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SEPTEMBER
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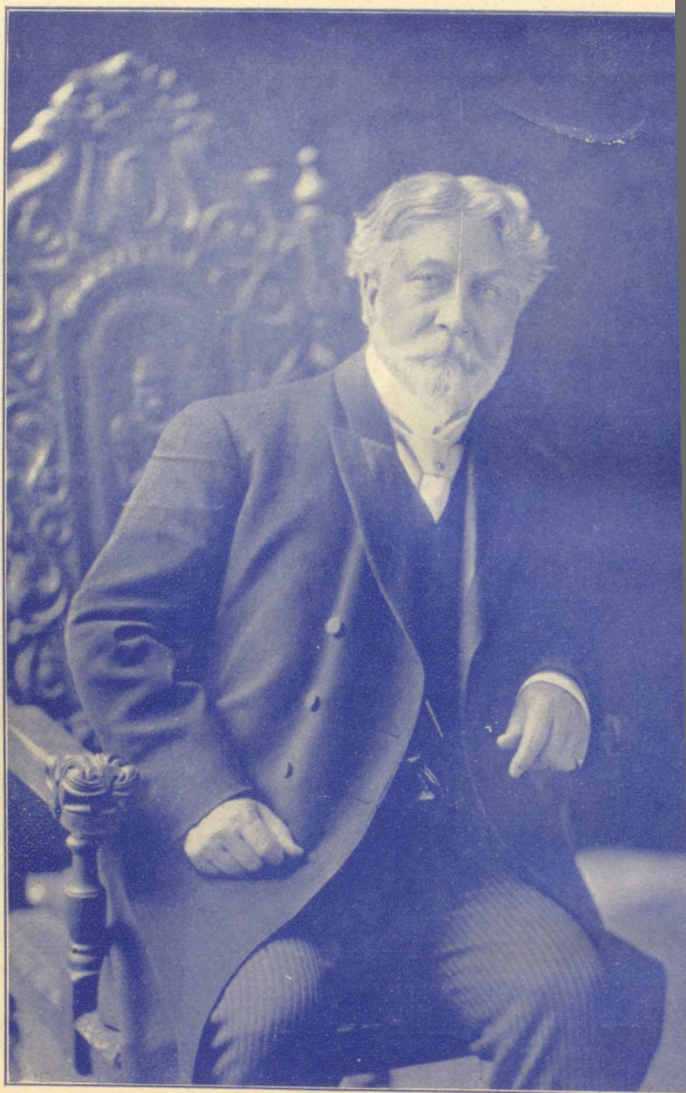
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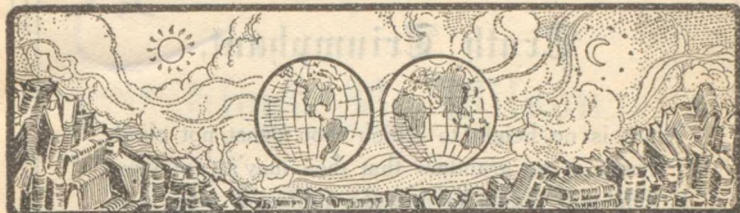


Floyd B. Wilson.

GP 12 Jan '15

MYSTIC - LIGHT - LIBRARY - BULLETIN

Issued Monthly by Mystic Light Library Association



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VOL. II, No. 1. 49 JOHN ST., NEW YORK Tel. John 4578

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SEPTEMBER 1911

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Truth Triumphant.

There is no height to which thou canst not climb;
There is no grandeur that thou may'st not view,
If thou wilt reach beyond the things of time,
Unto the Pure, the Beautiful, the True.

There is no saintly vision, no glad sight
Of seer, nor no dreams of holy sage
But may be thine; nay, is thy heavenly right,
If thou wilt claim thy regal appanage.

There is no sin but thou may'st overthrow;
There is no vileness that, octopus-like,
Binds thee its victim, but thou soon canst know
The way and weapon thy strong foe to strike.

Thou art not framed for sin and grief and shame;
Thou are not bent to grovel in the mire;
But thou are made erect, and given a name,
Hast hands to reach, and spirit to aspire.

Glory and strength and triumph—these are thine;
Rise up, and conquer every inward foe;
Behold the heavens, how radiantly they shine!
Stand up and strike, O conqueror of woe!

—James Allen—From "Poems of Peace."

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Floyd B. Wilson

A Biographic Sketch

Among the contemporary writers in modern psychology, the name of Floyd B. Wilson stands out prominently. He is a busy lawyer—largely interested in corporation law—and one who is prominent in industries that have been placed abroad, and mining enterprises in Mexico and other Spanish-American countries.

Mr. Wilson became interested in occultism about twenty years ago, and this led him to investigate every phase of that which is usually termed "New Thought Literature."

His first book, "PATHS TO POWER," published in 1901, was a great success, both in this country and England, and has now passed thru seventeen editions. This was followed by a companion book, "THROUGH SILENCE TO REALIZATION," and then came "MAN LIMITLESS" and "THE DISCOVERY OF THE SOUL." The two first volumes are text books and are used as such in the Metaphysical Societies of Boston and its suburbs, and in many New Thought Centers thruout this country, England, New Zealand and Australia.

The subject of our sketch is widely known as a lecturer on topics pertaining to the metaphysics of the twentieth century. He has presented several papers before the Medico-Legal Society of New York, which have been circulated widely, and he is well known as one of the most entertaining speakers in many of the leading clubs and literary societies of New York City. He is a member of the Society for Psychical Research, and is arranging and editing reports of his own experiences, two volumes of which will probably be brought out during the coming year.

Henry Wood has been known to remark that "Mr. Wilson's wide acquaintance with business and affairs gives him a special power when writing or speaking on these lines."

Mr. Wilson, therefore, lives in the practical world, yet attributes his success to the deductions he has made from his own philosophy. He claims we are now in a psychical age and success cannot be won purely through intellectual lines. The successful ones must learn to drive together a team composed of the intellectual force and the intuitional force. He quotes from that great literary giant of modern times, Herbert Spencer, as one who wrote in his own autobiography:

"Hereafter, in the Genesis of Thought, the intuitional nature must be taken into consideration, and it may be found as great, perhaps a *greater*, factor than the intellectual nature."

This, Mr. Wilson thinks, is a new truth that Spencer learned in the last years of his life.

In his own way, Mr. Wilson has delved deeply into occultism. He can only be induced to give the result of his investigations to the public after completing this or that particular line on which he has been working and on which he has reached a conclusion. He is bold in declaring the limitless powers of man and defies criticism by his logical line of argument. Though limitations have often been hinted at by historians and philosophers, he clearly proves that the lines drawn have been extended again and again as unfoldment, with its endless evolution went forward.

Even limits to active and useful life on this planet, he declares, are only unfortunate inheritances man has instinctively carried over from an ignorant past. His philosophy on all this is clearly given in the four volumes mentioned above, which, as has already been stated, form a set of valuable text-books on modern metaphysics. They have stamped him as one of the leaders among the advanced thinkers and writers of the twentieth century.

—M. E. D.

A New Year's Greeting

Retrospect and Prospect

W. J. Colville

With the production of the present issue of our magazine we start a new leaf in its already successful history, and it is with feelings of the sincerest gratitude that we announce to our large and rapidly growing family of readers that the first year of this periodical's eventful history has been brightened by many kindly words and letters of heartfelt commendation from friends in almost every country of the world. For tho' our BULLETIN is published in New York and listed as an American publication, its subscription list now includes a very large number of English subscribers and also quite a fair showing of Australian readers. It also circulates in India and other distant lands.

The end of summer is always a time not only for retrospection and reflection but most of all for forward gazing. The harvest is being gathered; what has been sown is now being manifestly reaped. Vacations are ending, students are returning to schools and colleges, business is resuming its wonted full activity, and indeed in every field of action and enterprise the trumpet is about to sound summoning all to plunge afresh into the thick of life's endeavors and leave no stone unturned to make the new season one of greater usefulness and prosperity than was the past. To merely resume activities is not enough; we must all determine to learn by the experiences of the past to avoid its errors and to increase its good.

The summer now concluding has certainly been a remarkable and stirring one all over the world, not only on account of the widespread interest in the coronation of King George and Queen Mary, which drew multitudes from all lands to the centre of the British Empire, but by reason of the wondrous upheaval of thought and

the parallel disturbance of industrial conditions which has made itself acutely felt. As the editor spent three active months in England and was brought into very close touch with many of the prominent issues of these eventful times, our readers may believe that it is from inside knowledge that the writer of these lines declares that despite the volcanic convulsion on the surface which has recently created so much temporary inconvenience and alarm, the actual condition of the working people in Great Britain was never anything like so good as it is to-day. We do not infer that nothing remains to make conditions all that may well be desired but only to emphasize the fact that real progress has been made, and the end is not yet. Until we have reached an almost, if not entirely, ideal condition of society we must be neither amazed or alarmed at signs of conflict, for there are fierce tempests which clear the mental and moral as well as the material air, and thro' more than one of these Great Britain has very recently been passing. The most interesting and encouraging sign of the present time is that people *en masse* are really awaking to a sense of universal brotherhood and the common rights of human beings as such, to an extent quite unparalleled before. In London, more perhaps than anywhere else, one is brought into immediate contact with all sorts of movements aiming at the establishment of a new and higher order of affairs, and every thinker knows that great and radical improvements cannot be effected altogether peaceably, tho' peace on a solid foundation is the goal toward which we are unmistakably tending.

The past twelve months since our periodical made its first bow to a generous public have seen many ups and downs, but happily more of the former than of the latter. To clearly outline the policy of this magazine further than to describe it as eclectic, would be indeed a difficult matter, for it does not intend to exclusively represent any particular movement. In consequence of this we feel fully at liberty to take our stand on as nearly universal a platform as may be possible, and to call attention month by month to events and books which serve to indicate how advancing thought is tending.

We hear much of New, Higher and Progressive Thought, and these adjectives curiously enough seem to have geographical boundaries and to be applicable to precisely the same ideas and literature. The works, let us say, of Ralph Waldo Trine, Horatio Dresser, and many other well known writers are classed as New Thought

books in America, but in England they are called Higher Thought literature, and when they have reached Australia they are named "Progressive."

As there is often a demand for a fresh title, and particularly for one that is both expressive and inclusive, it may be well to adopt "Living Thought" as a new caption, and it seems from many stand-points that "Living" is the very adjective which best qualifies our noun. Much thought that is new to some people is old to others and what is new to the Occident is often very ancient in the Orient. The word "Higher" is necessarily so altogether relative and comparative that it is somewhat difficult to know exactly when or where it is truly applicable. "Progressive" is certainly by far the best among these three and to it we can take no exception whatever. "Living Thought," however, seems to exactly fill the bill, and we trust it may also prove life-giving.

Our especial desire in this publication is to show how very much we often have in common, even when hitherto we have known it not. We do not wish at any time to be censorious, or ever needlessly critical, nevertheless it is sometimes inevitable that we appear partisan in the expression of definite opinions when great questions are at issue. To treat the past sympathetically and appreciatively, and at the same time stand ever ready to march forward, appears the only sane and honest attitude. We cannot break with tradition, but we must respect and emulate only the best and highest traditions with which we become familiar. To keep to old paths does not properly mean to remain stagnant, it ought to signify further advance along a road only partly traversed by our predecessors. The grossest error into which unreasoning conservatism ever falls is to imagine that we are walking as our ancestors walked when we are trying to retrace their footsteps, seeing that all noble progenitors were pioneers in their day as we should be in ours. Emerson, with his characteristic insight into reality, warned us against the wrong sort of consistency, and were we consistent in the sense which he condemned, we should first stagnate and then retrograde, for nothing can remain stationary long. Let us all, as this new harvest season greets us, resolve resolutely to remember and treasure all that can help us to go further onward as we review the richly storied past; at the same instant let us forget (or forego) whatsoever, if held on to, would hamper our forward progress. No human work is

perfect, therefore, we need not be discouraged because there is much room for improvement in our own. What we all require to brace us for another season's strenuous effort is a determined will and fixed purpose to follow truth as far as we perceive it, satisfied to feel convinced that by so doing we shall become enabled to see more and ever more of truth, which being infinite can never be entirely comprehended.

From our library watch-tower, scanning the pages of the long procession of books, pamphlets and periodicals continually arriving, and each bearing some distinctive message or seeking to impress upon the public mind the special importance of some especial view of life or factor in philosophy, we have an excellent opportunity for impartially comparing many different viewpoints and learning how many subjects look when gazed upon thro' many different sorts of eyes. Our Book Table is always strewn with new and often very curious publications and our library shelves, continually increasing in number, are becoming thronged with peculiar literature of many interesting varieties. Our readers who avail themselves of the convenient Library Plan have, therefore, an opportunity to call whatever strikes them as most valuable from a very large assemblage of quite unusual treatises on all sorts of subjects not often dealt with in the ordinary way. During the coming year, even more than in the year just ended, we expect to draw attention editorially and otherwise to works of great interest and importance, many of them rare and out of general print.

As our BULLETIN is not the accepted organ of any special cult we are under no restrictions binding us to pursue any policy of special pleading for or against any doctrine that may be announced. Tho' the motto is an old one, there is probably none better than the famous Augustinian saying which we commend to all as a basis for concerted, but never uniform, activity: In Things Essential UNITY; In Things Doubtful LIBERTY; In All Things CHARITY.



Gnosticism

Its Spirit and Its Literature---Pistis Sophia

W. J. Colville

Among the many curious and intensely fascinating studies now being cultivated by students of mysticism, there is none likely to more richly repay diligent research than the fragmentary Gnostic literature now being brought to the front chiefly thro' the activity of industrious Theosophists. Among the most remarkable and intricate of the few treatises available for study in the English language PISTIS SOPHIA occupies a very prominent and influential place. This amazing document purports to record conversations between Jesus and his faithful disciples concerning the Mysteries of the Kingdom of Heaven during a period of eleven years after his resurrection.

Gnostics in the early Christian Church regarded the forty days intervening between the resurrection and ascension of their Master as figurative rather than literal, as they also understood the thirty-three years of his life prior to crucifixion not as stating the exact term of his actual sojourn on earth, but rather as referring to what is meant in the esoteric sense by the thirty-three degrees of Freemasonry. Gnostics were regarded as heretics and condemned as such by those leaders of the exoteric church who by worldly power and political influence dominated an ecclesiastical machine and fulminated anathemas against all who would not bow to their arbitrary

ulings. It was chiefly owing to that cause that Gnostic literature was secreted and repressed and that so much of it as escaped destruction or was delivered from secretion was couched in figurative language difficult to understand unless the readers had been instructed in the meaning of its symbology.

The first book of Pistis Sophia commences about as follows: "It came to pass when Jesus had risen from the dead that he spent eleven years speaking with his disciples, and instructing them in the Mysteries, up to the region of the primal statutes only; up to the realm of the first mystery, the mystery within the veil, within the first statute, which is the twenty-fourth mystery. This is below those mysteries which are in the second space of the first mystery, which is before all other mysteries—the Father in the likeness of a Dove."

As we peruse the narrative it is necessary to remember that we are confronted with much that is intentionally allegorical, tho' the moral lessons taught are generally obvious, and for those who delight in ethical counsels and have no disposition to puzzle over riddles there is still a great deal which must prove fascinating, especially as it furnishes a key to the doctrine of a very important section of the earliest Christian Church. Gnostics may never have been very numerous, but tho' not strong numerically they were so intensely influential doctrinally that a large part of the Writings of the Fathers is devoted to an attempted refutation of their "heresies". i. e., on the part of the conventionally orthodox who were always narrow and intolerant. Origin, Clement of Alexandria and other liberal Fathers, often called "merciful doctors" because of the comparative gentleness of their theology, come very close to Gnosticism in many particulars and from their utterances alone we can gather a good deal of information concerning Gnostic doctrine.

Mysticism and Magic were the strongholds of Gnosticism. By Mysticism we almost always understand a system that seeks to peer beneath all surfaces and discover an interior significance, while by Magic, in the highest and purest meaning of that shamefully desecrated word, we rightly understand a system of practice as well as theory or doctrine, which when carried out faithfully enables its devotees to practice the Great Art of subjugating the lower worlds and all they contain to human will and intelligence triumphant. Magic is the true Magnum Opus applied to the individual life, and on a much wider scale to human interests at large. Gnostics desired to initiate as many as possible into the Mysteries, but they were careful to put candidates thro' a necessary probationary discipline, for to rashly presume to celebrate the Mysteries was not only to profane the Holy Ark but to incur grave danger on the part of any who rushed to the accomplishment of marvels which none are fitted to approach until inwardly and outwardly purified.

All existing Christian liturgies which can boast of much antiquity are replete with Gnostic references and it is unnecessary to go any further afield than the Common Prayer Book of the Anglican and American Episcopal Church to discover phrases, especially in the Communion Service, which loudly proclaim their Gnostic origin. Holy Mysteries is an expression with which all church-goers are familiar, though probably only the very few endeavor to acquaint themselves with the origin and history of the expression. The alleged heresy of the Gnostics consisted largely in their insistent recognition of a truth contained in so-called Pagan faiths, as well as in Judaism, which they respected from a Kabbalistic viewpoint tho' they cared little for Levitical injunctions.

The very precise descriptions given in Pistis Sophia of

realms beyond the physical have undoubtedly furnished Dante and other Christian poets with material which they have used with startling dramatic effect. The four evangels accepted by the Christian Church as a whole contain only the briefest condensation of the Sayings of Jesus and it is to other suppressed books such as "Books of the Saviour" which are essentially Gnostic documents that we must have recourse if we are to find any detailed account of the interpretations given to enigmatical sayings such as "Whosoever's sins ye remit, they are remitted unto them" and many others which have given rise to interminable controversies and are still being further controverted. The many mansions (or abiding places) in the Father's House are enumerated and described by Gnostic writers on the alleged authority of Jesus himself, whose eleven years post-resurrection ministry was largely devoted to elucidating fundamental teachings and qualifying his disciples to go forth as teachers to the whole world, capable of meeting all on their own ground of knowledge and experience.

The Gnostic attitude is never one of simple faith, in the conventional meaning of that word, tho' faithfulness in the sense of complete fidelity is taught by Gnostics as essential to qualification for any exalted office, and indeed as essential to salvation (a condition of spiritual health and safety). Many doctrines regarded with disfavor by some liberal-minded modern Christians—the conception of Jesus without a mortal father, for example—are taught in Gnostic treatises in the light of the doctrine of spiritual dominion over all material existences. Incarnation and reincarnation are Gnostic doctrines, but Pistis Sophia lends encouragement to the thought that those who attain to a state of regeneration before dropping the flesh will not require another terrestrial embodiment. If errors have been indulged in this world

then, it is stated, we return to earth into positions exactly corresponding with the results of these errors for the two-fold purpose of education and expiation. It seems very strange that many persons who have a deeply rooted objection to the idea of reincarnation can quite complacently discuss the probability of a considerable portion of the human race being non-immortal, which clearly evinces an unreasoning prejudice and reflects no credit upon their kindly feelings for the welfare of entire humanity.

Gnostic literature opens our eyes pretty widely to the sense in which the words eternity and eternal were used in early Christian centuries and surrenders the field ultimately entirely to those scholarly Universalists who have insisted that *aionion* means long-enduring or indefinitely extending, but not absolutely without end, as false theology has long been teaching.

Pistis Sophia is sometimes translated into French as *La fidele Sagesse* (the faithful wisdom) which is susceptible of two interpretations—the constant or abiding wisdom which underlies all systems of religion and philosophy, constituting their abiding essence; also that wisdom which is known only to the *Faithful*, meaning those true initiates into the hidden Mysteries who, in the language of the apostle Paul, have “kept the faith.” Pistis Sophia is somewhat difficult reading for the general reader as it abounds in allusions to mysteries within mysteries, which are usually mentioned only by number; very much being said of a twenty-fourth mystery, which Jesus specially unfolds to his sincere and thoro’ly devoted students.

As in the Jewish Kabbala and many other mysterious works, numbers play a highly important part. Twenty-four is frequently interpreted to mean the full development of the twelve Tribes of Israel as to their male and female

aspects, while twenty-six is the still more sacred number because it acknowledges the masculine and feminine aspects of the Master or Sun in addition to the dual development and perfected expression of the twelve Apostles who are found respectively in the twelve Signs of the Zodiac. The number thirteen may owe much of its uncanny reputation to the fact of its being only half the perfect twenty-six, therefore it represents either male alone or female alone, a matriarchate or a patriarchate, but not the ideally constituted Sacred Assembly in which men and women forever hold equal rank and dignity.

As Sophia is a Greek feminine noun, wisdom according to the Gnostics was ever regarded as the feminine aspect of Divinity and this Divine Feminine, as in the eighth chapter of Proverbs, was ever regarded as the counterpart of Divine Love, the masculine aspect of Deity. It is noteworthy that all over Christendom people cling with unfaltering tenacity to the beautiful and true, yet purely one-sided statement, "God is love," and on the basis of that exquisite half-truth base most of their helpful and consoling spiritual doctrine. Why this should be so we have never fully understood, seeing that "God is light" is to be found in the gospels and these two statements taken together "God is light and God is love" constitute an entirely satisfactory definition of Deity as far as so transcendent a concept as that of the Divine Nature can possibly be expressed in human language.

Neglected aspects of truth are now being widely reaffirmed and it is one of the happiest indications that we are indeed entering upon a new cycle in our planet's history that almost all over the world simultaneously our attention is being called to literary treasures of great value and considerable antiquity which have long been allowed to remain hidden from general access. The great need for a re-

statement of the grounds of faith is felt wherever indifference, if not hospitality, to prevailing religious concepts is manifest. A work like *Pistis Sophia* is specially adapted to students who have some leisure for meditation and some disposition to take thought-provoking sentences and ponder over them until they catch some glimpse at least of their interior import. For busy persons who want their spiritual food presented to them almost in pre-digested form such a work with its many repetitions and generally tautological style will not prove inviting, but for general edification it may be well for some practical and forceful preacher to take texts from this marvellous container of Gnostic doctrine and preach up-to-date homilies on the real benefit to be derived by the modern world from taking into account the mystic rather than the conventional idea of Jesus and his ministry.

We all know that theories concerning the nature and work of the Christ continue to occupy a large amount of space in popular religious teaching, and tho' what is called "new theology" is in many respects a great improvement on much that it is rapidly displacing, it appears that, as yet, many of its inculcations are rather tentative and indefinite, and to many minds even relentless dogmatism seems preferable to vagueness. Incertitude can never be satisfying and uncertain utterances can never do more than mark a passing phase in thought. We may prefer, for awhile, agnosticism to repellant theological dogmas, but we are all wishful to arrive at certainty, but we do not always see how to reach it. It is here that Gnosticism comes to our aid and rescue by pointing us to another kind of certainty than that at which we can arrive by purely external intellectual processes, for it is to *intuition* that Gnostics invariably appeal for their most satisfying assurances of the soul and its immortality. It is quite reasonable to affirm that we can derive much help

on our way to spiritual certainty, gained intuitively, by observing unusual phenomena after the manner of scientific students of psychic problems, but this is only preliminary training, and the utmost information we can thus obtain is but introductory to inward realization. "Christ within, the hope of glory" is a magnificent New Testament expression, and it is only one out of many scattered thro' the many letters attributed to Paul the Apostle, who gives unmistakable evidence of having taught all the essentials of a purely Gnostic philosophy among the initiated, tho' he often refers to a secret doctrine which cannot be communicated to the unprepared.

Much misapprehension still prevails as to the rights and wrongs of secrecy and it is never difficult to raise an argument and sustain it about equally well on both sides of this age-long controversy. But when disputants have each brought forth their best propositions *pro* and *con*, the impartial listener or reader cannot but see that the wise settlement of such a controversy can only be along the line of acknowledging that it is not possible to reveal the deeper mysteries of life to the uninitiated, because preliminary training is as necessary when we are dealing with spiritual comprehension as when we are treating of music or mathematics. It is not "lawful" in the sense that it is not in accordance with the provisions of the law governing mental and spiritual development, to intelligibly communicate to a student anything beyond that student's present comprehensible capacity; but there is no other way of further developing that capacity than by communicating wisdom little by little, "line upon line and precept upon precept." If we contemplate a pyramid composed of steps, and we think of ascending, it must be step by step, and if we think of several pyramids each one higher than a preceding one, we can only contemplate ability

to scale the loftier as manifesting a more advanced degree of evolved strength than was required to mount those less elevated.

We all hear much of thirty-three degrees in Freemasonry, and we are told that many gentlemen take the thirty-second degree, but only few, comparatively reach the height of the thirty-third. In certain mystic circles we hear of sixty-six and even of ninety-nine degrees in Mystic Masonry, and we are told that candidates who have only taken thirty-three degrees may well be unaware of the very existence of still higher attainments; but no one can know of ninety-nine degrees without having passed thro' sixty-six and in like manner no one can have taken sixty-six without having passed thro' thirty-three.

We are told of "a church within a church" as in the legends of the Holy Grail related by A. E. Waite and other authors who delight in tracing something of the history of the inner movements which are the animating soul of which an outer organization is only the most exterior body. "The soul of the church contains many who are not in its outward body," and many other similar expressions are frequently found in the writings and sayings of ecclesiastics who claim to be entirely orthodox and at the same time both mystical and liberal. There must be a great many souls in the true spiritual "flock" who are not in any special "fold" and it would be an excellent improvement upon the conventional rendering of a famous passage attributed to Jesus in the accepted canonical gospels to render "fold" in one place and "flock" in the other, in place of "fold" twice as is customary. Here is a splendid rendering of a noble Greek original: "Other sheep I have which are not of this fold; them also I must bring and they will hear my voice and there will be one flock and one shepherd." "God's people are all the

righteous" is a magnificent Jewish affirmation which does much credit to both the head and heart of Israel, and is not such a declaration completely harmonious with the pure Gnosticism conveyed by such passages in the Paulinian Epistles as "He is a Jew who is one inwardly and that is circumcision which is of the heart?"

The secret wisdom contained alike in all systems of religion and philosophy is now being brought to public view thro' the tireless efforts of earnest students and lovers of truth in many climes at once, and in many languages this wisdom will be proclaimed, for the Age now commencing demands not a single system of religion and philosophy but a happy, harmonious blending of systems in a genuine spiritual confraternity. "Religion is one, but its parts are many" has never been quite so fully realized on a world-wide scale as it is being perceived to-day, and there is no other way to usher in the long-predicted era of universal human fellowship but by discovering and practising as far as we are able the inculcations of that everlasting gospel of unchanging wisdom which constitutes the veritable quintessence of all systems which abide despite the many and grievous errors which disfigure their external garments. To quote a beautiful metaphor from the Psalms "The King's Daughter is all glorious within; her clothing is of wrought gold." This significant esoteric saying means clearly enough for all students of the Mysteries that to make wisdom manifest we must first acknowledge her universal indwelling, then set to work to weave for her a fitting outward garb by performing the great work of interior transmutation which must finally ultimate in a perfectly regenerated human society worthy to be called a Body of the Christ, a Sacred Assembly in which, on the part of all the members composing it, the Divine Will is done on earth as it is forever fulfilled in

realms celestial. To hasten the advent of this glorious consummation weapons of warfare must indeed be converted into implements of spiritual husbandry within our interior economy, an accomplishment which can lead to no other outward issue than the abolition of strife among all the peoples of the earth.



Crossing the Bar.

Sunset and evening star,
And one clear call for me.
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For though from out our bourne of time and place
The flood may bear me far,
I hope to see my pilot face to face
When I have crossed the bar.

—Lord Tennyson.

Haste Not, Rest Not.

Without haste! Without rest!
Bind the motto to thy breast;
Bear it with thee on a spell;
Storm or sunshine, guard it well!
Heed not flowers that round thee bloom,
Bear it onward to the tomb!

Haste not! Let no thoughtless deed
Mar for aye the spirit's speed;
Ponder well, and know the right.
Onward, then, with all thy might;
Haste not! Years cannot atone
For one reckless action done.

Rest not! Life is sweeping by,
Go and dare before you die;
Something mighty and sublime
Leave behind to conquer time!
Glorious 'tis to live for aye
When these forms have passed away.

Haste not! Rest not! Calmly wait;
Meekly bear the storms of fate!
Duty be thy polar guide;
Do the right, whate'er betide!
Haste not! Rest not! Conflicts past,
God shall crown thy work at last.

—Goethe.

Rosicrucian Christianity

Series Number Thirteen

The Angels as Factors in Evolution

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When we speak of evolution, the idea conveyed to the Western mind is mainly a materialistic one. We have accustomed ourselves to look at the matter from the purely scientific standpoint. That our solar system has proceeded from what was once a nebulous firemist, in which currents were generated in a spontaneous manner and started it into motion. It assumed a spherical shape and threw off rings as it contracted. These rings broke up and formed planets which cooled and solidified. At least one planet, our Earth, spontaneously generated simple organisms, which later by the process of evolution became more and more complex, ascending through the Radiates (starfish, sea-urchins) to Mollusks (oyster, clam), thence to Articulates (crab, lobster), into the Vertebrate species. After passing through the four classes of vertebrates—Fishes, Reptiles, Birds and Mammals—this spontaneous evolutionary impulse reaches its highest present stage in man, who is regarded as the flower of evolution; the highest intelligence in the Cosmos.

The materialistic scientist will pooh-pooh all suggestions of a God, or any other external agency, as entirely unnecessary to account for the universe. In support of his position he may take a basin of water and pour some oil upon its surface. The water is to represent space and the oil the firemist. He will then commence to stir the oil, which will gather in a ball, and, bulging at the equator, it will throw off a ring. That will form a smaller sphere and revolve about the central mass as a planet about its sun. Then the scientist may triumphantly turn and ask with a pitying smile: Now, do you see how natural it is, and how superfluous your God?

Truly, it is wonderful how dull the brightest minds may be when influenced by preconceived notions, and it is a marvel that one capable of devising this splendid demonstration should at the same time fail to see that *he himself* represents the author of our system, whom we call God, in this experiment. For the experiment would never have been devised, the oil would never have been poured out or formed

into the semblance of sun and planet but for his thought and action in the matter. So that instead of proving God a superfluity his demonstration of the nebular theory proves to the fullest extent the absolute necessity for a *First Cause*; call it God or by any other name, and Herbert Spencer, the master thinker of the nineteenth century, saw this and rejected the nebular theory in consequence. He failed, however, to produce an adequate explanation of the Genesis of a solar system, free from that to him objectionable flaw, and so science, though unwilling to acknowledge it, still retains a theory of the origin of the World that requires the intelligent action of a being or beings extraneous to the Universe: a Creator or Creators.

When the scientific theory is properly understood, it is thus in full harmony with the Bible, which tells us of a number of different Beings who have been active in the evolution of the Earth and the creatures upon it. We hear of Angels, Archangels, Cherubim, Seraphim, Thrones, Powers, Principalities, Powers of Darkness, Powers of the Air, etc., and to the enquiring mind the question naturally occurs: Who are they all? what part have they played in the past? and what is their present work? For the enquiring mind cannot believe that Angels are human beings transformed by death to spiritual entities whose sole pleasure and only care is to toot in a trumpet or play upon a harp when they did not know one note from another in Earth-life. Such a supposition does violence to the reason and is out of keeping with all the methods of nature, which requires us to work for our faculties.

The occult teaching, in harmony with the Bible and modern scientific theories as explained in the chapter on the "Occult Analysis of Genesis" in "The Rosicrucian Cosmo-conception," is, that that which is now the Earth has not always been as dense and solid as it is now, but that it has gone through three periods of development previous to the one we are now in, and after the present "Earth-period is over, there will be three more periods before our evolution has been completed."

During the three periods preceding our present state, that which is now the Earth, and man upon it, have both gradually consolidated from a filmy ethereal state to a condition that was much denser than is now the case.

While "Involution," the process of consolidation, was going on, the spirit, which is now the Ego in man, was building a body or vehicle for each degree of density. It was unconscious, but helped

by different spiritual hierarchies: the Thrones, Cherubim and Seraphim.

When the acme of density was reached the spirit came to consciousness as a separate Ego in the material world. That was the turning-point, when conscious he cannot be dragged farther down, and as his spiritual consciousness gradually dawns upon him he will spiritualize his bodies, extracting from each the soul, which is the power of the body from which it is extracted.

In that way he will gradually lift himself out of the dense material regions, and lift the Earth with him during the remainder of the Earth-period and the three succeeding periods.

At the beginning of evolution the three-fold "Virgin-spirit" was naked and inexperienced. Its Involution involves the *building of bodies*, which it accomplishes unconsciously with the help of higher powers.

When its bodies have been built and it becomes conscious, Evolution begins. That involves *soul-growth* and must be accomplished by the individual efforts of the spirit in man, the Ego. At the end of evolution it will possess *soul-power* as the fruitage of its pilgrimage through matter. It will be a *Creative Intelligence*.

Among the Rosicrucians these seven periods of development have been given the names of the planets which rule the days of the week, because they are the seven days of Creation when that term is used in its widest sense. But *they are metamorphoses of the Earth* and have absolutely nothing to do with the planets in the sky except that the conditions they represent are about such as we find upon the planets of the same names. These names are as follows: (1) Saturn Period, (2) the Sun Period, (3) the Moon Period, (4) the Earth Period (of which, for reasons explained in the "Rosicrucian Cosmo-conception," the first half is called "Mars" and the second half "Mercury"), (5) the Jupiter Period, (6) the Venus Period, and (7) the Vulcan Period.

Our evolution started upon the Earth, as it was in the Saturn-period dark, hot and of a gaseous substance, taken from the materials of the Region of Concrete Thought. There "the Divine Spirit" (which is the highest aspect of the triune "Virgin-Spirit," made in the likeness of God) is awakened by the "Lords of the Flame" (called "Thrones" in Christian esotericism), who also radiated from themselves a germinal "thought-form" as a material counterpart of the Divine Spirit. This thoughtform has later developed and consoli-

dated into man's dense body, and thus the highest spirit and lowest body of man are the fruitage of the Saturn-period.

In the Sun-Period the Earth reached the density of the Desire-World, and became a brilliantly luminous firemist. There the "Cherubim" awakened the second aspect of the threefold Virgin-Spirit: "The Life Spirit" and its counterpart; the vital body was started as a thoughtform and made to interpenetrate the germinal dense vehicle which had consolidated and reached the same density as the Earth; it was then built of "desire-stuff."

Thus man had a twofold spirit and a twofold body when the condition we call "the Sun-period" was over.

In "the Moon-period" the density of the Earth increased so that it reached the etheric condition of matter known as the Etheric Region. It had a fiery core, then an envelope of moisture, and outside an atmosphere of *fire-fog* or hot, steamy gas. When the water was heated by the fiery core it ascended outwards, and when cooled by outside space the steam descended again towards the heated center.

From this moist substance the densest body of these "Water-men" was built. The thoughtform for the dense body had consolidated to a moist gas, the thoughtform for our present vital-body had descended into the Desire-World. It was formed of desire matter. To this two-fold body the thoughtform for our present desire-body was added in the Moon-period and the "Seraphim" awakened the third aspect of the Virgin-Spirit: "the Human Spirit" and the Virgin Spirit became an "Ego," so that at the close of the Moon-period man-in-the-making possessed a threefold spirit and a threefold body.

- (1) The Divine Spirit—its counterpart is the dense body.
- (2) The Life Spirit—its counterpart is the vital body.
- (3) The Human Spirit—its counterpart is the desire body.

The threefold body is the "shadow" of the threefold spirit, thrown into the Region of Concrete Thought in the three periods preceding our present Earth-period. Since then these thoughtforms have all condensed; the desire-body, one degree; the vital-body, two degrees, and the dense-body, three degrees before their present density was reached.

The Lords of the Flame (Thrones), the Cherubim and the Seraphim had worked with man of their own free-wills out of pure Love. They could learn nothing from an evolution such as ours. They have withdrawn now, and in the Earth-period the "Powers" (Exusiai) of esoteric Christianity, called "Lords of Form" by the

Rosicrucians, have particular charge. For this is pre-eminently the period of "Form" and this spiritual hierarchy have given to all things the present definite, sharply defined concrete form, whereas these forms were inchoate and cloudy in the former periods.

Besides the spiritual hierarchies mentioned there were others who helped, but we will mention only the beings who attained to the human stage of development in the three preceding periods. These beings have advanced, of course, so the men of the Saturn period are now three steps in advance of the human, and are called "Lords of Mind." The humanity of the Sun-period are two steps ahead of us and are now "Archangels," and the humanity of the Moon-period are one step in advance of us. They are the Angels.

The periods are *Days of Creation*, and between each two periods there is always an interim of rest or subjective activity, a Cosmic Night analogous to the night of restorative sleep we enjoy between day and day of our Earth-life, and when the evolving life emerges from "Chaos" at the dawn of a new period there is first a *recapitulation* on an advanced scale of the work done in former periods before the work of the new period is begun; thus the acme of possible perfection is achieved.

Therefore man's evolution upon the Earth as now constituted is divided into "*epochs*," in which he first recapitulates his past, and then goes onward to conditions that foreshadow developments which will only reach their full expression in future periods.

In the first or *Polarian Epoch*, "Adam" or humanity was formed of "earth." He was in that purely mineral stage corresponding to the Saturn period, where he possessed only a dense body fashioned by himself under the guidance of the Lords of Form. He was imbedded in the dark gaseous planet that was just emerging from chaos, inchoate and void, as the Bible says; in the same way that the strawberry is made up of numerous little berries, so was our "*mother-earth*" made up of the dense mineral-like bodies of all the kingdoms and the life-streams expressing themselves as plant, animal and man were working to liberate them.

In the second or *Hyperborean Epoch*, God said: "Let there be Light," the hot gas became a luminous firemist like what it was in the Sun-period, and man's dense body was clothed with a vital-body and it floated hither and thither above the fiery Earth as a large, baggy thing. Man was then plant-like because having the same vehicles as the plant has now, and the Angels were his helpers in organizing his vital-body, and remain so to the present day.

This may seem an anomaly, as the Angels are the humanity of the Moon-period, where man got his desire-body. But it is not, for only in the Moon-period did the evolving Earth condense into Ether, such as now forms the substance of our vital body, and there the humanity (the present Angels), learned to build their densest bodies from etheric materials, as we are learning to build ours from the solids, liquids and gases of the Chemical Region. They became experts at it, as we will be at building a dense body by the time the Earth-period is ended.

Thus they are specially fitted to be the helpers of other later life-waves in the functions which are the important expressions of that vehicle. They help in the building and maintenance of plant, animal and man, and are thus concerned in assimilation, growth and propagation. Angels announce the birth of Isaac to faithful Abraham, but destroyed Sodom for abusing the creative function. The Angel Gabriel (not Archangel, according to the Bible) foretold the birth of Jesus and John. Other Angels announced the birth of Samuel and Samson.

The Angels are particularly active in the vital bodies of the plants, for the stream of life ensouling that kingdom started its evolution in the Moon-period, when the Angels were human, and they worked with the plants as we are now working with our minerals. There is therefore a particular affinity between Angel and plant-group-spirit. Thus we can account for the enormous assimilation, growth and fecundity of the plants. Man also grew to an enormous size in the second or Hyperborean Epoch, where the Angels had principal charge. So does the child in its second septenary epoch of life, because then the Angels have full sway, and at the end of that epoch, at fourteen, the child has reached puberty and is able to reproduce its kind; also due to the work of the Angels.

The third, or *Lemurian Epoch*, presents conditions analogous to the Moon-period, but denser. The fiery core of the Earth in the center, the boiling, seething water next, and the steamy atmosphere or "fire-fog" outside, for thus "God had divided the waters from the waters," as Genesis says; the dense moisture from the steam, and there man lived on islands of the forming solid crust scattered in the sea of fire or boiling water. His form was then quite firm and solid, it had a trunk, limbs, and the head was beginning to form. The desire-body was added, and man brought under the dominion of the Archangels.

Again we have a seeming anomaly, for the Archangels were the humanity of the Sun-period when the vital body was started, at a time when man had as yet no desire-body, but the difficulty vanishes when we remember that each of our bodies is the shadow of one of the aspects of the spirit, as previously outlined, and that the vehicles are not *given* by these hierarchies. They are merely helpers of man in training a particular vehicle, because of a special fitness. Thus the Archangels are trainers of our desire-bodies, because they became experts at building and using such a vehicle when they were human in the Sun-period, for then they built their densest bodies of "desire-stuff," as we are now building ours from chemical mineral matter.

The Archangels are also the main support of the animal group-spirit, because the present animals started as minerals in the Sun-period. In the Lemurian Epoch man was situated as they are now: the spirit was *outside* the body it has to guide, but all man's bodies had been impregnated with the germ of separate personality presently to be explained, so they were not so easily guided as the animal of to-day, where the *separate* spirit in each animal is yet unconscious. Desire was rampant and needed a strong curb. That was supplied to a few of the most tractable among the nascent humanity in the Lemurian Epoch, and they in time became teachers of the others, but the majority did not become ensouled.

In the fourth, or *Atlantean Epoch*, the real work of the Earth-period began. The threefold spirit was destined to enter the threefold body and become an *indwelling* spirit, so as to obtain full control of its vehicles, but the link of Mind was lacking, and that we owe to the Lords of Mind, who had previously impregnated the bodies with the feeling of separate personality which has overborne the earlier feeling of solidarity with all and made it possible for each to draw individual experience from like conditions.

The Lords of Mind reached the human stage in the Saturn-period. They were not "gods" come here from an earlier evolution like the Cherubim and Seraphim, hence the eastern tradition calls them "A-suras," "Not-gods," and the Bible calls them "Powers of Darkness;" partially because they came from the dark Saturn-period and partly because it regards them as evil. Paul speaks of our duty of wrestling with them.

Paul is right, but it is well to understand that there is nothing absolutely evil, and that in times past they have been man's bene-

factors. Evil is but good misplaced or undeveloped. For instance, suppose an expert organ-builder making a splendid organ; his masterpiece. Then he is the embodiment of *good*. But if he follows the organ into church and insists upon taking the place of the organist when he is no musician, he is *evil*.

When the Lords of Mind were human in the Saturn period and the Earth was of the substance of the Region of Concrete Thought, we started our evolution as minerals, and the Lords of Mind learned to build their densest body of these minerals, as we are now building our bodies from the present minerals. Thus they became experts in the use of this "mind-stuff," and also set up an exceedingly intimate connection with *us*.

Then, when the time came that the threefold body was ready for the spirit to enter, man needed a mind to link spirit and body. But that the Gods could not give. It would have been too great. The Archangels and Angels could not yet create, but the Lords of Mind just reached the third period beyond the one where they were human, here on Earth, and became Creative Intelligences, so naturally they stepped into the breach and radiated from their bodies the substance from which our mind is formed.

Coming from that source, our mind is naturally Separative and prone to resent authority. It should be the tool of the infant spirit in governing the threefold body; a curb upon rampant desire. But it is masterful and in itself harder to tame than wild horses; it loves more to rule the lower than to obey the higher, and added *cunning* to desire, then passion and wickedness ran high in Atlantis. The race degenerated and it became necessary to start a new race under new conditions.

In the meantime the hot, steamy atmosphere of Lemuria had cooled and condensed to a thick fog during Atlantean times. There the "Niebelungen" or "children of the mist" of the old folk-story lived. They were Atlanteans. Then "God" commanded that "the waters gather in one place and the dry land appear." The mist gradually condensed to a flood, which filled the valley of Atlantis and caused the wicked race to perish, except a few who were a "chosen people;" chosen to be the nucleus of our present Aryan race, to inherit a promised land: the earth as now constituted. These few were saved as variously related in the story of Noah and of Moses leading God's people out of Egypt (Atlantis) through the Red sea (the Atlantean floods), where Pharaoh (the wicked Atlantean king) perished with all his followers.

The spiritual hierarchies had been seriously hampered in their efforts to help man from the time he received the light of mind, and his understanding was opened. Then he took matters of which he had no real knowledge into his own hands. Propagation, for instance, and as a result of his ignorance of the cosmic laws in connection, parturition became painful and Death a more frequent and disagreeable experience. Therefore it became necessary to take stern measures to check the lower nature. This was done by *Jehovah, the highest Initiate of the Moon-period* and ruler of the Angels, supported in his efforts by the Archangels, who are Race-spirits. (Daniel 12:1.)

Jehovah helped man to get control over the mind and desire-body by giving Laws and decreeing punishment for its transgression. The fear of God was pitted against the desires of the flesh. Thus sin became manifest in the World.

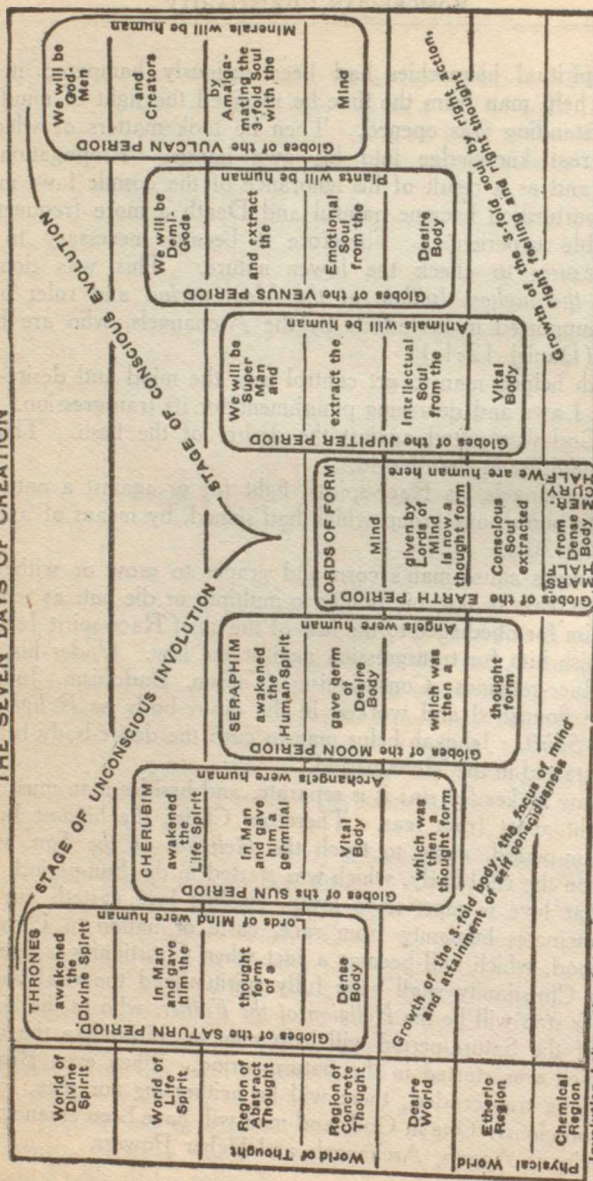
The Archangels, as Race-spirits, fight for or against a nation, as required to punish one group which had sinned, by means of another. (Daniel 10:20.)

The Angels cause man's corn and grapes to grow or wither, his cattle to increase or not, his family to multiply or die out, as required to bless him for obedience to the law of the chief Race-spirit Jehovah, or to punish him for transgression against the law. Under his sway all the Race-religions: Confusianism, Taoism, Buddhism, Judaism, etc., have flourished and worked in the desire-body as *Religions of the Holy Spirit*. Jehovah helps man to curb the desire-body because that was started in the Moon-period.

But Law makes for sin; it is separate, and besides man must learn to do right apart from fear. Therefore Christ, the highest Initiate of the Sun-period, came to teach the *Religion of the Son*, which works upon the vital body, which was started in the Sun-period. He taught that love is superior to law. Perfect love casteth out fear and emancipates humanity from race, caste or nation to Universal Brotherhood, which will become a fact when Christianity is *lived*.

When Christianity shall have fully spiritualized the vital body a still higher step will be the *Religion of the Father*, who as the highest Initiate of the Saturn-period will help man to spiritualize the dense body which was started in the Saturn-period. Then even Brotherhood will be transcended; there will be neither *me* nor *thee*, for all will be consciously *One* in God, and man will have been emancipated by the help of Angels, Archangels and higher Powers.

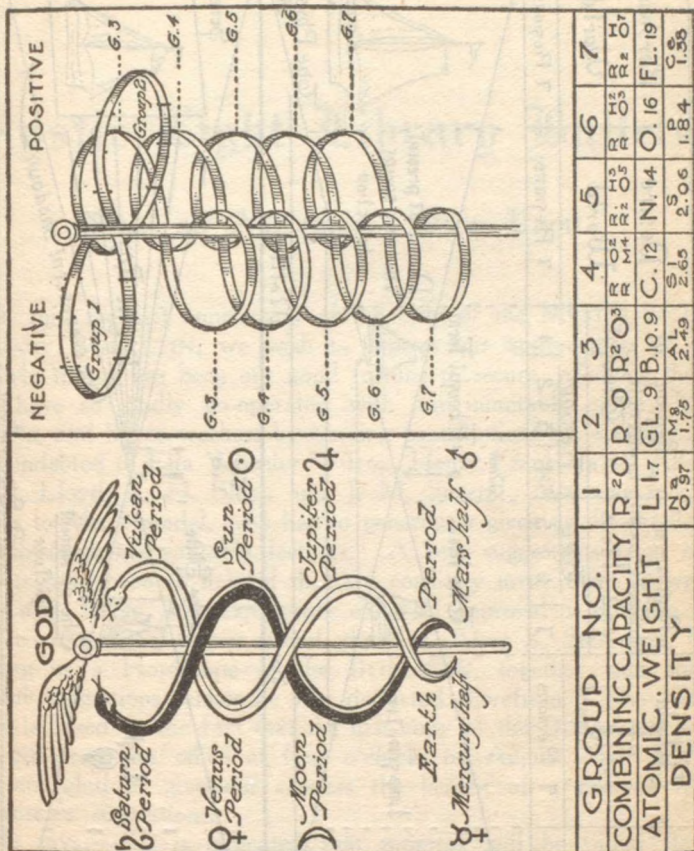
THE SEVEN DAYS OF CREATION



Involution brings the Spirit down into matter by crystallizing it into bodies

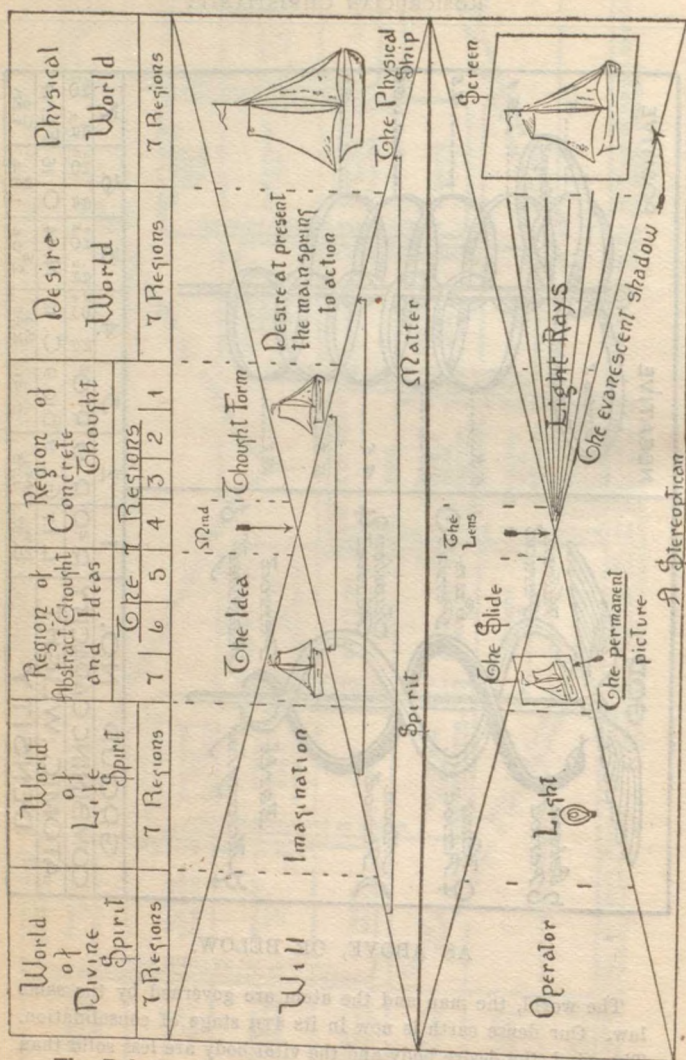
Especially the original creative activity of the spirit, is the seed of the evolutionary process upon which involution turns to evolution

Evolution lifts the spirit out of matter by spiritualizing the bodies into soul



AS ABOVE, OR BELOW.

The world, the man and the atom are governed by the same law. Our dense earth is now in its 4TH stage of consolidation. The mind, the desire body and the vital body are less solid than our 4TH vehicle, the dense body. In the atomic weight of the chemical elements there is a similar arrangement. The 4TH group marks the acme of density.



The Relative Permanency of the Visible and Invisible Worlds.

(Illustrated by comparison with a stereopticon.)

Mystic Light Library Bulletin

From an Astrologer's View Point.

On this, the first anniversary of the birth of the MYSTIC LIGHT LIBRARY BULLETIN, we wish to express our appreciation of all the help that it has been our good fortune to secure. Among those who have so kindly co-operated with our inimitable editor, Mr. Colville, and his co-workers by sending contributions we are particularly indebted to Ella Wheeler Wilcox, Henry Frank, James Allen, M. S. Lloyd, F. H. Sloan and J. M. Severn. We owe special thanks to Mr. Heindel, who has so generously given us the privilege of publishing his valuable lectures. A few suggestions from our readers have been so helpful that we cordially invite them to write to us more freely, with expressions either of approval or criticism.

We are grateful to our friend, the Rev. Altan Z. Stevenson, for sending us a Horoscope of the BULLETIN, together with some helpful suggestions which he has deducted therefrom. The horoscope is based on the fact that the first copy of the BULLETIN was sent out from our office at four o'clock, on August 31st, 1910. We are glad to give our readers the benefit of a few of Mr. Stevenson's suggestions.

He says:—"It is indicated that progress will be rather slow. You are threatened with troubles at times, but are given strength to overcome."

The BULLETIN, it is true, has not been *leaping* ahead, but its progress has been none the less sure. Over our desk is a card which reads:—"The elevator to Success is not running—take the stairs." This has been our motto, to "take the stairs,"—to mount the Ladder of Evolution rung by rung, step by step, and we feel the glow of progress as we come nearer and nearer the Light of Truth.

We are threatened with "troubles at times," but are given "strength

to overcome." What more could we want! Is it not trouble that calls forth what is in us, and does not every effort exerted but add to our strength? "Strength to overcome" is what makes men and women of us, and it surely ought to make of the BULLETIN a beaconlight in this season of change that is passing over us.

Mr. Stevenson continues:—"The planets indicate that the BULLETIN is acquisitive, restless, changeable, unsettled, ambitious and persistent. Success will probably be gained thru catering to humanity as a whole—to the masses and not to the few occultists only!"

This agrees with our endeavors which have always been to keep from monotony, to keep ever fresh, entertaining and instructive,—to keep our readers guessing, as it were, and thus keep up their interest. It is all co-operative. We give our readers of our best efforts and they, in turn, give us their support. We are persistent; we have continually the one aim, namely that of finding the Truth, and, finding, to show others the way. And that "others" includes the great mass of human beings who are reaching outward and upward for the Truth, the world over.

Our friend says, further:—"You will be a success with and thru women, and also very old people of both sexes; also with philosophers, those working for humanity and Truth Seekers generally."

That is just what we wish, but we would go much farther. We recognize no limiting lines of sex or age. We wish to help, not only those who have traveled over the greater part of Life's journey, but the young folks as well, lad and lass, man and woman; also to co-operate with the philosophers and Truth Seekers in putting their theories before those who need them. Above all, we want to lead people to *think for themselves*, to wake up out of their lethargy and to develop those latent powers which lie in each of us.

Mr. Stevenson concludes his remarks as follows:—"The End of Life is satisfactory and sudden. The work done to instruct the masses and spread Light and Truth will keep the BULLETIN in existence until it is succeeded by a larger and better Magazine."

What could be more encouraging than that? There is to be no retrogression,—no weakening nor decay. The BULLETIN will keep on progressing until finally this existence will cease in order that it may have greater, fuller Life to bless its readers near and far.

—M. E. D.

The Great Within.

The Great Within is the source of all inspirations, all real music, all permanent art, all poetry with soul, all rich thought, all ideas of genuine worth, all invention, all discovery, all science, and the truth that is absolute.



The Great Within is limitless—the inexhaustible source of everything that may be required for the highest development and the greatest accomplishments in human life, and whatever we may direct the Within to produce, the same will invariably be produced.



To awaken the Great Within is to awaken to a universe of higher attainments, greater achievements and more far-reaching possibilities than one has ever dreamed of before; it is to enter that world where every desire will be granted, every aspiration realized and every ideal fulfilled.



When the Great Within is awakened we have the powerful personality, the giant mind, the irresistible character and the great soul. The natural result is a great life—a life that is too strong to be tempted, too strong to be swayed or disturbed by adversity, too strong to be turned from the path to its lofty goal. Such a life will not only live a life that *is* life, but will be an endless inspiration to the race; and such a life is waiting in the Great Within of every soul.

—Christian D. Larson.

Shining Away.

As I was walking out to-day,
Old Sol, he winked at me
And said, "A jollier face than mine
Now where would you wish to see?
I'm shining away at things below,
Making the grass and the daisies grow,—
Now what are you doing, I'd like to know,
At shining away?"

Then I winked right back at Old Man Sol,
And I said to him, "See here!
You needn't think you're the only one
That shines on this green old sphere!
We're shining away, down here below,
Making the smiles and the dimples grow,—
That's what we're doing, I'd have you know,
Just-shining away."

—Ethel Ruby Farnham.



Book Reviews



DEATH, ITS CAUSES AND PHENOMENA. By Hereward Carrington and John R. Meader. (Rider & Son). Price \$2.50.

This is so large and important a volume that we have considered it desirable to make several quotations from it in an essay on the same general theme which will soon appear in the Bulletin. The book as a whole can well be recommended to all who wish to read an impartial review of an immense amount of matter pertaining to actual experiences connected with departure from the physical body. The authors are deeply interested in psychical research and give ample evidence of sincerity of aim prompting their investigations. There is so much that is truly optimistic and really helpful in the treatise that while the black and gold cover looks rather sombre there is much that is cheery as well as scientific in the contents; and there is even a symbolical appropriateness in stamping large gold letters on a black background, for light certainly does shine upon an often sad and obscure subject in the course of the 552 large pages which constitute the volume. In the Preface we are told very wisely that tho' death is a topic frequently tabooed there are no valid reasons, for tabooing it and scientifically speaking it may be made fascinating and not gruesome. "Divested of the superstition and glamor which usually surround it, death assumes the appearance of a most interesting scientific problem, both from its physiological and from its psychological side." Then there are two more aspects which we are reminded ought not to be overlooked, viz., the possibility of postponing death and also of rendering it painless. The always pressing enquiry of what becomes of the individual after death is met and handled fairly and luminously and tho' the writers are not dogmatic in utterance or rash in conclusion they do not hesitate to affirm "that consciousness does persist and that personal identity is assured to us." In arriving at this satisfactory conclusion they declare that they have followed the logic of ascertained facts. The work is divided into

three distinct but well connected parts. Physiological; Historical; Psychological. Valuable Appendices, Bibliography and Index render the volume very complete and easy for reference.



THE HUMAN ATMOSPHERE. By Dr. Walter J. Kilner. (Rebman, London).

The subtitle of this extraordinary manual is "The Aura made Visible by the aid of Chemical Screens." Seldom has a recent book on so little understood a topic made so great a sensation in the public press as this work has done recently. Large placards have appeared in London of late featuring interviews with the author who was at one time electrician at St. Thomas' Hospital. The volume is a decidedly curious but intensely interesting one, but with its accompanying apparatus for facilitating investigation of the aura it is too expensive to command ready general circulation. It has, however, found its way into many public as well as private libraries. The author makes no claim whatever to be an Occultist or to exercise clairvoyance tho' he treats all psychic subjects impartially and respectfully. Writing as a medical man and a practical electrician he treats the whole subject after the manner of physical scientists engaged in experimentation, and the result is that he proves the actual existence of the human aura beyond peradventure. The illustrations which add much to the value of the volume show the aura in health and in disorder, and many examples are given and explanations offered showing wherein the auras of children and adults, and of men and women often differ. The appended account of an interview with Dr. Kilner may serve to elucidate his personal attitude which is calling forth much comment and encouraging many doctors and others to look deeply into this very attractive subject, a knowledge of which is found to be of great help to physicians and laymen equally.

"My discovery of the aura was not accident, but the outcome of years of work on the theory that some such radiation surrounded the human body. I was looking for something rather of a different nature to the aura, however, when I found the existence of these emanations.

"I cannot tell you the nature of the auras, I simply know that

they exist, and I hope and believe that after further research they will prove of great benefit to the medical faculty in diagnosing disease. Some of my colleagues consider that this is the fringe of a great discovery, the outworks of a very big thing. During the past three years I have made extensive experiments on subjects of both sexes and all ages, and have recorded them; and I find that the auras alter in shape and appearances with the health or illness of the person."

Dr. Kilner produced the bulky records of his observations, and showed how the alterations in the electrical radiations surrounding his subjects had revealed the presence of epilepsy, of hysteria, of neuralgia, sciatica, and other complaints in them. Frequently they have indicated a pain the presence of which the patient had withheld from the doctor, with the object of testing the efficacy of the discovery in diagnosis.

It is interesting to note how the auras differ in succeeding stages of life and between the sexes. For instance, during childhood in both sexes the atmospheric envelope is very similar in each case, but in adolescence that which surrounds the girl is more extensive than the aura about the boy, and later in life the electrical radiations from a woman are much more extensive than those from a man. Curiously enough, in some cases there is a complete hiatus from certain parts of the anatomy, and in disease the aura frequently bulges in the vicinity of the affected part.

Statements as to the appearance of the aura proving difficult to the lay mind, Dr. Kilner kindly gave a demonstration. The screens which reveal the human atmosphere are slides of glass which enclose liquid, composed of a solution of dicyanin, having a rich blue tint. Having looked into the sunlight through one of these slides, in order to make the eyes more sensitive, I turned towards a black curtain, against which the doctor, having excluded the light, held his hand.

The electrical radiation from his fingers was plainly visible through the dicyanin screen. Rays emanated from his fingers, and extended into the darkness for several inches and as the eyes became more accustomed the entire hand was plainly enveloped in visible atmosphere, a slightly luminescent mist. As his hands were brought near to one another the emanations lengthened to meet. Upon the withdrawal of a magnet from the area of the aura it was seen that the radiations hovered about the poles of the instrument, a fact which will doubtless assist scientists in determining the nature of the aura.

Dr. Kilner remarked that the phenomenon was entirely physical,

and that there was nothing occult or clairvoyant about it. He contributed the interesting statement that, having so sensitised his eyes by repeated observation through the screens, he was now able to distinguish the aura in a darkened room, and against a black background by the naked eye.



STRANGER THAN FICTION, BEING TALES FROM THE BYWAYS OF GHOST AND FOLKLORE. By Mary L. Lewes. (Rider & Son). Price \$1.25.

This peculiar collection of startling narratives, all thoroughly well authenticated, makes its appeal chiefly to lovers of the mysterious and unusual, but as the number of such is now legion and includes a large section of the really thoughtful and intelligent public we bespeak for this book a wide and growing circulation. Almost every conceivable phase of this remarkable, and at times uncanny, subject is introduced in the course of this compact volume of 234 pages. The author disclaims any desire to propogate any special theory or to decide how much of occult value is contained in the events related; she has simply brought together a large amount of curious material quite disinterestedly leaving readers to put their own unbiased construction on all the anecdotes submitted. Welsh Ghosts seem particularly numerous. Wales has long had a reputation for being a centre of psychic activity, and it is often claimed that mountainous districts are specially favorable to apparitions both on account of the rarefied atmosphere and the sensitiveness which characterizes the native population. Fairies and other interesting dwellers in a region little known to most of us are dealt with in a manner to charm youth and age alike, tho' probably many a reader will attribute to imagination pure and simple many occurrences that Theosophists and Spiritualists may be prepared to treat far more seriously. Whatever be the viewpoint of the reader the book is more than readable and it may fairly be classed among instructive contributions to current psychic literature.

Our excellent contemporary *The Occult Review* is thoroughly maintaining its established high standard of literary excellence. Recent issues have contained biographies of eminent mystics and other wonderful people of bygone days and also many attractive and informing articles by distinguished contributors on several aspects of the varied psychic problems now attracting ever widening attention. The book reviews are always luminous and helpful and are an important guide to much of the best of the new literature. The gifted editor, Ralph Shirley, always makes his *Notes for the Month* a valuable feature. Some very startling headings are often given to articles in this enterprising periodical which is rapidly increasing its already large circulation. Many of our readers have already availed themselves of the offer to get the *Occult Review* and *Bulletin* together at \$2.00 per annum.



ATLANTIS AND LEMURIA. By Rudolph Steiner.
(The Theosophical Publishing Co.)

The Theosophical Pub. Co., has recently issued an amazing work by Dr. Rudolph Steiner entitled *Atlantis and Lemuria*. Tho' many treatises are extant bearing on these two ancient continents we find a great deal of new and strange matter in Dr. Steiner's revelation from the "Akashic records." The five ages of the world, each bringing forth a great Race with seven sub-races, are treated of in a manner to set readers very deeply thinking. It is impossible in ordinary ways to verify all, or even very much, of the latter portion of the book which carries us back to extremely remote antiquity, it is, however, thought-provoking and may well be hailed as a literary curio suggesting much food for reflection. Good reviews have appeared in several English papers and the theories advanced have become topics of animated discussion in many reading circles. The very popular lectures recently given in London and elsewhere by Mrs. Besant have whetted the appetite of a rapidly growing public for the strange subject-matter of Dr. Steiner's revelations which put the matter of human evolution in a totally different light from that presented by material science. It is surely well to read as much as we can impartially and keep our minds open to receive whatever additional knowledge may be in store.

THE SCIENCE OF THE LARGER LIFE. A Selection of Essays from the Works of Ursula N. Gestefeld. (London, Rider & Son). Price \$1.50.

This very important series of lessons in the Science of Being practically applied, has been edited by two of Mrs. Gestefeld's English students, who have happily succeeded in culling from the author's numerous scattered publications a consistent and consecutive volume setting forth the highly instructive and bracing teachings which that gifted teacher brought so forcibly home to public consciousness some years ago when she was issuing her famous periodical "The Exodus" and lecturing to large audiences in Chicago and other cities. Mrs. Gestefeld's teaching is quite unique, for tho' it has many points of vital contact with what is usually termed "New" or "Higher" Thought, there is a distinct individuality impressed by this fertile author and cogent reasoner upon all that emanates from her consciousness. Very few instructors along modern metaphysical lines have drawn such clear distinctions between fate and destiny as she and few contributors to contemporary science and philosophy have set forth so lucidly the limits of the law of heredity. In the excellent book before us there is ample material for many courses of profitable lessons in the science of self-mastery, for that is what the author actually insists upon more than all else. We must regulate our own thinking and not rely blindly on outside influences if we would achieve conquest over seemingly adverse circumstances, for we can learn to master conditions which aforesaid mastered us. This is the sort of teaching of which the world stands in greatest need and it is the only teaching which can develop true self-reliance and heroic character.



The article on Rosicrucian Christianity on page 21 is No. 13 in a series of twenty. No. 14 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 Street, New York City.

SPECIAL OFFER.

Now that the BULLETIN is launching out on its second Annual Voyage on the Sea of Life, it seems a fitting time to take a backward glance and note the progress in our wake. We are gratified to have the assurance of our friends that our labor has not been in vain. We quote from a few of the letters we have recently received:

"I am a subscriber of the BULLETIN and would not be without it."

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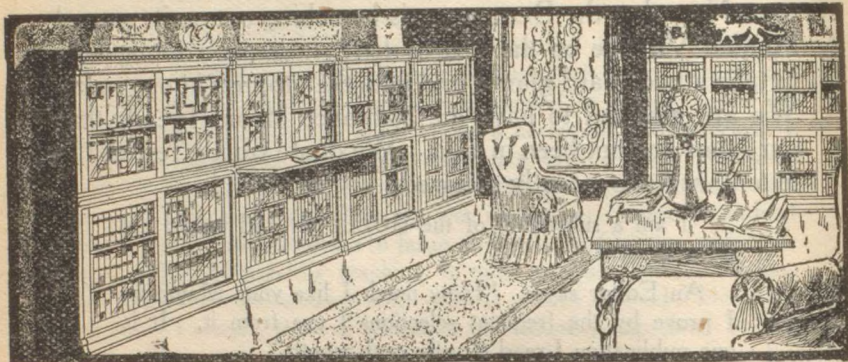
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These are only a few of the many, but they clearly show that we have accomplished much thru the friendly co-operation of those who stand ready to "take to the oars" with us.

The articles by both Mr. Colville and Mr. Heindel being exceptionally popular, and creating a growing demand, we have striven to meet our readers' wishes by putting Mr. Colville's leading essays in pamphlet form, Mr. Heindel's Rosicrucian Christianity Series having already been issued in that style. We supply the latter at six cents each net, and while



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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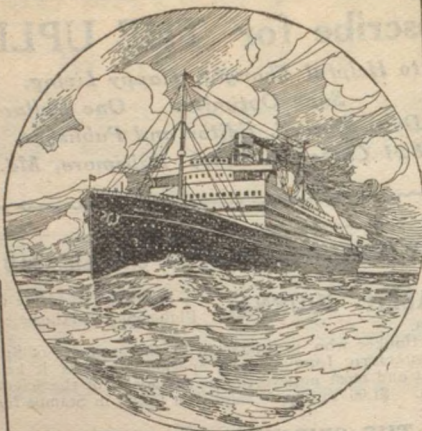


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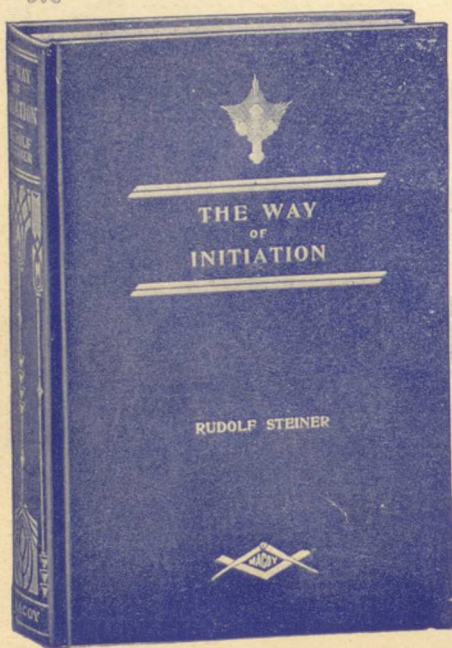
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