

# MYSTIC LIGHT LIBRARY BULLETIN

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MAN AND MIND ~ MIND AND MAN

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Yours very truly,  
Charles H. Vail.



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## MYSTIC - LIGHT - LIBRARY - BULLETIN



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

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MARCH 1911

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## The Hidden Music

We asked where the magic came from  
That made her so wondrous fair,  
As she stood with the sunlight touching  
Her gloss of golden hair,  
And her blue eyes looked toward heaven  
As though she could see God there.  
"Hush!" said the child "can't you hear it,  
The music that's everywhere?"

God help us! we could not hear it;  
Our hearts were heavy with pain;  
We heard men toiling and wrangling,<sup>a</sup>  
We heard the whole world complain,  
And the sound of a mocking laughter  
We heard, again and again,  
But we lost all faith in the music—  
We had listened so long in vain.

"Can't you hear it?" the young child whispered,  
And sadly we answered, "No.  
We might have fancied we heard it,  
In the days of long ago;  
But the music is all a delusion,  
Our reason has told us so.  
And you will forget that you heard it,  
When you know the sound of woe."

Than one spake out from among us  
Who had nothing left to fear;  
Who had given his life for others,  
And been repaid by a sneer.  
And his face was lit with a glory,  
And his voice was calm and clear  
As he said, "I can hear the music  
Which the little children hear."

—From March Uplift.



# The Search for Truth

## Is Vivisection Necessary

Among the many topics of public interest which thoughtful people cannot shirk, the question of what methods are tolerable in the search for truth is one that can never be ignored. The subject of submitting animals to torture with the alleged object of benefiting humanity is now prominently in the public mind on both sides of the Atlantic, so much so that the leading newspapers of the world's largest cities open their columns to prolonged correspondence, in addition to many editorial comments on the pros and cons of vivisection.

The Medical profession, though largely committed to the advocacy of vivisection, more or less restricted, is by no means a unit in approving the practice. Many stalwart physicians and surgeons of eminence distinctly condemn it as useless and misleading in its effects. This being the case, the Anti-Vivisection Movement is by no means the foe of the Medical profession.

The pre-vivisectionist invariably tries to convince the opponent of his theory that great benefits result to ourselves from experiments upon animals, and he usually declares that the most important and beneficent advances in the art of healing during recent years have resulted from such experiments. The anti-vivisectionist flatly contradicts these statements and maintains that all really useful medical discoveries have been made in a humane manner, and that instead of our requiring serums due to vivisection we are far better off without them.



Diphtheria has been conquered by the use of pineapple juice times without number, before and after the introduction of anti-toxin, and it is not unreasonably claimed that the juice of a wholesome fruit leaves no dangerous results while poisons administered to the system often induce distempers quite as serious as those they have antidoted. This is, of course, only the physical aspect of the case, and important though that may be, opposition to vivisection is deeply rooted morally.

Archdeacon Wilberforce and other noble and learned dignitaries of the Church of England have condemned all forms of cruelty on purely ethical grounds, without reference to any doctrines peculiar to some special phases of religion. Young men and women attend medical colleges and graduate as physicians. What qualifications do we specially need in doctors? Surely the highest possible from the moral as well as from the scientific standpoint. Cruelty is distinctly repugnant to our moral nature and the average youth or maiden has to be forced by an indurating process to even tolerate the work accomplished in the laboratory of the vivisector.

To teach the youth of any country that in the interests of humanity and in pursuit of knowledge they must perform atrocious acts on sentient creatures is to blunt their moral feeling and incline them toward utter heartlessness. If religious people, professedly believing in Deity as the source of the constitution of the universe, claim that such methods are justifiable, and even necessary, then they are telling us without equivocation that their idea is that God has so framed the laws of Nature that truth is discoverable only by doing violence to our deepest moral instincts.

Whenever the cruelty of vivisection is attacked we find that a body like the Research Defence Society in England hastens to assure the public "that animals are unconscious



while operations are in progress," and that if such horrors as Mrs. Besant and other brave defenders of the rights of animals have ruthlessly exposed ever occur it is "not in this country."

Prof. Charles Richet, a very prominent French scientist, deprecates the callousness of many of his countrymen in the presence of tortured animals, though he upholds vivisection when anaesthetics are judiciously administered. Robert H. Perks, M.D., F.R.C.S., of England, himself a member of one of the most distinguished scientific societies in the world, condemns vivisection for seven excellent reasons published in a pamphlet issued by the Order of the Cross, Paignton, England (easily procurable in America). Sir Stephen Coleridge and many other distinguished thinkers have recently spoken on this subject in no uncertain terms.

In a very prominent position on Broadway, in the heart of the theatre district and where crowds nightly congregate, the Anti-Vivisection Crusade in New York exhibits pictures of a highly educational character, and multitudes of eyes are daily gazing on them.

Without wishing to use extreme language or to make any unsupported assertions we do feel it a solemn duty, when moral education is a burning issue, to utter our protest against whatever hardens the human heart and stifles those purest emotions which are our common heritage—sentiments of compassion for all sentient beings. We are delighted to find that the Medical profession contains many men and women of eminence in its illustrious ranks who are ardent anti-vivisectionists, and a still greater number who insist that vivisection shall be conducted only in a manner which reduces suffering to a minimum.

Truth should be sought in all legitimate ways and no



barriers should be placed in the way of legitimate experiment, but what is legitimate must always be in agreement with the noblest of our human sentiments. We should be buying physical benefits far too dearly did we purchase them at the expense of humane feeling, and we may well rest satisfied that such alleged benefits would prove disasters instead of blessings when their consequences were ultimately discovered.

## True Preaching

THE story is told of St. Francis of Assisi, that he once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk, said: "Brother, let us go down into the town and preach."

The venerable father and the young monk set out together, conversing as they went. They wandered down the principal streets, and wound their way through alleys and lanes, and even to the outskirts of the town and the village beyond, until they found themselves back at the monastery again. Then inquired the young monk: "Father, when shall we begin to preach?" And the father looked kindly down upon his son and said: "My child, we have been preaching; while we were walking. We have been seen—looked at; our behavior has been remarked, and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach unless we preach as we walk."

—from *THE THEOSOPHIST*.



# Sleep, Dreams and Visions

W. J. Colville

Through the present growing inquiry into the religious practices of the Greeks and other noble nations of past ages, we are finding a large amount of information concerning the Temple Sleep, which was one of the most effective means for inducing interior enlightenment and vanquishing a host of ailments otherwise unconquerable. On many church doors to-day we see the welcome and wise invitation to enter for Rest as well as for Prayer and Meditation, and it is a great boon for workers in cities to have opened to them these havens of refuge where they may become spiritually, mentally and physically reinvigorated in a consecrated and unexcited atmosphere.

Rest does not necessarily involve sleep, for we often enjoy complete repose while we are wide awake and fully conscious of all that is going on around us outwardly, but there is a close and continuous connection between sleep and rest, therefore it is legitimate to consider the two together, even though they are not inseparable. When we are in a restful mental frame, we can easily get all the sleep that will profit us, but when mentally disturbed we cannot usually obtain it, consequently the expression "too tired to sleep" is a familiar one. An exceedingly useful and salutary practice is to take a definite rest while yet awake in preparation for the right kind of sleep.

The wise injunction, "Let not the sun go down upon your wrath," has a deeply occult as well as an obviously prac-



tical application, and indeed when occultism is rightly understood, it is found to be intensely practical, because it teaches us how to regulate that interior life of ours from which our external life receives a large preponderance of its guiding impulse.

Sleep is by no means a condition of mental inactivity, although we seldom carry over from the sleeping to the waking state any very precise remembrance of our experiences while sleeping, except in cases where dreams have been intensely vivid and unusually impressive, or where actual visions have come to us and made too great an impress to be lightly dismissed on waking.

In the practice of Healing and Educating through Suggestion, many practitioners are giving much attention to the efficiency of suggestions received in natural sleep where nothing resembling induced hypnosis has occurred. Parents and teachers are finding that they can help children to dismiss harmful habits, and cultivate good ones in their place, through the agency of suggestions given at night, after the child has passed into natural healthy slumber. The effects of this method of treatment are often excellent and its practice is an agreeable substitute for those harsh coercive measures which betray barbarity and ignorance and which, in the long run, serve to endear bad habits to the very children whom we blindly seek to elevate.

According to T. J. Hudson and many other well known authors the "subjective mind" never sleeps, it is only the "objective" which requires repose. Whether such a statement is susceptible of complete demonstration or not, we shall not find it difficult to prove that there is a plane of conscious susceptibility which can be reached during sleep more readily than in the waking state, if only because, when we are asleep, we are not affected by outward sights and



sounds and are not taking part in the external business of the world around us. True rest is always change of interest and occupation, not idleness, and that we are not mentally idle during sleep is clearly shown by the fact of dreams and visions, which in all ages and among all peoples have proved continuous, although there are some persons who tell us that they know nothing of visions and never remember any dream.

Dreams are divisible into at least three definite categories: Ordinary, Significant, Prophetic. Ordinary dreams are very frequently induced simply by our mental engrossment before we go to sleep. To prevent disagreeable and exhausting dreams, whether we also induce agreeable and beneficial ones, or sleep dreamlessly, it is necessary to make it a steadfast rule to contemplate something desirable and helpful before allowing ourselves to go to sleep. Light refreshment before retiring is always to be advocated wherever there is any felt need for food.

The quality of sleep is far more important than its quantity, although it is always healthful to sleep until you wake naturally whenever duties will permit. As we come to practice suggestion more and more convincingly, we shall be able to dispense entirely with alarm clocks or loud thumpings on doors early in the morning to arouse us from protracted slumber. In the case of delicate and highly nervous persons it is extremely prejudicial to permit a startling sound to arouse from slumber, and where one has not grown to have sufficient confidence in his own suggestions to rely on them implicitly, it is well to take treatment for sleep from some experienced practitioner in whom one feels confidence.

To regulate sleeping is equally to control waking. A very good suggestion may be given as follows: "I sleep from 11 p. m. until 7 a. m." Thus you are suggesting to your-



self the full prescribed eight hours' repose, and you designate exactly between what hours you will sleep refreshingly. If on some other occasion, you have cause to change the time to "from 10 p. m. until 5 a. m.," or "from midnight until 8 a. m." or "from 1 a. m. until 9 a. m.," or to lengthen or abbreviate the number of hours, either to give yourself a longer rest or to be up in time for some unusually early business, you can quite readily carry out a new suggestion by employing the same method, although it does usually follow that when we have accustomed ourselves to an accepted routine we do experience some obstacle at first in changing it.

Travellers, and all classes of people whose occupation is fluctuating, and who are obliged to do their work at irregular intervals, can easily become accustomed to these changes by relying upon the force of immediate suggestions, regardless of any that may have gone before, and it will soon be found that the continual practice of suggestion and reliance on its efficacy will put an end to bad dreams at the same time that it vanquishes all kinds of nervous perturbation. Significant dreams, as distinguished from ordinary, are inducible by selecting an object for concentration before going to sleep and passing into the sleeping state while contemplating it.

Telepathy or mental telegraphy is more often demonstrated during sleep than when both parties are awake because of the greater absence of pre-occupation and liability to distractions; also because when we are sleeping we can and do "function on the astral plane," and serve as "invisible helpers," as we are told in Theosophical literature. During quiet meditation while awake, many sensitive people enjoy convincing visions, but in the busy crowded life lived by so many people in modern cities, time and opportunity for such reposeful introspection are often conspicuously absent; it is



actually only at night and while in bed, that many people get any adequate opportunity for retiring from the outer world and entering the mystic silence.

If we wish to practice telepathy systematically we can very well make a mental picture of a friend with whom we desire to communicate and speak mentally to that friend just as we would speak physically were we both together and capable of supplying each other with information in ordinary external ways. No sense of distance or of difficulty in establishing connection should be admitted any more than when we employ a long distance telephone.

It is remarkable to observe how closely allied are conditions necessary for successful telegraphing and telephoning on the mental and physical planes. Any undue raising of the voice physically, promoted by a sense of difficulty in making oneself heard usually contributes, not to increased clearness, but to indistinctness so do excitability and doubt tend toward confusion. It is the clear, calm, unexcited, resolute tone that carries farthest and makes the most definite impression wherever it is heard. Let this be borne in mind in relation to telepathy and we shall soon have far more satisfactory results than now we commonly obtain.

When you give a treatment or seek to convey any mental message to a sleeping child or adult, literally in the same room with you, you should speak mentally in a clear decisive manner, articulating every syllable of every word, and generally repeating the more important words and sentences. If the child or patient partially awakes, as it sometimes happens, go on with your treatment or the delivery of your message just the same, taking no account of the partial wakefulness, but, should your child or patient waken thoroughly and question you, enter at once into agreeable conversation and transfer your suggestive treatment for the time



being to the objective plane, or else discontinue it until sleep has been restored. When the same vivid dream or vision recurs frequently, it invariably makes a strong impression on the dreamer, and when it concerns the same absent friend repeatedly, it surely provokes such an inquiry as "What does make me dream of that friend so often?" to which is frequently added, quite logically, "I am sure he must be thinking of me."

Prophetic or intimatory dreams are less frequent than any others, and these are not quite so readily accounted for; at all events, it requires much deeper reasoning and fuller acquaintance with the law of the psychic realm to intelligibly explain them. Why should Mrs. Gaynor, wife of the Mayor of New York City, have had an intimation that her husband was in danger just before he was shot? It is not very difficult to answer such a question if we agree with Ella Wheeler Wilcox, who says, as Prentice Mulford in his *White Cross Essays*, "Thoughts are things." Gallagher had contemplated shooting the Mayor some time before he performed the act, therefore his murderous inclination had gone out upon the atmosphere in form, and carried with it a malign potency which related him and his mental creations with similar thought-forms generated by other minds equally actuated by malice. As these were directed against her husband, with whom she was in real sympathy, the wife being a sensitive and an impressionable woman, would feel a sinister influence directed against her spouse quite as painfully as though it were levelled against herself.

In such instances we secure evidence of the force of thought-currents, but, until we grow able to detect warnings and act upon them, we have not proved the definite utility of premonitions. History abounds with detailed information concerning the prophetic dreams of celebrated personages, but only rarely are we shown how their foreknowledge con-



stituted effectual forearming. It evidently needs a much fuller development of the psychic faculty, resulting in a far higher than the ordinary measure of lucidity, to enable us to get information through interior channels which we can instantly apply for the prevention of crime and for averting danger, but such information does come occasionally and there are many living witnesses to its beneficent reality.

To understand how we can "dream true" in the prophetic, as well as in the clairvoyant degree, we must realize that every outward event is a result of some prior mental or psychical event. Thus when we are sleeping, or in a condition of trance, we are aware of the psychic realm but unaware of the physical, just as when we awake, we are aware of the physical and unaware of the psychical. It is this opposite awareness that suffices to account for our beholding events and receiving reports of occurrences actual or past on the plane where we are then functioning, although future, and in some instances preventable, on the physical plane toward which they are trending.

"Coming events cast their shadows before," is a profoundly philosophical dictum, but seldom is it contemplated intelligently. Where are these "coming events?" What are they, and from whence are they coming when casting shadows before them? To use phrases as proverbs, but never to seek to explain them, is an idiotic habit of speech, for it reduces our proverbial sayings to the level of unintelligible jargon when they are essentially words of wisdom out of which we can draw much helpful knowledge of an entirely practicable character.

Warnings would be such in name only, and clairvoyance would only be amusing in some cases and distressing in others, were we unable to make any use of what is foretold, or of what we foresee.



Sacred Literature has always illustrated prophecy by referring to practical use made of prevision, or premonition. It would have been all in vain for Pharaoh to dream of seven full ears of corn followed by seven wasted ears, and then of seven well-fed cattle, followed by seven lean kine, and for Joseph to explain this double dream which predicted with certainty the near approach of seven years abundance to be succeeded by seven years of unusual scarcity, if the Prime Minister had not been able to devise means whereby the people might be saved from famine during the time of scanty harvests.

To foresee and to foreknow, would be of very doubtful desirability were it an end in itself, but as a means to the all-important end of regulating our immediate conduct foresight and foreknowledge may well be hailed as boons of immense advantage. Highly intuitive people who have learned to trust their intuitions draw very thin lines between revelations received in waking and in sleeping states, because they live nearer to the border between the two states of consciousness than do those of less acute susceptibility.

It makes no difference when, where, or how we gain important information, provided we get it and act upon it, therefore there is no uniform method to be devised and adopted for receiving illumination. We dwell upon enlightenment receivable during sleep chiefly because the great majority of our contemporaries are much more readily capable of training themselves to receive enlightenment during nocturnal rest than amid the bustling activities of the usual day, and also because as many of us sleep about eight hours in every average twenty-four, it is extremely useful to know how to get something more than ordinary bodily recuperation during this third of our earthly existence.

We must hark back to concentration once more before



we can make directions plain for increasing the benefits we are likely to receive asleep, for unless attention be given entirely to a single object after retiring and before sleeping we have not complied with the first necessity for regulating dreams or preparing ourselves for visions.

The burdensome and distracting visions from which some sensitives continually suffer, are only plain indications of their unbalanced psychic state; they foolishly believe that they are compelled to undergo any experience which may be possibly within their reach, especially when they are sleeping, not knowing that were they to discipline their thought-action during waking hours they would soon be relieved of disagreeable complications through the night.

Many people dream frequently of the most incoherent situations, because they allow their thoughts to become and remain tangled while they are awake. Let them straighten out their contemplations before allowing themselves to go to sleep and these distresses would soon be past, but continuing to sleep with the mind and thoughts in a maze, the result is a repetition of the unpleasantness of nights before, as the cause remaining the effects follow in unchanging sequence. To dream frequently of hurrying to a train and then seeing it leave the station without you, is only an evidence that you allow yourself to worry frantically while awake about such very things, whereas, if you disciplined yourself to take it for granted that you would always use good judgment and meet all appointments punctually, you would strengthen your power of auto-suggestiveness and deliver yourself from annoyance while asleep.

George du Maurier's fascinating story, "Peter Ibbetson," was only a singularly extreme illustration of a general principle, the working of which appeared phenomenal, almost to the point of miraculous at times, on account of the amazing



thoroughness with which the two leading characters threw themselves into the psychic demonstration. The hero and heroine were so peculiarly situated, and so utterly dependent upon the use they made of their mutual dreamlife for any sort of intercourse or companionship, and they were moreover so entirely wrapped up in each other's interests, although one was in prison, while the other was free to travel wherever she pleased, that these two spiritually united, but physically separated, friends contrived successfully a means for proving to the hilt the famous words of Lovelace, "Stone walls do not a prison make, nor iron bars a cage."

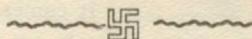
To take the idea of education during sleep seriously one must grasp quite vividly the idea of a real (not an illusory) spiritual universe, and deal with mental determination quite as definitely as with any sort of physical employment.

Our outward duties are often such that they allow us little, if any, time for the furtherance of some favorite mental pursuit, and as we cannot conscientiously or reasonably neglect a duty (although we often foolishly call certain claims duties, which are not such in reality) we have no day-time to devote to the cultivation of what interests us most and for which we feel we have some decided talent. Now, if we are wise, we shall form and keep up the habit of seeing ourselves engaged in that pleasing pursuit before we go to sleep, and if we confidently anticipate enlightenment thereon during slumber we assuredly put ourselves in psychical relationship with the influences that can and will co-operate with us in that pursuit.

For this reason it is a most admirable practice for lovers of music, painting, sculpture, philosophy, or aught else that does not enter into their daily routine of work, to go to a library, picture gallery, concert room, lecture hall, church,



or whatever other edifice they prefer, during part of an evening after their work is over and sleep awhile therein. It is the atmosphere of the place and the association of ideas which is so very profitable. If you read or listen for five minutes, or less, you may thoroughly get your needed keynote, then sleep will come to you naturally, and it will profit you, and while you are physically resting you are in communion with congenial spheres of thought and activity with which you have deliberately placed yourself "en rapport." For the cure of nervous disorders as well as for the harmonious development of our interior faculties this right idea of sleep and its uses is of inestimable value.



### MARCH.

Wild and stormy are the days,  
Boisterous winds and driving rain,  
Long and rough the hidden ways,  
By which Spring returns again.

So we struggle day by day,  
Mid the tumult and the strife;  
Groping for the better way;  
Longing for the nobler life.

On a sudden, storms shall cease;  
Nature smiles and Spring is here!  
Thus, at last, to us comes *Peace*,  
Love doth reign, instead of fear

—Sarah Battershall Colwell.







# Rosicrucian Christianity

Series Number Seven

## Birth: A Fourfold Event

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When we left the Ego in its pilgrimage through the invisible Worlds, we had reached the point where it entered the third heaven after having discarded the dense body at death, the vital body shortly afterwards, the desire body upon leaving purgatory and the first heaven, and finally before leaving the second heaven it also leaves the sheath of mind behind, and then enters the third heaven absolutely free of any encumbrance. All the discarded vehicles decay, only the spirit persists, laving for awhile in the great spiritual reservoir of force which we call the third heaven, in order to fortify itself for the next rebirth into Earth-life.

Sir Edwin Arnold has put this idea so poignantly and beautifully in his "Song Celestial," where he says:

"Never the Spirit was born  
The Spirit shall cease to be never;  
Never was time it was not,  
End and beginning are dreams;  
Birthless and deathless the Spirit remaineth forever,  
Death has not touched it at all,  
Dead though the *house* of it seems.  
Nay but as one layeth  
His worn-out robe away,  
And taking another sayeth:  
This will I wear to-day,  
So putteth by the Spirit  
Lightly its garment of flesh;  
And passeth on to inherit  
A residence afresh."

The law of consequence determines our existence after death



in accord with the life we have lived here. If in Earth-life we were mostly given to low desires and passions our purgatorial existence is the most vivid part of our post-mortem state, the existence in the various heavens will be insipid. If we lived in the higher emotions, life in the first heaven will be the richest of the different stages. Did we love to plan improvements and was our mind constructive in Earth-life; then we shall have great benefit from our stay in the second heaven, where concrete thought is the basis of concrete things on Earth, but in order to have a conscious existence in the third heaven we must have given time and effort to abstract thought which had no relation to time or space.

Most of us are incapable of thinking abstractly and therefore we lack consciousness in the third heaven. If we think of "Love" we associate it with some person. We dislike mathematics because they are dry, unemotional and abstract. There is no feeling connected with the statement that twice two is four, but it is this very fact which is of value, for *when we rise above feeling we leave bias behind and truth is at once apparent*. No one would say that twice two is five, or quarrel over the proposition that the square of the hypotenuse equals the sum of the squares of the other sides of a triangle. That was the reason why Pythagoras and other occult teachers demanded applicants for tuition should first have a knowledge of mathematics. A mind used to grapple with mathematics is trained in sequential thought, capable of testing truth apart from bias, and only such a mind can safely be given occult training.

The great majority of people are not yet past the stage where they properly progress along what is called "practical lines," and for them the third heaven is simply a waiting place where they are unconscious, as in sleep, until the time is ripe for a new birth. The man, for instance, who had lived a low life of sense-gratification, who had been utterly destructive, would have a painful existence in purgatory, as he had been very bad. He would rapidly and unconsciously pass through the first heaven because he had done no good. His destructiveness would render his life in the second heaven almost unconscious and he could have absolutely no existence in the third heaven, where the advanced Egos evolve *original ideas* which later manifest as *genius* in Earth-life. Hence



such a backward Ego would remain asleep until the time for a new birth would awaken it to another day in Life's School, another chance of improvement.

We often hear people say, upon first hearing this doctrine: "Oh, but I don't want to come back." That is the cry of the weary and tired body, the consequence of a hard life; but as soon as the experience of that life has been assimilated in heaven, the law of Consequence and desire for more knowledge draws the Ego back to Earth, as a magnet draws a needle, and it begins to contemplate a re-embodiment.

Here again the law of Consequence is the determining factor, the new birth is conditioned by our past lives. Having lived many times it is evident of course, that we have met many different persons and had varying relations with them, affecting them for good or ill, or we have been thus acted upon by them. Causes were thus generated between them and us, and many were left fallow, as it were, unable to produce their sequential effect, for one reason or another.

The invariableness of Law requires that these causes should find their consummation some time, and so the Recording Angels who are the Great Intelligences in charge of the law of adjustment, look up the past of each man, at the time he is ready for a new birth, and find out who among the friends or foes are living at that time, and where they are. As we have made an enormous number of such relations in our past, there are generally several groups of such people in Earth-life, and if there are no special reasons why one of them in particular should then be taken, the Recording Angel gives the Ego its choice of the opportunities offered. They select in each case the amount of ripe causation that the Ego is thus to work out, and show to the Ego in a series of pictures a panorama of what the coming life will be in each of the proposed lives, any of which the Ego may then choose. These panoramas run from the cradle to the grave, and give the great outline of the life, but leave room for the Ego to fill in the details by new or free-will action.

Thus, the Ego has a certain latitude as to the place of birth, and it may therefore be said that in the great majority of cases we are where we are by our own choice; it matters not that we do not know it in our brain, the Ego is yet weak, and not able to freely penetrate the veil of flesh, is largely dependent



even upon the lower personality to help it grow, and the more we determine in our brain-mind to live for the higher self, the sooner the day will come when the Ego will shine through, and we shall know.

When the ego has made its choice, it is bound by that choice to go through with the adjustment of debts contracted in former lives and now ripe for liquidation. That then forms the destiny, or the hard and fast conditions of life, which cannot possibly be changed. Any attempt to do so will surely be frustrated, but *let no one fall into the delusion that his destiny compels him to do wrong at any time*. The law works only for good, and as we have seen, the evil in any life is the first thing purged after death, and only the *tendency* to do this particular wrong remains, with the feeling of aversion, generated by the suffering experienced in the process of expurgation. When the temptation to commit a similar evil act comes in a later life, this feeling of past pain, which we call conscience, warns and repels us from yielding to the temptation. If we fall in spite of this warning voice, the suffering we experience in purgatory will add to and strengthen the previous feeling, until our conscience develops the necessary stability to resist the particular evil involved, and from that moment it ceases to be a temptation to us.

Thus we see that no man is ever *fated* to do wrong, that at least *every evil act is an act of free-will*, committed even against the resistance of whatever amount of conscience we had previously developed regarding that particular phase of evil.

The question as to the coming rebirth having been decided, the Ego descends first into the Region of Concrete Thought, and begins to draw itself the *materials* for a new mind.

As said previously, the man withdraws from his different bodies in the course of his post-mortem career, these bodies go to decay, but there is an atom saved from each, one from the mind also, and it is those so-called "seed-atoms" which are the nuclei of the new vestures in which the spirit will appear in its coming life.

When now, the Ego descends into the Region of Concrete Thought, the latent forces in the seed-atom of the mind of its previous lives are aroused into activity, and it begins to draw



to itself the materials for a new mind, as a magnet draws iron filings around its poles. If we hold a magnet over a heap of shavings of brass, iron, gold, lead, silver, wood, etc., we shall find that it will only take the iron filings and also that it will take only a certain quantity according to its strength. Its attractive power is limited to a certain quantity of particular kind. So with the seed-atom, it can attract in each region only such materials as it has affinity for, and only a certain definite quantity. This material then forms itself into a great bell-shaped thing, open at the bottom and with the seed-atom at the top.

This may be likened to a diving-bell, diving into a sea of gradually increasing density. The materials taken from each realm and woven into the bell add to its weight, so as to make it sink farther and farther until it reaches the bottom.

Thus the returning Ego sinks through the Region of Concrete Thought and in the passage the seed-atom gathers the materials for the new mind.

The descent continues. The Ego, clothed in its bell-shaped garment of mind-stuff, sinks into the Desire World; the forces of the seed-atom saved from its former desire body are awakened, and place it inside at the top of the bell. Thence it draws to itself the kind and quantity of the *materials* needed to furnish the returning Ego with a new desire body appropriate to its particular needs, so that when the densest region of the Desire World has been reached there are two layers in the bell, the sheath of mind-stuff on the outside and the materials for the desire body inside.

The next step downwards brings the spirit into the Etheric Region, where the materials for the new vital body are gathered, and from a part of that material the agents of the Recording Angels fashion a mould or matrix, which is placed in the womb of the mother, to give appropriate form to the new dense body, while the seed-atom is placed in the semen of the father. Without the presence of these two factors no union of the sexes will bring results, and when a marriage is barren, though both partners are healthy and desirous of children, it means simply that no incoming Ego is attracted to them.

As soon as the vital body has been placed the returning Ego, clothed in its bell-shaped covering, hovers constantly near



the future mother. She alone does the work upon the new dense body in the first eighteen to twenty-one days after fertilization, then the Ego enters the mother's body, drawing the bell-shaped covering down over the foetus, the opening at the bottom closes, and the Ego is once more incarcerated in the prison-house of the dense body.

The moment of entrance into the womb is one of great importance in life, for when the incoming Ego first contacts the before mentioned matrix vital body it sees there again the panorama of the coming life, which has been impressed upon the matrix by the Recording Angels in order to give it the tendencies required to work out the ripe causation due to be liquidated in the coming life.

At this time the Ego is already so much blinded by the veil of matter that it does not recognize the good end in view in the same unbiased manner as when making its choice in the Region of Abstract Thought, and when a particularly hard life reveals itself to the vision of the returning Ego at that moment of entering the womb, it sometimes happens that the Ego is so startled and frightened that it seeks to rush out again. The connection cannot be severed, however, but may be strained, so that instead of the vital body being concentric with the dense body, the head of the vital body may be above the head of the dense body. Then we have a congenital idiot.

Under the most favorable conditions it is a great strain for the Ego to go through the womb, and everything should be done by the parents not to make it more aggravated than necessary; we never can tell where the breaking-point is; inharmonious relationship between the parents at the critical periods of gestation, particularly the first, may sometimes prove the last straw.

Before the event we term birth, the coming man is enclosed in another body (the mother's), and thus unable to directly contact the sense-world. This seclusion is necessary to bring the organism to the proper point of maturity, where it is fit to receive these impressions itself. When that point is reached, the protective covering of the womb opens and the new human being enters the arena of the World.

As we have seen, man is a great deal more than the mere dense body, and it must not be imagined that all his vehicles are equally mature when he is born into the Physical World.



As a matter of fact they are not; the vital body grows and ripens inside its covering of ether until the seventh year, or the changing of the teeth. The desire body requires a protection from the onslaughts of the Desire World until about the fourteenth year it is born at the time we call puberty; and the mind is not sufficiently ripe to be released from its protective cover until the man reaches his majority at about twenty-one. These periods are only approximately correct, for each person differs from all others in regard to exact time periods, but those given are near enough.

The reason for this slow unfoldment of the higher vehicles lies in the fact that they are comparatively recent additions to the economy of the Ego, while the dense body has had much the longest evolution, and is by far the most perfect and valuable instrument we possess. When people who have sometimes but recently come to a knowledge of the existence of higher vehicles are constantly talking and thinking of how nice it would be to fly off in the desire body and leave the "low" and "vile" physical, it shows that they have not yet learned to appreciate the difference between "*higher*" and "*perfect*." The dense body is a marvel of perfection, with its strong articulated skeleton, its delicate sense organs, its co-ordinating mechanism of nerve and brain, which makes it superior to any other mechanism in the World. Looked at in detail, take for instance the large bone of the thigh, the femur, and examine the thick ends. If we split it open we shall see that only a thin outside shell is made of compact bone. This is stiffened by beams and cross-beams of thin cancellated bone, making it of prodigious strength, coupled with a lightness as far beyond the skill of the greatest living structural engineer as differential calculus is beyond an ant.

Therefore, though we realize that some day in the distant future our higher vehicles will attain a perfection far, far beyond that of our dense body, we must remember that at present they are more or less unorganized, and are of little value when detached from the perfect physical organism, and we should in all things give thanks to the exalted Beings who helped us to evolve this splendid instrument whereby we are now functioning in the world as self-conscious human



beings and working out our destiny, life after life, becoming each time a little more like our Father in Heaven.

Thus we see that birth is a fourfold event, and in order to do our full duty as educators, it is absolutely necessary that we should know this and the facts that follow from it. We cannot easily tear the unborn babe out of the womb and expose it to the impacts of the outside World—to do so would kill it. It is equally dangerous to break through the wombs of the unseen bodies and expose the immature child to the impacts of the moral and mental World, and though such a proceeding does not always kill the dense body it invariably stunts its capacity, for what hurts one body is detrimental to the other vehicles. To educate the child properly, it is therefore necessary to have a knowledge of the effect of training upon the different vehicles, and the right methods to employ, bearing in mind constantly, however, that general rules do not always apply in individual cases.

We saw that when the Ego had finished its day in the school of life the centrifugal force of Repulsion caused it to throw off its dense vehicle at death, then the vital body, which is the next coarsest. Next in purgatory the coarsest desire stuff accumulated by the Ego as embodiment for its lowest desires was purged by this centrifugal force. In the higher realms only the force of Attraction holds sway and keeps the good by centripetal action, which tends to draw everything from the periphery to the center.

This centripetal force of Attraction also governs when the Ego is coming to rebirth. We know that we can throw a stone farther than we can throw a feather. Therefore the coarsest matter was thrown *outwards* after death by the force of Repulsion, and for the same reason the coarsest material wherein the returning Ego embodies the tendency to evil is whirled *inwards* to the center by the centripetal force of Attraction, with the result that *when a child is born all that is best and purest appears on the outside*. The latent evil does not usually manifest until after the desire body is born at about the age of fourteen, and the currents in that vehicle commence to well *outwards* from the *liver*. At that time the Ego commences to "*live*" its individual life and show what is within.



The stars are the *Clock of Destiny*; they show the hidden tendencies, and while astrologers are fallible in prediction of events, a good and careful astrologer will be able to reveal the character of a person accurately in 99 per cent. of all cases. Thus parents may obtain a guide to the hidden side of a child's nature. But it requires very little ability to cast a horoscope, and it is always better for the parents to learn that to employ a stranger. They will then get a much deeper insight into the character of their child.

With the physical birth the dense body begins to feel the impacts of the outside World, which act upon it as the forces of the mother's body previously did. What these did during ante-natal life, the impacts of the elements continue all through physical life. Up to the time of the seventh year, or change of teeth, there is one particular activity going on, which is widely different from the activities of the succeeding epochs of life. The sense organs take certain definite forms which give them their basic structural tendencies and determine their line of development in one direction or another. Later they grow, but all growth follows the lines laid down in those first seven years, and the mistakes or neglect of opportunities during this period can never be retrieved in after life. If the limbs and organs have taken the proper forms, the whole after growth will be harmonious; but if malformation takes place then, the little body will be more or less misshapen. It is the duty of the educator to give the proper environment to the little child in this period, as nature does before birth, for only that can give the sensitive organism the right direction and tendency of growth.

There are two magic words which denote the manner in which the child comes into contact with the formative influences of its environment—"EXAMPLE" and "IMITATION." There is under the whole heaven no creature so imitative as a little child, and in this imitation we have the force which gives tendency and direction to the little organism. Everything in the child's environment leaves its impress for good or evil, and we should realize that our slightest action may do incalculable harm or good in the life of our children, and that *we ought never to do anything in the presence of the child which we would not be perfectly willing to have it imitate.*



It is no use to teach it not to mind, or to moralize at this period; "*example*" is the only teacher the child needs or heeds. It cannot help imitating any more than water can help running down hill, for that is its only method of growth in this epoch. Teaching of morals and reason comes later; to apply them now is like taking a child out of the womb prematurely; all that the child is to acquire of thoughts, ideas and imagination must *come of itself* in the same way that the eyes and ears develop before the birth of the dense body.

The child should be given playthings on which it may exercise its imitative faculty—something with life, or a doll, jointed, so that it can be put in different positions, and let the child dress it herself; in that way she exercises her formative force in the right manner. Give the boys tools and patterns, or molds and clay. *Never give them anything finished*, where they have nothing to do but look at it. That leaves the brain no chance for development, and it must ever be the care and aim of the educator at this time to furnish the means of developing the physical organs harmoniously.

In regard to food, great care must be taken in this period, for a healthy or diseased appetite in after life will depend upon how it is fostered in the first septenary epoch. Here also example is the great teacher. Highly seasoned dishes spoil the organism; the plainer the food and the more it is conducive to thorough mastication, the more it promotes a healthy appetite that will guide the man through life and give him the health of body and ease of mind that is unknown to the gourmand. Let us not have one dish for ourselves, however, and another for our child. In that way we may keep it from eating it at home, but we generate a hankering that will seek satisfaction when it gets old enough to have a will of its own. The imitative faculty will then assert itself.

In regard to clothing, let us always be sure that a child's apparel is of full size, and is replaced before it becomes so small that it irritates. Many an immoral nature that has spoilt a life was first awakened by the chafing of a too small garment, particularly in the case of boys. Immorality is one of the worst and most tenacious plague-spots on our civilization. To save our child, let us attend to this point, and seek in every way to keep it unconscious of its sex-organ



before the seventh year. *Corporeal punishment is also an exceedingly fruitful factor in forcing the sex-nature, and cannot be sufficiently deprecated.*

In regard to the education of the temperament it will be found that colors are of the greatest significance, although the matter involves not only a knowledge of the effect of colors, but particularly of the *complementary colors*, for it is the latter that do the work in the organism of the child. If we have to deal with a boisterous, hot-tempered nature, it is soothed and softened by an environment of red. Rooms, furniture and clothing of red will produce in the child the cooling green effect and calm its nerves. One who is of a melancholy and lethargic nature will be roused to action and life by an environment of blue or blue-green, which creates in the child's organs the warm, rousing red or orange.

Nursery-rhymes are of the greatest importance in this period. It does not matter so much about the sense they have, as about the *rhythm*—that is of supreme importance and builds the organs in a harmony not realized by any of the other aids; therefore, this, and a *cheerful atmosphere* are the greatest of all means of education, and will even make up to a great extent for the lack of others.

By the seventh year the vital body of the child has reached a perfection sufficient to allow it to receive impacts from the outside World. It sheds its protective covering of ether, and commences its free life. And now the time begins in which the educator may work on the vital body and help it in the formation of *memory, conscience, good habits* and a *harmonious temperament*. "AUTHORITY" and "DISCIPLESHIP" are the watchwords of this epoch, when the child is to learn the *meaning* of things. In the first epoch it learns that things are, but must not be bothered about their meaning, except what it picks up of its own accord, but in the second epoch from seven to fourteen years, it is essential that the child should learn the meaning of them, but should learn to take things on the authority of parents and teachers, memorizing their explanations, rather than reasoning for itself, for reason belongs to a later development, and though he may do so of his own accord, with profit, it is harmful at this period to force him to think.



In order that the growing child should derive the proper benefit from the instruction of parents and teachers, it is of course necessary that he should have the greatest veneration for them, and admiration for their wisdom, and it behooves us to comport ourselves so that he may always retain it, for if he sees in us frivolity, hears light talk and observes a generally loose conduct, we deprive him of the greatest staff of strength in life, *faith and trust in others*. It is in this age that cynics and sceptics are made. We are responsible to God for the lives committed to our care, and will have to answer to the law of Consequence if we neglect, through slothful conduct, the great opportunity for guiding the early steps of a fellow-being in the right path, and example is always better than precept.

There is little use of warnings. Let us show the child living examples of the effects of virtue and vice, paint before his youthful phantasy a picture of the drunkard and thief, and others of the saint, that will affect his vital body in such a way that there will be an abhorrence of the one and an ardent purpose to emulate the other.

In this period the child should also be instructed in the origin of his being, so that he may be well prepared for the storm time of passion which makes adolescence so dangerous; that information should also be given in mental picture and examples from nature, but in such a way as to thoroughly impress the child with the sanctity of the function. It is the bounden duty of the educator to properly enlighten the child. Not to do this is like putting him blindfolded among innumerable pitfalls, with the admonition not to stumble. Tear the bandage away at least; he will be handicapped sufficiently without that.

Let the instructor take a flower, which is the generative organ of the plant, and teach from that, for one who understands the process of generation in the plant will understand it in animal and man also. Let us avoid the mistake of giving the child many names to grapple with, such as "stamen" and "anthers," or "pistilate" and "staminate" flowers. That would frustrate our object by making the children tired of the study. They like fairy tales, and the skillful instructor can make the story of the flower more fascinating than any fairy tale



known, and in addition may throw a halo of beauty and sanctity over the generative act which will hover over the child all through life to protect it in temptation and trial when the fires of passion surge around it.

We know that the stamen and pollen are male, the pistil and ovule female, also that some flowers have only one kind, others another kind and still others have both stamen and pistil. We also know that the bees have pollen baskets on their legs and carry pollen to the pistils of other flowers. There the pollen works its way to the ovule which then is fertilized and capable of growing into a new plant and flowers.

With these data and some flowers, let us gather the children, let us tell them and show them how flowers are like families. In some (the staminate) there are only boys, in others (the pistillate) there are only girls, and in some there are both boys and girls. The flower boys (pollen) are as adventure-some as human boys, they ride away into the wide world on winged steeds (bees) as the old-time knights did and search for the princess immured in her magic castle (the ovule in the pistil), the little flower-boy-knight dismounts from his steed (the bee) and works his way into the secret chamber where the princess (ovule) is. Then they are married and have lots of little flower-boys and girls.


This narrative may be varied and embellished to suit the fancy of the educator, and can later be supplemented with stories of birds and animals. It will awaken in the child an understanding of the genesis of its own body that will invest the love story of papa and mama with all the romance of the flower-boys and girls and obviate the slightest thought of odium connected with birth in the mind of the child.

The desire-body is born about the 14th year, at the time of puberty. That is the time the feelings and passions are beginning to exercise their power upon the young man or woman, as the womb of desire-stuff which formerly protected the nascent desire-body is removed. This is in most cases a trying time, and it is well for the youth who has learned to reverently look to parents or teachers, for they will be to him an anchor of strength against the inrush of the feelings. If he has been accustomed to take the statements of his elders on trust, and they have given him wise teaching,



he will by now have developed inherent sense of truth that will be a sure guide, but just in the measure that he has failed to do so will be liable to go adrift.

It is now the time that he should be taught to investigate things for himself, and thus to form individual opinion, let us always impress upon him the necessity of careful investigation before he judges and also that *the more fluidic he can keep his opinions, the better he will be able to examine new facts and acquire new knowledge.* In this way he will reach his majority at 21, when the mind is also fully free, and will be able to take his place in the World as a full-fledged citizen, a credit to those whose loving care shielded him in his years of development, a thoroughbred man or woman.

A-LIFE-CYCLE			
Mind-Essence of Right Thought Soul-Essence of "Right Feeling" built into Spirit as basis for Future "Right Acts"		Desire for Experience and Soul-Growth draws the Ego To Re-Birth	World of Abstract
Good in past Life built into the Mind as Right Thought also work on New Environment	2nd Heaven	It Gathers Materials for A New Mind	and Concrete Thought
Essence of Pain built into Soul as Right Feeling Suffering purges Soul	1st Heaven Purgatory	A New Desire Body	Desire World
Soul views panorama of past Life — Death	The Ether	A New Vital Body Birth of Dense Body	The
Prime of Mentality	49 Life on Earth	Birth of Vital Body-Growth	Physic
Change of Life	42	Birth of Desire Body Puberty	ical
Prime of Life 2nd Growth	25 29 21	Birth of Mind-Majority	World
Beginning of Serious Life			



The preceding Lesson is No. 7 in a series of twenty. No. 8 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.



### AN INSPIRATION.

Mystic is the Great Creator, few there be who understand:  
Rend the veil and cast asunder all that else would harm our land.  
Turn to depths of inward greatness, seal thy courage, steadfast grow;  
Let one purpose lead thee onward, to the goal which Truth doth show.  
Shirk not then thy task to-morrow, Heaven has granted it to thee;  
Sun and Moon rejoice together, let our souls this mystery see.  
Let us thank our Heavenly Father for the wisdom freely given  
Unto us, with every blessing, as our guide thro' earth to Heaven.

—Emma Hughes, Washington, D. C.





## Book Reviews



ATLANTIS, THE ANTEDILUVIAN WORLD. By Ignatius Donnelly. Harpers, N. Y. \$2.00.

To those students of ancient and modern history who are ever seeking fresh evidences in support of a now widely accepted theory of an Atlantic Island-continent which was said to have been destroyed by an approximately universal deluge, this book will undoubtedly be one of the deepest interest.

Ignatius Donnelly, a man of wide research and indefatigable industry, has collected an enormous amount of rare evidence in substantiation of his thoroughly reasonable claim. Many students of Theosophy have paid considerable attention to the marvellous books of Scott-Elliott, Charles Leadbeater and other authors who, guided by clairvoyance of a very extended character, have practically rewritten the history of the very ancient world extending over periods of many hundred thousand years. Though no contradiction can be given to such statements, most people are inclined to feel that the subject matter of such description is too historically remote to be fairly verifiable. The case with Atlantis is widely different, as the alleged date of its ultimate submergence carries us back only something less than 12,000 years.

After mentioning, so as to brush them promptly aside, the many objections which are sometimes urged against the authenticity of Plato's narrative, that wonderful account of ancient days is inserted in its entirety; after which Donnelly entertains and instructs his readers by piling up all sorts of evidence in support of the case he has undertaken resolutely to defend. The similarity of religious beliefs and ceremonies as well as governmental traditions and social usages, amounting in some instances to practical identity, is a strong and convincing argument in favor of Atlantean origin for these widely scattered beliefs and practices. The testimony of vegetations and of animal life is also seriously considered and a very prominent



place is given to architecture, which tells a well nigh indisputable tale. To the earnest inquirer into ancient history, particularly that of Egypt and Greece, this book must prove a very valuable companion. The Bible student will also find much rational as well as ingenious interpretation of the Creation and Deluge Legends which are always blind unless we compare them with similar traditions other than Hebrew.



THE ANCIENT MYSTERIES AND MODERN MASONRY. By Rev. Chas. H. Vail. Macoy Publishing Co., New York. \$1.00.

The author has done well to publish the series of admirable lectures delivered by him to Renovation Lodge, F. & A. M., and to his congregation. If clergymen in general, whether Masons or not, would show half his energy in reaching an understanding of the faith that they preach, there would be fewer complaints of a waning religious interest and of empty pews.

Mr. Vail comes close to a recognition of the essential unity of all faiths and to the point where all systems are merged into the wisdom religion.

Mr. Vail is particularly felicitous in his treatment of initiation and its actual meaning to the initiate who has not merely learned something but who has become something. Initiation is the transmutation of the base metals of the lower nature into the pure gold of spirituality. It is the turning of water into wine, the dominance of the Christ principle over all lesser things. The author's own expressed opinions show an enviable insight into spiritual realities while he enriches his pages with copious extracts from ancient and modern authors that give to his work a distinct value for reference purposes. Equally gratifying is his deprecation of the merging of the Templar degrees into the Masonic system, and here it may be hoped that his voice will be echoed elsewhere. That alliance was inimical to Masonry and was so intended by those who promoted it. Among the least of its results was the identification that is fatally at variance with its essential meanings and with its effectiveness throughout the world. Dr. Vail says rightly that Masonry would be destroyed if its non-Christian adherents should follow the example of their Christian brothers and identify the Craft with their own forms of worship.—S. G. P. C., "The Word," Feb., 1911.



POPULAR LECTURES ON THEOSOPHY. Annie Besant. Rajput Press, Chicago. Price, 50 cents.

It is a real pleasure to offer this book to inquirers, as it answers many questions logically and convincingly and introduces very few technical expressions. The following are the subjects dealt with: What is Theosophy? The Ladder of Lives. Reincarnation, Its Necessity and its Answers to Life's Problems. The Law of Action and Re-action. Man's life in the Three Worlds. These discourses were delivered during February and March, 1910, at the headquarters of the Theosophical Society, Adyar, India, to earnest companies of inquirers into the reasons for Theosophical positions. There are no fatalistic tendencies in this spiritually bracing teaching, for the lecturer assures us with great vigor that we can definitely build character. Though an ardent admirer of all that is sublime in Eastern philosophy and a firm upholder of Karma, Mrs. Besant unhesitatingly deprecates the mistaken attitude thereto which many Hindus have taken, and wisely rejoices in the clearer and healthier views now spreading through India and tending rapidly to its new invigoration.



THE INTERNATIONAL COUNCIL OF WOMEN, 1899-1904: Report of transactions of Executive and Council. Edited by May Wright Sewall. 2 vols. \$1.50, complete.

In this valuable history we have a work of importance dealing with the progress made by women in almost every country of the earth. Mrs. Sewall has gathered the best out of an immense amount of material and has so presented it that we have before us, almost at a glance, information usually scattered over a very discursive territory. The portraits of such highly distinguished women as Lady Aberdeen of England, and the Empress of Germany, in addition to a splendid array of German, French, English and other European celebrities, give the work the charm of a portrait gallery. An account is given of the great work accomplished in the interests of International Arbitration by the assemblage of a large number of the world's brightest and most active women at Berlin to consider ways and means for the elevation of both sexes of all nationalities. Three languages are used in these volumes, English, German and French.



THE SECRET OF THE SPHINX OR THE RING OF MOSES. By James Smith and John Wren. Sutton. \$1.25.

Historic threads of ancient Egypt are woven into this romance, making much of the book Mystical, which promise to delight these readers who enjoy the marvelous in combination with the historical. The author sets forth a very beautiful and highly exalted conception of Deity as entertained by the truly enlightened among Egyptians and Israelites of old, sharply contrasting this ennobling view with the crude barbaric opinions entertained by the ignorant and those sunk in sensualism.

The Sphinx is thus explained: "Why (inquired Moses) did they not erect the statue of a man? Why join the head and face of a woman to the body of a lion? Because (replied Emmanuel) the Egyptians have always delighted in symbolical representations, and in the personification of qualities and attributes. Woman was to them the symbol of love, tenderness, gentleness, sympathy and compassion; while the lion was regarded as the emblem of power. Therefore Love, as the guiding principle and sovereign ruler of the universe, was typified as the head and heart of this mystic being; while animal force, or the strong will which executes the designs and fulfils the purposes of Love, was signified by the massive and mighty body of the lion, whom men have recognized as the monarch of the forest. Thus, then, the ideal of perfect humanity which they believed to have been exemplified in my own person was symbolized by a combination of the affection and tenderness of a woman, with the strength and courage of a lion. This is the Mystery of the Sphinx."

From the foregoing it will be clearly seen that the doctrine of Divine incarnation was taught long ago in Egypt, if this story is truly founded on fact, as it probably is.



A MANUAL OF OCCULTISM. By Sepharial. Rider & Son. \$1.50.

"Sorcery has been called Magic, but Magic is Wisdom, and there is no wisdom in sorcery"; words by Paracelsus, is the introductory motto of this peculiar and intensely interesting book. It is clearly intended for the general reader and well serves as an introduction to deeper and fuller researches into the mysteries at which



it more than hints. "The Magi of ancient times were astrologers, diviners and prophets all, and he who would aspire to their high degree must pursue their methods and live their life. They have committed to us the following maxims which are still preserved in the schools Know-Will-Dare-Keep Silent; and as to the rule of life, they enjoin right thought, right feeling, right speech, right action, right living." The first 104 pages of the book deal entirely with astrology which is considered in four sections: Palmistry, Chaumaturgic Art, Hypnotism and Mesmerism follow. The second part is devoted to the Occult Arts in general including Divination, Cartomancy, Crystal-gazing, Geomancy.



EPISODES FROM AN UNWRITTEN HISTORY. By Claude Bragdon. Manas Press, Rochester. 50 cents.

An interesting little volume of 104 pages, presenting glimpses of the life-histories of some of the leaders of the Theosophical Society, weaving into the recital much of the dramatic flavor of the early days of the organization. It is, as the author states in his delightful introduction, simply a few stray strands of several singularly tangled lives, "patched, rather than woven," and which some day may be made into a pattern which will amaze mankind, "for," as Mr. Bragdon writes, "the origin and aims of the Theosophical Movement have a significance and importance enormously greater than an indifferent world is at present prepared to allow." Its artistic appearance makes it an attractive gift book.—A. P.



THE INNER LIFE. By C. W. Leadbeater. Rajput Press. \$1.50.

This volume is the first of a series of Theosophical Talks at Adyar. It covers very wide territory and is fully up to the usual high standard of Mr. Leadbeater's literary output. The contents are divided into five sections, comprising dissertations on The Great Ones and the Way to Them; Religion; The Theosophical Attitude; The Higher Planes; The Ego and Its Vehicles. As many as 56 distinct subjects are treated in these lucid essays written in friendly explanatory style from first to last.



TEXT-BOOK OF THE SCIENCE, ART AND PHILOSOPHY OF CHIROPRACTIC. By D. D. Palmer (founder of the system).

This is a work which no up-to-date medical practitioner of any school can afford to be without, and to those who are studying the human frame outside the medical profession it is a mine of information. Though employing some technical terms, for a work of its specific character it is remarkably free from technicalities and reflects the straightforward liberal spirit of its author, whose aspiration in life is to do as much good as possible and reveal important facts so that all may comprehend. The Chiropractic system is founded on a thorough study of anatomy and its practise requires knowledge of how all parts of the body are related to the spine.



THE LAND OF LIVING MEN. By Ralph Waldo Trine. Crowell & Co. \$1.25.

A stirring work by an author who has something vital to say and invariably says it strongly. All students of sociology or political economy will enjoy this volume, as it faces facts fearlessly and proposes sound practical remedies for existing abuses. Such work as this must appear strongly to all who are keenly alive to the necessity for a more equitable distribution of worldly goods and who feel convinced that the only real solution is a moral not a revolutionary one. Mr. Trine is moderate and yet extreme in some of his declarations, and always radical in the true meaning of the word.



DASHED AGAINST THE ROCK. A Romance of the Coming Age. By W. J. Colville. Cloth, 75 cents.

This is a novel with a purpose, and that purpose is to introduce some unusual scientific information to the general public in the course of a tale which upholds the genuine in Psychism and unsparingly exposes the counterfeit. The book had a decided vogue about fifteen years ago and is now republished in response to urgent demand. The diagrams found in the volume are very curious illustrations of the constitution of matter and were lent to the author with full explanations of their significance; these are incorporated in the story exactly as they appeared in the original.



**WHAT EVERY SINGER SHOULD KNOW.** Franklin Pub. Co., Omaha, Neb. Price, \$1.00.

Many hints of great usefulness are contained in this compact volume. Brief anecdotes of noted singers are interspersed here and there with telling effect, as for example: "Adelina Patti was asked how she preserved her charm long after the springtime of youth deserts the average woman. She replied, 'I keep my temper.'" Particularly good directions for correct and easy breathing constitute a highly important portion of this manual from which all seeking to cultivate the voice naturally and to use it effectively may derive great assistance.



**PHYSIOGNOMY.** By Leila Lomax. Penn Pub. Co., Phila. 50 cents.

A delightful little manual; it is daintily yet substantially bound and filled to overflowing with useful information for all kinds of people. It really teaches how to read character in the face and how to determine individual capacity by that means. Typical portraits and a good Index enhance its value. Physiognomy is a most interesting and a very useful study and one which can be pursued readily by all persons who will cultivate their observing faculty.



**FOREGLEAMS OF IMMORTALITY; A MESSAGE OF HOPE.** By Will J. Erwood. 50 cents.

One of those delightful aphoristic writings which contain some telling sentences on every page. It is not so much a sustained argument as a handbook of suggestions which the reader may follow out to satisfying conclusion. The tone of the whole is sensible, reverent, thoughtful and optimistic. An excellent work to give or lend to a friend who may have some doubts as to life's higher meanings and who desires aid in conquering them.



**LETTERS FROM ASTREA TO HER SOUL-MATE.** Through Mrs Mary T. Langley. (Cloth, 50 cents; paper; 30 cents, postpaid.)



The author has given in this book much of his experiences gained while conducting researches in "Spirit Land" on the subject of soul-mates. It happened that Astrea, his own soul-mate, found him, and through the medium, Mrs Mary E. Langley, gave to him many communications concerning their previous existences; the conditions governing her present state; views on Marriage from the standpoint of soul-mates, together with interesting data of the differentiation and development of soul-germs.

A. P.



#### THEOSOPHY AND VIVISECTION.

A public address given in New York City May 15, 1910, by Mrs. Emilie B. Welton, chairman of the Theosophical Anti-Vivisection League of New York, comes to us in pamphlet form. To those who are striving to solve this problem of Man's relation to his younger brothers will find much reliable data in these pages that will prove well worth their consideration.—A. P.



THE OCCULT REVIEW for February, 1911, has reached us of interesting and peculiar matter not found in other periodicals. Notes of the Month, by the editor, Ralph Shirley, are largely devoted to the philosophy of Friedrich Nietzsche, whose famous book, "Thus Spake Zarathustra," contained the boldest attack on the acknowledged ethics of Christianity ever freely circulated. Mr. Shirley's comments are extremely valuable, as they treat Nietzsche fairly without by any means endorsing his position. A very charming illustrated paper on Leibnitz, the spiritual philosopher, by Charles J. Whitby, M.D., introduces us to a delightful philosophic atmosphere in which we breathe serenely. "Nature is not a machine, but a spiritual organism, the unity of an infinite number of spiritual beings, working together for some divine purpose which is the final cause of their existence." So said Leibnitz. A second article on "S. Winefride's Well and Legend," by W. L. Wilmshurst; "A Dream," by Nora Alexander; "Count Cagliostro and Freemasonry," by Arthur Edward Waite; Correspondence; and several pages of well-written reviews of new books and periodical literature make up a number which can only induce those who read it to desire



constant acquaintance with this fine international publication, issued in London and New York. Single copies, 15 cents, are always procurable at Mystic Light Library. Subscription, \$1.75 per year; with Mystic Light Bulletin, \$2.00.



THE KALPAKA, A MAGAZINE OF KNOWLEDGE. \$1.00 per year. Comes to us from Tinvelly, South India. Published by Latent Light Culture. Edited by Dr. T. R. Sanjivi.

Every number of this instructive periodical is filled with information relating to Phrenology, Spiritualized Will-Force, Telepathy, and other subjects bordering on Occultism. In these pages we get a good combination of Eastern with Western philosophy, and it may fairly be welcomed as one of the progressive and unifying forces in the India of to-day.



THE STELLAR RAY. Stellar Ray Pub. Co., Detroit, Mich. \$1.00 per year, 10 cents single copy.

This enterprising periodical announces itself as "The Newest Thought Magazine," by which is clearly indicated that it is attempting to transcend a great deal that is commonly called "New Thought." Whether this title be fully justified or not we will not presume to decide, but we can safely declare that it is a clean, attractive and instructive monthly, filled with articles of real merit on a variety of live themes.



TEMPLE TIDINGS. Published by Geo. P. Sykes, San Diego, Cal. Weekly, 5 cents a copy; \$1.00 per year.

Small in size, though put forward as a "Magazine of Independence," and aiming to present spiritualistic philosophy in a scientific manner.

Spin cheerfully,  
Not tearfully,  
Though wearily you plod.  
Spin carefully,  
Spin prayerfully,  
But leave the thread with God.



# DIRECTORY

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

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Please notify the Bulletin of any Changes or Other Societies.





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.

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Lecturers for March 1911,

**W. J. COLVILLE; W. FRAETAS; MRS. SHERMAN-KNAPP.**

**All Functions Commence Promptly at 3:15 p. m.**

W. J. Colville, Ash Wednesday March 1st, Prayer and Fasting, Considered Spiritually and Scientifically.

W. J. Colville, Fri. Mar. 3 Yoga Practice. Its Adaptation to Western lands.

W. J. Colville, Mon. Mar. 6 Different Aspects of Yoga Practice. Their Distinctive Uses.

Mrs. Sherman-Knapp,  
Tues. Mar. 7 Spiritual Philosophy and Right Uses of Psychic Forces.

W. J. Colville, Wed. Mar. 8 Progressive Creation, Part 1.

W. J. Colville, Fri. Mar. 10 Progressive Creation, Part 2.

W. J. Colville, Mon. Mar. 13 Progressive Redemption.

The above three Lectures will contain references to works of Rev. Holden E. Sampson.

W. Fraetas, Tues. Mar. 14 Beauty of Symbolism. Illustrated by playing cards in relation to Zodiac.

W. J. Colville, Wed. Mar. 15 The Hidden Church of the Holy Grail.

W. J. Colville, Fri. Mar. 17 The Rosicrucians and Their Mysteries.

W. J. Colville, Mon. Mar. 20 The Philosophy of Sleep and Super-Consciousness.

W. J. Colville, Wed. Mar. 22 Lords of the Law--Our Spiritual Overseers.

W. J. Colville Fri. Mar. 24 Divine Motherhood--Sophia and Maria. Pre-Christian and Christian Concepts.

W. J. Colville, Mon. Mar. 27 The Rubaiyat of Omar Khayam. A Spiritual Interpretation.

W. Fraetas, Tues. Mar. 28 The Mystery of Our Alphabet and Its Relation to Life.

W. J. Colville, Wed. Mar. 29 Significance of Names and Numbers. By request.

W. J. Colville. Fri. Mar. 31 Spiritualism. Its Lights and Shadows Contrasted.

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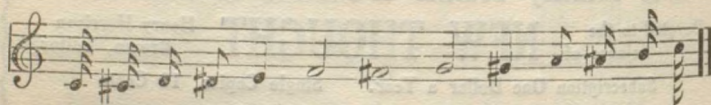
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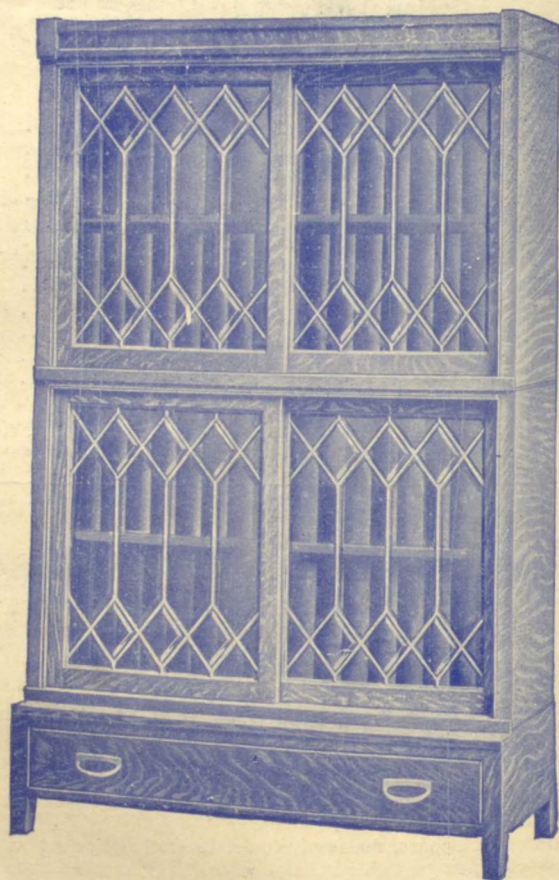
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