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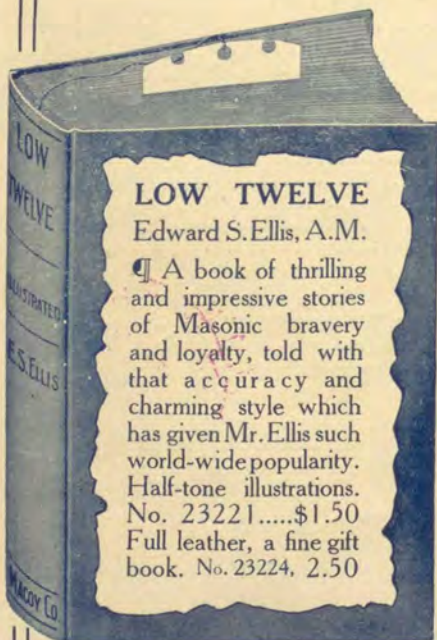
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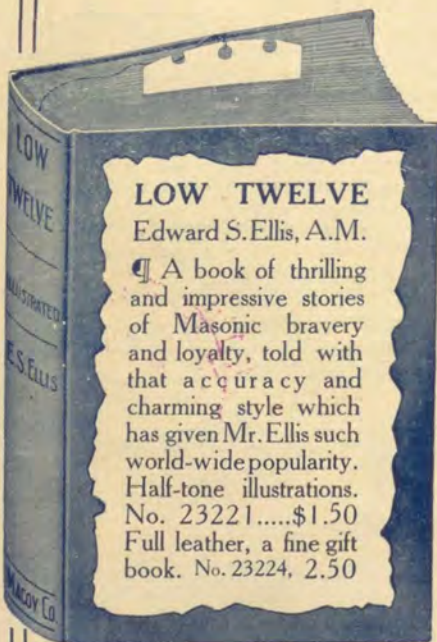
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MAN AND MIND ~ MIND AND MAN



Miss Marie Corelli

MYSTIC - LIGHT - LIBRARY - BULLETIN

Issued Monthly by Mystic Light Library Association



W. J. COLVILLE, Editor. MARGARET E. DICKSON, Sec'y and Librarian.

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JANUARY 1912

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“Credulity”

If fallacies come knocking at my door,
I'd rather feed and shelter full a score
Than hide behind the black portcullis, Doubt,
And run the risk of barring one Truth out.

And if pretention for a time deceive
And prove me one too ready to believe,
Far less my shame than if by stubborn act
I brand as lie, some great colossal Fact.

On my soul's door the latch-string hangs outside ;
Within, the lighted candle. Let me guide
Some errant follies on their wandering way,
Rather than Wisdom give no welcoming ray!

—Ella Wheeler Wilcox, in
“New Thought Pastels”.

Marie Corelli

A Biographical Sketch

Marie Corelli was adopted when an infant by the well-known English poet, Dr. Chas. Mackay, whose family had by that time grown up and were living away from home. His only daughter died suddenly and probably this led the Doctor to open his heart to his adopted child, who became his constant companion. As he wished to keep the little girl near him as much as possible, most of her training was received at home, and thus Marie Corelli's "poetical imagination," as the Empress of Austria termed it, was spared the blighting effect of conforming to a fixed set of rules, made for hundreds of children of as many different types, as is found in most of our so-called "educational systems." That much of her present original individuality is due to this fact, is firmly believed.

She has a wonderful gift for music and possesses a voice of great power and flexibility. She soon became proficient in her studies and it had been decided that she should enter the musical profession, but circumstances, or the destinies, were bent upon preventing that and shaping a very different career for her.

She began to write verses at the early age of eleven and Dr. Mackay proved himself her sympathetic critic and counsellor. One of her chief pleasures lay in the composing of little lyrics and ballads, which she would write out in printed characters and send by post to Dr. Mackay, who criticized them, affecting not to know who had sent them to him.

The happy, all-too-few years of close study and companionship with this beloved guardian of her childhood practically came to an end when Dr. Mackay's health failed and a stroke of paralysis deprived him of the use of his limbs. His brain remained as clear and active almost as ever, and he was spared his sight, speech and hearing; but like most poets, he had never been overburdened with riches, and now, his finances being at a low ebb, Miss Corelli found herself confronted with difficulties with which she had, until then, had no experience. It was now that, faced by unwonted necessities,

she thought of turning her taste for literature to profitable account and, essaying a first serious attempt at fiction, wrote "A Romance of Two Worlds."

The manuscript of her first novel was sent to the office of Bentley & Son, in Burlington Street, London, and was promptly rejected by the firm's readers, but the comments in their reports piqued the curiosity of Mr. George Bentley who sent for the manuscript, read it himself and accepted the story. A warm friendship sprang up between the young author and Mr. Bentley and his advice and encouragement were very helpful.

Owing to its singular style and weird plot "A Romance of Two Worlds" was more kindly received by the public than by the reviewers, who were almost invariably unfavorable. But the scores of letters which the author received from all sorts and conditions of men, telling of their gratitude and asking for advice, proved that the story had struck home in thousands of hearts. Speaking of this in the Prologue of her latest work, "The Life Everlasting," Miss Corelli says:

"Knowing . . . that Self was the stumbling-block with most of my correspondents, I was anxious to write another book at once, also in the guise of a romance, to serve as a little lamp of love whereby my readers might haply discover the real character of the obstacle which blocked their way to an intelligent Soul-advancement. But the publisher I had at that time (the late Mr. George Bentley) assured me that if I wrote another "spiritualistic" book, I should lose the public hearing I had just gained. I do not know why he had formed his opinion, but as he was a kindly personal friend, and took a keen interest in my career, . . . I felt it incumbent upon me, as a young beginner to accept the advice which I knew could only be given with the very best intentions towards me. To please him, therefore, and to please the particular public to which he had introduced me, I wrote something entirely different, a melodramatic tale entitled: 'Vendetta: The Story of One Forgotten.' The book made a certain stir, and Mr. Bentley next begged me to 'try a love story, *pur et simple*,' (I quote from his own letter). The result was my novel 'Thelma' which achieved a great popular success and still remains a favorite work with a large majority of readers. I then considered myself free to move once more upon the lines which my study of psychic forces had convinced me were of pre-eminent importance. And moved by a strong conviction that men

and women are hindered from attaining their full heritage of life by the obstinate interposition of their merely material Selves, I wrote, 'Ardath: The Story of a Dead Self.' "

In this most interesting account of her writings Miss Corelli plainly tells us that the psychological side of her work, covered by the six books, "A Romance of Two Worlds," "Ardath: The Story of a Dead Self," "The Soul of Lilith," "Barabbas," "The Sorrows of Satan" and "The Master Christian" "*are the result of a deliberately conceived plan and intention, and are all linked together by the one theory.* They have not been written solely as pieces of fiction for which I, the author, am paid by the publisher, or you, the reader, are content to be temporarily entertained,—they are the outcome of what I myself have learned, practised and proved in the daily experiences, both small and great, of daily life."

In order that Dr. Mackay might have the greatest comfort and best attendance during his long illness, she had remained in London with him, and it was in this atmosphere of sickness and financial stress that her earlier books were written. In the year following the publication of "Ardath" the Doctor passed to the life beyond, and having nothing to detain her in the city, and being an ardent lover of the country, Miss Corelli has made for herself a charming home at Stratford-on-Avon.

She is a steady and methodical worker, her literary work being all done between ten and two. She writes and rewrites with unwearying care. The first rough draft of a story is written in a manuscript book in pencil. This book she takes with her in the garden, or in her boat on the river, and scribbles away at high speed with intense enjoyment in the working out of her tale. This she copies out, first in her ordinary correspondence hand, then in clearer, more careful caligraphy for the typist, and from the typing machine it goes to the printer.

Working at her books, finding her pleasure in reading and deciphering old manuscripts, in music, in the planting and rearing of roses, in entertaining some notable guest or presiding at those famous "little dinners" at Mason Croft to which she delights to invite the members of her own chosen social circle, she keeps contentedly outside the rush and restless movements of modern society. She is alertly interested in whatever is happening in the world around her, and is readier to talk of anything and any one than herself and her personal achievements.

MARGARET DICKSON.

Daily Expectancy

If power were mine to wield control
Of time within my heart and soul,
Saving from ruin and decay
What I hold dearest, I should pray:
That I might never cease to be
Wooded daily by expectancy,
That evening shadows in my eyes
Dim not the light of new surprise;
That I may feel 'till life be spent,
Each day the sweet bewilderment,
Of fresh delight in simple things,—
In snowy winters, golden springs,
And quicker heart beats at the thought
Of all the good that man has wrought.

—Meredith Nicholson, in "The Bulletin Board".

The Life Everlasting

Introducing Marie Corelli's Latest Romance

By W. J. Colville

Among the few subjects which are actually of perennial and always of the highest interest, is the title of this discourse, for no matter how much opinions and customs may change from period to period in human progress, the race at large is perpetually confronting the three stupendous problems: What are we? Whence come we? Whither are we bound? Are we mere motes in a sunbeam destined to a brief ephemeral existence, terminated as readily as that of the moth or any other frail insect, or are we immortal entities clothed for a brief while in fleshly raiment but ourselves immortal, despite the fragility of the garments we temporarily must wear?

These age-long queries are the theme of the preacher's sermon, the philosopher's essay and the novelist's romance. Such they ever have been and such they must continue to be until some satisfactory answer shall be given to the average men and women who constitute the bulk of our humanity, and such a reply can never be vouchsafed to any save those who find it for themselves thro' the evolution of their own interior consciousness. Authorities are being constantly disputed, both on account of their discordance the one with the other, and by reason of the insatiable demand of the individual to know for himself. More and more is the command of the Delphic Oracle brought home to individual consciousness, "KNOW THYSELF," and more and more do we come

to realize that in order to do so we must travel from later Greece to earlier Egypt and heed the precept "KNOW THYSELF BY THYSELF."

Marie Corelli, whom we must all esteem as a singularly fearless and outspoken writer, has given us what she terms "a reality of romance," and from the extended Prologue we are led to gather that she puts forward this extraordinary tale as fact rather than fiction. Names and places are, of course, altered, but the main incidents in the story, she leads us to believe, are incidents in real life,—if not in her own career, then in that of some acquaintance who has largely confided in her.

In the work before us there is quite enough of the elements necessary for a first rate "love story" to make it interesting to the general reader of fiction, and there is more than a sufficiency of the psychical and mystical elements to satisfy the most exacting demands of the many who expect from Marie Corelli something they are not likely to get from the general run of novelists.

The tale is quite in line with what "A Romance of Two Worlds" might lead us to expect. "Heliobas" has passed into the unseen, but he has left a successor in the no less wonderful "Aselzion" who is the Head of a mysterious Order in Southern Europe, possessed of marvellous scientific knowledge utilizable alike in spiritual and material ways. The heroine of the story is a singularly interesting character, a woman of rare attainments and exceptional bravery, one who will dare danger gladly in pursuit of truth. The hero "Santoris" is a remarkable man of marvellous scientific attainments coupled with deep convictions concerning spiritual realities.

So remarkable is Marie Corelli's habit of unifying spiritual attainments of an exceptionally high order with an unusual possession of worldly goods, that we have no cause for surprise or shock when we are introduced to the mysterious yacht

"The Dream" owned by Santoris, fitted with every possible appliance of luxury as well as comfort, containing a cabin sumptuously furnished, as tho' for the entertainment of royalty, and providing banquets in regal style for invited guests whenever hospitality is extended. Here we find many points of contact both with ancient Magical teachings and modern New Thought doctrines,—all to the effect that man can rightfully obtain actual dominion over the forces and elements of Nature and press the immense wealth of the world into his service. This doctrine is undoubtedly sound and reasonable whenever we bear in mind that those who possess and exercise genuinely superior knowledge invariably so act as to enrich, not to pauperize, their neighbors.

In "The Life Everlasting" we encounter many bold and daring theories, among the most impressive of which is the ever old, yet ever new assertion that we can scientifically ward off old age and defer bodily dissolution indefinitely. This does not involve immortality in the flesh, but it does imply indefinite extension of bodily existence whenever such is desirable.

Materialistic dogmatism, as exemplified by a "Dr. Brayle,"—who is one of those disgraces to the medical profession who hang about wealthy patrons and keep nervous invalids in chronically neurotic conditions to serve the ends of despicable avarice,—can never be rightly termed science, tho' no class of persons more than those of such unworthy ilk are proud to claim that their absurd and contemptible negations are the very finest scientific affirmations. What we do not know and what we cannot do is in no sense scientific, for the word science means knowledge, therefore we are scientific only to the extent that we know something and can prove it.

Santoris is scientific; Dr. Brayle is sciolistic. To produce astonishing results in a perfectly natural and orderly, but generally unknown way, such as lighting up a yacht and

propelling it mysteriously and with unparalleled velocity, is scientific, and still higher does science rise and still more gloriously is scientific skill demonstrated when the same man proves himself possessed of rare and highly useful knowledge which, when rightly applied, will heal diseased sufferers who can gain no relief, but rather are subject to aggravation of malady when subjected to such treatment as is meted out to them by scheming unprincipled fortune-hunters. Many physicians are truly honorable and even holy men and women, but these are neither cynics, scoffers, or preyers upon the credulity and purse of the neurasthenical and self-indulgent.

As we proceed to the truly weird, as well as highly romantic portions of the richly eventful tale, we are told much concerning the real nature of initiation into the mysteries of spiritual self-conquest, usually deeply veiled in allegory without interpretation. At the house of Aselzion, all candidates for admission into the only real mystery of Life,—that of pure, unselfish, undying Love,—are compelled to pass thro' terrible ordeals apparently objective, tho' in reality altogether subjective. These are trials of strength and of endurance far more mental than physical, tho' the semblance of physical experience is definitely and persistently maintained.

The neophyte who presented herself as a candidate was voluntarily obedient to the strict rule of solitude and silence imposed upon all while undergoing a novitiate. No coercion of any sort could be employed consistently with the rules of the Order of which Aselzion was the Chief, for no one can possibly attain to self-conquest by compelled submission to another's dictates, even tho' the dictator be ever so far advanced along the path of spiritual attainment. But when one expresses an eager desire to pass thro' an ordeal, the case is entirely different, for then the voluntary surrender of a pupil to an instructor's discipline enables the probationer to voluntarily acquiesce in the methods adopted by an experienced

initiator, who knows exactly the kind of discipline most needed by the candidate who seeks to win victories over all that stands in the way of self-liberation from both mental and physical limitations.

Physical fear abides in all of us, even the bravest, and mental diffidence and proneness to distrust is usually deeply and firmly entrenched in our sub-consciousness,—a field we must explore and cultivate before we can become in any considerable degree masters of our own conditions. The voices heard speaking in defamation of Santoris in the ears of the woman who dearly loved him, and whom he loved with all the ardor and sincerity of an exceptionally faithful heart, could not fail to arouse some degree of momentary doubt of a most distressing nature, but she valiantly overcame the temptation and thus proved the loyalty of her affection.

Many of the scenes thro' which this brave woman passed courageously were evidently intended to illustrate as vividly as possible the actual forms which temptation to infidelity is apt to take in the actual external world, therefore when Aselzion, with four others, undertook to suggest these doubts and tragedies to the mind of a candidate undergoing preparation for a life of exalted usefulness, they caused her to imagine herself actually passing thro' the scenes which were only suggested to her as a psychic panorama.

As Aselzion is held up before the reader as a very noble, as well as highly endowed man, it will naturally be questioned whether such a course of procedure is altogether to be commended, and it certainly opens a wide field for discussion. Were it not for the fact that the person exposed to the ordeal had deliberately placed herself in Aselzion's hands and earnestly requested him to put her thro' the trials considered necessary for initiation, grave objection might be taken to the subjugation of anyone to such evident hypnotism, but it is not even implied that the tests could have been made

without the will of the tested one fully consenting to undergo them. As the sole object or end in view was to build up an exceptionally strong character by means of trial to the uttermost,—and it is not easy to see how we can grow courageous if we are subjected to no terrors,—the statements from first to last may be taken as strictly in general accord with the methods employed in all genuine Occult Confraternities, tho' the details of discipline may not be in all cases even similar.

The dominant note struck thro' the entire history of Santoris and his beloved is the not unfamiliar doctrine of spiritual counterparts or soul mates, which is insisted upon with great fervor, and so presented as to make it quite clear that the writer's conviction is that there can be no perfect life either on earth or in heaven until the two destined to be united have consciously become one. This does not seem to imply any merging of one into another so that distinctive individuality is lost; on the contrary, it appears that in order to fully realize and enjoy the great and manifold blessings accruing from a perfect spiritual union, one must be fully distinct from the other, but so ideally united in thought and feeling as to realize the state described by Swedenborg in his much controverted treatise "Conjugal Love and Its Chaste Delights," in which he declares that it takes two to make "a one."

To some minds this idea of Soul Mates is delightful, entrancing in the extreme, while to others it seems unattractive; but this may easily be accounted for both on the score of differences in temperaments and differences also in stages of evolution. When Balzac described his own ideal of a spiritualized human being, he made Seraphitus-Seraphita express the complete blending of the masculine and feminine elements in human nature in one individual apparently; yet as he alluded frequently to Swedenborg's philosophy, which he had evidently studied deeply, it is quite possible that he

had in mind the idea of "two in one" much as Marie Corelli has interpreted it.

Quite aside from this particular doctrine of spiritual duality, there is so much in "The Life Everlasting" that powerfully illustrates what Occultists in general term the "path of initiation" that the book is certain to make a strong and lasting appeal on that score at any rate. We notice how persistently trained Occultists insist upon simple fare as well as upon rigid mental tests of endurance. In the house of Aselzion, only bread and fruit constitute the diet of a probationer. This can be supplied to novices in great variety and of the highest quality, but neither flesh, fish, fowl, or even such animal products as milk, butter, eggs and cheese can be permitted during initiatory processes, no matter how much reasonable latitude may be allowed to those who have passed thro' trying ordeals successfully. It is undoubtedly a fact that this regime has been in force thro' many millennia for we find great stress laid upon the vegetarian diet of Daniel and his three companions at the Babylonian court.

Only those who voluntarily submitted themselves to a rigid rule of life could pass the "lions" and endure ultimately the supreme fiery test. Marie Corelli makes the sacred fire figure very prominently in a milder form at the beginning and in a far more portentous manner at the close of the arduous discipline necessary to obtaining victory over the natural elements with which men and women must learn to harmonize before they can obtain the open secret of complete control of those elementary forces of nature which all true Magicians have completely at their command.

Concerning superiority to influence of all descriptions, the unanimous testimony of experienced Occultists is that we must so school ourselves to yield only at will to any suggestions made to us, no matter how or by whom, that we become incapable of yielding blindly to any adverse pressure, no

matter whether it may come openly from the ordinary outside world, or subtly from unseen tempters.

Before we can grow strong in moral heroism we must be able to hear and see anything unmoved, regarding it only as a fleeting panorama, treating it as we would the scenes presented on a stage by actors. Before the loyalty of love or friendship can be proved, it must be tested to the uttermost, and not until we have proved our unswerving loyalty, by turning a deaf ear to all assaults made upon our comrades, are we entitled to rank as members of a Holy Assembly.

"Take heed how ye hear" is indeed a salutary but much neglected admonition. Weak and cowardly persons, easily affected by every whiff of scandal, may need to take heed *what* they hear, but that is almost impossible for those who have to meet the world in business and social circles; it is, nevertheless, always possible to take heed *how* we hear, i. e., whether or not we permit ourselves to be influenced thereby.

The initiation of Marie Corelli's heroine largely consisted in exposing her to the sound of voices making all manner of assaults upon the fidelity of Santoris, whom, in her heart of hearts, she regarded as her spiritual companion for eternity. In the outside world, what more likely than that similar aspersions upon his fair name and integrity of purpose might be cast? Consequently, before she is ready to take holy nuptial vows and unite herself with him irrevocably, she must prove strong enough to remain proof against all whispered or shouted accusations which may reach her ears.

Over and over again the query is raised as to the beneficent effects accruable from present world-wide interest in the so-termed "occult." The only really satisfactory answer to this enquiry is to be found in the fact that further development of psychic capacity must result not only in far greater conquest over natural forces in the avowedly scientific field, but also in the exercise of such unmistakable clairsentient

ability on the part of those who have developed what Rudolf Steiner calls the "sense organs of the soul," that things will stand out before us in their true light, rendering misrepresentation of every description totally ineffectual. It seems always difficult to make quite clear exactly what is meant by rising altogether superior to the sway of influence, but probably the best definition for ordinary use refers only to that individual sovereignty which is the inevitable concomitant of righteous and reasonable self-esteem and self-respect.

The following excerpt from "The Life Everlasting" (page 436) gives succinctly the doctrine of the book on this all-important point:

"The chief point of Aselzion's instruction was the test of the Brain and Soul against 'influences'—the opposing influences of others—and this is truly the chief hindrance to all spiritual progress. The coward sentiment of fear itself is born in us thro' the influence of timorous persons—and it is generally the dread of what other people will say or what other people will think, that holds us back from performing a noble action.

"It should be thoroughly understood that in the eternal advancement of one's own Soul, other people and their influences are hindrances to progress. It does not matter a jot what anybody thinks or says, provided the central altar of one's own Spirituality is clear and clean for the steadfast burning of the dual flame of Life and Love. All opinion, all criticism becomes absurd in such matters as these, and absolutely worthless.

"It does not affect me that anyone outside my sphere of thought should be incredulous of my beliefs,—nor can it move me from my happiness to know that persons who live on a lower plane consider me a fool for electing to live mine on the highest. I take joy in the fact that even in so selfish

and material an age as this, Aselzion still has his students and disciples,—a mere handful out of the million, it is true, but still sufficient to keep the beautiful truth of the Soul's power alive and helpful to the chosen few. For such who have studied these truths and have mastered them sufficiently to practice them in the ordinary round of existence, Life presents an ever living happiness,—and offers daily proof that there is no such thing as Death. Youth remains where Love is, and Beauty stays with health and vitality. Decay and destruction are changes which are brought about by apathy of the Will and indifference to the Soul's existence, and the same Law which gives the Soul its supreme sovereignty equally works for its release from effete and inactive substances."

The grandest truth that can ever be insisted upon, and at the same time the most convincingly rational, is that we are not machines moved automatically by extraneous agencies, but self-directing entities with power to will our own destinies now and always. Were there no volitional and self-determining power within us, we should never feel that glorious sense of triumph which we invariably enjoy whenever we have succeeded in vanquishing an obstacle and winning a victory over a temptation; nor should we, on the other hand, be afflicted with remorse when we have weakly yielded to undue influence either from within or from without. To even take one forward step on the road to true accomplishment we need to become irrevocably certain that we can determine our own destiny by our own Will.

True indeed is it that Law is immutable, but its immutability is the guarantee of our freedom, for it rests with us to find out how to bring things to pass in a lawful manner; then working in concert with Law, and only thro' its changeless agency, can we demonstrate in our own experience the practical doctrine contained in the mighty words "With GOD all

things are possible." Man working in concert with Deity, not rebelling against Eternal Order and seeking to set up a rule of his own which Nature cannot possibly obey, but seeking and finding the irrevocable means whereby results can be accomplished, fulfilling the Law and thereby attaining to the very full the utmost desires of our being, is the human ideal realized and it rests with every one of us to progressively realize it.



Song of the Frost

A silent grim harvester down from the North,
I say to the flower souls: "Come, ye! Come forth!"
Then back to my kingdom I bear them away,
And ye shall not see them for many a day-

But when earth is desolate, saddened and gray,
And shivers in nakedness, then 'tis my way
To send the sweet souls of the blossoms ye mourn
Incarnate in snowflakes, the world to adorn.

—Edna Kingsley Wallace, in "Truth".

The Fulness of Joy

"In thy *presence* is fulness of joy." This should give us the keynote of existence. We expect the joy as the result of what we call "success". We think we can be happy when our purpose is accomplished.

Let us reverse our methods, and expect our "success" as the result of the joyful mind in which we live.

Let us look for the fulfilment of our purpose because of the happiness in which we work. A joyful spirit radiates a clear atmosphere, in which we can see afar; an anxious mind befores us.

There are no conditions of life where we need be joyless after we have learned life's meaning, and opened our eyes to the presence of the everlasting good in which we live.

Life then becomes a continual feast. Until then we are paupers, even though our poverty is hidden by what the world calls "wealth".

The "rich" have many sorrows. No poverty of any sort can spring from spiritual life.

It is *fulness of joy*.

—Charles B. Newcomb, in "All's Right with the World".

Rosicrucian Christianity

Series Number Seventeen

The Mystery of the Holy Grail

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In this lecture we are to consider one of the old-time mysteries which existed in many parts of the Western World during the middle ages, and which have existed, in different forms, in different countries, ever since the dawn of man's consciousness.

As stated, in Europe, in the middle ages there were a number of these mysteries; in Northern Russia the Trottes taught a certain phase of the World-Mystery. In Ireland the Druids flourished. Where we are told, our forefathers worshiped under the oak tree, that implies the direction of the Druids, for Druid means oak, and when we are told that Boniface felled the oak, we may infer that Boniface put an end to the instructions of the Druids.

In the northern part of Spain the mystery of the Holy Grail existed.

This mystery was administered by a band of holy knights, who dwelt in the castle of Montsalvat, and it was their purpose to proclaim to humanity great spiritual truths in a manner which it could understand, to give in pictures that which could not be given directly to the intellect.

Man has grown up to his present stage from a state where he had no consciousness at all outwardly in the body, he is to go higher yet, and these myths and symbols were the means of preparing him for the intellectual perception of the way he was to go; so that those who came in contact with these mysteries, those who were taught, and those who listened, are the ones who to-day are inclined to take an interest in these things, while the majority of people, who, of course, did not come under these instructions, are those who cannot yet feel the inner craving to live the spiritual life; so that if we

feel at all the spiritual influence within us, it shows that at some time, in some of these mysteries we have been prepared for the reception of these truths in an intellectual manner, and it is the repeated impact given by the early teachers which brings humanity to the higher stage; for repetition is not senseless, on the contrary it is of the very highest importance that a spiritual truth should be given utterance again and again.

It has been stated here that humanity, the largest part of them at least, are working to-day upon their desire bodies, and trying to curb their desires by means of law; where occult development is to take place, however, where a man is to become a pioneer, it is the vital body that is to be worked upon, and the vital body is particularly and peculiarly acted upon by repetition.

The vital body is the most important principle of the plant; it is that which makes the plant grow stem and leaf in alternating succession, so that the plant grows taller and taller; but there is no variety, the plant goes on repeating all the time. Stem, leaf and branch; ever the same.

That is the way everything acts that has only a vital body; so when we wish to act upon the vital body we must do it by this method of repetition. We have the four ethers present in our vital body and the two lower ethers take care of the physical functions, as we remember particularly from the lecture on Spiritual Sight and Insight (No. 11), for we saw there that the two higher ethers had to be taken out when we wanted to function in the higher Worlds; and this repeated impact is what makes the division between the two lower and the two higher ethers possible. That is where the churches are still factors in spiritual development, because they tell the devotee that he must pray without ceasing, but we are not to pray selfishly, we are to pray unselfishly, and in harmony with the Universal Good. When we pray for rain and our neighbor for dry weather chaos must prevail, if prayers were to be granted. Neither let us imagine that God is to be bargained with, as would seem to be the conception of some who are loudest at prayer meetings. There is a certain spiritual attitude attained which the mystic knows so well when he enters into his closet.

Prayer is like the turning on of an electric switch, that does not create the current, it simply provides a channel through which the electric current may flow. In like manner prayer creates a channel through which the divine life and light may pour itself into us for our spiritual illumination.

If the switch were made of wood or glass it would be of no use, in fact, it would be a barrier that the electric current could not possibly pass, because that is contrary to its nature. To be effective the switch must be made of a conducting metal, then it is in harmony with the laws of electrical manifestation.

If our prayers are selfish, worldly and inconsiderate of our neighbor they are like the wooden switch, they defeat the very purpose they were intended to serve, because contrary to God's purpose. To be of avail prayer must be in harmony with the nature of God, which is *Love*. The following lines appeared in *London Light* a number of years ago and have been treasured by the writer as

AN IDEAL PRAYER.

Not more of light I ask, O God,
But eyes to see what is.
Not sweeter songs, but ears to hear
The present melodies.
Not more of strength, but how to use
The power that I possess.
Not more of love, but skill to turn
A frown to a caress.
Nor more of joy, but how to feel
Its kindling presence near,
To give to others all I have
Of courage and of cheer.
No other gifts, dear God, I ask,
But only sense to see
How best those precious gifts to use
Thou hast bestowed on me.
Give me all fears to dominate,
All holy joys to know,
To be the friend I wish to be,
To speak the truth I know,
To love the pure, to seek the good,
To lift with all my might
All souls to dwell in harmony,
In freedom's perfect light.

That is the kind of a prayer that lifts, that ennobles a man, and the more a man or woman cultivates that attitude of mind, and en-

tertains those lofty aspirations, the more they are lifting the two higher ethers out of the vital body, and so the churches say pray, pray, pray; and they are well within the occult teaching, for in that way the vital body is being worked upon by the constant repetition of lofty aspirations; and before we can proceed along the occult path we must of necessity have that laxity between the upper and the lower ethers so that we can function outside, leaving the dense body to be taken care of by the two lower ethers, and herein lies the trouble with the medium, and others who develop a certain phase of involuntary clairvoyance by breathing exercises. When such a person goes out of the body he does it involuntarily; he takes the three ethers along with him, and the body therefore is not taken care of. On this road lies mental and moral decline, and oftentimes insanity.

There is only one safe way to develop our latent faculties. No matter what any one may say to the contrary, experience will prove that attainment to spiritual powers depends upon purification and unselfish aspiration; and that is what the mysteries taught in those olden times.

In order to understand the mystery of the Holy Grail, it is necessary for us to go away back along the different epochs from the time when the Earth first came out of chaos, then the Earth was dark, and man was embedded in the Earth. Life was working in it to dig him out.—Adam was of the earth earthy, as the minerals are now.

Then we come to the second, the Hyperborean Epoch, where man has a dense and a vital body; that was the plant stage. His food was the plants, and we hear of Cain as an agriculturist. Next comes the Lemurian Epoch, and man gets the desire body. He has three vehicles, like the animals.

Then we have that stage where he is to have food of a nature that will feed all three bodies. This he gets from *living* animals, as when Abel was a shepherd.

Next we come to the fourth epoch, the Atlantean, where man evolved mind. Thought always breaks down tissue, and causes decay, therefore man must have something in the food line which is prone to decay in his body, and so he begins to eat the decaying carcasses of animals, so we hear that Nimrod was a mighty hunter.

Finally he comes to that stage where he is to forget his spiritual nature, he is to think only of this life as the one life for him, and therefore he must have something to help him to forget. That

stage is ushered in by Noah and the few that were saved with him, who were the pioneers in the present Aryan Epoch; and he is the one who cultivates the wine stock, and makes the wine that is to help man to forget. Man is temporarily to forget the spiritual part of his nature in order to fully develop the material aspect, so Christ changes the water to wine, which is symbolically represented in his first miracle.

In the earliest religions only water was used in the temple service. The God of Wine, Bacchus, had come in Greece previous to Christ, to prepare the time of material debauch necessary to make man forget. And so man became more and more material. The Christian religion is the only one that sanctioned the use of wine. Man has consequently become more thoroughly immured in this physical vehicle. Now an impulse must be given to lift him out, and we are able to note evidences of this impulse in many directions at the present moment. We see it in this great temperance movement which has been sweeping over this country, this America, which has aptly been called the melting pot.

Wine is being changed back to water. We have accomplished the conquest of the material World, as evidenced in our wonderful progress here in the West. Now we are to return to the use of water, that we may regain on a higher level that spiritual vision which we have lost. That is what this mystery of the Holy Grail aimed at; to purify man so that he might be able to regain that spiritual sight; and as we give our children picture-books to-day, we were given these myths in previous times, that they might work upon our *feelings* and prepare us to understand.

There were two characteristics which were very marked about these knights; purity and harmlessness, and these two qualities, purity and harmlessness, go together.

We saw in the later lectures that when an entity, it does not matter whether a group spirit or an individual, but when any being is taken out of its body violently, with a jerk as it were, as by killing, then there is always something left behind.

If we take a ripe apple and cut it the kernel falls out freely. It has no more connection with the flesh of the fruit.

On the other hand, if we take a fruit which is unripe, a little of the flesh will cling to the stone. It will exhibit a tenacious tendency which is entirely foreign to the way in which the flesh of the ripe fruit acts. Consider this body the stone, it is the hard,

crystallized part, while the spirit is the subtle part. If we take this subtle part away suddenly, with a jerk, what happens?—The physical body retains a part of that soul, whether it is of a human being or an animal, and that part is always the lowest part. When Christ went out in that violent manner, by death on the cross, something clung to the body of Jesus, that was the lowest part of Jesus' higher principles, for even he, the most perfect man, had something that was imperfect, and it was necessary that it should be left behind, that only the absolutely pure part should be extracted.

In the sudden killing of the animal the lowest part of the soul clings to the body, the group-spirit has lost the passions which remain in the flesh which we eat. That group spirit is thinking continuously, however, "I must get another vehicle." That idea is impressed on every cell because of our wholesale murder, and so we have that intense sex craving in every particle of meat we eat, impelling us to satisfy its demand.

It was Nimrod, the Atlantean, who first killed to eat, who inaugurated the social evil. And so we see that although we injure the animals when we kill them, we injure ourselves the more, for we have ever that social evil in consequence, that stays with us, and when we speak of the social evil we do not mean only that which we *commonly* call the social evil, that unhallowed thing of church and state, but any intercourse whatsoever except that which is performed as a sacrifice to provide a body for an incoming Ego. Other use of the creative function, whether in greater or less degree is nevertheless social evil.

Now when we understand the connection between that social evil and the flesh eating, the taking away of life from others, then we can understand why the Knights of the Holy Grail were pure and harmless, and until that time comes, the time when Parsifal breaks his bow, when he will no longer take life, when he says "I will no longer take these particles into my body that cry out for separate existence, and want to create all the time, but I will live the pure and harmless life;" only when a man comes to that stage in life can he feel compassion. So long as we go out and kill we cannot feel the true compassion.

You and I who live under such complex conditions where killing is concentrated in one place, of course never see the animal killed, yet we are as responsible for the fear and anguish which ensouls them as if we had a personal hand in it. Could you and

I go into that bloody pen and lift that knife, look into those dying eyes, and then go and enjoy our victim's flesh? We could not. We have gone too far in evolution for that. It is only because we are able to get the flesh without having the noisome sights of the slaughter house before us, and yet you and I are doing a great harm to another fellow being. Because you and I do not want to go there he has to stand there day after day, month after month, and year after year, and kill, and kill, and kill. You and I are escaping the brutality which we see concentrated in him, concentrated to such an extent that the law holds him as an outcast in certain respects, it will not allow him to sit on a jury where capital punishment is involved because he has become so brutalized that he has lost all regard for life. Friends! let us cease to be destructive. Let us aim to be constructive, and let *all* creatures live. They have as much right to life as we have. Ella Wheeler Wilcox prefers their claim in the following beautiful words:

"I am the voice of the voiceless;
Through me the dumb shall speak
Till a deaf world's ear
Shall be made to hear
The wrongs of the wordless weak.

"The same force formed the sparrow
That fashioned man, the king.
The God of the *Whole*
Gave a spark of soul
To furred and feathered thing.

'And I am my brother's keeper;
And I will fight his fight,
And speak the word
For beast and bird
Till the world shall set things right."

Now we have come so far that we begin to see the application of these things more and more that we have seen in Parsifal and the Holy Grail. We see it is the beginning of compassion when we leave off our lower appetites. We become pure in thought, desire and body, and so we are going onwards. Here we have in this

myth as presented by Wagner one of the most wonderful interpretations of the fact that a certain class of us may go forward and become helpers of humanity. Parsifal is the man who has purified himself and has become harmless. That was seen and felt spiritually by Wagner on yon Good Friday morning when he sat by the Zurich sea and saw all around him life forces operating. Innumerable seeds were sprouting, all around this wonderful flow of life, and Wagner asked himself what connection can there be between the Saviour's death upon the cross and this sprouting forth of everything in nature? And there he struck upon the very heart of the mystery of the Holy Grail.

We remember from the last lecture particularly how man is the inverted plant.

Plato gave this occult view when he said the World Soul is crucified. The horizontal limb of the cross represents the lines of influence of the animal group spirits which circle the Earth, manifesting through the horizontal spine of the animals—they are between the plants and the human kingdom. The plants are represented by the lower limb of the cross, and man by the upper limb.

We know that the group spirits of the plants are in the center of the Earth and that they are radiating lines of force which are continually passing through the trees and plants. Man, on the other hand, receives his spiritual influence from the sun through the head, and is therefore the inverted plant in that sense. We also know that the plant takes its food through the roots and man through the head. The plant is chaste and passionless; it stretches its creative organ chastely towards the sun, a thing of beauty, the flower; man stretches his passion-filled creative organ towards the Earth.

Man exhales the poisonous carbon dioxide, while the plant sends out the life-giving oxygen; so man is the opposite to the plant. Now, in the mystery of the Holy Grail man was brought to see, or rather he was brought to *feel* these truths. He was told:

"Look around you; see everywhere in nature all these innumerable plants growing, all these seeds sprouting."

"That creative force which you see in them is nothing but what is in you, and in every human being; but in the plants it expresses itself in the opposite way. There is the chasm of passion between the plant and the god."

"The animals are also passion filled; they have the red passion-giving blood; but in the plant we see chastity, and that chastity must be regained."

"There are certain stages of advancement which you are to go through; you are to become pure and passionless again. Therefore, this emblem—the Grail-Cup—which you see here, is like the pod of the plant that holds the seed. That is the emblem of purity, which you are to hold before your gaze all the time in order to aspire to that high ideal—that purity which is embedded in the plant."

This conception is also embodied in the communion cup used in the churches, which is emblematical of the ideal we are to strive for, and in the German the communion cup has the same name as the pod of the flower (Kelch). In different other languages its name has also a similar meaning.

Thus the holy Communion Cup is not a wine cup; but it is a cup which we may look upon as containing the very essence of life in pristine purity—a quickening spiritual essence. Not the paralyzing spirit that Noah brought, not the fermented spirit of decay, but that life-giving fluid which is the blood of the plant. There we have a description of one of the emblems held up to the pupils of the mysteries as ideals to be realized in him. The other was the holy spear, symbolized by the sunbeam that comes down and opens that flower. The sunbeam is the representation of the spiritual power which is working to bring forth all through the universe; a power most potent, but also most dangerous when used without discrimination or abused, as we see, so forcibly accentuated in the legend of Parsifal, where Parsifal, Amfortas and Klingsor represent three classes—Amfortas, who used the spiritual power without discrimination; Klingsor, who used it for selfish purposes, and Parsifal, who used it in the only way it should be used. The power is the same, but produces different effects as it is variously used. Fire is man's greatest ally when under control and used for good purposes; but used with evil intent or ignorantly, it becomes dangerous.

Parsifal represents the mystic whose *feelings* have become aroused. He is not fit to have the spiritual power until he has been tempted and tried, for one whose feelings are intense is very apt to make mistakes. Against the manifestly evil he is secure, because of his very innocence, as when Parsifal fails to perceive anything sensual in the advances of the Flower maidens. He is so guileless and pure that that does not affect him at all, but *innocence* is not by any means synonymous with *virtue*. Innocence is a negative purity such as we find it in all children, and is very, very different from the virtue which has come unscathed through the fire of temptations, which,

kept on the path of rectitude, guided by an innate feeling of right; innocence is untried and inferior to the virtue of the sinner who has repented and reformed and is strong for the right as the path of peace and joy, because he has known the sufferings which are encountered upon the pathway of wrong.

Amfortas is tempted and falls and suffers. Parsifal witnesses his suffering and can sympathize with his pain, because of having broken his bow and become harmless. The man who can kill cannot also feel compassion. The one who is harmless is tender of heart, and see what a benefit that fellow pain is. Usually Parsifal is so glad and joyous he has left Herzleide—Sorrow—behind. See him in the garden with the Flower-maidens, his face beaming with innocent joy. Then comes the temptation of Kundry, and it causes a pain—something Parsifal is not used to, and by the power of association there comes before his inner vision that other scene where he felt pain—the scene in the Grail castle, where the stricken king was ministering at the sacred rite. He sees and he understands, because the sympathy which his harmlessness has engendered. But for that he, too, might have fallen to the subtle temptations of Kundry.

Klingsor is the very antithesis of Parsifal. He is no fool; he has knowledge, and by knowledge he wields his power entirely apart from feeling. He has mutilated himself; *he has killed all feeling instead of seeking to control it.* When we go along the mystical path the feelings are most potently aroused, and unless we have become harmless also and ceased to live upon food imbued with the lower feelings, we are extremely apt to fall, as witness the well-known fact that ultra-devotional people are exceedingly strongly sexed and have been the cause of great Church-scandals, denounced as hypocrites, when in reality they were as true as steel, but were unable to control the intense waves of feeling which swept them away, because of impure food.

Klingsor is not minded to run such chances, so he has mutilated his sex organ and thus made it impossible for himself to gratify that craving and lose his power, as Amfortas did when he fell before the charms of Kundry.

Also in Niebelungen Ring we hear the same principle enunciated—that the one who desires power must foreswear love. Alberich, the Niebelung, does that in order to possess the Rheingold, and it becomes a curse to Gods and man.

When the head and the intellect rules apart from the feelings,

as it does in the intellectual occultist, the black path lies before that man, but in the blending of head and heart is the true balance, the only safety.

Amfortas could not have fallen if he had been harmless, but he was contemplating a misuse of the spiritual power symbolized by the spear. He was going to use it without due discrimination against Klingsor; therefore it reacted upon him and wounded him. The black and the white magician both use the same force—a spiritual power—and it is as impossible to use a spiritual force to harm a spiritual man as it is to drown a fish in water. Therefore, when Klingsor hurls the spiritual power—the spear—at Parsifal, it floats harmlessly above him and Parsifal directs it against the Castle only, not against Klingsor.

The good cannot use good for directing destruction of evil, but only indirectly by showing them the greater power of Good.

As the flower draws the vital force, the spiritual power, from the sunbeam in a pure and chaste manner, as it unfolds its harmless beauty, so must we unfold in purity and harmlessness the spiritual powers latent to man. Neither must we kill or cut ourselves off from the expression of the feelings, as some have done who have taken vows and have entered monasteries or like sheltered environments, where they are out of the way of temptation—or at least where temptation cannot mature to act. Desire may be as strong in a monk as in a Knight, but the monk has made it impossible by his vow to gratify desire, while the Knight is free to choose good or evil. If he manfully overcomes the temptation, as Parsifal did, he evokes in his being that higher love which is as far removed from sensual passion as heaven from hell. We as Christians are like King Amfortas—we have lost our spiritual powers temporarily on account of our abuses and impurities; but out of the ashes of that state shall come the New Christianity symbolized by Parsifal, which shall heal the sufferings of the old and take its Place. That personal condition of which the Holy Grail is emblematical is the state where the evanescent gives way to the lasting and permanent.

We build our bodies on flesh foods, which leave it very quickly. Even vegetables are not stable. Our bodies change altogether in a few years. The plant, on the other hand, has a body that lasts for ages, even after the life has left it, as seen in wooden buildings that last a century or more. What is the secret?

The tree is almost purely carbon. Where did it get the carbon?

From the carbon dioxide exhaled by animal and man. In other words, *we are in every breath throwing away that which would build a stable body if kept.* What becomes of that wood? In millenniums it is transmuted to coal—black carbon. The hardest and most durable substance on Earth is white carbon—the diamond.

If we could find a way of retaining that carbon we would become what the Hindoo calls the diamond-soul—the perfect immortal body. We should be manufacturing what the Rosicrucian calls the Philosopher's stone, which is the liquor vitæ, the panacea for all the World's woe. We should then know the meaning of the sea of glass in the New Jerusalem and understand the significance of "the molten sea," which was the last work of Hiram Abiff, the Grand Architect of Solomon's temple, built without hands. For these all express the same truth as the Holy Grail, and are only attainable by those who are pure in heart, who have overcome the World and are helpers of humanity.



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PURE SPIRIT	WILL IMAGINATION	THE ONE UNIVERSAL SPIRIT
PURE WORLD	ABSTRACT THOUGHT	Mineral Group Spirit
OF THOUGHT	THE FOCUS OF MIND	Plant Group Spirit
THOUGHT	CONCRETE THOUGHT	Animal Group Spirit
DESIRE	HIGHER DESIRES	Human Ego
WORLD	FEELING	
	LOWER DESIRES	
	REFLECTING · ETHER · MEMORY	
	LIGHT · ETHER · THE SENSES	
	LIFE · ETHER · PROPAGATION	
	CHEMICAL "ASSIMILATION"	
	GAS	
	LIQUID	
	SOLID	
	BREATH	
	BLOOD	
	BONE	
		Plant
		Animal
		Human

Hast Thou a Loving Eye?

One evening Jesus lingered in the market place
Teaching the people the parables of truth and grace,
When in the square remote a crowd was seen to rise,
And stop with loathing gestures and abhorring cries.

The Master and His meek disciples went to see
What cause for this commotion and disgust could be,
And found a poor dead dog beside the gutter laid;
Revolting sight! at which each face its hate betrayed.

One held his nose, one shut his eyes, one turned away;
And all among themselves began aloud to say,—

"Detested creature! he pollutes the earth and air!"

"His eyes are blear!" "His ears are foul!" "His ribs are bare!"

"In his torn hide there's not a decent shoe-string left!"

"No doubt the execrable cur was hung for theft!"

Then Jesus spake, and dropped on him this saving wreath,—

"Even pearls are dark before the whiteness of his teeth!"

The pelting crowd grew silent and ashamed, like one
Rebuked by sight of wisdom higher than his own;
And one exclaimed, "No creature so accursed can be,
But some good thing in him a loving eye will see."

—From the Persian,

In "Egypt, the Cradle of Ancient Masonry."

Be Your Own Ideal

Walter W. Raymond

Man to-day is looking upward and forward to his desired Ideal. He is ever trying to work to his ideal and finds, no matter how hard he tries and how fast his progress, his ideal is always beyond him.

Many are inclined to say, ideals are not real and are never to be realized; and, this because they must possess their ideal in order to realize it and their ideal must be separate from them to be real.

Ideals are not to be possessed and because of man's desire to possess them are they beyond his reach. He has recognized them as being separate from himself and, therefore, they are not fully realized.

We realize that if man knew the ideal to be one with himself he could not desire to possess it; if he knew that he is the creator of his ideal and that the ideal is, therefore, the image of his "Realself" he could not desire to possess himself.

Therefore, it is not the working *to* the desired ideal, thereby placing it in the objective—the without—and living separate from the ideal that makes it real, but it is the working *from* the ideal, thereby placing it in the subjective—the within—and living in fellowship with the ideal that makes it real.

The ideal being the reflection or image of the "Realself" the origin or source from whence the ideal is made is that Realself, therefore, the Realself is now all that the ideal may or shall ever be.

To make our ideals an objective reality we must live in and move from an ideal reality subjective; that is, we must enjoy an ideal subjective reality before we can experience an ideal objective reality. All ideals must be subjectively realized before they can become objectively real.

It is not that which goes in that makes reality, but that which comes out. It is not what we take into ourselves that makes us objectively, but that which we give unto ourselves, and we can only give subjectively—from within.

Man expresses objectively that which he is subjectively. Many to-day accept as real that which is objective or discernible thru the faculties of sense and reason, while it is only the reflection or image of the real.

All things and conditions must be perfected subjectively, in the within—before they can be perfect objectively—without. Only as we are conscious of a certain perfect condition subjectively—within—can we rectify or change a corresponding objective condition.

Realizing the ideal to be a child of the Realself we should unite the child ideal with the parent Realself, thus causing a fellowship consciousness to exist between the two. The child desiring to be more and more like the parent and the parent desiring the child to know more and more of itself.

The Realself is the ideal, the image of God, and as it is the Realself that gives to the outer-man it is God that gives to the Realself.

The gifts of God, the Soul of the Universe, to the Realself come as an inheritance wherein to enjoy His consciousness and the outer-man inherits the fruit of this God fellowship which is the Realself's kingdom made manifest.

To make our ideals objectively true and real in the realm of physical existence there are two essentials. We must determine just what action our ideal would take with the problem that confronts us. We must then make that our objective activity.

Most of man's ideals are merely beautiful pictures of things or conditions. He does not see his ideals in action, therefore he gazes upon them with fond and longing eyes and dreams of a time and place where they become real and he shall meet them face to face, while he becomes weary, tired, and discouraged as he endeavors to climb to them and make them his in reality.

When man determines what his ideal would do with this or that problem he makes his ideal a living actor which he sees in, as it were, a mental moving picture; he watches its every movement; he enjoys its conditions; he lives in fellowship with it; and as he makes its activity his objectively he no longer works *to* it, but he works *from* it, thereby making his things and conditions ideal here and now.

Put all your ideals within; live in constant fellowship with them, then will your without become ideal.

All our many ideals are but parts of one grand sublime reality separately recognized and objectified. In the creating of the many

we are only endeavoring to know and realize the ONE. In this manner we enlarge our consciousness of self potentialities, and as we make them the pattern of our daily lives the nearer Christ-like do we become.

Ideals are not material but spiritual and we objectify them in materiality. Therefore, the one ideal from whence all ideals spring is the spiritual "I" of the inner-man which deals its inherent qualities to the outer-man as the outer-man is capable and willing to receive.

We must know and understand our ideals, also the relation they bear to us and to all things. Knowing the source of a thing or condition does not necessarily entail a knowledge of it, but only of its quality. We know that all things and conditions are of God, the Mighty Soul of the Universe, but we likewise know we are, to-day, far from knowing all things consciously.

To know and realize our ideals we must be cognizant of their purpose, their workings and their superiority over their opposite or comparative condition. For illustration, if we have conceived an "Ideal Life" we must know and understand the laws governing such a life; we must know the purpose of our ideal life and what caused us to conceive it; also we must see and know wherein it is superior to that life we desire to better.

We at once realize that we have many ideals to which we have never given form; that is, we have never defined to ourselves their purpose, their activity, nor why we have conceived them. We have only conceived them and they have never been born.

All ideals are spiritually conceived and mentally perceived. Therefore, ideals are conceived in the soul of man and born into the mind of man; and it is for man to bring them into reality in the realm of physical existence. Ideals that have not taken form in the mind of man are useless, and ideals which man has not made real in himself are worthless. One ideal made real and an active principle in a man's life is of more value to him than hundreds vaguely known.

We, to-day, seem to leave many essentials to make life successful and worth-while unfinished or in embryo; then we wonder why our hopes, ideals and aspirations are not realized.

We can not have too many ideals, but we should have sensible and practicable ideals, so that they will be of some use and benefit to us individually at least, even if they do not prove of world-wide benefit; but that which affects one individual directly, indirectly affects the whole of humanity.

Every man's mission is to make manifest his highest, noblest, and truest conception of God's perfect man and perfect environment. Is that not man's ideal man and ideal condition? Thus, it is our mission to make manifest our ideals. This does away with our hopes for an ideal reality and necessitates our making reality ideal. We, therefore, must be our own ideal in consciousness.



Life is a Song

By Eulalie Andreas.

God gives us life—the theme of a song—
We make the melody all life long;
And some sing of joy and some of love,
And some of faith in heaven above.
But it lies with you, with you and me,
Whether harsh or sweet the music be.

Some have a song that ever is glad
And some are bitter and some are sad;
There's many a song that cheers, you know,
But alas! some sing of pain and woe.
So it lies with you, with you and me,
Whether harsh or sweet the music be.

—From *Human Life for March*.



Book Reviews



THE LIFE AND THE DOCTRINES OF PARACELSUS.

Translated and extracted from his rare and extensive works and some unpublished manuscripts, By Franz Hartman, M. D. Theosophical Publishing Co. Price \$2.50.

This book is in one volume of comfortable size and thruout presents material for deepest thought in such a manner as to read as fascinatingly as a romance.

Dr. Hartman, in the early part of the book, quotes both favorable and unfavorable opinions expressed by well-known men about Paracelsus, and then, after a biographical sketch, presents the very essential parts of his enormous and varied writings. This gives the volume a value above the many other works on Paracelsus to be found in the book market, usually three times as large without furnishing more essential information. The arrangement of the material is eclectic and gives the fundamentals of that vast knowledge for which, Robert Browning tells us, Paracelsus had "a wolfish hunger."

His critics have heaped praise and calumny. One calls him insane, another a hog and sot. Yet, this man's life and work so reviled on the one hand, have appealed to the master intellect of Browning and furnished his genius—not with the opportunity to exercise the prerogative of vulgar slander—but with the substance of one of the finest poems contributed to English literature!

The researches of Paracelsus have been the beginning in treating the practice of medicine philosophically: he foreshadowed the fundamental principles of the school of homeopathy and many of his statements have, after the passage of centuries, been at last accepted by the scientific world thru the work of Darwin. I do not mean that Darwin has explained Paracelsus, but that the teachings of Paracelsus three hundred years earlier advanced some principles which Darwin and his school have, in elaborated form, contributed to science.

There will still arise in our modern minds much objection to some of the methods of cures and practices of magic as outlined—but this is because phraseology is so limited when pertaining to matters not of general use. Modern medicine and chemistry have their practices which offend the fastidious sense. There is much difference even

to-day between a chemical laboratory and a pink tea party, and it must be borne in mind that much has an inner meaning and the words employed are but sign posts. The eliminations of the human system are not pleasant matters for fastidious discussion, neither is a corpse, yet the corpse as such makes its claims upon our attention and study. So we, perforce, consider it in connection with sanitation, etc. Another's attention is not directed in that manner when he sees the friend or relative upon whom are lavished tender affections and from whose contemplation arise only beautiful memories. And a fuller point of view sees the corpse only as a sign-post at the crossing of the ways—the splendid superb and marvellous life which animated it and quite apart from that, the now discarded corpse alive again, but with the functions of disintegration into its elemental constituents. So with understanding Paracelsus, it depends on the size of the point of view. Those who refute his teachings can here find ample matter to put to the test in support of their refutation and prove the book false. Here is a task large enough to engage the investigations of the honest skeptic, albeit too inconsequential for the merely prejudiced prattler. Browning explains Paracelsus in the line "He who stoops lowest finds most" and the Curies illustrated this line to modern science when they found the radium in pitch-blende, and Shakespeare accords to Paracelsus when he makes Friar Laurence say:

"O, mickle is the powerful grace that lies
In herbs, plants, stones and their true qualities;
For naught so vile that on the earth doth live,
But to the earth some special good doth give,
Nor aught so good, but, strained from that fair use,
Revolts from true birth, stumbling on abuse."

HENRY STEIGNER.



And I smiled to think God's greatness
Flowed around our incompleteness,
Round our restlessness His rest.

—Mrs. Browning.

EVOLUTION AND REGENERATION. By Henry Proctor. Associate of Victoria Institute or Philosophical Society of Great Britain (London, Fowler & Co., American, price \$1.)

This is a very thoughtful treatise by a writer who has evidently thought out his thesis very carefully before venturing into print. The moral tone of the work is exceptionally high and in perfect accord with genuine scientific discoveries. There is much unusual food for thought in this truly remarkable volume, which is one out of many endeavoring to throw light on human origin and to reveal the truth veiled from ordinary observation in the Sacred Scriptures of humanity, of which the Hebrew Pentateuch is a highly important portion. As ethnology is at present a very popular study, this work is sure to excite controversy as well as interest, tho' its tone is far from controversial. We are told the author's convictions and his reasons for them in the concisest possible manner. To the student of esoteric literature in general nothing may appear extraordinary, but the reader who is unfamiliar with esoteric doctrines will confront much that challenges earnest enquiry into a mode of life far removed from the common. A very reasonable interpretation of the Hebrew word *Yom*, is given at the outset, for tho' it is used to designate a period of only 24 hours in ordinary usage, it is also employed to signify an age or epoch. The distinction between the two accounts of Creation and Formation in succeeding chapters of Genesis is very clearly kept in view, and the much controverted Adam of the second narrative is shown to be the progenitor of only a single race among the various races of humankind, viz, the White or Caucasian, all the other races being of greater antiquity.

Lecture five in the series deals very interestingly with "Evolution and Genesis." It is a prominent feature of the newest books treating on this theme that they are all opposed to the Materialism which became rampant in the latter part of the 19th century. On the subject of Regeneration the author insists that the present mode of existence is by no means the highest conceivable and following the trend of evolutionary implication it is easy to accept a philosophy which declares that it is quite possible to reach a state of development far in advance of the present, of which we often make the proudest boast while we at the same time loudly bemoan the many crimes and miseries which accompany our much vaunted civilization. The subject of perfect health and how to attain and preserve it, must always be of the greatest vital interest, and without going so far as

to vouch for the accuracy of every statement contained in this most unusual book, we can certainly recommend its perusal to all open-minded readers who are neither blindly committed to the acceptance of one only view of living, nor yet disposed to treat with scant courtesy any views not in line with their accustomed modes of thinking.

W. J. COLVILLE



THE LOST ATLANTIS RESTORED. Through the Combined Mediumship of J. Ben Leslie and Mrs. C. C. Van-Duzee. (Austin Pub. Co., Rochester, N. Y.). Finely illustrated. Price \$4.00.

Before us lies an elegantly bound and neatly printed volume of 807 pages, relating to the restoration of Atlantis, an Island Continent which was reported to have sunk in the Atlantic Ocean thousands of years before the Pyramids of Egypt lifted their stony heads to the skies.

Through the trance, clairvoyant and clairaudient mediumship of Mrs. Van-Duzee, whom we have favorably known for many years, and the inspirational, clairvoyant and clairaudient J. Ben Leslie of No. 86 West Ave., Buffalo, N. Y., a gentleman of culture and scholarly attainments, this book, which is a marvel and most masterly production, has been produced.

More than half a century ago, we read what the Egyptian priests—what the great Solon and the Grecian Plato said of the destruction of Atlantis through some great oceanic cataclysm. Later, we conversed with controlling Atlantian Spirits through different mediums and also saw several of their pictures produced through the medium-artist, Walla P. Anderson.

With the vivid memory of these matters before us, we were prepared, in a measure at least, to receive this wonderful book, abounding in wonderful revelations of a long lost Island's Inhabitants.

And what is more remarkable, this book came from the press about the time that archaeologists and navigators have been finding long buried relics along the Caribbean Sea and off the coast of Mexico and Central America. These discoveries add zest and authority to the volume.

To the student of science and nature, such discoveries as are now resulting to the world, are exceedingly fascinating, because confirming the Atlantian catastrophe and revealing its great civilization. We quote the following paragraph from page 41:—

"Although the twentieth century mortals boast of their greatness and records produced and preserved, yet printed as they are on flimsy paper, many will be destroyed and lost, as were those of the great libraries of Alexandria, Egypt, by which much was lost that otherwise would have linked past knowledge of the sciences, arts and philosophies, with that of the present. The lost can only be obtained in two ways; first, through disembodied intelligences; and second, through archaeologic discoveries."

Books of this character are valuable beyond the pen's description and should be in the libraries of all villages and cities. We both hope and trust that this volume will have an extensive sale.

J. M. PEEBLES, M. D.



PRACTICAL THEOLOGY: A PLAIN STATEMENT OF ITS TEACHINGS. By O Hashnu Hara (Fowler & Co.). Price \$1.


The gifted woman who has produced this plainly written manual for the people has given us many valuable concise productions during the course of the past several years, and she does not overstate the case for her own literary ability by claiming that she can write very clearly and express leading Theosophical doctrines in everyday English, introducing only six Sanscrit words in the course of 104 pages.

The book is made up of 6 chapters, respectively entitled What is Theosophy? The 7 Principles: Re-incarnation: Karma: Auras and the Astral Body: "ATMA." The final words of the concluding chapter are these: "Some day, when we are ready, we shall be masters over our desire-bodies; some day we shall reach Nirvana.

Until such time arrives let us do our best and work hard at it, with the comforting knowledge given to us by the Wisdom Religion, that whatever our merits or demerits, *justice* governs all things and Love Eternal is our goal at length. Thus, striving ever upwards, we can draw with us those we love and those who by the lives we lead come into contact with us. We can teach them how to avoid making evil Karma, how to live the best in life and so, loving, giving, radiantly happy, we at last go to join the great souls who have preceded us, and the last mysteries are no longer a mystery to us. If this book of mine shall help even one soul towards that far-off beacon of life and joy, then I have not written in vain."

We can confidently aver that it can help a great many, consequently trust it will achieve wide circulation.

W. J. COLVILLE.


SPIRITISM AND PSYCHOLOGY. By Theodore Flour-
ney. Translated by Hereward Carrington. (Harper & Brothers,
New York.) Price, \$2.00.

Here we are confronted with a very handsome volume, with portrait of the distinguished author, who is properly regarded as a man of science of real distinction. The Introduction by the translator is full of interesting data, and we are glad to see that Mr. Carrington gives full credit to his gifted wife for the assistance she has rendered in the difficult work of translating and abridging the voluminous French volume of which the English edition is a good equivalent. The author discriminates carefully between what he calls "spiritualism" and what he terms "spiritism." From the Preface we extract this declaration, explanatory of his exact intellectual position: "Let me insist that we must not confound spiritism,—which is the pretended scientific explanation of certain facts by the intervention of spirits of the dead,—with spiritualism,—which is a religio-philosophical belief, opposed to materialism and based on a principle of value and the reality of individual consciousness, and which I conceive to be a necessary postulate for a wholesome conception of the moral life. Spiritism and Spiritualism also reveal essentially different psychological characteristics. One may be a Spiritist without being a Spiritualist, and vice versa. So far as I myself am concerned, I am a convinced Spiritualist, but the spiritistic hypothesis inspires me with

an instinctive distrust which could only be overcome by unescapable proofs."

Prof. Flourney's attitude is one not difficult to understand and sympathize with when his temperament and predilections are taken into account. Unlike the average phenomenal Spiritist, he does not start as a Materialist (as did the famous Prof. A. R. Wallace), but as a convinced believer in the reality of a spiritual universe and the individual continuity of human life beyond physical dissolution, which is to him a certainty; he needs no phenomenon to assure him of a survival.

The chief value of the book undoubtedly consists in the large array of testimony which it displays, calculated to enlarge our knowledge of psychology. Such a work deserves deep consideration on account of its moderate tone as well as by reason of the evident intention of the author to sift all evidence so carefully that no loose statements are permitted to mar the scientific nature of the record. Spiritists and non-spiritists alike can derive much information from these 350 well-filled pages, which give detailed accounts of a great variety of strange occurrences, throwing new light on many problems pertaining to our much-argued sub-consciousness. The Index is a valuable feature. The entire get-up of the book is nothing short of admirable.

W. J. COLVILLE.



POWER THRO' THOUGHT CONTROL. (Fowler & Co.) 10 Cents.

Here we have a very powerful essay written in the directest possible language by Marion Lindsay, who is evidently a profound thinker and also one who has tested her theories and made them work in real life. The following extract will show the noble tone of the writer's philosophy: "The man who labors to see only the good in others, who remembers only the kind actions done to him, even tho' these kind actions may have been followed by much selfishness, neglect and ingratitude, is a man who eliminates from his life all friction." This is demonstrably true, and the only way to prove it is to resolutely determine to live up to it. We can if we will, tho' it requires much self-control at first to form so excellent a habit, in place of our present prevalent mistaken ways of dwelling on annoyances and increasing them by holding them in memory.

W. J. COLVILLE.



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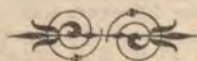
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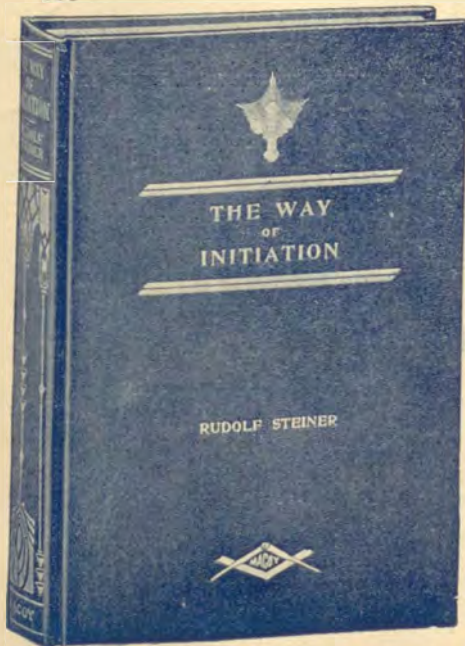
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