlike suggestion. We can only account for any such wide dis-similarity pertaining to a single color by noting how clairvoyant and other testimonies combined reveal the important fact that the quality of a color, not the hue itself, indicates the healthy or unhealthy condition of the one who emanates it. Supposing all studious or meditative mental states to be broadly classifiable in the brown category, if the subject of our study or meditation is cheerful and wholesome our shade of brown will be bright and pleasing and the auric radiations we generate will stream upward and be tinged with light; if our studiousness has taken a melancholy turn, the color will be much darker and without accompanying brilliance; if we are plotting mischief in our meditations the brown will appear rusty, sometimes verging on black, and instead of straying upward as it flows outward, it will stream downward. The blue which is proverbially true is sky-blue, the color of sapphire or turquoise, while the hue of temporary despondency is not so much blue as dull bluish gray, and in this instance also, in the case of the desirable condition the aura streams upward, and in the undesirable state, it flows downward. It is literally true that there are heavens above, and hells beneath, without leaving the atmosphere of this planet and no one can fail to see some significance in the fact that low-lying districts are far less healthy than altitudes. We are super-susceptible to inharmonious vibrations when our own rate of vibration is such that it affinitizes with the pure and elevated; on that account it follows that whatever raises the tone of the mind, helps to invigorate the body as a consequence; and whatever causes mental depression, predisposes to physical distress.

Those who understand the nature of the aura and how it is generated, have no difficulty in grappling with the most

curious cases in medical experience, and they often see clearly why and how it is, that the doctor who helps one patient amazingly, can bring no relief to another. If we intend to make some simple application of our mental visualizing power we can easily demonstrate quite a great deal in the way of self-regulation by forming the excellent habit of surrounding ourselves in imagination with a sheen or robe of light, generally of clear glistening white, but when we feel the need of some particular help or stimulus we should mentally outpicture this garment of shining aura in exactly the color which best denotes the state we wish to express. Taking the seven prismatic colors in the order in which they appear in the rainbow-spectrum, we pronounce Red the color of love, courage, energy, and all pertaining to the vigorous side of life. A very clear strong red in rather a low color-octave manifests great physical energy, bodily courage and determination of purpose; if the red be lighter it shows that more moral purpose and something of a higher kind of affection than the merely animal is present; if the red be dull and murky it shows affection distorted by jealousy, cupidity or some other unworthy impulse. As Red is the color of Martyrs who have willingly shed their blood for conviction and also the color of fire, which all over the world, in all ages has been associated with Divinity; there is no reason whatever for thinking it must be a low color, except in the sense that in any scale it is always the first note. We may be living at the commencement of what is for us a new spiritual life, and our aura will exhibit much red, but it will surely be a beautiful clear red. Orange signifies a combination of affection or desire and intellect and is a self-assertive hue. Yellow is the intellectual color *par excellence*. Green is the maternal, home-making, home-keeping hue. Blue is typical of faith, trust, confidence, serenity, in a word of all

that is meant by restfulness in the true sense, when the thought of idleness in no way mars the beauty of our concept of repose. Purple or Indigo is called the royal color because it combines affection, strength, and dignity. Violet is the most idealistic and transcendental of the seven, and is indicative of all those aspirations which reach out beyond the common things of life, and seek communion with more exalted and enduring regions than the fields we traverse in search of our best material goods. Rose pink is especially suggestive of an optimistic view of all things and should be worn as a mental garment whenever one feels the need of looking through proverbial "rose-colored spectacles." As an experiment, especially when one does not find it convenient to wear outwardly an appropriate color, it will indeed pay well after retiring at night to picture oneself clad in a robe of electric radiance, insulated but not isolated from the world around. We strengthen and improve the quality of our aura by every resolute act of concentration we make on a desired object, refusing to permit the least distraction to intrude. As the aura is really spun out of the bodies of those who generate it, though out of an inner body rather than an outer, as truly as the silkworm evolves the silk and the spider the gossamer thread, it is just as inevitable on the mental as on the physical plane of existence, that we must be properly supplied with suitable aliment if we are to spin auric webs which will not only protect us but radiate blessing on those around us. The Health-aura of a phenomenal healer stands out to a considerable distance from his person and is of an exceptionally powerful grade. The Intellectual aura of a very successful orator who convinces his hearers and commands their prolonged attention, does the same, and so on, with every grade of aura we might multiply instances ad libitum. Not only do persons carry their aura with them,

they are continually throwing it off like the fragrance of a flower, therefore there are indeed sick persons and sick rooms, and rooms as well as persons can be healed by the introduction of an entirely opposite sort of auric radiance to that which has filled them with those unfriendly microbes which healthful emanations vanquish precisely as fresh air drives out foul and heat conquers cold.

Rosicrucian Prayer

Eternal and Universal Fountain of Love, Wisdom and Happiness; Nature is the book in which thy character is written, and no one can read it, unless he has been in thy school. Therefore our eyes are directed upon Thee, as the eyes of the servants are directed upon the hands of their masters and mistresses, from whom they receive their gifts. Oh thou Lord of Kings, who should not praise thee unceasingly and forever with his whole heart? For everything in the Universe comes from thee, out of thee, belongs to thee and must again return to thee. Everything that exists will ultimately re-enter thy Love or thy Anger, thy Light or thy Fire, and everything, whether good or evil, must serve to thy glorification. Thou alone art the Lord, for thy Will is the fountain of all powers that exist in the Universe; none can escape thee. Thou art the helper of the poor, the modest and virtuous. Thou art the King of the world, thy residence is in Heaven and in the sanctuary of the heart of the virtuous.

Universal God, One Life, One Light, One Power, thou All in All, beyond expression and beyond conception! O Nature! Thou something for nothing, thou Symbol of Wisdom! In myself I am nothing, in thee I am I. I live in thee, I made of nothing, live thou in me, and bring me out of the region of self into the eternal light. Amen.

(Copied and translated from an old German manuscript by Franz Hartmann.)

Rosicrucian Christianity

Series Number Five

Death; and the Life in Purgatory

COPYRIGHT 1909 BY MAX HEINDEL

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

Amid all the uncertainties which are the characteristics of this world, there is but one certainty—Death. At one time or another, after a short or long life, comes this termination to the material phase of our existence which is a birth into a new world, as that which he term “birth” is, in the beautiful words of Wordsworth, a forgetting of a past.

“Birth is but a sleep and a forgetting;
The soul that rises with us; our life-star
Has elsewhere had its setting
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness;
But trailing clouds of glory do we come
From God, who is our home.
Heaven lies about us in our infancy,
Shades of the prison-house begin to close
Upon the growing boy;
But still he sees the light, and whence it flows;
He feels it in his joy.
The youth who daily further from the East
Must travel, still is nature’s priest,
And by the vision splendid,
Is on his way attended
At length the *man* perceives it die away,
And fade into the light of common day.”

Birth and death may therefore be regarded as the shifting of man’s activity from one world to another, and it depends upon our own position whether we designate such a change

birth or death. If he enters the world in which we live, we call it birth, if he leaves our plane of existence to enter another world, we call it death; but to the individual concerned the passage from one world to another is but as the removal to another city here, he *lives*, unchanged is he himself, only his exterior surroundings and conditions are changed. He is.

The passage from one world to another is often attended by more or less unconsciousness, like sleep, as Wordsworth says, and for that reason our consciousness may be fixed upon the world we have left. In infancy heaven lies about us in actual fact; children are all clairvoyant for a longer or a shorter time after birth, and whoever passes out at death still beholds the material world for some time. If we pass out in the full vigor of physical manhood or womanhood, with strong ties of family, friends or other interests, the dense world will continue to attract our attention for a much longer time than if death occurred at a "ripe old age," when the earthly ties have been severed before the change we call death. This is on the same principle that the seed clings to the flesh of an unripe fruit, while it is easily and cleanly detached from the ripe fruit. Therefore it is easier to die at an advanced age than in youth.

The unconsciousness which usually attends the change of the incoming spirit at birth, and the outgoing spirit at death is due to our inability to adjust our focus instantly, and is similar to the difficulty we experience when passing from a darkened room to the street on a light, sunny day, or vice versa. Under these conditions some time elapses before we can distinguish objects about us; so with the newly born and the newly dead, both have to readjust their viewpoint to their new condition.

When the moment arrives which marks the completion of life in the physical world, the usefulness of the dense *body* has ended, and the Ego withdraws from it by way of the head, taking with it the mind and the desire body, as it does every night during sleep, but now the vital body is useless, so that, too, is withdrawn, and when the "silver cord" which united the higher to the lower vehicles snaps, it can never be repaired.

We remember that the vital body is composed of ether,

superimposed upon the dense bodies of plant, animal and man during life. Ether is physical matter, and has therefore weight. The only reason why the scientists cannot weigh it is because they are unable to gather a quantity and put it upon a scale. But when it leaves the dense body at death a diminution in weight will take place in every instance, showing that something having weight, yet invisible, leaves the dense body at that time.

In 1906 Dr. McDougall, of Boston, weighed a number of dying persons by putting their beds upon scales, which he balanced. It was noted that the platform bearing the weights came down with startling suddenness at the moment when the last breath was drawn. The news was flashed all over the Union that the soul had been weighed, an achievement that can never be accomplished, for the soul is not amenable to physical laws. Later Prof. Twining, of Los Angeles, supposedly weighed the soul of a mouse, but what the scientists really did was to weigh the vital body as it leaves the dense body at death.

A word should be spoken in regard to the treatment of dying persons who suffer unspeakable agony in many cases through the mistaken kindness of friends. More suffering is caused by administering stimulants to the dying than perhaps in any other way. It is not hard to pass out of the body, but stimulants have the effect of throwing the departing Ego back into its body with the force of a catapult, to experience anew the sufferings from which it was just escaping. Departed souls have often complained to investigators,, and one such person said that he had not suffered as much in all his life as he did while kept from dying for many hours. The only rational way is to leave nature to take its course when it is seen that the end is inevitable.

Another and more far-reaching sin against the passing spirit is to give vent to loud crying or lamentation in or near the death chamber. Just subsequent to its release and for a few hours to a few days afterwards, the Ego is engaged upon a matter of the utmost importance; a great deal of the value of the past life depends upon the attention given to it by the passing spirit. If distracted by the sobs and lamentations of loved ones, it will lose much, as we shall see, but if strength-

ened by prayer and helped by silence, much future sorrow to all concerned may be avoided. We are never so much our brother's keeper as when he is passing through this Gethsemane, and it is one of our greatest opportunities for serving him and laying up heavenly treasure for ourselves.

We have studied the phenomenon of birth, and have evolved a *Science of Birth*. We have qualified obstetricians and trained nurses to minister in the best possible manner to both mother and child to make them comfortable, but we are sadly, very sadly, in need of a *Science of Death*. When a child is coming into the world we bustle about in intelligent endeavor; when a lifelong friend is about to leave us we stand helplessly about, ignorant of how to aid, or worse, worse than all, we bungle, and cause suffering instead of helping.

Physical science knows that whatever the power which moves the heart, it does not come from without, but is inside the heart. The occult scientist sees a chamber in the left ventricle, near the apex, where a little atom swims in a sea of the highest ether. The force in that atom, like the forces in all other atoms is *the undifferentiated life of God*; without that force the mineral could not form matter into crystals, the plant, animal and human kingdom would be unable to form their bodies. The deeper we go the plainer it becomes to us how fundamentally true it is that in God we live, move and have our being.

That atom is called the "seed-atom." The force within it moves the heart and keeps the organism alive. All the other atoms in the whole body must vibrate in tune with this atom. The forces of the seed-atom have been immanent in every dense body ever possessed by the particular Ego to whom it is attached, and upon its plastic tablet are inscribed all the experiences of that particular Ego in all its lives. When we return to God, when we shall all have become one in God once more, that record, which is peculiarly God's record, will still remain, and thus we shall retain our individuality. Our experiences we transmute, as will be described, into faculties; the evil is transmuted into good and the good we retain as power for higher good, but *the record* of the experiences are of God and *in God*, in the most intimate sense.

The "silver cord" which unites the higher and lower ve-

hicles terminates at the seed-atom in the heart. When material life comes to an end in the natural manner the forces in the seed-atom disengage themselves, pass outward along the pneumogastric nerve, the back of the head and along the silver cord, together with the higher vehicles. It is this rupture in the heart which marks physical death, but the connecting silver cord is not broken at once, in some cases not for several days.

The vital body is the vehicle of sense-perception. As that remains with the body of feeling and the etheric cord connects them with the discarded dense body, it will be evident that until the cord is severed there must be a certain amount of feeling experienced by the Ego when its dense body is molested. Thus, it causes pain when the blood is extracted and embalming fluid injected, when the body is opened for post-mortem examination, and when the body is cremated.

A case was told the writer where a surgeon amputated three toes from a (living) person under anæsthetics. He threw the severed toes into a bright coal fire, and immediately the patient commenced to scream, for the rapid disintegration of the material toes caused an equally rapid disintegration of the etheric toes, which were connected with the higher vehicles. In like manner molestations effect the discarnate spirit from a few hours to three and one-half days after death. Then all connection is severed, and the body begins to decay.

Therefore great care should be taken not to cause the passing spirit discomfort by such measures. If laws or other circumstances prevent keeping the body quietly in the room where death took place for a few days, it can at least be interred for that length of time and then treated in any desired way. Quiet and prayer are of enormous benefit at that time, and if we love the departed spirit wisely we shall be able to earn its lasting gratitude by following the above instructions.

In lecture No. 3 we say that the vital body is the storehouse of both the conscious and subconscious memory; upon the vital body is branded indelibly every act and experience of the past life, as the scenery upon an exposed photographic plate. When the Ego has withdrawn it from the dense body, the whole life, as registered by the subconscious memory, is laid open to the eye of mind. It is the partial loosening of the

vital body which causes a drowning person to see his whole past life, but then it is only like a flash, preceding unconsciousness; the silver cord remains intact, or there could be no resuscitation. In the case of a spirit passing out at death, the movement is slower; the man stands as a spectator while the pictures succeed one another in the order from death to birth, so that he sees first the happenings just prior to death, then the years of manhood or womanhood unroll themselves; youth, childhood and infancy follow, until it terminates at birth. The man, however, has no feeling about them at that time, the object is merely to etch the panorama into the desire body, which is the seat of feeling, and from that impress the feeling will be realized when the Ego enters the desire world, but we may note here that *the intensity of feeling realized depends upon the length of time consumed in the process of etching, and the attention given thereto by the man. If he was undisturbed for a long period, by noise and hysteria, a deep, clear-cut impress will be made upon the desire body. He will feel the wrong he did more keenly in Purgatory, and be more abundantly strengthened in his good qualities in Heaven, and though the experience will be lost in a future life, the feelings will remain, as the "still, small voice."* Where the feelings have been strongly indented upon the desire body of an Ego, this voice will speak in no vague and uncertain terms. It will impel him beyond gainsaying, forcing him to desist from that which caused pain in the life before, and compel him to yield to that which is good. Therefore the panorama passes BACKWARDS, so that the Ego sees first the effects, and then the underlying causes.

As to what determines the length of the panorama, we remember that it was the collapse of the vital body which forced the higher vehicles to withdraw, so after death, when the vital body collapses, the Ego has to withdraw, and thus the panorama comes to an end. The duration of the panorama depends, therefore, upon the time the person could remain awake if necessary. Some people can only remain awake a few hours, others can endure for a few days, depending upon the strength of their vital body.

When the Ego has left the vital body, the latter gravitates back to the dense body, remaining hovering above the grave,

decaying as the dense body does, and it is indeed a noisome sight to the clairvoyant to pass through a cemetery and behold all those vital bodies whose state of decay clearly indicates the state of decomposition of the remains in the grave. If there were more clairvoyants, incineration would soon be adopted as a measure of protection to our feelings, if not for sanitary reasons.

When the Ego has freed itself from the vital body, its last tie with the physical world is broken, and it enters the desire world. The ovoid form of the desire body now changes its form, assuming the likeness of the discarded dense body. There is, however, a peculiar arrangement of the materials out of which it is formed, that has great significance in regard to the kind of life the departed will lead there.

The desire body of man is composed of matter from all the seven regions of the desire world, as a dense body is built of the solids, liquids and gases of this world. But the quantity of matter from each region in the desire body of a man depends upon the nature of the desires which he cherishes. Coarse desires are built of the coarsest desire stuff, which belongs to the lowest region of the desire world. If a man loves such, he is building a coarse desire body, where the matter from the lowest regions predominates. If he persistently puts coarse desires away from himself, yielding only to the pure and the good, his desire body will be formed of the materials of the higher regions. At present no man is wholly evil, and none wholly good; we are all mixtures of both; but there may be and is a difference in our make-up. In the desire bodies of some there is a preponderance of coarse and in others of fine desire stuff; and that makes all the difference in the environment and status of the man when he enters the desire world after death, for then the matter of his desire body, while taking on the likeness of the discarded dense body, at the same time arranges itself so that the subtlest matter which belongs to the higher regions of the Desire World forms the center of the vehicle, and the matter from the three densest regions is on the outside. When the Ego's earth life is ended it exerts centrifugal force to free itself from its vehicles. Following out the same law which causes a planet to throw that part of itself which is most

dense and crystallized out into space, it first discards its dense body. When it enters the desire world this centrifugal force also acts so as to throw the coarsest matter in the desire body outwards, and thus man is forced to stay in the lower regions until he has been purged of the coarser desires which were embodied in the densest desire matter. The coarsest desire matter is therefore always on the outside of his desire body while he is passing through Purgatory, and is gradually eliminated by the purging centrifugal force; the force of Repulsion, which tears the evil out of man and then allows him to pass upwards into the First Heaven in the upper part of the desire world, where the force of Attraction alone holds sway and builds the good of the past life into the Ego as soul power. The discarded part of the desire body is left as an empty "shell."

When the Ego has left its dense body, that dies *quickly*. Physical matter becomes inert the moment it is deprived of the quickening, life-giving energy; it dissolves as a form. Not so with the matter of the desire world; once life has been communicated to it, that energy will subsist for a considerable time after the influx of life has ceased, varying as to the strength of the impulse. The result is that after the Ego has left them these "shells" subsist for a longer or a shorter time. They live an independent life, and if that Ego to which they belonged was very much given to worldly desires, perhaps cut off in the prime of life, with strong and unsatisfied ambitions, this soul-less shell will often make the most desperate efforts to get back to the physical world, and much of the phenomena of spiritualistic seances are due to the actions of these shells. The fact that the communications received from many of these so-called "spirits" are utterly devoid of sense is easily accounted for when we realize that they are not spirits at all, but only a soul-less part of the garment of the departed spirit, and therefore without intelligence. They have a memory of the past life, owing to the panorama which was etched after death, which often enables them to impose upon relatives by stating incidents not known to others, but the fact remains that they are but the cast-off garment of the Ego, endowed with an independent life for the time being.

It is not always, however, that these shells remain soul-less.

for there are different classes of beings in the desire world, whose evolution naturally belongs there. They are good and bad, as are human beings. Generally they are classed under one heading as "elementals," although differing vastly in appearance, intelligence and characteristics. We will only deal with them so far as their influence touches the post-mortem state of man.

It sometimes happens, especially where a man has been in the habit of invoking spirits, that these beings take possession of his dense body in earth life and make him an irresponsible medium. They generally lure him at first with seemingly high teachings, but by degrees lead to gross immorality, and worst of all, they may take possession of his desire body after he has left it and ascended into heaven. As the impulses contained in the desire body are the basis of the life in heaven, and also the springs of action which cause man to incarnate for renewed growth, this is indeed a very serious matter, for the whole evolution of man may be stopped for ages, before the elemental releases his desire body.

It is these elementals who are the originators of many of the spiritualistic phenomena, where more intelligence is displayed than can be accounted for by the action of soul-less shells, particularly at materializations at least. Though shells may take part, phenomena are always directed by a being with intelligence. The difference between a materializing medium and an ordinary person is that the connection between the dense body and the vital body is more lax in the medium, so that from the latter a part of the vital body can be withdrawn, and also some of the gases and even liquids of the medium's dense body may be used to form the bodies of apparitions. This withdrawal and the process of clothing the shells is generally performed by the elemental who extracts the vital body of the medium out through the spleen. As a rule, the body of the medium shrinks horribly in consequence. When the dense body is thus deprived of its vital principle, it becomes terribly exhausted, and unfortunately the medium often seeks to restore the equilibrium by strong drink, becoming a confirmed drunkard.

In lecture No. 4 it was pointed out how dangerous it is to allow a hypnotist to dominate our will and deprive us of our

liberty, but in that case the victim can at least see, and may form an opinion of the hypnotist who controls him. In the case of the medium the danger is multiplied a thousandfold, for the dominating influence cannot be seen. The death of the hypnotist releases his victims, but the gravest danger to the medium is after death. Therefore, a negative state in which the whole body or even the hand of a person is used automatically, apart from the individual's own volition, is hazardous. It is not denied that sometimes there are genuine communications from a departed spirit, or that there are cases of benevolent communications from beings outside our volition, but our purpose is to point out the dangers to those who meddle with that they know not. Philanthropists do not grow on every bush in the desire world any more than here. They are positively not great and good beings, angels, who enjoy knocking a man's hat over his ears, spilling water down his neck, or doing any other of the foolish tricks exhibited at the ordinary spiritualistic seance; those are emphatically either the soul-less shells of scapegraces, or elementals on a prank.

When a man wakes up in the desire world he is with one exception the very same man in every respect as before death. Anyone seeing him there would know him if they had known him here. There is no transforming power in death; the man's character has not changed, the vicious man and the drunkard are vicious and dissipate still, the miser is a miser still, the thief is as dishonest as ever, but there is one great and important change in them all—they have all lost their dense body, and *that makes all the difference in regard to the gratification of their various desires*. The drunkard cannot drink; he lacks the stomach, and though he may and at first often does, get into the whisky casks of the saloons, it is no satisfaction to him, for whisky in a cask does not give out fumes as it does during chemical combustion in the alimentary canal. He then tries the effect of getting into the dense body of drunkards on earth. He succeeds easily, for the desire body is so constituted that it is no inconvenience to occupy the same space with another person. "Dead" people, at first, are often annoyed when their friends sit down in the chair they are occupying, but after a while they learn that it is not necessary to hurry out of their seat because a friend yet in earth

life is approaching to sit down. It does not hurt the desire body "to be set on"; both persons can occupy the same chair without inconveniencing each other's movements. So the drunkard enters into the body of people who are drinking, but even there he receives no real satisfaction, and in consequence he suffers the tortures of Tantalus, until at last the desire burns itself out for want of gratification, as all desires do, even in physical life.

This is "*Purgatory*," and we note that it is not an avenging deity who measures out the suffering, or a devil who executes the judgment, but the evil desires cultivated in earth life, incapable of gratification in the desire world, that cause the suffering, until in time they burn out. Thus the suffering is strictly proportionate to the strength of the evil habit. Take the case of the miser; he loves gold as dearly after death as before, but cannot gather any more; he has no physical hand wherewith to grasp, and worst of all, cannot protect what he had. He may sit watching in front of his safe, but the heirs may come and put their hands right through him, take away his cherished gold, perhaps laughing at the "stingy old fool" while he is nearly in a spasm with rage and mortification. He suffers terribly because unable to check them. At last, however, he learns to content himself; he is automatically purged of grasping, as was the drunkard of drink, by the law of consequence, which eradicates from each person their faults *in an impersonal way*. There is in truth no punishment, all suffering is entirely due to our self-acquired habits, is strictly proportionate to them. Benevolently it rids us of our faults, so that in consequence of purgation we are born innocent and may more easily acquire virtue when tempted anew, by listening to the voice that warns. Each evil act, at least, is therefore an act of free will.

While our *evil habits* are dealt with in this general way, our *specific evil actions* in the past life are dealt with in the same automatic manner by means of the life panorama which was etched into the desire body. That panorama begins to unfold *backwards* from death to birth, upon our entrance into the desire world. It unfolds backwards at the rate of about three times the speed of the physical life, so that a man who was 60 years of age at the time of death would live over his past life in the desire world in about twenty years.

We remember that when reviewing this panorama just after death he had no feeling at all about it, standing there merely *as a spectator*, looking at the pictures as they unrolled. Not so when they appear in his consciousness in Purgatory. There the good makes no impression, but all the evil reacts upon him in such a way that in the scenes where he has made another suffer he himself feels as the injured one. He suffers all the pain and anguish his victim felt in life, and as the speed of the life is tripled, so is the suffering. It is even more acute, for the dense body is so slow of vibration that it dulls even suffering, but in the desire world, where we are minus physical vehicles, suffering is more acute, and *the more clear-cut the panoramic impression of the past life was etched into the desire body at the time of death the more the man suffers and the more clearly he will feel in after lives that transgression is to be avoided.*

There is a peculiar phase of this suffering, which also adds to its disagreeable character. If in life a man had injured two men *at the same time*, and one is living in Maine, the other in California, at the time when their tormentor is undergoing his purgatorial realization of the sufferings he caused them, *he will feel himself as present with both* at the same time, as if one part were in Maine and the other in California. It gives him a peculiar but indescribable feeling of being torn to pieces.

There are two classes of people for whom the purgative process does not commence at once, namely, the suicide and the victim of murder. In the case of the suicide it does not commence until the time when the body would have died in the course of natural events, but in the meantime he suffers for his act in a way that is as dreadful as it is peculiar. He has a feeling of being hollowed out, as it were, and of inhabiting an aching void, due to the continued activity of the arche-type of his form in the Region of Concrete Thought. In the case of people, young or old, who die naturally or by accident, archetypal activity ceases; the higher vehicles undergo a modification at death, so that the loss of the dense body in itself gives no feeling of discomfort; but the suicide experiences no such change until the archetype of his body ceases to work, at the time when death would have naturally occurred. The space where his dense body ought to have been is empty, because

the archetype is hollow, and it hurts indescribably. Thus he also learns that it is not possible to play truant from the school of life without bringing about unpleasant consequences, and in later lives when the way seems hard he will remember in his soul that the cowardly attempt to escape by suicide only brings added suffering.

There are people who commit suicide for unselfish seasons, to rid others of a burden, and they of course have their reward in another way, but do not escape the suffering of the suicide, any more than the man who enters a burning building to save others is immune from burns.

The victim of murder escapes this suffering because he is in a comatose state as a rule, until the time when natural death should have occurred, and is taken care of in that respect, like the victims of so-called accidents, but the latter are always conscious at once or shortly after death. If the murderer is executed between the time of the murder and the time when his victim would naturally have died, the comatose desire body of the latter floats to its slayer by magnetic attraction, following him wherever he goes, without a moment's respite. The picture of the murder is always before him, causing him to feel the suffering and anguish which must inevitably accompany this incessant re-enactment of his crime in all its horrible details. This goes on for a time corresponding to the period of life of which he deprived his victim. If the murderer escaped hanging, so that his victim has passed beyond Purgatory before he dies, the "shell" of his victim remains to act the part of Nemesis in the drama of re-enactment of the crime.

Thus the Ego is purged of evil of every kind, by the impersonal action of the law of consequence, made fit to enter heaven and become strengthened in good, as it has been discouraged in evil.

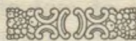
The preceding Lesson is No. 5 in a series of twenty. No. 6 will appear in the next Bulletin. They can be had singly (order by number) or in sets, from the Mystic Light Library, the Rosicrucian Fellowship, Headquarters at Seattle, Wash., or the Rosicrucian Fellowship, 49 John St., New York City.

Reviews

New Books and Periodicals on our Library Table

PSYCHO-HARMONIAL PHILOSOPHY, Based upon the Musical Scale. By P. Pearson. Illustrated in colors. First edition. Harmonial Pub. Co., Ponca City, Oklahoma. Price, \$3.50.

This is a definitely new and curious work, the like of which we have never before encountered. The author, whose portrait displays high intellectual development, has evidently dug deeply into the quarries of ancient knowledge. Musicians and all lovers of music should take special delight in examining the many beautiful illustrations which adorn this handsome volume; and though the book will certainly appeal to them more than to the less musically inclined yet there is so much valuable scientific information contained in every chapter that it is only just to congratulate the author on having written a charming work of well nigh universal interest. Some of the statements soberly set forth immediately after the Introduction are so entirely in accord with profound esoteric doctrine, that we are convinced that the writer has had access to information not usually in the possession of the public. It is greatly to his credit that he does not wrap up his knowledge in a veil of affected mystery but gives it forth so comprehensively that it strikes the eye by means of exquisite colored plates even as the printed text arouses the mind to deep philosophic study. In a Chart of our Solar System the entire concourse of planets is displayed as they are known to Occultists, including the innermost Vulcan and the outermost Celestia.



THE NEW DEMOCRACY. By Louise Downes. Boston, Sherman, French & Co. \$2.00.

This is truly an epoch-marking, and may yet prove to a large extent to be even an epoch-making book. The author displays wonderful spiritual insight in addition to wide literary research. This volume is the output of a woman in whom intellect and intuition seem marvelously blended. All the external features of the Woman Problem are fearlessly discussed; there is no hesitation

displayed in announcing radical convictions, but the radicalism of this writer is so essentially constructive that it foretells a new era far more than it assails the prevailing errors of our times. Regeneration of the Republic as well as of the individual is the burden of the great message here delivered. "The Republic was born, under the law, a child, to be born again as a man-child, recognizing a first and a second birth in its mortal construction." These words on the first page strike the keynote to the volume. Vivid passages of Scripture preface the 4 books which constitute the volume in its entirety. To all who desire to see below the letter of prophecy and grasp something of its practical modern mission these expositions will afford much light and help. The Author's style is fervid; she is desperately in earnest and writes out of the abundance of matured conviction. The dedication is "to those whose feet are already shod with the preparation of the Gospel of Peace." It requires something very different from merely cursory perusal to grasp the deeper implications of this work, and for that reason, among many others, it deserves warm commendation, for a book that starts us thinking for ourselves along unaccustomed lines is surely a desideratum. This book may properly be designated mystical as it looks below all surfaces and seeks to show us what profound truths are hidden in statements frequently passed by as either incomprehensible or not adapted to our modern modes of thinking.

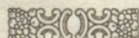
~~~~~

THEOSOPHY—AN INTRODUCTION TO THE SUPER-SENSIBLE KNOWLEDGE OF THE WORLD AND THE DESTINATION OF MAN. By Rudolf Steiner. Translated from the German by E. D. S. Rand McNally & Co., New York and Chicago. \$1.00.

The many admirers of Steiner's works on Initiation, which have excited great attention in both Hemispheres, will hail with delight yet another English translation from the extended series of works in German which this industrious author has produced. Dr. Steiner's school of teaching is peculiarly stamped by his remarkable individuality, for though the general heading, Theosophy, is appropriate and sufficiently descriptive of the entire trend of his philosophy, the author throws much specific light on many questions which will appeal strongly to persons educated in Christian communities, and to whom Sanskrit references are apt to be unfamiliar. This book has already appeared in Russian, Swedish and Danish, and a French translation is expected shortly. Though the subject matter of this work is far beyond the ordinary, it is presented in so lucid a manner as to be easily comprehended by all who will address themselves seriously to a study of it. "The Constitution of the Human Being" is described with unusual clearness and the chapter dealing with the "Three Worlds" is also extremely intelligible. "Re-embodiment and Destiny" forms a very

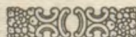


interesting section and serves to elucidate many difficult problems regarding fate and freedom. In Chapter 4, "the Path of Knowledge," we are informed that the truths made known by Theosophy can be individually apprehended by each man for himself. The power of mental imaging is very forcibly explained and we are wisely told that "Absolute HEALTHINESS of the soul life belongs to the condition of being a seer." A very important sentence reads "You are NOT required to BELIEVE what I tell you, but to think about it, make it part of the contents of your own thought world, then my thoughts will work in you and of themselves enable you to recognize them as true." This Dr. Steiner declares is the attitude of every genuine teacher of Theosophy toward his pupils.



NUGGETS FROM KING SOLOMON'S MINE. By John Barnes Schmatz. Published by the Author, Newton, Mass. \$2.00.

This is indeed a literary curio. It deals with the Great Pyramid in Egypt, Playing Cards, The Maltese Cross, The Swastika, and many other emblems commonly seen but not commonly understood. The surprising feature of this well designed volume is that it declares that our common playing cards contain a record of the Great Pyramid, "which is situated at the center of all land surface on earth." All lovers of archaeology will find much to interest them in this novel production, which quite apart from its peculiar reference to cards is a valuable manual for all who wish to get a clear idea of that "Miracle in Stone" upon which so much speculation continually centers. The diagram of the Pyramid, with an explanatory key, is an important feature, and the interpretations of The Belted Globe and several other time-honored emblems furnish in brief outline concise information which usually has to be hunted for in massive tomes. A beautiful gift book.



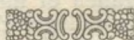
THE THRONE OF EDEN. By W. J. Colville.

This large novel, extending to 468 pages, containing an account of the author's travels to Australia, New Zealand and other distant lands, together with much curious information concerning Occult Confraternities, and other matter of widespread interest, has been received by Mystic Light Pub. Co. and is now selling freely at \$1.00 postpaid.



HAVE YOU A STRONG WILL? By Charles Godfrey Leland.  
Price \$1.50.

Though not a very new book, this excellent volume, which is one of Rider & Son's standard publications in their New Thought Library, is constantly making new friends among our numerous readers. At this holiday season when so many books are offered to friends, volumes which are well and tastefully bound and replete with helpful teaching, are greatly in demand. This particular volume has many attractive features. It is written largely in a racy narrative style by an author who made himself famous by producing "The Alternate Sex," "Flaxius," "The Breitmann Ballads," and several other quite unusual literary products. Mr. Leland testifies to the extreme benefit he had himself derived at quite an advanced age by practising the theories elaborated in the treatise before us. That we can all strengthen our wills and greatly improve our memories is what this author eloquently assures us, and he gives many plain directions for so doing. As a contribution to the literature of Mental Science this volume is both important and unique, for while it deals with several topics common to many works of similar class, Mr. Leland's method of explaining propositions and arriving at results is peculiarly his own. Many good anecdotes are related and the reader is made familiar with the views of writers as strange as Paracelsus and as well-known as Tennyson.



THE JOYOUS BIRTH. By Ursula N. Gestefeld. Exodus Pub. Co., 203 Michigan Ave., Chicago. \$1.00.

All who know the value of the writings of this highly inspiring author need no persuasion to induce them to read and study this latest of her many books. For many years Mrs. Gestefeld has stood alone in some respects as a teacher of the Science of Being, which she unfolds so logically and consistently that if her premises be admitted, her conclusions cannot be denied. Like all her earlier productions this new volume is marked by traces of deep and earnest thought and couched in clear, pointed language. In her preface the author says: "To either deride or be dominated by the emotions is to lose the sane balance in consciousness, so necessary to poise in living; yet when each heartbeat is an agony reason is dumb." To offer consolation is one of the main objects of the book, and we heartily commend it to those in need of comfort. But it has equally an important message for the many who, though not weighted with any special sorrow, are nevertheless deeply conscious of an intense need for a convincing philosophy of life which will supply them with practical spiritual guidance along the daily path.



**SUGGESTION—ITS LAW AND APPLICATION.** By Charles F. Winbigler, Ph. M. \$2.00.

In a new volume of 472 pages, published by Spencer & Lewis Co., Washington, D. C., we are treated to a remarkably clear and comprehensive exposition of practically the whole subject of Mental Healing. Though a very large number of good books are procurable dealing with this most important question, it is seldom that one meets with so complete an explanation of both theory and practice, as the student will find in this latest edition to standard works of genuine merit, expounding the real connection which ever exists between mental causes and material consequences. The author exhibits deep thought and ripe judgment; none of his statements are loose or extravagant and the entire tenor of the volume is such as to command respect for the subject of which it treats. The earlier chapters lay a solid foundation for the application which is made later. A great deal of medical testimony to the benefits of suggestive methods of treatment is introduced, and many cases are described in such manner as to help readers to apply vital principles equally to their own benefit and that of others. The author being deeply religious as well as distinctly scientific, treats the aspirations and emotions of humanity as helpfully and convincingly as he appeals to our intellectual necessities. Among other excellent features we are glad to find attention given to "Music as a Therapeutic Agent" (Section 4, Part 2.) On the cure of objectionable habits much clear light is thrown, and indeed every branch of mental therapeutic practice is admirably handled. Readers will get the gist of many a valuable treatise in this substantial but not bulky volume. the moderate price of \$1.50.



**THE GOLDEN AGE COOK-BOOK.** By Henrietta Latham-Dwight. Price \$1.00.

As many of our readers are either vegetarians or at least interested in learning how to provide agreeable meals without recourse to animal diet, we are glad to welcome a good manual of cookery dedicated to "all who are striving to follow the Golden Rule, and thus express in their every-day life the Christ-ideal written in their own souls." Quotations from the Bible precede the Preface, which contains the testimony of many medical and other celebrities, to the excellence of a vegetarian diet. Having read these testimonies and also having watched and admired the strength and vigor, both mental and physical, displayed by many stalwart vegetarians, we are prepared to look with a very favoring eye first upon the "Comparative Tables of Vegetable and Animal Foods" and then over several hundred recipes which form the bulk of the book. It can-



not be denied that the average non-meat table, especially in America, is apt to be unsatisfying, and even in England where good Vegetarian restaurants are numerous (especially in London, where several are excellent) there is too often a feeling of unsubstantiality. For this cause the Food Reform Movement does not make the headway which it otherwise might. We most of us need solid, satisfying meals, well cooked and comfortably served, and these are not by any means universally provided. It becomes, then, a paramount necessity for those who consider it injurious and anti-ethical to eat flesh, to give plain directions whereby practically everybody can furnish a generous, but not a costly or laborious table, without placing on it fish, flesh or fowl. Though every good cook is certain to exercise a large amount of individuality in preparing food, a well-written cook-book is a decided help, as it furnishes suggestions for that much desired "variety" which is most people's pet craze, and apart from that, it embodies results of much practical experience. It would be well if every preparer of vegetables would listen to Mrs. Dwight when she says "Vegetables should be cooked in as little water as possible; the better way is to steam them. So much of the valuable salts are washed out by boiling in too much water." The whole book is sane and simple; most of the directions are for dishes easily and quickly preparable, but a fair proportion of the recipes can be employed, if so desired, in the preparation of an elaborate menu. The section devoted to Entrées is particularly interesting, and so is the chapter descriptive of a great variety of Soups. Puddings and Cakes also receive a large share of attention. Should any home-keeper, desirous of commending dietetic reform to even a fastidious family, closely follow the instruction given in this excellent volume, it ought not to be difficult to convince all rational enquirers that we can be well sustained and fed on delicious and varied foods without slaying animals, or resorting to any acts against which a sensitive conscience may reasonably protest.



GEMS OF THOUGHT. By Emma Hughes. Cochrane Pub Co., Tribune Bldg., New York. Paper, 35 cents.

This is a charming little book of poems, real poetic gems, coming from the very heart of an earnest woman who delights in giving spontaneous expression to the many noble thoughts which flood her mind. There are 27 poems in this collection, each well worth memorizing, and adapted for recitation on many occasions. Mrs. Hughes has the happy faculty of expressing thought clearly; there are no involved sentences and no straining after effect. Beautiful simplicity and transparent sincerity, coupled with a fervent desire to be of real help to climbers on the upward way is the spirit breathing through all these delightful verses.



WHAT IS SPIRITUALISM AND WHO ARE THESE SPIRITUALISTS? By Dr. J. M. Peebles. (Peebles Pub. Co., Highland Park, Los Angeles, Cal.) 75 cents postpaid.

This is a valuable answer to the question raised by the title and furnishes much important biographical information to all who may be desirous of knowing just the attitude taken toward spiritual questions by a number of particularly eminent scientific and literary personages. As Dr. Peebles is an aged and widely traveled man, a deep student and a distinguished bibliographer he has proved himself especially well fitted for this task, which must have been a labor of love, as this venerable veteran is an ardent though discriminating Spiritualist. The press work and binding are excellent. The cover, purple and gold, is ornamented with an honorable and beautiful emblem expressive of the radiation of light from the All-seeing Eye in the center of the Interlaced Triangle. Dr. Peebles is now almost ninety years of age and is yet vigorous alike with tongue and pen. It was the reviewer's good fortune to take part in a delightful reception tendered to this illustrious traveler and author at the home of Dr. Beighle, 2400 Pacific Ave., San Francisco, Oct. 8, 1910, and to find the guest of honor as hale and hearty as 20 or more years ago. Such demonstrations of extended youthfulness are truly elevating.



FIVE JOURNEYS AROUND THE WORLD. By J. M. Peebles (Peebles Pub. Co.) \$1.75 postpaid.

This is one of the most interesting, varied and instructive books which has reached our tables. In the course of 520 large octavo pages the author takes the reader with him to China, India, Arabia, Egypt, Palestine, Australia, New Zealand, and the Islands of the Pacific. Wherever Dr. Peebles goes he enters into the life of the people as well as acquainting himself with their ancient history; his glowing narratives are therefore replete with living interest and add much to our actual knowledge of recent and contemporary life in many lands we may be unable physically to visit. Several good illustrations add piquancy to the intensely vivid narrative. The story begins in California, that land of romance and sunshine, which despite all drawbacks is truly a terrestrial Paradise, in many of its entrancing districts. The Sandwich (Hawaiian) Islands are first visited by the traveler on his Southward way and from the



pen of Dr. Peebles we can learn much of the curious traditions of the Natives, who are a genial and progressive people. The Samoan and other picturesque groups of Islands are next described, and of their inhabitants, with whom the brilliant novelist Robert Louis Stevenson lived on terms of delightful friendship, we are told that "to thoroughly know the Samoan natives is to love them. They are naturally honest, peaceful, affectionate and hospitable." Fascinating New Zealand is described with much wealth of instructive detail; then we are led to Australia and introduced to many prominent workers for freedom and enlightenment in that great island where though the population is sparse outside a few considerable cities, life is most enjoyable and can be lived almost entirely in the open air. While Dr. Peebles and a party of friends were journeying to China they became acquainted with some psychic marvels, an account of which gives an unusual turn to this book of travel and adventure, but as its author is ever bent on a still further investigation of Nature's hidden mysteries, and a convinced upholder of a definite spiritual philosophy, "séances" on shipboard are not to be wondered at when he and a highly gifted "sensitive" are fellow passengers. Chinese Religions and Institutions are graphically depicted and the author presents much to be admired and something to be adversely criticised in that ancient land, which appears to most Americans and Europeans extremely weird and uncanny because of our lack of acquaintance with its language and characteristic modes of thought. A voyage from Cochin China to Singapore, and from Malacca to India, gave opportunity for observations and comments concerning some extraordinary peoples, who display admirable and amiable (as well as the reverse) qualities and peculiarities. India: its History and Treasures (Chaps. 16 to 20) is a volume in itself, and the same remark applies to chapters 20 to 25 dealing with Arabia and Egypt. To thoroughly review such a work as this would amount almost to rewriting it, for there is so much of thrilling anecdote and of deep philosophy interwoven on almost every page that one feels unwilling to skip a single sentence. Jerusalem is wonderfully described in Chapter 26. While in that richly storied home of inestimable spiritual treasure Dr. Peebles undertakes to discuss many a disputed point in the Christian Gospels, and succeeds in illuminating many a doubtful doctrine. Turkey in Asia, Ionia and the Greeks are described in Chapter 29, while Chapter 30 takes us through Athens into Italy. On page 371 we find a well-deserved mention of Theodore Parker, that noble American who passed away in Florence, May 10, 1860, beloved and esteemed by all who really knew him. As Dr. Peebles has made several globe-encircling voyages, the latter portion of the volume retraverses some of the ground covered earlier in the book, but entirely new matter is presented, so there is neither repetition nor tautology, but a constantly fresh, sparkling narrative abounding with good-will, keen wit, incisive logic and ennobling philosophy without a break from start to finish.



AN EXPERIENTIAL PSYCHOLOGY OF MUSIC. By Karl Feininger. Publishers: August Gemunder & Sons, 42 East 23rd St., New York City. Price, \$1.60.

The title of this book may momentarily confuse the average laymind, but a glance through the 320 pages will at once establish the value of this work, and a close study will reinforce this conclusion, for Mr. Feininger, a Composer and Teacher of forty years' experience, has presented to his readers a coherent series of essays on musical topics in a very vital and convincing manner. Though it may not be considered a text book for students, yet it contains much for the earnest man or woman who is choosing music as a method of expression, and a close perusal of the chapter devoted to "Musicians" is bound to be inspiring. The chapter entitled "Mechanism" is alive with symbolical relations between interior states of consciousness and outer methods of expression, and offers a criterion that proves Mr. Feininger to be a psychologist along practical lines.

Annie Peake.



THE PAST REVEALED. A Series of Revelations concerning the Early Scriptures recorded by E. C. Gaffield (Author's edition) is now procurable at Mystic Light Library, price 75 cents.

This is a beautiful book of 309 pages, finely bound, excellent print and paper, in every way adapted to interest and satisfy those who want an exposition of the Pentateuch which throws real light upon the state of the ancient world, and at the same time abounds in useful counsel for the present day. Mr. Gaffield is a man of high standing in the business world and one who has for many years taken profound interest in the spiritual side of all things. This is an inspirational production, having been written through the recorder's hand rather than by him as an original author, according to his own testimony.



ELEMENTARY TEXT BOOK OF MENTAL THERAPEUTICS, by W. J. Colville, an old standard publication, is still selling rapidly on both sides of the Atlantic. It is published in England at one shilling (25 cents) and unlike most imported volumes, sells off the counter in New York at the same price. Sent postpaid to any address for 30 cents, by Mystic Light Library Association.



BIRTHDAY INFORMATION—OUR PLACES IN THE UNIVERSAL ZODIAC. By W. J. Colville.

This book has just been brought out in a popular form retailing at 40 cents, and is a simple outline of some of the general teachings of Astrology, free from technicalities and adapted to those who desire a practical manual written on optimistic lines.



**THE THEOSOPHIC MESSENGER.** Issued monthly by American Section Theosophical Society, at 103 State St., Chicago. \$1.00 per year. 10 cents per copy.

This is one of the largest and finest dollar magazines reaching our table. The amount of learned and unusual matter contained in each number is quite phenomenal, and the tone of the writing is unusually high. All sorts of questions are ably considered from the Theosophic standpoint by writers who are specially qualified to handle the crudite topics with which they deal. An article from Mrs. Besant often adds especial interest to a number, and many papers on religious subjects displaying great insight into the esoteric meaning of rites and ceremonies have recently been contributed by C. Jinarajadasa, a learned Hindu, who treats all religions sympathetically and comprehendingly, thereby displaying a truly Theosophic spirit. "Rents in the Veil of Time" is the title of a series of articles by Charles W. Leadbeater, who discourses fascinatingly concerning events in old Atlantis. Whether we are to regard these marvelous papers as chapters in a delightful historical romance, or whether we are to consider them as accurate accounts of events which actually took place in the very long ago, is not material; they are most entertaining and instructive, because entirely apart from their historical associations, they are brimful of wise suggestions for a system of education which we need to adopt so as to call out the best in all our children and Seminarians.



**UNIVERSAL MASONRY.** A Magazine for Masons throughout the World. \$2.00 per year. Single copies 20 cents. Rajput Press, 103 State St., Chicago.

This periodical though specially dedicated to the Masonic Fraternity and abounding in information of specially Masonic interest, is also full of valuable historic matter of interest to all students regardless of affiliation with the Masonic Body. The Editor, Mrs. M. C. Holbrook, is evidently an enthusiastic student of history, as she brings together a good deal of little known information regarding celebrated personages and their connection with Masonry, together with other features of their lives beyond the reach of the average biographer. This young publication (its first number is dated July, 1910) is living up to a high standard of literary and artistic excellence, for the cover and entire make-up stamps it as a very high-class periodical and the portraits which serve as frontispieces are fine works of art.



**THE WORLD'S ADVANCE THOUGHT,** a monthly periodical edited and published by Lucy A. Mallory, 501 Yamhill St., Portland, Oregon., comes to our table laden with much good thought



in favor of world-wide peace and international arbitration. Mrs. Mallory is a faithful and tireless worker who has for many years sustained a Library and Lecture Hall in connection with her publishing house, and extended a hospitable welcome to all classes of thinkers who are seeking to bring nearer the blessed day when war will be no more. A very interesting feature of this noble woman's work centers in the idea of the whole world's Soul Communion on the 27th day of every month; her conviction is that we can silently, by spiritually concerted action, do even more for all the great philanthropic causes that need assistance than by any amount of external effort, though that also is necessary.



THE NAUTILUS, MAGAZINE OF NEW THOUGHT. Published monthly at Holyoke, Mass. \$1.00 per year. 10 cents single number. Edited by Elizabeth and William Towne.

This is a singularly bright and breezy periodical filled with inspiring optimistic philosophy. The Christmas number was a very beautiful production. Inscribed on its cover were the words: "It is a comely fashion to be glad; Joy is the grace we say to God." Though the expression, New Thought, often excites criticism, because a great deal advocated under that name is admittedly ancient, there is a real justification for the phrase, when we find that writers and teachers are really endeavoring to help readers to constantly take new and higher attitudes toward life in general and circumstances in particular. The inspiring words of Oliver Wendell Holmes, "Build thee more stately mansions Oh my soul, as the swift seasons roll," is truly the keynote of the philosophy of this bracing advocate of all that makes for human elevation and emancipation. Mr. and Mrs. Towne secure the services of a wide variety of gifted writers who from month to month furnish solid, but not heavy diet, for their large circle of interested readers.



A book is a document of life. It is the embodiment of a spiritual protest, perhaps; or it is the unconscious confession of an intellectual ambition; or it is an appeal to some popular sentiment; or it is the expression of the craving for some particular form of beauty or joy; or it is a tribute to some personal or social excellence; or it is the record of some vision of perfection seen in

"The light that never was, on sea or land,

The consecration, and the poet's dream."

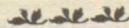
In every case, it is something that comes out of a heritage of ideals and adds to them. The possessor of this heritage is the soul of a people.—HENRY VAN DYKE, from *The Spirit of America*.



## Fraternal Magazines

|                          |        | Per Year | \$2.00 | Copy | \$0.20 |
|--------------------------|--------|----------|--------|------|--------|
| American Freemason,      | Iowa   | "        | 2.00   | "    | .10    |
| American Tyler-Keystone, | Mich.  | "        | 1.00   | "    | .10    |
| Eastern Star,            | Ind.   | "        | .50    | "    | .05    |
| Eastern Star Journal,    | Mich.  | "        | 1.00   | "    | .10    |
| Eastern Star Record,     | Ill.   | "        | 1.00   | "    | .10    |
| Fraternal Record,        | Fla.   | "        | 1.50   | "    | .10    |
| Los Angeles Freemason,   | Cal.   | "        | 1.50   | "    | .15    |
| Masonic Advocate,        | Ind.   | "        | 1.00   | "    | .25    |
| Masonic Home Journal,    | Ky.    | "        | 2.00   | "    | .05    |
| Masonic Standard,        | N. Y.  | "        | 2.50   | "    | .25    |
| Metaphysical Magazine,   | N. Y.  | "        | .75    | "    | .10    |
| Mizpah, O.E.S.,          | Mass.  | "        | 1.00   | "    | .15    |
| Nautilus,                | Mass.  | "        | 1.50   | "    | .20    |
| New Age,                 | N. Y.  | "        | .50    | "    | .10    |
| New England Craftsman,   | Mass.  | "        | 1.00   | "    | .10    |
| Open Road,               | Ind.   | "        | .50    | "    | .05    |
| Square and Compass,      | Colo.  | "        | 1.50   | "    | .15    |
| Star Light, O.E.S.,      | Miss.  | "        | 1.75   | "    | .15    |
| The Crescent (Shrine),   | Minn.  | "        | 1.00   | "    | .10    |
| The Occult Review,       | London | "        | 1.00   | "    | .10    |
| Theosophic Messenger,    | Ill.   | "        | 1.00   | "    | .35    |
| The Progress Magazine,   | Ill.   | "        | 2.00   | "    | .20    |
| The Word,                | N. Y.  | "        |        |      |        |
| Universal Masonry,       | Ill.   | "        |        |      |        |

And others.



## Mind

Mind is the Master-power that moulds and makes  
 And Man is Mind, and evermore he takes  
 The tool of Thought, and, shaping what he wills,  
 Brings forth a thousand joys, a thousand ills:—  
 He thinks in secret, and it comes to pass:  
 Environment is but his looking-glass.

—James Allen.



### The Rosicrucian Christianity Series

Bound in heavy flexible paper covers. Fellowship emblems in colors.

- No. 1. "THE RIDDLE OF LIFE AND DEATH." Presenting a solution which is both scientific and religious.
- No. 2. "WHERE ARE THE DEAD?"
- No. 3. "SPIRITUAL SIGHT AND THE SPIRITUAL WORLDS." Showing that we have a latent "sixth sense," and what it opens up to us when cultivated.
- No. 4. "SLEEP, DREAMS, TRANCE HYPNOTISM, MEDIUMSHIP AND INSANITY."
- No. 5. "DEATH AND LIFE IN PURGATORY." Describing the method of death and purgation, also how immutable law and not an avenging Deity transmutes the evil acts of life to everlasting *good*.
- No. 6. "LIFE AND ACTIVITY IN HEAVEN." Showing how the Human Spirit assimilates the Good of its past life and creates its environment for a future rebirth, also how it prepares a new body.
- No. 7. "BIRTH A FOURFOLD EVENT." Describing the antenatal preparations for birth, and the spiritual changes which inaugurate the period of excessive physical growth in the 7th year, the cause of puberty at 14 and maturity at 21. This knowledge is absolutely essential to the *right* care of a child.
- No. 8. "THE SCIENCE OF NUTRITION, HEALTH AND PROTRACTED YOUTH." Showing the material cause of early death and the obvious prophylactic.
- No. 9. "THE ASTRONOMICAL ALLEGORIES OF THE BIBLE."
- No. 10. "ASTROLOGY; ITS SCOPE AND LIMITATIONS." Showing the spiritual side of astrology, how it enables those who study it to help themselves and others.
- No. 11. "SPIRITUAL SIGHT AND INSIGHT." Its culture, control and legitimate use, giving a definite and safe method of attainment.
- No. 12. "PARSIFAL." Wagner's famous Mystic Music Drama, a mine of inspiration to spiritual effort.
- No. 13. "THE ANGELS AS FACTORS IN EVOLUTION." Showing just what part the Angels, Archangels, Cherubim, Seraphim, etc., play in the Drama of Life.



No. 14. "LUCIFER, TEMPTER OR BENEFACITOR?" Showing the origin and the mission of *pain* and *sorrow*.

No. 15. "THE MYSTERY OF GOLGOTHA AND THE CLEANSING BLOOD." A rational explanation which satisfies head and heart alike.

No. 16. "THE STAR OF BETHLEHEM; A MYSTIC FACT."

No. 17. "THE MYSTERY OF THE HOLY GRAIL." The way to attainment.

No. 18. "THE LORD'S PRAYER." Showing the esoteric side, and how it applies to the seven-fold constitution of man.

No. 20. "FELLOWSHIP AND THE COMING RACE."

Showing why the Bible contains both the Jewish and the Christian Religions, and why *both* combined are peculiarly adapted to the spiritual needs of the Western World and why Jesus was born a Jew.

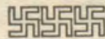
The price of these lectures is 5 cents each plus 1 cent postage for each copy.

No. 23896 "THE ROSICRUCIAN COSMO-CONCEPTION"

Max Heindel. 544 pp., 12mo., with 25 diagrams and illustrations, some in four colors; handsome symbolical cover design (red, black and gold). Edges gold over red. Binding extra strong and durable; issued without profit to the author. \$1.00 Postage 15c extra.

No. 24391 "THE ROSICRUCIAN PHILOSOPHY IN QUESTIONS AND ANSWERS" This is Mr. Heindel's latest book. It will be about 430 pp. 12mo., and is published in the same handsome style as *The Rosicrucian Cosmo Conception*, e. g., gilt edges, cover design red, gold and black. The binding will also be very strong and durable. \$1.00, Postage .15

No. 24396 "SIMPLIFIED SCIENTIFIC ASTROLOGY PART I," This is a complete book of instruction. It has a full set of tables necessary to learn how to cast a horoscope in a thoroughly scientific manner, and the rules have been so simplified that ability to add and subtract is the only mathematical knowledge required. .35 Postage .05



"Now I lay me down to sleep;"  
A little girl once said:  
"If I should die before I wake  
How will I know I'm dead?"

—Anon.





Free Reading Rooms open week days from 10 A. M. to 5 P. M.

## LIBRARY PLAN

The following is a partial list of the books in the Library, (new titles are being added daily) which you are invited to use freely at the Reading Rooms, between the hours of 10 A. M. and 5 P. M.

Any of the works can be taken from the Library (by depositing the value of the book) at a rental expense of 10% for the first 30 days, and 5% for each additional 30 days, or parts thereof. When ordered to be sent by mail, the postage expense will be added to the rental account and deducted from the deposit upon return of the book, or charged against deposit account. Accounts Solicited.

### LIST OF BOOKS

|       |                                                         |      |
|-------|---------------------------------------------------------|------|
| 24120 | Above Life's Turmoil. <i>James Allen</i> .....          | 1.00 |
| 22116 | Advanced Hindu Text Book, <i>Annie Besant</i> ....      | 1.25 |
| 24123 | Affinity and Infinity. <i>Julia Seton Sears</i> .....   | .25  |
| 22026 | Ahrinziman, An Occult Story. <i>Anita Silvani</i> ....  | 1.00 |
| 22006 | All These Things Added. <i>Allen</i> .....              | 1.00 |
| 24231 | Altar in the Wilderness. <i>Johnson</i> . Cloth.....    | .50  |
| 24235 | Paper .....                                             | .25  |
| 50000 | All's Right with the World. <i>C. B. Newcomb</i> . 1.50 |      |



|       |                                                         |      |
|-------|---------------------------------------------------------|------|
| 22081 | Ancient Const. Reprint 1723. Music. <i>Anderson</i>     | 1.00 |
| 22126 | Ancient Ideals in Modern Life. <i>Annie Besant</i> ..   | .75  |
| 22056 | Ancient Mysteries and Modern Masonry.....               | 1.00 |
| 22060 | Paper. <i>Rev. Charles H. Vail</i> .....                | .75  |
| 24346 | Ancient Mystery & Modern Revelation. <i>Colville</i>    | 1.00 |
| 22086 | Ancient Mystic Oriental Masonry. <i>Clymer</i> ....     | 1.50 |
| 22121 | Ancient Science of Numbers. <i>L. Clement</i> .....     | 1.20 |
| 22136 | Ancient Wisdom. <i>Annie Besant</i> .....               | 1.50 |
| 23726 | An Occulist's Travels. <i>Reichel</i> . Cloth.....      | 1.00 |
| 22096 | Ante Room Talks. <i>Bloomer</i> .....                   | 1.00 |
| 22091 | Antiquities of Freemasonry. <i>Oliver</i> .....         | 1.50 |
| 22101 | Antiquities of the Orient Unveiled. <i>Redding</i> ...  | 1.50 |
| 22196 | Apolonious of Tyana. <i>Guthrie</i> .....               | .75  |
| 24125 | Aquarian Gospel of Christ. <i>Levi</i> .....            | 2.00 |
| 22146 | Arcane Schools-Hist. of Freemasonry. <i>Yarker</i> ..   | 4.75 |
| 24501 | Ardath. <i>Corelli</i> .....                            | .50  |
| 22016 | As a Man Thinketh. <i>J. Allen</i> . Cloth, 4¼x7¼.      | .50  |
| 50005 | Astrology for All. <i>Leo</i> , Part I .....            | 3.25 |
| 50010 | Astrology for All. <i>Leo</i> . Part II .....           | 4.00 |
| 22017 | Leather .....                                           | .75  |
| 22018 | Watered Silk .....                                      | .75  |
| 22019 | Special Gift Edition .....                              | .75  |
| 22020 | Paper .....                                             | .15  |
| 24128 | Astrology. <i>Macgregor</i> .....                       | .50  |
| 24056 | A Study in Consciousness. <i>Annie Besant</i> .....     | 1.50 |
| 22286 | As Ye Will. <i>Sheldon Leavitt, M.D.</i> .....          | 1.50 |
| 24200 | Atlantis, The Antediluvian World. <i>Donnelley</i> ..   | 2.00 |
| 22131 | Autobiography. <i>Annie Besant</i> .....                | 1.75 |
| 22134 | Library Ed.....                                         | 2.50 |
| 24203 | Avataras. <i>Annie Besant</i> .....                     | .75  |
| 50015 | Bachelor's Congress. [Burlesque]. <i>Galbraith</i> ...  | .15  |
| 50376 | Leather .....                                           | .75  |
| 50020 | Balthazar the Magus. <i>Vander Nailen</i> .....         | 1.50 |
| 22076 | Ben Hur. <i>Wallace</i> .....                           | 1.50 |
| 24223 | Bhagavad Gita, Lectures on The. <i>S. Row</i> ....      | 1.00 |
| 24215 | Bhagavad Gita, The. <i>Trans. by Judge</i> , flex. lea. | .75  |
| 24229 | Bhagavad Gita, Thoughts on The. <i>A. Brahmin</i>       | 1.25 |
| 50375 | Bhagavad Gita. <i>Trans. by Annie Besant</i> . Cloth.   | .50  |
| 50025 | Bible Mystery and Bible Meaning. <i>T. Troward</i> .    | 1.25 |
| 22141 | Bible Testimony to Theosophical Truths.....             | .10  |



|       |                                                         |      |
|-------|---------------------------------------------------------|------|
| 22175 | Biog. of Mrs. Babington, the Female Mason....           | .25  |
| 24218 | Birth and Evolution of the Soul. <i>Annie Besant</i> .. | .35  |
| 22191 | Birthdays, Their Significance. <i>Colville</i> .....    | .50  |
| 22195 | Paper .....                                             | .40  |
| 22166 | Book of the Master. <i>Adams</i> . Cloth.....           | 1.25 |
| 24219 | Book of the Sacred Magic. <i>Mathers</i> .....          | 5.00 |
| 22176 | Brotherhood. <i>Harding</i> .....                       | .50  |
| 22186 | Brotherhood of Healers. <i>J. Macbeth</i> . Cloth..     | .50  |
| 22161 | Brother of Third Degree. <i>Carver</i> ,.....           | 1.50 |
| 24220 | Building of the Cosmos.....                             | .75  |
| 50030 | Byways of Blessedness. <i>James Allen</i> .....         | 1.25 |
| 50035 | Car of Phoebus, The. <i>Robt. J. Lees</i> .....         | 1.25 |
| 50040 | Case of Smythe vs. Smith [Burlesque]. <i>Dumont</i>     | .15  |
| 24222 | Changing World, The, <i>Annie Besant</i> .....          | 1.00 |
| 24224 | Character Building Thought Power. <i>Trine</i> ....     | .35  |
| 22230 | Charges of a Mason. <i>Chase</i> .....                  | .15  |
| 24225 | Christ of the Holy Grail, The. <i>Macbeth</i> .....     | 1.00 |
| 50360 | Christian Creed, The. <i>Leadbeater</i> .....           | 1.25 |
| 50045 | Christianity and Science. <i>Wilmshurst</i> .....       | .40  |
| 24230 | Civilization in Ancient India, <i>Dutt</i> . 2 vol..... | 6.00 |
| 24228 | Clairvoyance, <i>C. W. Leadbeater</i> .....             | .75  |
| 22276 | Concentration. <i>Colville</i> . Paper.....*            | .10  |
| 22278 | Concentration. <i>Julia Seton Sears</i> .....           | 1.00 |
| 22277 | Cloth .....                                             | .75  |
| 22276 | Paper .....                                             | .50  |
| 22246 | Concise Cyclopedia of Freemasonry. <i>Hawkins</i> ..    | 1.00 |
| 22296 | Constructive Psychology. <i>Buck</i> .....              | 1.00 |
| 22236 | Cosmogony of Evolution. <i>Ingalese</i> . Cloth.....    | 2.00 |
| 24232 | Counsels by the Way. <i>Van Dyke</i> .....              | .75  |
| 22256 | Crucifixion, by an Eye Witness.....                     | 1.00 |
| 22266 | Culture of Concentration. <i>W. Q. Judge</i> .....      | .10  |
| 22271 | Cushing's Manual, Parliamentary Law.....                | .75  |
| 22411 | Cyclopedia of Fraternities. <i>Stevens</i> .....        | 4.50 |
| 22316 | Dashed Against the Rock. <i>Colville</i> .....          | .75  |
| 22301 | Diagram of Parliamentary Rules. <i>Smith</i> .....      | .50  |
| 22304 | Morocco, parchment chart.....                           | 1.00 |
| 50055 | Directions and Directing. <i>Green</i> .....            | .50  |
| 50060 | Discovery of the Lost Trail. <i>Newcomb</i> .....       | 1.50 |
| 22306 | Discovery of the Soul.....                              | 1.00 |
| 22346 | Divine Pedigree of Man. <i>T. J. Hudson</i> .....       | 1.50 |



|       |                                                         |      |
|-------|---------------------------------------------------------|------|
| 50065 | District Convention, The [Burlesque]. <i>Dumont</i>     | .15  |
| 50410 | Doctrine and Literature of the Kabalah. <i>Waite</i>    | 2.50 |
| 50365 | Doctrine of the Heart. <i>Annie Besant</i> . Cloth ..   | .50  |
| 50366 | Leather .....                                           | .75  |
| 50340 | Double Man, The. <i>Dowd</i> .....                      | 1.00 |
| 22331 | Dream Child. <i>Huntley</i> .....                       | .75  |
| 24234 | Dreams. <i>C. W. Leadbeater</i> .....                   | .50  |
| 22371 | Eden to Malta. <i>Beller</i> , .....                    | 1.50 |
| 50075 | Edinburgh Lectures. <i>T. Troward</i> .....             | 1.25 |
| 50070 | Edward Burton, Metaphysical Novel. <i>H. Wood</i>       | 1.25 |
| 22421 | Egypt the Cradle of Msry. <i>de Clifford</i> , 2 vol... | 6.75 |
| 22381 | Egyptian Symbols. <i>Portal, Simons</i> .....           | 1.00 |
| 22376 | Emerson's Essays .....                                  | 1.00 |
| 22356 | Entering the Kingdom. <i>J. Allen</i> .....             | .50  |
| 22357 | Leather .....                                           | .75  |
| 22358 | Watered Silk .....                                      | .75  |
| 22359 | Special Gift Edition .....                              | .75  |
| 22360 | Paper .....                                             | .15  |
| 24238 | Esoteric Christianity. <i>Annie Besant</i> .....        | 1.50 |
| 50080 | Everybody's Astrology. <i>Alan Leo</i> .....            | .50  |
| 24240 | Every Living Creature. <i>R. W. Trine</i> .....         | .35  |
| 24242 | Every Man a King. <i>O. S. Marden</i> .....             | 1.00 |
| 24239 | Evolution of Life and Form. <i>Annie Besant</i> ....    | .75  |
| 22396 | Evolution of the Soul. <i>T. J. Hudson</i> .....        | 1.50 |
| 24131 | Evolution of Worlds. <i>Percival Lowell</i> .....       | 2.50 |
| 50350 | Experimental Psychology of Music. <i>Feininger</i> ..   | 1.60 |
| 24481 | Extended Vision, The. <i>G. Tabor Thompson</i> ..       | 1.15 |
| 22476 | Fate Mastered. <i>Colville</i> .....                    | .30  |
| 22465 | Female Masonry. "A la Lease" .....                      | .50  |
| 22091 | Five Grand Periods of Masonry. <i>Oliver</i> .....      | 1.50 |
| 22471 | Five Jewels of the Orient, The. <i>Burton</i> .....     | 1.00 |
| 24245 | Flavius. <i>Iceland</i> .....                           | 1.50 |
| 50085 | Flute of the Gods. <i>M. E. Ryan</i> .....              | 1.50 |
| 24248 | Four Great Religions. <i>Annie Besant</i> .....         | .75  |
| 24250 | Fourth Dimension, The. <i>C. H. Hinton</i> .....        | 1.50 |
| 24252 | Freedom Talks. <i>Julia Seaton Sears</i> .....          | 1.00 |
| 22530 | Freemasonry and Jesuitry .....                          | .15  |
| 24254 | From Incarnation to Reincarnation. <i>R. Inglese</i>    | 2.00 |
| 24136 | From India to the Planet Mars. <i>Theodore Flourney</i> | 1.50 |
| 24138 | From Passion to Peace. <i>James Allen</i> .....         | .50  |



|       |                                                           |        |
|-------|-----------------------------------------------------------|--------|
| 24255 | Fundamental Truths. <i>Dhole</i> .....                    | .50    |
| 22581 | Fundamental Truths. <i>N. D. Cloth</i> .....              | .50    |
| 24133 | Future Life. <i>Louis Elbe</i> .....                      | 1.20   |
| 50060 | Gay Gnani Ginglee. <i>Huntley</i> .....                   | 1.00   |
| 22673 | Glints of Wisdom. <i>Colville</i> , Silk cloth and gilt.. | .75    |
| 22675 | Leatherette. <i>W. J. Colville</i> .....                  | .40    |
| 22671 | Paper .....                                               | .30    |
| 50095 | God's Image in Man. <i>Henry Wood</i> .....               | 1.00   |
| 50100 | Golden Age Cook Book. Vegetarian. <i>Dwight</i> ..        | 1.00   |
| 24260 | Grapho-Psychology. <i>Julia Seton Sears</i> .....         | 1.00   |
| 24436 | Great Psychological Crime. <i>T. K.</i> .....             | 2.00   |
| 50395 | Great Pyramid at Jeezeh .....                             | 5.00   |
| 24141 | Great Religions of the World.....                         | 2.00   |
| 24265 | Great Stone Face. <i>Nathaniel Hawthorne</i> .....        | .50    |
| 24456 | Great Thinker, A. (Swedenborg). <i>Haseltine</i> .        | —      |
| 22661 | Great Work. <i>T. K.</i> .....                            | 2.00   |
| 24263 | Greatest Thing Ever Known. <i>R. W. Trine</i> .....       | .35    |
| 24262 | Greatest Thing in the World. <i>Henry Drummond</i>        | .50    |
| 24253 | Greatest Truth, The. <i>Horatio W. Dresser</i> .....      | .90    |
| 22676 | Guard Free Masons, Anc. Const. Charges....                | 1.00   |
| 22716 | Harmonics of Evolution. <i>Huntley</i> .....              | 2.00   |
| 24268 | Have You a Strong Will. <i>Leland</i> .....               | 1.50   |
| 24143 | Health and Happiness. <i>Rev. S. Fallows</i> .....        | 1.50   |
| 24146 | Health and Suggestion. <i>von Feuchersleben</i> ....      | 1.00   |
| 22741 | Health from Knowledge. <i>Colville</i> .....              | .75    |
| 22745 | Leatherette .....                                         | .50    |
| 22851 | Heavenly Life. <i>James Allen</i> . Cloth.....            | .50    |
| 22852 | Leather .....                                             | .75    |
| 22853 | Watered Silk .....                                        | .75    |
| 22854 | Special Gift Edition .....                                | .75    |
| 22855 | Paper .....                                               | .15    |
| 22746 | Hebrew Bible in English. \$1.00 to.....                   | 20.00  |
| 50105 | Helps to Right Living. <i>Katherine Newcomb</i> ...       | 1.25   |
| 50110 | Heretic, The. <i>Robt. J. Lees</i> .....                  | 1.25   |
| 22856 | Hermes and Plato. <i>Schure</i> .....                     | 1.00   |
| 22728 | Hermetic Writings of Paracelsus. <i>Waite</i> 2 vol..     | 18.00  |
| 24269 | Hidden Church of the Holy Grail. <i>Waite</i> .....       | 4.85   |
| 50115 | Hidden Way Across the Threshold. <i>J. C. Street</i>      | 3.50   |
| 50415 | High Twelve. <i>Ed. S. Ellis</i> .....                    | * 1.50 |



|       |                                                          |        |
|-------|----------------------------------------------------------|--------|
| 50416 | Half Morocco, Gilt Back .....                            | * 2.50 |
| 24278 | Hints to Young Students of Occultism. <i>Rogers.</i>     | .25    |
| 24279 | Morocco .....                                            | .50    |
| 22723 | Historical Landmarks. <i>Oliver.</i>                     | 4.00   |
| 22731 | History and Power of Mind. <i>Ingalese.</i> Cloth..      | 2.00   |
| 22751 | History of A. & A. Scottish Rite. <i>Folger,</i>         | 3.00   |
| 22781 | History of Freemasonry. <i>Mitchell,</i> 2 vols.....     | 4.00   |
| 22801 | History of Initiation. <i>Oliver.</i>                    | 1.50   |
| 22811 | History of K. T. Revised. <i>Addison.</i>                | 3.25   |
| 24280 | History of Medicine. <i>Alex. Wilder.</i>                | 2.00   |
| 22821 | History of Memphis Rite. <i>Gottlieb.</i>                | 1.00   |
| 22831 | History of O. E. S. <i>Engle.</i>                        | 2.25   |
| 22841 | History of Rosicrucians. <i>Waite.</i>                   | 2.50   |
| 24282 | Holy Grail, The. <i>Mary Hanford Ford.</i>               | .75    |
| 50120 | Horary Astrology. <i>Alan Leo</i> .....                  | .50    |
| 50125 | Horoscope in Detail. <i>Alan Leo and Green.</i>          | .50    |
| 50130 | Hours with the Mystics. <i>Vaughn</i> .....              | 3.00   |
| 50140 | How to Judge a Nativity. <i>Alan Leo.</i> Part I..       | 4.00   |
| 50145 | How to Judge a Nativity. <i>Alan Leo.</i> Part II..      | 4.00   |
| 50135 | How to Keep Fit. <i>Schofield</i> .....                  | .75    |
| 50150 | How to Obtain Our Own. <i>H. B. True.</i>                | 1.00   |
| 50155 | How to Rest and be Rested. <i>Grace Dawson.</i>          | .40    |
| 24148 | Hypnotism Mental & Moral Culture. <i>Quackenbos</i>      | 1.25   |
| 50160 | Ida Ilmond and Her Hour of Vision. <i>Cranford</i>       | 1.25   |
| 24151 | Idyl of the White Lotus. <i>Mabel Collins.</i>           | 1.00   |
| 22991 | Indian Masonry. <i>Wright.</i>                           | 1.50   |
| 24287 | Influence of Theosophy in Daily Life.....                | .10    |
| 22976 | Initiation and Its Results. <i>Rudolf Steiner, Ph.D.</i> | 1.00   |
| 24276 | Initiation, Way of. <i>Rudolf Steiner, P. D.</i>         | 1.00   |
| 24280 | Paper .....                                              | .75    |
| 24153 | In the Forbidden Land. <i>H. S. Lander,</i> 2 vols...    | 9.00   |
| 24152 | In the Forbidden Land. <i>H. S. Lander.</i> 1 vol.       | 3.00   |
| 24283 | In the Outer Court. <i>Annie Besant.</i>                 | .75    |
| 24284 | In the Sanctuary. <i>A. Vander Naillen.</i>              | 1.25   |
| 22996 | In Tune With the Infinite. <i>Trine.</i>                 | 1.25   |
| 24285 | Invisible Helpers. <i>C. W. Leadbeater.</i>              | .50    |
| 23011 | I. O. O. F. Hist. and Manual.....                        | 3.75   |
| 23001 | Irish Prince and Hebrew Prophet. <i>Kissick.</i>         | 1.50   |
| 24135 | Jacob Boehme. <i>Whyte.</i>                              | .75    |



|       |                                                      |       |
|-------|------------------------------------------------------|-------|
| 50355 | Jehoshua, Prophet of Nazareth. <i>F. Hartmann.</i>   | 2.50  |
| 23040 | Jerico Road. (I. O. O. F.) <i>Thompson.</i>          | 1.00  |
| 23056 | Jesus, the Last Great Initiate. <i>Schure.</i>       | 1.00  |
| 23076 | Jewels of Pythian Knighthood. cloth.                 | 3.00  |
| 23061 | Josephus, The Works of.                              | 1.75  |
| 24288 | Joy and Power. <i>Henry Van Dyke.</i>                | .75   |
| 24289 | Joy Thoughts for Every Day. <i>True and Latimer</i>  | .50   |
| 23121 | Kabbalah Unveiled. <i>S. L. M. Mathers.</i> Cloth.   | 3.50  |
| 24154 | Karma, The Law of Life. <i>H. W. Percival.</i>       | 2.00  |
| 24291 | Key to the Tarot. <i>A. E. Waite.</i>                | 1.00  |
| 24200 | Key to Theosophy. <i>H. P. Blavatsky.</i>            | 2.00  |
| 50165 | Key to Your Own Nativity. <i>Alan Leo.</i>           | 3.00  |
| 23086 | Kingdom of Love. <i>Frank.</i>                       | 1.00  |
| 23071 | Koran. Translated by <i>Sale.</i>                    | 1.50  |
| 23106 | Krishna and Orpheus. <i>Schure.</i>                  | 1.25  |
| 24202 | Kybalion, The. <i>Three Initiates.</i>               | 1.00  |
| 26045 | Labyrinth as a Life Story. <i>O. E. S.</i> Paper.    | .25   |
| 24162 | Lao-Tze, Book of the Simple Way. <i>Borel.</i>       | 1.00  |
| 24163 | Lao-Tze's Wu Wei. <i>Whyte.</i>                      | 1.00  |
| 50440 | Law of Attraction. <i>Colville.</i> Paper.           | * .10 |
| 23141 | Law of Mental Medicine. <i>T. J. Hudson.</i>         | 1.50  |
| 23146 | Law of Psychic Phenomena. <i>T. J. Hudson.</i>       | 1.50  |
| 50450 | Law of Success. <i>Colville.</i> Paper               | * .10 |
| 50455 | Law of Suggestion. <i>Colville</i>                   | * .10 |
| 24292 | Laws of the Higher Life. <i>Annie Besant.</i>        | .50   |
| 24293 | Lessons in Truth, <i>H. Emelie Cady.</i>             | 1.00  |
| 24294 | Paper                                                | .50   |
| 24159 | Letters That Have Helped Me. <i>Neimand</i> Vol I    | .50   |
| 24160 | Vol. II.                                             | .75   |
| 23186 | Life and Doctrine of Paracelsus. Cloth               | 2.50  |
| 23151 | Life and Power from Within. <i>Colville.</i>         | .75   |
| 23286 | Life and Writings of Dr. Robt. Fludd. Cloth.         | 2.50  |
| 50170 | Life of Jesus. <i>Rhees</i>                          | 1.25  |
| 24164 | Life Power and How to Use It. <i>Elizabeth Towne</i> | 1.00  |
| 24155 | Life's Greatest Secret. <i>Julia Seton Sears.</i>    | .25   |
| 23176 | Light of Asia. <i>Edwin Arnold.</i>                  | .75   |
| 23166 | Light on the Path. <i>M. C.</i> Cloth.               | .50   |
| 23167 | Leather                                              | .75   |
| 24295 | Light on the Path, Treatise, <i>P. S. Row.</i>       | 1.00  |



|       |                                                        |      |
|-------|--------------------------------------------------------|------|
| 23181 | Lights and Shadows. <i>Morris—Mackey</i> .....         | 2.50 |
| 24296 | Linked Lives. <i>Isabella Ingalese</i> .....           | 1.50 |
| 23156 | Living Decalogue. <i>Colville</i> .....                | .50  |
| 24270 | Living Ideals. <i>Eugene Delmar</i> .....              | 1.00 |
| 24214 | Living Within. <i>John W. Zeagler</i> .....            | .50  |
| 23191 | Lodge Goat [Comic] .....                               | 1.50 |
| 24157 | Lost Continent (A Novel of Atlantis) <i>Hyne</i> ....  | 1.50 |
| 24297 | Lost Lemuria. <i>Scott-Elliott</i> .....               | 1.25 |
| 23196 | Lost Word Found. <i>Buck</i> .....                     | .50  |
| 24158 | Lost Word, The, A Christmas Story. <i>H. Van Dyke</i>  | 1.50 |
| 23221 | Low Twelve. <i>Ellis</i> .....                         | 1.50 |
| 23224 | Morocco .....                                          | 2.50 |
| 24310 | Magical Message of Ioannes. <i>Pryse</i> .....         | 2.00 |
| 24298 | Magic White and Black. <i>Franz Hartman</i> .....      | 2.00 |
| 23531 | Man Limitless. <i>Wilson</i> .....                     | 1.25 |
| 50180 | Man, Visible and Invisible. <i>Leadbeater</i> .....    | 2.50 |
| 23461 | Masonic Eclectic, 2 vols.....                          | 1.00 |
| 23541 | Masonic Gem. <i>Rev. A. L. Alford</i> .....            | .50  |
| 23271 | Masonic Light on Abduction of Morgan.....              | 1.00 |
| 23285 | Masonic Poetry. <i>Morris</i> . Silk cloth, gilt edge. | 3.50 |
| 23291 | Masonic Sketch Book. <i>E. du Laurans</i> .....        | 2.00 |
| 23311 | Masonic Token <i>Anderson</i> ,.....                   | 2.25 |
| 24299 | Mastery of Destiny. <i>James Allen</i> .....           | 1.00 |
| 23306 | Mastery of Mind in Making of Man. <i>Frank</i> ....    | 1.00 |
| 24300 | Mata, the Magician. <i>Isabella Ingalese</i> .....     | 1.50 |
| 24204 | Memory of Past Births. <i>Johnston</i> .....           | .50  |
| 50185 | Mental Medicine. <i>Huckel</i> .....                   | 1.00 |
| 22420 | Mental Therapeutics. A Text Book. <i>Colville</i> ...  | .25  |
| 24461 | Message to the Well, A. <i>H. W. Dresser</i> .....     | 1.25 |
| 24229 | Mind and the Brain, The. <i>Elmer Gates</i> .....      | .50  |
| 23356 | Mission of Masonry. <i>Peters</i> .....                | .50  |
| 23360 | Paper .....                                            | .35  |
| 24302 | Modern Panarion. <i>H. P. Blavatsky</i> .....          | 2.50 |
| 24303 | Monism, An Antidote to Haeckel. <i>Marcus</i> ...      | .50  |
| 23361 | Morals and Dogma. Scottish Rite. <i>Pike</i> .....     | 5.25 |
| 23431 | Morning and Evening Thoughts. <i>J. Allen</i> .....    | .50  |
| 23432 | Special Gift Edition .....                             | .75  |
| 23435 | Paper .....                                            | .15  |
| 24304 | Murad the Unlucky. <i>Maria Edgeworth</i> .....        | .50  |
| 23586 | Myrtle Baldwin. <i>Munn</i> .....                      | 1.00 |
| 24305 | Mysteries of Magic. <i>A. E. Waite</i> .....           | 3.50 |



|       |                                                               |      |
|-------|---------------------------------------------------------------|------|
| 50345 | Mystery of Ashton Hall, The. <i>B. Nitsua</i> .....           | 1.25 |
| 50346 | Paper .....                                                   | .75  |
| 24205 | Mystery of Sleep. <i>John Bigelow</i> .....                   | 1.50 |
| 24446 | Mystical Traditions. <i>I. Cooper Oakley</i> .....            | 1.25 |
| 24451 | Mysticism. <i>Mary Pope</i> .....                             | 1.75 |
| 23421 | Mystic Masonry. <i>Buck</i> .....                             | 1.50 |
| 23181 | Mystic Tie. <i>Morris-Mackey</i> .....                        | 2.50 |
| 24307 | Nature's Allegories. <i>Maude Dunkley</i> .....               | .50  |
| 24306 | Nazarene, The. <i>A. H. Adams</i> .....                       | 1.00 |
| 24476 | New Democracy, The. <i>Louise Downes</i> .....                | 2.00 |
| 23701 | New Light from the Great Pyramid. <i>Parsons</i> ..           | 5.00 |
| 24375 | New Thought Answer. <i>Julia Seton Sears</i> ....             | .25  |
| 24377 | New Thought Church. <i>Julia Seton Sears</i> ....             | .10  |
| 24373 | New Thought Healing. <i>Julia Seton Sears</i> .....           | .25  |
| 24308 | New Thought Pastels. <i>Ella Wheeler Wilcox</i> ....          | .90  |
| 50195 | New Thought. Simplified. <i>Henry Wood</i> .....              | .80  |
| 24309 | Nightmare Tales. <i>H. P. Blavatsky</i> .....                 | .50  |
| 24310 | Paper .....                                                   | .25  |
| 23712 | Nuggets from King Solomon's Mines. <i>Schmalz</i> ..          | 2.00 |
| 23721 | Obelisk and Freemasonry. <i>Weisse</i> , paper .....          | 1.00 |
| 24316 | Occultism in Shakespeare's Plays. <i>Rogers</i> , Paper. .... | .25  |
| 23716 | Occult Science in India. <i>Jaccoliot</i> . Cloth .....       | 1.50 |
| 23776 | Ocean of Theosophy, The. <i>W. Q. Judge</i> . Cloth ..        | .75  |
| 23766 | Old and New Psychology. <i>Colville</i> .....                 | 1.00 |
| 50200 | Old Maids Association [Burlesque]. <i>Wilson</i> ...          | .25  |
| 23771 | Onesimus Templeton. <i>Colville</i> .....                     | .50  |
| 24317 | On the Heights of Himalay. <i>A. Vander Naillen</i> ..        | 1.25 |
| 24318 | On the Open Road. <i>R. W. Trine</i> .....                    | .50  |
| 23786 | On the Road to Self Knowledge. <i>Sir Wm. Jones</i> ..        | .50  |
| 24319 | Optimism. <i>Helen Keller</i> .....                           | .75  |
| 23821 | Origin of Freemasonry and K. T. <i>Bennett</i> .....          | 1.75 |
| 24320 | Other Side of Death, The. <i>C. W. Leadbeater</i> ...         | 2.00 |
| 50205 | Our Invisible Supply. <i>Warner</i> . Vol. I. ....            | 1.00 |
| 50210 | Our Invisible Supply. <i>Warner</i> . Vol. II. ....           | 1.00 |
| 22756 | Out From the Heart. <i>J. Allen</i> . Cloth .....             | .50  |
| 22757 | Leather .....                                                 | .75  |
| 22758 | Watered Silk .....                                            | .75  |
| 22759 | Special Gift Edition .....                                    | .75  |
| 22760 | Paper .....                                                   | .15  |



|       |                                                           |      |
|-------|-----------------------------------------------------------|------|
| 24328 | Path of Discipleship. <i>Annie Besant</i> .....           | .75  |
| 23791 | Path of Prosperity, The. <i>J. Allen</i> .....            | .50  |
| 23792 | Leather .....                                             | .75  |
| 23793 | Watered Silk .....                                        | .75  |
| 23794 | Special Gift Edition .....                                | .75  |
| 23795 | Paper .....                                               | .15  |
| 24325 | Panorama of Sleep. <i>Nina Picton</i> .....               | .50  |
| 24326 | Paracelsus, Life and Doctrine. <i>Franz Hartman</i> . ..  | 2.50 |
| 24327 | Path of Devotion. <i>Swami Paramananda</i> .....          | 1.00 |
| 23796 | Paths to Power. <i>Wilson</i> .....                       | 1.00 |
| 24329 | Peace, Power and Plenty. <i>O. S. Marden</i> .....        | 1.25 |
| 24330 | Pedigree of Man. <i>Annie Besant</i> .....                | .75  |
| 23816 | Perfect Way; or, Finding of Christ. <i>Kingsford</i> ..   | 1.50 |
| 23806 | Philosophy of Fire. <i>Clymer</i> . Cloth.....            | 1.50 |
| 50211 | Phrenology. <i>Olin</i> .....                             | .50  |
| 50215 | Physiognomy. <i>Lomax</i> .....                           | .50  |
| 50220 | Planetary Influences. <i>Bessie Leo</i> .....             | .50  |
| 24332 | Plotinos. <i>K. S. Guthrie</i> .....                      | .75  |
| 24331 | Plutarch's Genius of Socrates. <i>K. S. Guthrie</i> ..    | .35  |
| 24384 | Power of Self Suggestion. <i>McComb</i> .....             | .50  |
| 24386 | Power of Thought. <i>Sterrett</i> .....                   | 1.75 |
| 50225 | Practical Astrology. <i>Alan Leo</i> .....                | 1.25 |
| 50435 | Prayer. <i>Page</i> .....                                 | .50  |
| 24333 | Priestess of Isis. <i>E. Schure</i> .....                 | 1.25 |
| 24335 | Prince of Destiny, The. <i>S. K. Ghosh</i> .....          | 2.00 |
| 50235 | Progress of a Mystic. <i>Sampson</i> .....                | .40  |
| 50240 | Progressed Horoscope. <i>Alan Leo</i> .....               | 4.00 |
| 50245 | Progressive Creation. <i>Sampson</i> . 2 vols.....        | 7.00 |
| 50250 | Progressive Redemption. <i>Sampson</i> .....              | 4.25 |
| 50255 | Prosperity Thro Thought Force. <i>McClelland</i> ...      | 1.00 |
| 24334 | Psychology of Suggestion. <i>B. Sidis</i> .....           | 1.75 |
| 23811 | Pythagoras and the Delphic Mysteries. <i>Schure</i> . ..  | 1.00 |
| 23851 | Queen Moo and Egyptian Sphinx. <i>Le Plongeon</i> . ..    | 4.75 |
| 23841 | Queen Moo's Talisman. Cloth.....                          | 1.50 |
| 24336 | Rama and Moses. <i>E. Schure</i> .....                    | 1.00 |
| 24337 | Rays of Truth. <i>Bessie Leo</i> .....                    | 1.25 |
| 24338 | Real History of the Rosicrucians. <i>A. E. Waite</i> . .. | 2.50 |
| 50265 | Rebuilding of Solomon's Temple. <i>Franklin</i> ....      | 1.50 |
| 23886 | Red Blood of Odd Fellowship.....                          | 1.50 |
| 50270 | Reincarnation and Christianity .....                      | .50  |



|       |                                                             |       |
|-------|-------------------------------------------------------------|-------|
| 24471 | Reincarnation and The New Testament. <i>Pryse</i> .....     | .60   |
| 24472 | Paper .....                                                 | .35   |
| 24387 | Reincarnation Study of Forgotten Truth. <i>Walker</i> ..... | 1.00  |
| 24340 | Religious Problems in India. <i>Annie Besant</i> ....       | .50   |
| 24339 | Riddle of the Universe. <i>Ernst Haeckel</i> .....          | 1.50  |
| 50275 | Right and Wrong Thinking. <i>A. M. Crane</i> .....          | 1.40  |
| 24511 | Romance of Two Worlds. <i>Corelli</i> .....                 | .50   |
| 23946 | Rose Croix. <i>Gulliam</i> .....                            | 1.00  |
| 24414 | Rosicrucian Christianity Series.....                        | 1.20  |
| 23896 | Rosicrucian, Cosmo Conception. <i>Heindel</i> .....         | 1.15  |
| 24391 | Rosicrucian Philosophy in Question & Answers. ....          | 1.15  |
| 23906 | Rosicrucians. <i>Clymer</i> .....                           | 3.00  |
| 23881 | Rosicrucians, Rites and Mysteries. <i>Jennings</i> ....     | 3.50  |
| 23936 | Rubaiyat of Omar Khayyam. Deckle edge.....                  | 1.25  |
| 23940 | Watered Silk.....                                           | 2.00  |
| 23937 | Limp Leather .....                                          | 2.00  |
| 23931 | Ruins of Empires. <i>Voleny</i> .....                       | .75   |
| 23925 | Paper .....                                                 | .50   |
| 23956 | Sacred Mysteries. <i>A. Le Plongeon</i> .....               | 2.50  |
| 23981 | Scarlet Book of Frmsy. <i>Redding</i> .....                 | 3.00  |
| 23984 | Leather .....                                               | 4.00  |
| 24396 | Science of the Larger Life. <i>Gestefeld</i> .....          | 1.50  |
| 24394 | Scientific Demonstration of Future Life. <i>Hudson</i> ..   | 1.50  |
| 24066 | Secret Doctrine, Vols. 1, 2. <i>Blavatsky</i> .....         | 12.00 |
| 24067 | Secret Doctrine, Vol. 3. <i>Blavatsky</i> .....             | 5.00  |
| 24031 | Secret Doctrine Abridged.....                               | 2.00  |
| 24313 | Secret of Achievement, The. <i>O. S. Marden</i> ....        | 1.50  |
| 50280 | Secret of the Sphinx. <i>Smith and Sutton</i> .....         | 1.25  |
| 24398 | Selections from Buddha. <i>Max Muller</i> .....             | .50   |
| 24076 | Sermon on the Mount. <i>Pryse</i> . Cloth.....              | .60   |
| 23966 | Servant in the House. <i>Kennedy</i> .....                  | 1.25  |
| 24347 | Shells From Life-Love-God. <i>Julia Seton Sears</i> . ....  | 1.00  |
| 24349 | Shrine of Silence. <i>Henry Frank</i> .....                 | 1.50  |
| 24348 | Shri Rama Chandra. <i>Annie Besant</i> , Boards....         | .65   |
| 23976 | Signet of K. S., Freemason's Daughter. <i>Arnold</i> ..     | 1.50  |
| 23986 | Signs and Symbols. <i>Oliver</i> .....                      | 1.50  |
| 24401 | Signs & Symbols of Primordial Man. <i>Churchward</i> ..     | 8.00  |
| 24306 | Simplified Scientific Astrology. <i>Max Heindel</i> ..      | .40   |
| 23916 | Singular Story of Freemasonry.....                          | .75   |



|       |                                                         |      |
|-------|---------------------------------------------------------|------|
| 50285 | Sister Masons [Burlesque]. <i>F. Dumont</i> .....       | .15  |
| 24040 | Sixth and Seventh Book of Moses.....                    | 1.00 |
| 50460 | Sleep Dream and Visions. <i>Colville</i> .....*         | .10  |
| 22301 | Smith's Diagram of Parliamentary Rules, cloth..         | .50  |
| 22304 | Leather, parchment chart.....                           | 1.00 |
| 24026 | Solomon's Temple. <i>Caldecott</i> .....                | 2.50 |
| 24350 | Some Glimpses of Occultism. <i>C. W. Leadbeater</i> .   | 1.50 |
| 24351 | Some Problems of Life. <i>Annie Besant</i> .....        | .75  |
| 50370 | Song Celestial. <i>Edwin Arnold</i> . Cloth .....       | .75  |
| 50371 | Leather .....                                           | 1.00 |
| 24352 | Spirit of the Orient. <i>G. W. Knox</i> .....           | 1.50 |
| 50240 | Spiritual Evolution or Regeneration. <i>Douglas</i> ..  | 1.20 |
| 24372 | Spiritual Law in the Natural World. <i>Eleve</i> ....   | 1.00 |
| 24355 | Story of Atlantis. <i>Scott-Elliot</i> .....            | 1.25 |
| 24373 | Paper .....                                             | .50  |
| 24354 | Story of the Great War.....                             | 1.25 |
| 23961 | Story of the Other Wise Man. Cloth. <i>Van Dyke</i>     | .50  |
| 23962 | Limp Leather.....                                       | 1.00 |
| 24356 | Study of Man and the Way of Health. <i>Buck</i> ...     | 1.50 |
| 24406 | Subconscious Self, Edu'tion & Health. <i>Waldstein</i>  | 1.25 |
| 24357 | Suggestion. <i>C. F. Winbiger</i> .....                 | 2.00 |
| 24051 | Swedenborg Rite. <i>Beswick</i> .....                   | 1.00 |
| 24071 | Symbolism of Freemasonry. ....                          | 2.25 |
| 24061 | Symbol of Glory. <i>Oliver</i> .....                    | 1.50 |
| 24358 | Symbol Psychology. <i>Roeder</i> .....                  | 1.50 |
| 50295 | Symphony of Life, The. <i>Henry Wood</i> .....          | 1.25 |
| 24176 | Tabernacle. <i>Caldecott</i> .....                      | 1.75 |
| 50300 | Tarot Cards, Pack of 78. <i>Smith</i> .....             | 2.00 |
| 24359 | Tarot of the Bohemians .....                            | 2.50 |
| 24201 | Temple. <i>Eidersheim</i> .....                         | 1.50 |
| 50325 | Temple of the Rosy Cross. <i>Dowd</i> .....             | 2.00 |
| 50305 | Theoretical Astrology. <i>Green</i> .....               | .50  |
| 24300 | Theosophy and the New Psychology, <i>Besant</i> ...     | .75  |
| 24236 | This Mystical Life of Ours. <i>Trine</i> .....          | 1.00 |
| 24363 | Thought Power, Its Control and Culture. <i>Besant</i> . | .75  |
| 50330 | Thoughts About Good Cheer. <i>Marden</i> .....          | .25  |
| 24216 | Thoughts for the Occasion.....                          | 2.00 |
| 24408 | Thoughts on the Spiritual Life. <i>Boehme</i> .....     | .75  |
| 24361 | Three Paths and Dharma. <i>Annie Besant</i> .....       | .75  |



|       |                                                         |       |
|-------|---------------------------------------------------------|-------|
| 24362 | Thrice Greatest Hermes. <i>G.R.S. Mead</i> , 3 vol....  | 10.00 |
| 24186 | Throne of Eden. <i>W. J. Colville</i> .....             | 1.00  |
| 24531 | Through the Gate of Good. <i>James Allen</i> .....      | .50   |
| 24532 | Special Gift Edition .....                              | .75   |
| 24535 | Paper .....                                             | .15   |
| 50315 | Through the Mists. <i>Robt. J. Lees</i> .....           | 1.25  |
| 24241 | Through Silence to Realization. <i>Wilson</i> .....     | 1.00  |
| 24166 | Traces of a Hidden Tradition in Masonry.....            | 1.25  |
| 24213 | Traditions, Origins, Early History. <i>Pierson</i> .... | 2.50  |
| 24364 | Transcendental Magic. <i>E. Levi</i> .....              | 5.00  |
| 24225 | Trial of Jesus. <i>Druker</i> .....                     | .25   |
| 24366 | Triumph of Truth or Doom of Dogma. <i>Frank</i> ..      | 1.50  |
| 24368 | True Church of Christ, The. <i>J. W. Brodie-Innes</i> . | 1.25  |
| 24367 | True Spirit of Religion. <i>Swami Paramananda</i> ..    | 1.00  |
| 24411 | Truth About New Thought. <i>Julia Seton Sears</i> ..    | .10   |
| 24413 | Truth About Woman's Suffrage. <i>Julia Seton Sears</i>  | .25   |
| 50320 | Twentieth Century Christ. <i>Karishka</i> .....         | 1.00  |
| 50325 | Under a Lucky Star. <i>Walker</i> .....                 | 1.50  |
| 24256 | Universal Spiritualism. <i>Colville</i> .....           | 1.00  |
| 24416 | Unknown, The. <i>C. Flammarion</i> .....                | 2.00  |
| 24369 | Vedanta in Practice. <i>Swami Paramananda</i> ....      | 1.00  |
| 24370 | Veil of Isis or Mysteries of the Druids. <i>Reade</i> . | 1.00  |
| 24506 | Vendetta. <i>Corelli</i> .....                          | .50   |
| 24266 | Voice of the Silence, The. <i>Blavatsky</i> . Cloth..   | .50   |
| 24267 | Leather .....                                           | .75   |
| 24496 | Wandering Jew, The. 2 vols. <i>Sue</i> .....            | 1.50  |
| 24497 | Better Binding. <i>Sue</i> .....                        | 2.00  |
| 24276 | Way of Initiation. <i>Rudolf Steiner, P. D.</i> ....    | 1.00  |
| 24280 | Paper .....                                             | .75   |
| 24271 | Way of Peace, The. <i>J. Allen</i> . Cloth.....         | .50   |
| 24272 | Leather .....                                           | .75   |
| 24273 | Watered Silk.....                                       | .75   |
| 24274 | Special Gift Edition.....                               | .75   |
| 24275 | Paper .....                                             | .15   |
| 24286 | What All the World's a-Seeking. <i>Trine</i> .....      | 1.25  |
| 50380 | What is a Horoscope and How to Cast It. <i>A. Leo</i>   | .50   |
| 50460 | What is Genius? <i>Colville</i> .....                   | * .10 |
| 24417 | What is New Thought. <i>Julia Seton Sears</i> .....     | .10   |
| 50385 | Will to be Well. <i>Patterson</i> . 4th Ed.....         | 1.00  |
| 50386 | Will to be Well. <i>Patterson</i> . 5th Ed.....         | 1.20  |



|       |                                                   |      |
|-------|---------------------------------------------------|------|
| 24281 | Witching Hour. <i>Thomas</i> .....                | 1.50 |
| 24441 | Within the Holy of Holies. <i>Rellimeo</i> .....  | 1.00 |
| 24418 | With the Adepts. <i>Franz Hartman</i> .....       | 1.15 |
| 50390 | With the Master Builder. <i>Page</i> .....        | .35  |
| 50445 | Words of Power. <i>Colville</i> . Paper.....*     | .10  |
| 24371 | Yoga or Transformation. <i>W. J. Flagg</i> .....  | 3.00 |
| 50400 | Your Fortune in Your Name. <i>Sepharial</i> ..... | 1.00 |



## Immortality

By Ella Wheeler Wilcox

Immortal life is something to be earned,  
 By slow self-conquest, comradeship with pain  
 And patient seeking after higher truths.  
 We cannot follow our own wayward wills,  
 And feed our baser appetites, and give  
 Loose rein to foolish tempers year on year  
 And then cry, "Lord forgive me, I believe,"  
 And straightway bathe in glory. Man must learn  
 God's system is too grand a thing for that.  
 The spark divine dwells in our souls, and we  
 Can fan it to a steady flame of light,  
 Whose lustre gilds the pathway to the tomb,  
 And shines on through Eternity, or else  
 Neglect it until it glimmers down to death,  
 And leaves us but the darkness of the grave.  
 Each conquered passion feeds the living flame;  
 Each well-borne sorrow is a step towards God.  
 Faith cannot rescue, and no blood redeem  
 The Soul that will not reason and resolve.



# DIRECTORY

*of Meetings, Lectures, Centers, etc., Greater New York*

## MANHATTAN

|                                |                              |                         |
|--------------------------------|------------------------------|-------------------------|
| Bahai Revelation               | 226 West 58th St.            | Sundays, 11 A.M.        |
| Cameo Club                     | Waldorf Astoria              | 3d Thur. 8.30 P.M.      |
| Divine Science                 | 35 West 20th St.             | Daily, 12, Sun. 4 P.M.  |
| First Assn. Spiritualists      | 1947 Broadway                | Sun. 3. 8. Wed. 8. P.M. |
| First Ch. Western Occultism    | Suite 1, Carnegie Hall       | Sundays, 3.30 P.M.      |
| Ind. Liberal Congregation      | 19 West 44th St.             | Sundays, 11 A. M.       |
| Mazdaznan                      | 226 West 58th St.            | " 3, Wed. 8 P.M.        |
| Metaphysical                   | 227 West 25th St.            | Sundays, 8 P.M.         |
| Modern Mystical Lectures       | 21 W. 44th St.               | Sundays, 8.15 P. M.     |
| New Thought                    | 5 West 58th St.              | Sundays, 11 A.M.        |
| New Thought Church             | Durveys Hall, B'way & 72 St. | Sundays, 11 A.M.        |
| New Thought Ch. & School       | 110 West 34th St.            | J. S. Sears, M.D.       |
| New Thought Free Reading Rooms | 110 West 34th St.            | Daily 10 to 5           |
| Philalethian Society           | Carnegie Hall                | Thursdays, 8.15 P.M.    |
| Theosophical Headquarters,     | 2228 Broadway                | Sundays, 8.15 P.M.      |
| New York Lodge                 | " "                          | Tuesdays, 8.15 P.M.     |
| Central Lodge                  | " "                          | Mondays, 8.15 P.M.      |
| Interstate Lodge               | " "                          | Thursdays, 8.15 P.M.    |
| Theosophical League            | 415 W. 115th St.             | Fridays, 3. & 8. P. M.  |
| Theosophical Society           | 253 West 72 St. near Bway    | Sun. & Tu. 8.15 P.M.    |
| Vedanta Society                | 135 West 80th St.            | C. J. Kelley, Secty.    |

## BROOKLYN

|                                 |                     |                                      |
|---------------------------------|---------------------|--------------------------------------|
| Brooklyn Truth Center           | 313a Quincy St.     | Mrs. Paul. E. Sayre                  |
| Center of Western Occultism     | 147 Macon St.       | Tuesdays, 8.15 P.M.                  |
| First Divine Science Church     | 271 Macon St.       | Sundays, 10.45 A.M.                  |
| First Spiritual Church of Bklyn | 489 Washington Ave. | Sundays, 8 P.M.                      |
| Mazdaznan                       | 8-12 Nevins St.     | Fridays, 8 P.M.                      |
| New Thought Center              | 76 Hanson Pl.       | Sun. & Tue. 3.50 P. M. Fri. 8. P. M. |
| Theosophical Society            | 70 Hanson Place     | Sundays, 8 P.M.                      |

## SUBURBAN

|                          |                |                        |
|--------------------------|----------------|------------------------|
| Newark Lodge, T. S.      | 102 Halsey St. | Sun. & Thur. 8.30 P.M. |
| E. Orange Lodge, T. S.   | 589 Main St.   | Thursdays, 8.15 P.M.   |
| Jersey City Lodge, T. S. | 15 Astor Pl.   | Mondays, 8. P.M.       |

Please notify the Bulletin of any Changes or Other Societies.



## Mystic Light Library Hall Notes

### SOCIETY OF THE GOLDEN KEY

Mr. and Mrs. Hugo Ames, founders and chief officers in this noble organization, paid New York a flying visit last month. Mrs. Flora Ames, who is a charming speaker, with an unusually attractive appearance, gave two delightful illustrated lectures at Mystic Light Library December 8. At the afternoon function there was a very large and distinguished audience, including Chevallier Vander Naillen (the famous scientist and author), Mrs. Lewis-Johnson (author of "New Dawn") and many other literary celebrities. Mrs. Ames spoke delightfully on Music, Form and Color, from a Scientific and Mystical Standpoint, embellishing her address with some fine descriptive songs, which she rendered with a view to illustrating the connection between tones produced by the human voice and forms and colors thrown upon the screen. Some of the pictures were very curious, and afforded much enquiry into the method of their production. In the evening there was another excellent audience, largely made up of art and music students. At this function the famous sculptor, Louis Potter, was present and presented the gifted speaker with an exquisite piece of his own work, which is remarkably convincing. A branch of the Golden Key Society has been organized at Mystic Light Library. W. J. Colville has been appointed a vice-president, empowered to receive members. Mr. and Mrs. Ames sailed for London on the Atlantic Transport steamer *Minneapolis* at noon on Saturday, December 10. Many friends were on the landing stage to wish them *bon voyage* and speedy return to American shores.

### At Vesper Tide

One virtuous and pure in heart did pray,  
"Since none I wronged in deed or word to-day,  
From whom should I crave pardon?  
Master, say."

A voice replied:

"From the sad child whose joy thou hast not planned;  
The goaded beast whose friend thou didst not stand;  
The rose that died for water from thy hand."

—Emily Sargent Lewis.



THE STUDENT'S FRIEND  
THE PROFESSIONAL ASTROLOGER'S INVALUABLE ASSISTANT



**INSTANTANEOUS**  
**ASPECTARIAN**

Shows the aspects of all the Planets by a simple turning of the wrist. The laborious work of progressing a horoscope for a life time reduced to less than an hour's labor. All the aspects can be tabulated without the possibility of error. The danger of overlooking intercepted signs is eliminated. *The time saved can be put to more useful purposes.*

Printed on heavy cardboard, will last a life-time. Price 50c, Postpaid.  
**MYSTIC LIGHT LIBRARY ASSOCIATION. 49 John St. N. Y.**

**SLIGHTLY CONFUSED.**

All of us become confused and all of us mix our language sometimes, but the peroration of an old negro preacher's sermon was the greatest confusion of metaphors I ever heard, says a traveler. When the lengthy discourse was nearing its close and he had reached his "23rd and Lastly, Brethren," he wound up by the following elaborate figure:

"Everywha, bredren, we see de Almighty—all down de untrodden paths of time, we see de footprints of de Almighty hand."—*Human Life.*

**COULDN'T EXPECT IT.**

One day Helen had been very naughty and her mother said, "Helen, if you are naughty you can't go to heaven." "Well," said Helen, "I can't expect to go everywhere. I went to 'Uncle Tom's Cabin' once and the circus twice."—*Human Life.*

"Medical science has made such progress," said the doctor, when speaking of his profession, "that it is almost impossible for any one to be buried alive now." Then he wondered why everybody laughed.

**FREE!** A valuable **SELF-HEALING** Lesson formerly sold for 50c. will be sent *free* to all who inclose a stamped envelope. Address **EDWARD E. GORE** (formerly editor of "The Occult Truth Seeker," Box 119, Ruskin, Florida.)

JEWELRY  
PRINTING  
AND  
SUPPLIES



SEND  
POSTAL  
FOR  
CATALOG



## The Science and Key of Life Compiled and Copyrighted by HENRY CLAY HODGES.

Briefly stated, this work is a most **practical and comprehensive** encyclopedia of scientific knowledge concerning the influence of the planets upon human life. It is **re-markable** for its clear demonstration of LIFE'S PROBLEMS, including that of individual adaptation, showing how right lines of endeavor may be followed and success in life achieved.

It contains much that is NEW, as well as knowledge that belonged to the ancient Chaldeans and Egyptians, thus embracing the certified WISDOM OF AGES within the light of MODERN RESEARCH.

This important work should be in every household.

Six volumes, now ready; bound in silk cloth, gold lettered, from 260 to 323 pages each; size 6x9 inches. Sold singly or by the set at \$2.00 each volume.

### TWO THOUSAND YEARS IN CELESTIAL LIFE.

This is the most wonderful narrative ever written, describing experiences in the higher life. Beautifully bound in cloth, gold lettered, illustrated; 200 pages, size 5½x7½ inches Price \$1.25.

**Astro Publishing Company**  
**Hodges Building DETROIT, MICH., U. S. A**

### ADVICE TO THE JUDGE.

A colored man was brought before a police judge charged with stealing chickens. He pleaded guilty and received sentence, when the judge asked how it was he managed to lift those chickens right under the window of the owner's house when there was a dog in the yard.

"Hit wouldn't be no use, judge," said the man, "to try to 'splain dis thing to yo' all. Ef you was to try it you like as not would get yer hide full of shot an' get no chickens, nuther. Ef yo' want to engage in any rascality, judge, yo' better stick to de bench, whar' yo' am familiar."

—*Human Life.*



### Eyeglasses not Necessary

Eyesight Can Be Strengthened, and Most Forms  
of Diseased Eyes Successfully Treated  
Without Cutting or Drugging.

That the eyes can be strengthened so that eyeglasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called "Actina." "Actina" also relieves Sore and Granulated Lids, Iritis, etc., and removes Cataracts without cutting or drugging. Over ninety thousand "Actinas" have been sold; therefore the Actina treatment is not an experiment, but is reliable. The following extracts from letters are but samples of hundreds we receive: E. R. Holbrook, Deputy County Clerk, Fairfax, Va. writes:—"Actina" has cured my eyes so that I can do without glasses." Miss A. P. Cobb, Sound Beach, Conn., writes:—"My mother received great benefit from 'Actina.' She soon discarded spectacles and spends nearly the entire evening reading without glasses." "Actina" can be used by old and young with perfect safety. For any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use.

Write us for our Free Trial Offer also our Valuable Free Book, Prof. Wilson's Treatise on Disease. Address Actina Appliance Co., Dept. 214N., 811 Walnut St., Kansas City, Mo.



STEAM AND HOT WATER HEATING

TINNING AND ROOFING

TELEPHONE 1544 CHELSEA

**A. BROWN**

**General Contractor**

**Sanitary Plumbing and Gas Fitting**

**264 EIGHTH AVENUE**

RANGES REPAIRED

ESTIMATES FURNISHED

**POOR LAD.**

The following conversation is said to have taken place in a Boston elevator:

Old Lady—"Don't you ever feel sick going up and down in this elevator all day?"

Elevator Boy—"Yes'm."

Old Lady—"Is it the motion of the going down?"

Elevator Boy—"No'm."

Old Lady—"The motion of going up?"

Elevator Boy—"No'm."

Old Lady—"The stopping?"

Elevator Boy—"No'm."

Old Lady—"What is it, then?"

Elevator Boy—"The questions."—*The Watchword.*

**THE AMERICAN FREEMASON**

Contains Special Articles on Ancient Masonry  
and Snappy Items for the Modern Craft

*Issued monthly at \$2.00 per year; Foreign subscriptions, \$2.50*

*Freemason Publishing Co. Storm Lake, Iowa.*

Mention the Bulletin



## Special New Year Offer

The selection of any  
four of these books for **\$3.00**

|                                                                    |      |
|--------------------------------------------------------------------|------|
| Ancient Mystery and Modern Revelation. <i>Colville.</i> .....      | 1.00 |
| Way of Initiation. <i>Steiner.</i> .....                           | 1.00 |
| Jesus, The Last Great Initiate. <i>Schure.</i> .....               | 1.00 |
| Ahrinziman, An Occult Story. <i>Silvani.</i> .....                 | 1.00 |
| Ancient Mysteries & Modern Masonry. <i>Vail.</i> .....             | 1.00 |
| Cosmo Conception. <i>Heindel.</i> .....                            | 1.15 |
| Rosicrucian Philosophy in Questions & Answers. <i>Heindel.</i> ... | 1.15 |
| Old and New Psychology. <i>Colville.</i> .....                     | 1.00 |
| Universal Spiritualism. <i>Colville.</i> .....                     | 1.00 |
| With the Adepts. <i>Hartmann.</i> .....                            | 1.15 |
| Constructive Psychology. <i>Buck.</i> .....                        | 1.00 |
| Kingdom of Love. <i>Frank.</i> .....                               | 1.00 |

### PUT UP IN HOLIDAY WRAPPERS.

Macoy Publishing & Masonic Supply Co., 45 John St. New York, N. Y.

## Mrs. J. H. R. Matteson

248 North Division St.,

Buffalo, N. Y.

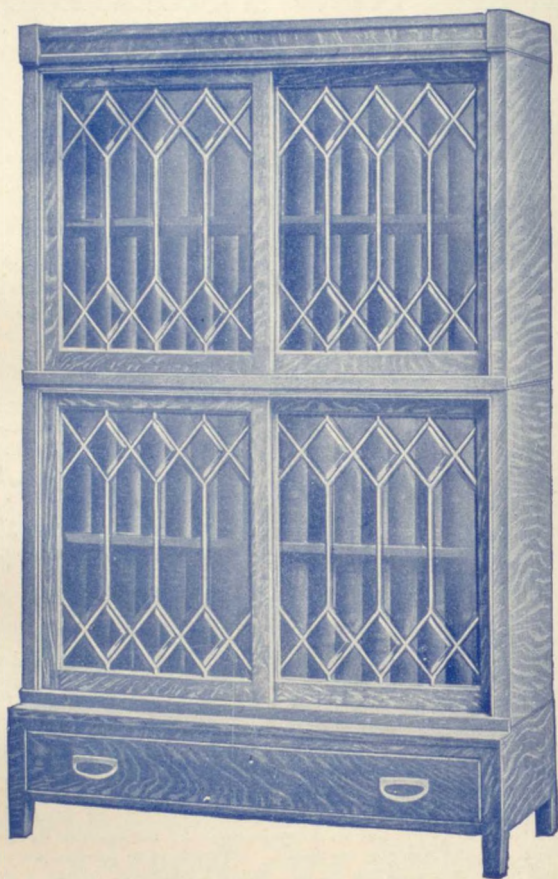
### Is one of the Most Conspicuous Clairvoyant Doctors for the Past Thirty Years.

She has probably cured more patients and been the most conspicuous target, for poisoned arrows of prejudice, and vicious attacks of medical combines in this country. But there are others whose record may equal hers in the number cured, and I would not assume more than appears to be real. At least her clairvoyant examinations have averaged from 50 to 100 per day for over 30 years, and rarely do we hear of dissatisfaction from patients.

She asks no questions, does not require "name, age or sex and one leading symptom" to guide her in diagnosing. If the patient be absent she wants to know she has the right one. The rest is left to her spirit doctor. She has been arrested some fifteen or twenty times, I think, but never convicted. She plainly states that she has no diploma from medical schools, and that her diagnosis and prescriptions are made by a doctor in the spirit world. But her patients are numerous in the city and are her fast friends, and among them are lawyers, judges, physicians and public men of influence who would assist, if necessary, to protect her from the persecution of vindictive "regulars" who secure evil legislation to punish all who cure the sick without their consent. Her success as a spiritual physician has converted many to an abiding faith in spirit communion and thus enlarged and enriched their lives in many ways, which yield larger and more enduring blessings than curing the physically diseased.



JAN 9 1911



**"DANNER"**

THE BEAUTIFUL AND CHEAP

**SECTIONAL BOOK CASES**

New Style with Sliding Doors on Rubber Tired Wheels, No Friction,  
No Noise, and the Nearest to Dust Proof that can be made.

*Send for Catalog.*

**Macoy Publishing & Masonic Supply Co. Agts.**  
**45 John Street, New York**