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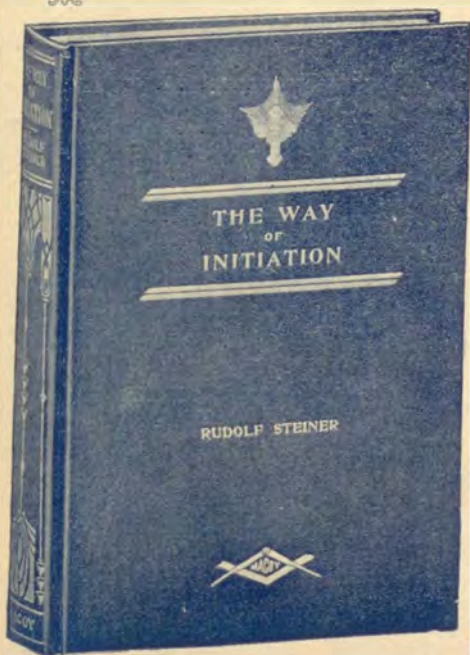
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...THE WAY OF INITIATION...

BY RUDOLF STEINER, PH. D.



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Many, even of the most cultivated men of our time, have a mistaken idea of what is a true mystic and a true occultist, but a perusal of this volume will show that there is nothing horrifying, but rather something common to all humanity, in both.

Following is a List of Chapter Headings:

- The Superphysical World and Its Gnosis.
- How to Attain Knowledge of the Higher Worlds
- The Path of Discipleship. Probation.
- Enlightenment. Initiation.
- The Higher Education of the Soul.
- The Conditions of Discipleship.

Dr. Steiner Says :

"This mystic knowledge is no more a secret for the average man than writing is a secret to him who has never learned to read. And as every one who chooses the correct method may learn to write, so, too, everyone who searches after the Right, may become a disciple and a teacher."

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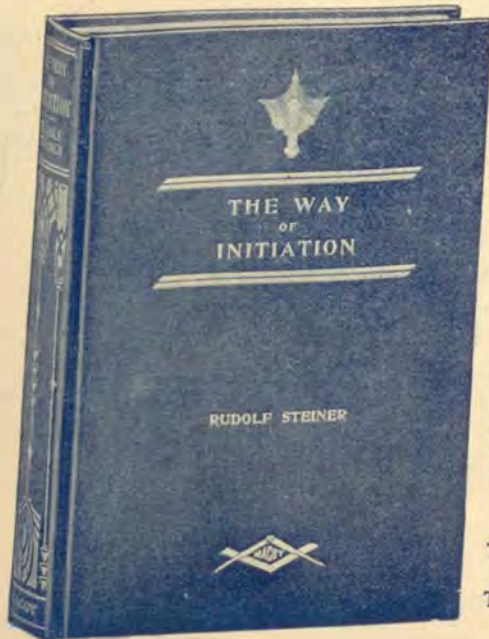
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MAN AND MIND ~ MIND AND MAN



ARNOLD BENNETT

MYSTIC - LIGHT - LIBRARY - BULLETIN

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

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FEBRUARY 1912

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Assistance.

Lean on no mortal, Love, and serve;
(For service is love's complement)
But it was never God's intent,
Your spirit from its path should swerve
To gain another's point of view.
As well might Jupiter or Mars
Go seeking help from other stars,
Instead of sweeping ON, as you.
Look to the Great Eternal Cause
And not to any man, for light.
Look in; and learn the wrong, the right,
From your own soul's unwritten laws.
And when you question, or demur,
Let Love be your Interpreter.

—Ella Wheeler Wilcox, in
"New Thought Pastels".

Arnold Bennett

An Appreciation

Among the men who have recently sprung into prominence in the world of letters, Arnold Bennett, the English novelist, is attracting more than the average share of attention. Not only in his home country is the name of this "literary lion" on the lips and in the minds of the reading public, but in America as well we hear him spoken of with enthusiasm and approval and we find his works earning their way into the homes and libraries of those who appreciate what is worth while in literature.

Mr. Bennett was born in the pottery district of North Staffordshire, England, in 1867. We learn he was educated at Newcastle Middle School and as no titles are attached to his autograph, we take it that his earlier years were not spent in the pursuit of Degrees in college or university, which will hardly create doubt in our minds as to the man's ability, when we remember that the immortal Shakespeare, for instance, spent but three years in the Stratford Grammar School. In this respect, if in no other, there is a similarity between these two men, for they both learned much, not from books, but from their fellow men. After a brief experience as a newspaper reporter, he went to London, where he became in turn a Solicitor's Clerk, a free-lance writer, editor of a woman's paper, critic, playwright and novelist. He tells us that early in his career he possessed three qualities on which he has traded ever since. "First, an omnivorous and tenacious memory—the kind of memory that remembers how much London spends per day in cab fares, as easily as the order of Shakespeare's plays or the stock anecdotes of Shelly and Byron. Second, a naturally sound taste in literature. And third, the invaluable, despicable, disingenuous journalistic faculty of seeming to know much more than one does know." This last gives us an idea of the honesty of the man.

It has been said that Arnold Bennett is one of the three recent writers who have been brave enough to waive all literary precedent,

which can hardly be disputed. He belongs to no school; his principles may be compared to those of Richardson or Fielding, but his style is thoroughly his own. To him the world does not appear in borrowed colors: he does not deal in ghosts or shadows, his themes and people are real and you cannot read his writings without feeling that this man has touched the deep, mysterious chord of human nature, a quality that goes to make the classic. He has been accused of a lack of "fire." We find the fire there, but it is suppressed. In "The Old Wives' Tale" for instance (the story of the lives of two ordinary people plainly told, without any forced play on the emotions), who can follow the beautiful, gifted Sophia through the mad recklessness of youth, the disappointments and tragedies that follow, to the quiet little funeral of the old woman, without marveling at the warm life, the accurate painting, the sincere and coherent manner in which it is given us: who can kneel with her at the window of the Hotel de Vezelay and witness again the execution of Rivain without being thrilled by the pen picture which is admittedly one of the most graphic ever given of an execution; or who can follow this woman through the siege of Paris on to the end without being awe-struck and inspired by the nobility of the character the author has portrayed. "Nothing unusual in the subject," you say: true, but this only the more shows the author's gift in raising it into the domain of Art.

But it is in his series of "Philosophies" that Bennett reaches the greatest number, "How to Live on 24 Hours a Day," "The Human Machine," "Mental Efficiency," etc., all stimulating and helpful, for in these little books, "he not only adds to his fame—he succors the weary, cheers the depressed and justifies the optimist and the right-liver." He is as valuable to the twentieth century civilization as the Greek Philosophers were to that of their time, the only difference being that he speaks to his age whiel they spoke to theirs.

Arnold Bennett is a Writer of Books, and incidentally is a great humanitarian. He is giving us literature that is beautiful and useful, and even though he were to add nothing more to the works already published we would know that his name will live, and future generations will mark the effect this man has had on the literature of his time.

M. E. C.



Universal Ethical Teachings; Their Source and Value

W. J. Colville

Having recently made an effort to trace, to some limited extent, the source and import of some of the cardinal doctrines of universal religion, common alike to the oldest and youngest faiths, we may now profitably turn our attention specifically to those distinctively ethical inculcations, which tho' generally associated with the promulgation of certain religious dogmas or doctrines, are nevertheless quite comprehensible apart from such definite connection. Religion and Morality are sometimes regarded as inseparable, and at other times looked upon as quite distinct, probably because some people can form no idea of a simple common-sense religion apart from doubtful theological dogmas, while to others morality may appear much as it did to Herbert Spencer, when he wrote his famous "Data of Ethics."

Referring again to Mrs. Besant's most illuminating "Universal Text Book of Religion and Morals," we find it divided into two distinct parts, procurable in separate volumes, the first part dealing with religion as we referred to it in our previous essay, the second part dealing exclusively with moral precepts apart from definite theology.

We have already discovered a virtual identity of religious concepts among all civilized races of mankind, and we shall

find it quite as easy to discover an equally universal standard of morality. As the claim seems well founded that all great systems of thought and practice owe their earthly origin to some great initiator, a man so far above the ordinary level of mankind as to be regarded by his special devotees as something more than simply human, or if, as in the case of Judaism and Mohamedanism, Moses and Mohamed are regarded by their respective followers simply as prophets of the Most High, the claim has been made in both instances that the Moral Code was a divine revelation, and, as such, necessarily binding upon mankind as an unalterable declaration of the Law of the Universe.

Between the orthodox and liberal elements in any religious camp there is always considerable division over the question of the divine or human origin of a moral code; but when we take a higher ground than that usually occupied by controversialists, we can afford to leave many questions open which it seems vain to endeavor to close.

It is claimed by the strictly orthodox in Israel that the Sinaitic Law, given in the Arabian Desert about 3,400 years ago, is an infallible revelation from Deity to humanity and therefore it can never be changed in any particular. From a purely rationalistic standpoint, it seems not impossible to arrive at almost the same conclusion so far as practical application is concerned, tho' a typical rationalist claims to know nothing of any divine revelation whatsoever. Here we approach the test of expediency, or the higher utility, which undertakes to test all alleged revelations by the fruit they bear when the doctrines they inculcate are carried out in actual practice. This is the Pragmatist attitude; one which appeals very strongly to many upright persons who feel very properly that our only means of actually proving anything must be the test of experience.

A lower use of the word "morality" makes a moral code a mere question of behavior, for it is contended that our English word "morals" is only a shortened form of the Latin *morales*, meaning manners. Between a concept of morality as divinely revealed and simply a question of desirable etiquette, dissertations on the foundation of a moral code can extend over a practically illimitable area, and somewhere between the two extremes, what is known as "conventional morality" occupies a convenient place. To be conventionally moral is not, however, to measure up to any very exalted ethical standard, for conventionality is never spiritual and is always concerned with conduct rather than motive. No one can possibly accuse the world's greatest Teachers of conventionality in the vulgar sense, tho' history and tradition unmistakably declare that they all conformed to accepted usages in so far as they could do so conscientiously, but not one step farther. and the course they individually pursued was the only one they recommended to their disciples.

"*Do as I say and also as I do*" is the substance of the teaching of a truly illumined Teacher, whose life and doctrine are always in complete accord. Lesser lights in the moral firmament may well say, "*Do as we say, but not as we do.*" knowing that their lives fall short of their ideals. Between ideal and practical morality there must be an evident distinction, except in the case of one who is truly a Master, for only the Masters have grown to such heights of spiritual attainment as to live out to the full their spiritual perceptions.

Then, again, it is self-evident that we can see a height before we have climbed it, and as we are all growing or expanding entities, we make advances toward a supernal goal by admiring and contemplating eminences we have not yet reached, but toward which we are striving.

When Matthew Arnold declared conduct to be four-fifths of life he did not plainly tell his readers what he considered the remaining fifth to be. Probably the idea uppermost in Arnold's mind was that there is an unseen root whence all the branches of the tree of conduct proceed, and that we can only judge in external ways of behavior, leaving motive to the all-seeing eye of Deity.

With motives or intentions outward legislation cannot possibly have much to do, yet "intent to deceive" is a legal phrase, proving that juries and judges feel that they are able, to some extent, to discern and weigh motives and make allowance for weaknesses in cases where there seems to have been little, if any, wrong intent. Granting the righteousness of this attitude, we are, nevertheless, so insufficiently supplied with knowledge of what is taking place within the hearts and minds of others that outward laws have to be framed chiefly as regards conduct, tho' home training should always lay great stress on motive and on feeling.

It is inconceivable that wrong actions should have originally proceeded from kindly motives, tho' many actions seem to spring from simple carelessness or thoughtlessness, from which definite motive seems entirely absent. There can be no true morality designable in terms of pure negation, tho' we often, unfortunately, seem to characterize a moral life as one from which actual transgression is omitted, when we need to emphasize at all times, and particularly in the training of the young, the distinctively positive aspects of morality.

The great prophets of the ages have said, "This do and ye shall live," and "Go thou and do likewise," and they have given apparently no great praise to mere abstinence from actual vice. The parable of the ten Virgins,—five wise and five foolish—seems to lay great stress on the neces-

sarily positive character of all virtues, reminding us that *virtus* is close of kin to *valor* in the Latin tongue, from which our English *virtue* is derived.

The extremely exalted morality of the great body of doctrine familiarly styled "The Sermon on the Mount" has led to many sharp criticisms, some critics going so far as to revile and ridicule it, and some even professing to find it immoral instead of superlatively moral. This depends very much upon the viewpoint and penetration (or lack thereof) manifested by the critic. Friedrich Nietzsche, the brilliant but neurotic author of "Thus Spake Zarathustra," condemned in the strongest possible language all teaching that savored in his judgment of pandering to weakness, his arraignment of avowedly Christian ethics being based upon his supposition that the New Testament eulogized weakness and he could see no beauty apart from strength. Tolstoi, on the other hand, and none can doubt his strength of character as well as sincerity of motive, put in a vigorous plea for the full observance of the Gospel code of ethics, his indictment of popular Christianity being on the score of its having fallen so very far below the Gospel level.

As we compare the teachings attributed to the world's greatest Teachers, the one with the other, we shall find that they all taught from a spiritual basis far removed from any conventional or accepted standard. The writers of the New Testament often remind us that a Master knows the thoughts of those with whom he comes in contact and therefore views everything from its interior, rather than from its external side.

Rev. John Watson, better known as "Ian Maclaren," preached splendidly on the story of the attitude of a Master toward a woman taken in the act of adultery, for he declared that the Christ could see in her the struggle of a soul reaching upward thro' darkness to light, and it was his privi-

lege and portion to help her to a nobler way of living. The men who would have had her stoned to death were, according to reasonable tradition, adulterers themselves, tho' outwardly very zealous for morality; therefore, when Jesus wrote in the sand at their feet the particular offense of each, man by man they skulked away and left the woman without an accuser. Then came the sublime opportunity for a Master to declare "I do not condemn you, but go and sin no more."

Condemnation is always the stock in trade of those who have something to conceal of which they are ashamed in their own lives, but power as well as disposition to actually raise the moral tone of a community is found only with those whose lives are exceptionally virtuous. Nothing is easier than commonplace retaliation, and nothing evinces less true self-respect and self-esteem than the paltry boast of "getting even." "If any one struck me a blow, I would strike him another," voices the conviction on the part of the speaker that he and his assailant are on exactly the same level; we can, therefore, understand it between brothers and schoolmates, tho' it is never admirable; but between teacher and pupil it is inconceivable without granting that the teacher is such in name and outward position only.

The great Teachers of humanity gather disciples around them whom they intend to send forth as evangelizing missionaries into the world which has not yet learned to live up to the moral standard which these missionary evangelists are to reveal and exemplify. There can be no valid reason for the work of teachers who only parrot forth what everyone in the communities thro' which they travel has already accepted and is prepared to live up (or down) to.

Regarding the ethical integrity of the Levitical Code, expressed in the oft-quoted words, "An eye for an eye and a

tooth for a tooth," much discussion and a good deal of needless controversy has arisen owing to misunderstanding both of the real meaning of the phrase and of the manner in which this injunction was carried out when Israel was a nation and the ecclesiastical courts administered justice. Surely no one whose instincts were higher than utterly barbaric could ever have undertaken to carry out the statement literally by actually taking eye for eye and tooth for tooth. The Courts of Justice in ancient Israel were accustomed to estimate comparative values and they exacted compensation as far as possible for those who had been wronged at the hands of their assailants. An eye would properly be valued as worth much more than a tooth, for if an eye had been rendered useless a workman's earning capacity would be greatly diminished. The injurer would be called upon to make an allowance out of his own income to help support the injured man and any family which might be dependent upon his industry.

In this interpretation of the law there was no cruelty and no unnecessary hardships inflicted on anyone; but had the law been set aside and the culprit simply pardoned, a gross injustice would have been done to the victim of the assault, and, moreover, encouragement would have been given to the violent and lawless to commit depredations with impunity. Between vindictive punishments and wise judicial penalties there is a chasm that no sophistry can bridge, because the former are utterly irreconcilable with the law of equity while the latter are its legitimate exponents.

Now we have reached the parting of the ways between Judaism and Christianity, as commonly interpreted. It is said that Judaism calls for simple justice, while Christianity sues for mercy and pardon, and this view seems to have entered into the mind of the author of the "The Merchant of

Venice," wherein *Shylock* stands for Jew and *Portia* for Christian.

There is a seeming, rather than a real, divergence between the moral code of the Old Testament and that of the New, and even this seeming disparity quickly disappears when we lay sufficient stress on such words as "I am not come to destroy but to fulfil" and "Love is the fulfilling of the Law."

All teachings are susceptible of higher and lower applications. "The letter killeth, but the spirit giveth life." We need to seek diligently until we find the real object of legislation, then we may be able to harmonize apparent contradictions. The spirit or intention of all benevolent legislation is the same throughout all lands and in all ages, but the methods in vogue for carrying the intention into effect differ widely in different lands and in the same country at different times.

Take, as a telling example, the question of Capital Punishment, strenuously advocated at one time and condemned at another time in the same country. We may readily believe that the more highly civilized a nation becomes the more it gives up barbaric usages, adopting milder measures in their place, but that admission does not call for any repudiation of the fact that those who still adhere to savage customs believe them necessary to the safety of society.

Those who justify the Death Penalty declare that their only reason for standing up for it is that they consider that it is the only effective deterrent from the most violent forms of crime, and that were it abrogated, murders would multiply. Those who oppose taking "Life for life" declare the exact opposite and stoutly maintain that the execution of capital offenders has a most pernicious effect upon society, as it serves to stir up the most ferocious feelings possible in the human breast.

Now, whatever may be the view taken of the subject by

any well-wisher to humanity, all must agree that it is only logical to advocate that course of action, whatever it may be, that we consider most conducive to general welfare. From our own particular standpoint, the only ethical procedure must be that which in our judgment discourages vice and promotes virtue. Our way of looking at a moral question evidences our moral growth and insight (or our lack thereof), but the ethical imperative resting upon us must ever be, in any set of circumstances, to so act as to bring about the greatest amount of good possible. We may be too dull of hearing to hear the spiritual voice clearly and too lacking in spiritual vision to see clearly the path which leads to the higher altitudes, but we must follow the noblest voice we hear, even tho' our hearing be imperfect, and allow ourselves to be guided by the brightest star which we discern in our moral firmament, even tho' it be not a very brilliant luminary.

Morality from the human side must be relative and progressive, tho' absolute and stationary from the Divine side. We are gradually discovering more and more of truth and we all need to sometimes make moral experiments, for in no other way does it seem possible that human evolution can be accomplished.

Those who insist that we have an infallible revelation and therefore all we have to do is to obey it, seem usually to forget that however infallible a revelation may be in itself, it can never be binding morally on any one who does not know or feel it to be infallible.

Mrs. Besant, in her Text Book, declares that there is a science of Morality, just as there is a science of Biology, of Astronomy and of Psychology, and she is without doubt well justified in further claiming that this Moral Science has been consistently interpreted by all of the world's great-

est Teachers, whose practical concurrence of statement on many fundamental points goes far to prove that they have all spoken from about the same height of spiritual perfection, only varying the form in which they have definitely applied universal principles to meet pressing demands of place and time.

Conduct among the Hindus has always occupied the center of the moral stage. The Mahabharata informs us that by good conduct we attain "fair fame, here and hereafter." From the same overflowing fountain of Oriental wisdom we receive also the following: "To give joy to another is righteousness; to give pain is sin. Let not any man do unto another any act that he wisheth not done to himself by others, knowing it to be painful to himself, and let him also purpose for another all that he wisheth for himself." These and several similar precepts scattered all thro' the Sacred Books of India, which are of much greater antiquity than the New Testament, prove conclusively that the Golden Rule did not originate with a Master who announced it only nineteen centuries ago; but this discovery in no way detracts from the value of the inculcations, it only testifies to their universality.

Zoroastrianism insists upon the supremacy of wisdom and purity as the pillars of morality, as the following quotation clearly manifests: "As thro' wisdom the world of righteousness is created, thro' wisdom every evil is subjugated and every good is perfected."

Buddhism insists most strongly upon living together in peace and amity, for it is universally maintained by Buddhists that their illustrious Founder placed philanthropy at the head of all virtues and invariably insisted that the road to blessedness or Nirvana was only a way of unselfish devotion to good, the common good.

From one of the Suttas we gather that "so long as Breth-

ren shall exercise themselves in the seven-fold or higher wisdom, that is to say, in mental activity, search after truth, energy, joy, peace, earnest contemplation and equanimity of mind, so long may the Brethren be expected not to decline but to prosper." Then, referring to the example set by certain tribes of peaceful animals, the teaching continues: "Since even animals can live together in mutual reverence, confidence and courtesy, much more so should you, O Brethren, let your light shine forth that you may be seen to dwell in like manner together."

One of the sublimest of the short pithy precepts in the Buddhist Scriptures, which show their spiritual identity with the Jewish and the Christian, is this: "With pure thoughts and fulness of love I will do unto others what I do for myself." Where is there any discoverable difference between the foregoing and the following, "As ye would that men should do to you, do ye also to them likewise" (Luke vi, 31).

Now let us hear a word from Islam. In the Sayings of Mohamed we encounter this version of the Golden Rule: "No man is a true believer unless he desireth for his brother that which he desireth for himself."

Mrs. Besant quite conclusively declares that all virtues take their rise in Love and all vices originate in Hate. But what can we say of these world-wide contradictories but that the latter is the perversion of the former. "GOD IS LOVE" is one of the most sublime and also widely accepted of all religious teachings, and it is surely demonstrable that Love is the creative force, while Hate is the destroying or disintegrating action of Love inverted. Were there no mistakes made by finite intelligencies in their endeavors to gradually build an ideal world there would be no explanation forthcoming of the phenomena of vice, for we usually agree to call all habits vicious which have a destructive tendency,

and we designate all practices virtuous which tend to build the social fabric and cause it to cohere. Virtues and vices must always be contradictory, working in diametrically opposite directions, therefore without a sense of right there could exist no sense of wrong, for our idea of wrong is of something opposed to what we conceive to be right, and with a tendency to subvert it.

The query is often raised as to how far we are each others' keepers, but before we can hope to answer such a question intelligently we must take well into account the many manifest inequalities in human development with which we are confronted at every turn. There are always seniors and juniors in the human family whom we may style superiors and inferiors in the sense that we can legitimately speak of higher and lower officers in any organization, always remembering that juniors become seniors and officers of inferior rank are promoted to superior grades. What appears very wrong at one stage in our moral development appeared quite innocent at some earlier period; that is why all the Sacred Books have their allegories of a forfeited Paradise and their legends of a bygone Golden Age. It was a state of infantile simplicity out of which we fell, therefore falling implies rising and *vice versa*. "To him that knoweth his master's will and doeth it not, to him it (the negligence) is sin."

There can be only one sense in which a single standard of morality can be applied, and that is in accordance with the saying "to his own master he standeth or falleth." Rudyard Kipling has brought this out very finely in his heroic poem containing the famous line "And only the Master shall praise us and only the Master shall blame."

It is true that Masters always lay down great fundamental rules of morality, but while these are fundamentally

definite and essentially the same in all climes and ages, the nature of these rules is such that tho' they are extremely rigid, to the point even of absolute inflexibility, when considered as we may consider the spirit of the Golden Rule, they are extremely flexible so far as immediate external application goes.

Let us now proceed to apply the Golden Rule in some specific instance and see how best we can comply with it both in spirit and in letter. Some criticism has been provoked by the fact that arguments have been brought forward intended to prove that it would often be most inappropriate and annoying to certain others to treat them exactly as we should like to be treated ourselves, on account of our wide dissimilarity of tastes and inclinations. Other criticisms have been directed toward an imaginary higher standard of morality, "Do all for others," called by its admirers, The Diamond Rule. Both these criticisms are shallow and inconclusive.

The first would have some valid basis were we obliged to carry out the Golden Rule in every detail of external conduct, so as to insist upon providing certain peculiar varieties of food for guests because we happened to have a personal preference for them, thereby making the mistake sometimes of offering to our visitors the very edibles most unpleasant to their peculiar palates. But surely every person sensible enough to reason upon a world-embracing precept will realize quickly enough that its intention is to consult the feelings of others exactly to the same extent that we desire others to consider ours, which is the exact reverse of setting up one's own personal standard in all particulars and blindly forcing others to conform to it or else go destitute.

The second criticism is plausible but unreal, because it assumes an impossible sort of Altruism when what is needed

is a true Mutualism. We cannot leave ourselves entirely out of the human reckoning on the plea of doing all for others, because we are so inseparably bound up one with another in all life's manifold relationships that it is inevitable that because no one can possibly live to himself alone the manner of his living must affect others beside himself, therefore a spurious Altruism which would result in self-neglect, would be necessarily immoral, because it would reflect injury on others, while proper self-regard is truly moral as it tends to promote the general weal as well as one's simply private welfare. Philanthropy, meaning literally the love of humanity at large, must include a rightful measure of self-love, because the human race includes us as truly as it embraces any of our neighbors. It can only be affectation to disown all self-regard and pretend that we are exclusively concerned with others, but it may be sincere philanthropy which claims immeasurably greater interest in the common welfare than in the exclusive advantage to be gained by a single person, or even by just a few members of the human race.

Morality starts, as Swedenborg has truly declared, in a sense of proprium or selfhood; then neighborly affection dawns and we are no longer monopolized with our own concerns exclusively. At first it is self-regard alone, then mutual interest, that sways us, and we can readily perceive that the further we advance along the road of spiritual development the less we shall think of self and the more of others. "Neighbor" is a word of two-fold import, therefore it is always possible to advocate loving one's neighbor as oneself and also *better than oneself*. Paradoxical tho' this statement must appear, it involves no contradiction in terms if we remember that "neighbor" is often used as a plural noun in place of "neighbors," just as we can say "hair" and

"fish," instead of "hairs" and "fishes," for both are correct English.

An injunction to love any individual neighbor as yourself embodies the truest ethical teaching and let us couple with it "Love your neighbors collectively more than yourself." This doctrine carried into practical effect would cause no friction between duty to self and to neighbors, and as a moral standard nothing else should be advocated in public schools where young minds are being trained for the duties of enlightened citizenship.

The milder virtues, Compassion, Patience, and all the rest, are quite as necessary as those in the heroic group which includes Courage, Perseverance, and all others of the stalwart stamp, and it is indeed difficult to see how one can be entirely moral or healthy without perfect balance. It is equilibrium, not one-sidedness, that we require, and until this is universally admitted, carping criticism is certain to continue thro' lack of insight into the real difference between legitimate pairs of opposites and illegitimate contradictories. A well-balanced man or woman must have both a firm and a tender side, for it is sometimes necessary to turn the one and sometimes the other to the front, but no one can consistently advocate both justice and injustice, or kindness and cruelty, for these are contrary one to the other and mutually exclusive in self-evident degree.

From the Buddhist Scriptures we extract the following sublime declaration as a connecting link between this essay and the next, in which we desire to consider more explicitly the inter-action between Virtues and Vices, a topic which must be entered into thoughtfully and deeply before we can reasonably hope to evolve a working system of moral teaching sufficiently sympathetic, as well as comprehensive, to serve as a bond of union between nations, instead of consti-

tuting cause for continual dissension. "He who bears ill-will to those who bear ill-will can never become pure; but he who feels no ill-will purifies those who hate. As hatred brings misery to mankind, the Sage knows no hate."

Here we have in simple synthesis the summary of all truly moral teaching, viz., the dignified counsel to rise above the errors which defile the world by cultivating and radiating the virtues which ennoble it.



A Boy's Thought of Lincoln

Some day in school, when teacher says,
 "Jim, name the Presidents,"
 I up and I commence,
 And say them all from Washington,
 Clear thru Buchanan, then,
 I have to stop and clear my throat—
 I always have to when
 I come to Abraham Lincoln's name,
 E'en tho' the teacher whispers "Shame!
 Can't you remember, Jim?"
 Can't I remember *Him!*
 Why he's my hero! That is why
 I get choked up and want to cry!
 Once he was just as poor as I,
 And homely, too, and tall and shy.
 But *he* was brave and made his place,
 Climbed to the top and freed a race.
 When I think what *he* dared to do,
 I just vow I'll do something too!

—Children's Magazine.

Rosicrucian Christianity

Series Number Eighteen

The Lord's Prayer

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Many people who have thought seriously upon the problems of the higher life have unfortunately forsaken the methods of their earlier days; they have ceased to believe in the teachings of the Church regarding the atonement, the saving power of faith, the efficacy of prayer, and kindred dogmas. While from the standpoint of such people, who are honestly and sincerely seeking for truth, these ideas may seem palpably fallacious, we would nevertheless bespeak for the following views an unbiased hearing in order that they may *then* be judged. Thus viewed, the teachings of the Church will appear in a light probably not heretofore perceived which will give them a new, a grander meaning, more satisfactory to the heart and perfectly acceptable to the intellect. Many among us have been impelled by Reason to withdraw from the Church, although with a bleeding heart. Intellectual conceptions of God and of the purpose of life cannot satisfy, and our lives have since been barren. That the new light may make it possible for those who still feel the heart's desire for the fellowship of the Church to return and take their places with renewed zeal born of deeper understanding of the cosmic truths embodied in the teachings of the Church is the earnest prayer of the writer and his motive in enunciating the following teachings.

There is one fact very noticeable to the student of Comparative Religion, namely, that the further we go back in time, the more primitive the race, the more crude is also its religion. As man advances, so does his religious ideas. Materialistic investigators draw from these facts the conclusion that all religions are man-made, that all conceptions of God are rooted in human imagination. The fallacy of that idea is readily seen when we consider the tendency of all

that lives toward self-preservation. Where only the Law of the survival of the fittest governs, as it does among the animals, where might is right, there is no religion. Not until a higher *extraneous* power makes itself felt can that law be abrogated and the law of self-abnegation come into play as a factor of life, as it does in a small measure in even the most crude religion. Huxley recognized that fact in his last lecture, where he pointed out that while the law of the survival of the fittest marks the animals' line of progression, the law of sacrifice is the heart of human advancement, impelling the strong to care for the weak, giving gladly what they might easily withhold, yet growing by such giving.

The reason for this anomaly cannot be found by the materialist. From his viewpoint it must ever remain an insoluble riddle, but once we understand that man is a composite being: spirit, soul and body; that spirit expresses itself in thought, soul in feeling and body in action, and that this threefold man is an image of the triune God, we shall readily understand the seeming anomaly, for by his constitution such a composite being would be peculiarly fitted to respond to both spiritual vibrations and physical impacts.

When we see how little the majority care for the higher life today, we may infer that there must have been a time when man was nearly entirely callous to the spiritual vibrations in the universe. He sensed vaguely a higher power in nature and being then partially endowed with clairvoyance, he recognized the existence of powers not now perceived, though working as potently as ever.

Man was to be led for his future good, so in order to guide him aright and aid the higher nature in obtaining mastery over the lower nature, the personality, the latter was at first worked up by *Fear*. To have given him a religion of Love, to have tried moral suasion would have been absolutely useless when the human Ego was in its earliest infantile stage and the animal nature of the lower personality was paramount. The God who is to help such a humanity must be a *strong God* who can wield the thunderbolt and strike with lightning.

When man had been brought a little further along he was taught to look to God also as *The Giver* of all, he was imbued with the idea that if he followed the *Laws* of this God *material prosperity would follow*. Disobedience on the other hand resulted in *famine, war and pestilence*. In order to lead man up higher he must be taught the Law of sacrifice, but at that stage man prizes material possessions highly, and therefore he was prompted to sacrifice his sheep

and oxen *through faith* in the promise that "the Lord will repay an hundredfold," that he who gives to the poor lends to the Lord who always returns abundantly. There was then no promise of a heaven, that was yet beyond man's capacity of appreciation. It was emphatically stated that "Heaven, even the heavens are the Lord's, but the Earth has He given to the children of men" (Ps: 115:16).

Next, man is taught to *sacrifice himself for a future reward in heaven*. Instead of performing an *occasional* act of sacrificing a material possession, a bull or a sheep which the Lord quickly restores, it was now required that he should give up his evil desires and by "*continuance in well-doing*" "*lay up treasure in heaven*," caring nothing for material possessions which thieves may steal or moth and rust corrupt.

Almost anyone may for a short time work himself up to a pitch of exaltation where it is easy to lay down all in one supreme act of renunciation, it is comparatively easy *to die* for one's faith, as in martyrdom, but that is not enough, the Christian Religion requires of us the courage *to live* our faith from day to day all through life *by faith in a future reward* in a heaven which is but very dimly adumbrated. Truly, the labors of Hercules seem small in comparison, and what wonder if doubts come to weigh us down with a burden like that of Atlas, robbing us of faith in the beneficent, all-sustaining power of God.

As a matter of fact, whether we know it or not, we live by faith every minute of our lives, and in proportion that we so live, are we happy or miserable. At night we lay down to sleep secure in the faith that no harm will disturb our slumbers, that we shall wake in the morning and be able to go through our appointed tasks the next day. Were it not for that faith, were doubts on the above points to assail, would we dare to lay our heads upon our pillows, could we close our eyes in calm slumber? Surely not; and in a short time we should be physical and mental wrecks, hastened into a premature grave by the demon of doubt. When we go to the store to buy provisions we have faith in the rectitude of the merchant, we are satisfied that he will give us wholesome viands and not poisoned food. If not, how miserable our lives would be, and instead of enjoying our food, doubt would take away our appetite so that we should be unable to eat a wholesome meal, for even good food would be poisoned by our mental state of doubt and fear, as is well known to physiologists.

By faith we leave our homes in the morning trusting to the law of gravity to keep them in the same place till we return at night.

Very few among us have watched the shadow of the Earth when projected upon the Moon at an eclipse of the Moon and realized that that round shadow is the only positive proof of the rotundity of the Earth, yet everyone says he knows that the Earth is round. He knows it *by faith* in other people's statements. So with the fact that we are traveling through space at the rate of one thousand miles an hour by virtue of the Earth's motion around its own axis, and the still more astonishing, scientific fact that this Earth which appears to be so still and motionless is in reality traveling in its orbit around the sun at the rate of sixteen hundred million miles in twenty-four hours. These and many other similar facts which we cannot possibly investigate for ourselves we accept and live by every day of our lives, we call them knowledge and we stake our lives and our happiness upon them by virtue of faith.

It has been said in previous lectures that faith is the force in man which opens up the channel of communication with God and brings us into touch with his Life and Power. Doubt, on the other hand, has a most withering and blighting influence on the spiritual life. That such are the effects of faith and doubt can easily be seen by examining their influence in our daily life. We know how expressions of faith and trust buoy us up and how depressing is the effect on us when we are doubted by others. The same holds good in the higher realms, as the following incident will show:

When visiting Columbus, Ohio, in 1907, we heard a lecture on "New Evidences of a Future Life," by Professor Hyslop. The writer could not find one single scrap of new evidence nor anything which has not been adduced in the reports of the Society for Psychical Research in hundreds of similar cases, and wondered why a man like Professor Hyslop, who must know these reports, should call it *new* evidence. The riddle was not solved till a question by someone brought out the fact that *Mr. Hyslop had no faith* in Professor Crooke's experiments or in the results of the researches of anyone else for that matter; he was not prepared to believe one iota of which he was not personally cognizant, and therefore what he had presented was new, it had been *newly* perceived (by him). But although Professor Hyslop refused to accept the evidence of other investigators he was not in the least backward in asking his audience to accept his testimony as the only reliable brand, and unwittingly he

furnished an illustration of his inefficiency as an investigator because of ultra-scepticism when he related how he had one day at a sitting with a medium had a communication from Richard Hodgson and had made an appointment with Mr. Hodgson (who has died) to meet him at another medium where Hodgson was to give certain communications then agreed upon. At the appointed hour Professor Hyslop "sat" with the medium and Mr. Hodgson commenced to make his communications. Mr. Hodgson seemed to be entirely unable to answer questions, and Professor Hyslop asked in an irritated tone: "What is the matter with you, Richard? When you were in Earth-life you were always ready enough with an answer, why cannot you answer now?" Then, said Professor Hyslop, in telling the story, came the answer as quick as lightning—"Oh! every time I get into your wretched atmosphere I seem to go all to pieces" . . . Professor Hyslop's attitude of ultra-scepticism had the same benumbing effect on the communicating spirit of R. Hodgson, as for instance the mental attitude of an examining board has upon a candidate. If the board has made up its mind that the candidate is a dunce he may be ever so well prepared, he will stutter, stumble and fail while even the dunce may comport himself creditably if supported by the mental encouragement of the board.

Thus we see that doubt and scepticism has a withering and blighting effect upon the object it is directed against, while faith opens and expands our mental capacity as sunlight unfolds the beautiful flower, and we can thus understand the necessity for faith in approaching spiritual teachings. Met in that manner they show themselves in a true light, while doubt, higher criticism or agnosticism wither and wilt the beauty of spiritual conception as biting frost blights the fairest flower. Christ Jesus said: "Whosoever shall not receive the Kingdom of God as a little child shall not enter therein." In that sentence is hidden the key to the proper mental attitude. The grown person when confronted with a new teaching either rejects it offhand because it is something *he* has not thought or heretofore come into contact with, or he accepts it without question if it supports his own theories. He makes his own viewpoint and knowledge the absolute measure of truth whereby he gauges all ideas presented, but however wide his view may be, it must be narrow from a cosmic standpoint.

A little child is unhampered by the limitation of previous knowledge, *its mind is open to all truth*, and it takes unhesitatingly every

teaching on faith. Time will bring out facts to show whether it is true or not and that test alone is conclusive. The pupil of the occult school cultivates such a childlike attitude of mind, forgetting always when examining a new teaching or investigating phenomena not previously perceived, all else, so as to obviate any bias of mind. Of course, he does not believe offhand that black is white, but he is ready always when a proposition is made to him to admit that there may be a viewpoint he has not hitherto perceived whence an object he thought white might appear black, or vice versa, and that is an exceedingly advantageous attitude of mind, for the man who cultivates it is capable of learning, of increasing his knowledge in the same ratio as does the child which listens rather than argues. Thus the childlike attitude is particularly conducive to the acquisition of the knowledge which is symbolically spoken of as the Kingdom of God, in contradistinction to that ignorance which is the estate of man. Let it be clearly understood that the faith which is required is not a *blind* faith, nor an unreasoning faith which clings to a creed or dogma contrary to reason, but it is an open and unbiased state of the mind which is ready to entertain *any proposition* until thorough investigation has proven it untenable. In a previous lecture, Prayer was said to be an opening up of a channel along which the divine Life and Light may flow into the spirit, in the same way that the turning of a switch opens the way for the electric current to flow from the power-house into our house. Faith in prayer is like the energy which turns the switch. Without muscular force we can not turn the switch to obtain physical light, and without faith we cannot pray in such a manner as to secure spiritual illumination. If we pray for worldly ends, for that which is contrary to the law of love and universal good, our prayers will prove as unavailable as a glass switch in an electric circuit. Glass is a non-conductor, a bar to the electric power, and selfish prayers are, likewise, bars to divine purposes and must therefore remain unanswered. To pray to a purpose we must pray aright, and in the Lord's prayer we have a most wonderful pattern, for it caters to the needs of man as no other formula could do. Within a few short sentences it encompasses all the complexities of the relationship of God to man.

To properly understand this sublime prayer and to be able to render it understandingly and efficiently, let us briefly state some of the teachings given in earlier lectures.

The Father is the highest Initiate of the Saturn Period.

The Son is the highest Initiate of the Sun Period.

The Holy Spirit is the highest Initiate of the Moon Period.

The Divine Spirit and the dense body of man started their evolution in the Saturn Period and are therefore under the special care of the Father.

The Life Spirit and the vital body started their evolution in the Sun Period and are consequently the particular charges of the Son.

The Human Spirit and the desire body commenced to evolve in the Moon Period and are therefore the special wards of the Holy Spirit.

The Mind was added in the Earth Period and is not cared for by other or outside beings, but is to be subdued by man himself, without any outside assistance.

In the Lord's Prayer there are seven prayers; or, rather, there are three sets of two prayers and one single supplication. Each of the three sets has reference to the needs of one of the aspects of the threefold spirit and its counterpart in the threefold body. The opening sentence, "Our Father who art in Heaven," is merely as the address upon an envelope. The student is referred to the chart following the lesson for a key to this prayer, showing diagrammatically the relation between the Trinity, the threefold spirit, the threefold body and the Mind, each aspect of the spirit being connected by a line with the prayer specifically suited to its counterpart in the threefold body and addressed to its guardian aspect in the Trinity.

The Human Spirit lifts itself upon wings of *devotion* to its parent aspect in the Holy Trinity and intones the opening incantation, "Hallowed be Thy name."

The Life Spirit raised itself upon pinions of *love* and addresses the fount of its being, The Son: "Thy Kingdom come."

The Divine Spirit soars with superior *insight* to the fountain head, whence it sprang at the dawn of time, The Father, and manifests its confidence in that all-embracing Intelligence in the words, "Thy Will be done."

Having thus reached the Throne of Grace, the threefold spirit in man prefers its requests concerning the personality, the threefold body.

The Divine Spirit prays to the Father for its counterpart, the dense body, "Give us our daily bread."

The Life Spirit prays to The Son for its counterpart, the vital body, "Forgive us our trespasses as we forgive those who trespass against us."

The Human Spirit utters the supplication for the desire body in the words, "Lead us not into temptation."

Then all join in a concerted appeal concerning the Mind, "Deliver us from Evil."

The affix, "For thine is the Power, the Glory and the Kingdom," are not given by Christ and are not prayers.

Looking at the foregoing explanation from the analytical standpoint, we find that there are three religious teachings to be given to man in helping him to attain to perfection. One is the Religion of The Holy Spirit; the next is the Religion of The Son, and the last is the Religion of The Father.

Under the regime of the Holy Spirit the human race was divided into nations and peoples segregated by their adherence to one group from fellowship with other nations. Each group was further cut off from the rest because speaking another language. They were all put under certain laws and were taught to reverence *the name* of their God. One people worshipped him as Iao, another as Tao, others as Bel. Everywhere the name of this *Lawgiver* was holy. The method of segregation had the advantage that the Race-Spirit in chief, Jehovah, could use one people to punish another who had transgressed his law, but it has the disadvantage that it fosters egotism and separates humanity in a manner detrimental to universal good. It is an axiomatic truth that what does not benefit all cannot really benefit any. Therefore ways and means must be found to reunite the scattered nations and weld them into one universal Brotherhood. That is to be the work of the Religion of The Son—Christianity. The warring of nations are fostered by the Race-Spirit, but the Christian Religion will eventually unite them, cause them to beat their swords into ploughshares and bring peace and good will on Earth when *the kingdom* of The Son has superseded the tribes and races. Then a still higher religious teaching, the religion of The Father, is to unite mankind still closer. In the Kingdom of The Son there will be a Universal Brotherhood of *separate* individuals having varying interests, but ready to give and take through love, sinking individual preferences for the common good, but when the religion of The Father becomes a fact in life, the self will be entirely submerged in a common purpose, a single will. *The Will of God* will then be done on earth as it is in heaven, where there is neither me nor thee, but where God is All and in All.

In the meantime a certain work has to be performed by the three-fold spirit upon the threefold body, to spiritualize it and extract the threefold soul.

The dense body is but an irresponsible tool, but, nevertheless, it is a most valuable instrument, to be cared for and prized as a mechanic cares for and prizes a valuable tool. We hold firmly before our mental vision that we are not the body, any more than the mechanic is identical with his tools, or the carpenter is the house. That is plainly evident when we consider that our body is a constantly changing aggregation of cells, while we keep our "I"-identity amid and despite all the changes, which would be impossible if we were identical with our dense body. That body is to be valued and cared for. "Give us our daily bread," says the fourth prayer. Most people eat too much, and for them an occasional fast may be good, but fasting is unnecessary for those who do not feast, but live the simple life from day to day. When the body is overfed, the spirit may be ever so willing, but the flesh will be correspondingly weak. Therefore, when a young spirit gains ascendancy, it seeks to overcome the lower nature by fastings, tortures, etc., as best exemplified in Hindu Yogis who emaciate the body, causing the limbs to wither, etc., that the spirit may shine.

That is a mistake as much subversive of true spiritual growth as is the habit of overeating. As said, where a man can control his appetite and feed his body on pure food he need not fast, but may give to his body its daily bread.

In Asia, where the laws of consequence and rebirth are commonly known, and clearly enunciated, people readily see that their action will, in time, raise humanity to a state of supernal glory, but it is necessary to the evolution of accuracy of thought, whereby man will, in time, create, that his whole attention should for a time be focused in the dense physical world, and his knowledge of spiritual matters must therefore be curtailed. To attain that end, the leaders of man gave the pioneers of the human race the lethal drink—Wine—and they have forgotten temporarily the above. They have come to look upon the present life as the only one to be lived here, and are therefore at the greatest pains to make the most of it; thus occidental energy is conquering the material world by leaps and bounds, while oriental lassitude is looking on. In coming ages they will also have to forget for a time and follow our path of conquest.

But as the Western Religion, Christianity does not teach how a cosmic law makes haste slowly to purge man and raise him to Godhood through many lives, there must be given him a compensatory teaching, or he would despair, for his intelligence tells him

his imperfection and forces him to realize the utter impossibility of spiritual attainment in a single life which he is, by force of circumstance, compelled to devote mainly to material pursuits. Therefore, he was taught the doctrine of the *remission of sins*, by faith in the righteousness of the Christ, the Beacon Light of Hope, the "Sun of Righteousness."

It is self-evident that in a universe of law and truth the Great Leaders could not teach a lie to save man from a despair which must inevitably have crushed all spiritual effort if he had had only the teaching of the law of Consequence which decrees that we reap as we have sown. Therefore, the doctrine of the remission of sins must be a law in nature as much as the law of Consequence; in fact, it must be a higher law as it is able to supersede the Law of Consequence. Both have a certain scope in human life, and the Catholic Church still teaches the scientific way of obtaining remission of sins when it encourages its members to go over the happenings of the day each evening when retiring, blaming themselves for any wrong deed, substantially as has been taught in our previous lectures where, however, the occult teaching is more clearly enunciated, and the far-reaching effects of this exercise are particularly set forth in No. 11. The beneficent action of the Law of Consequence in purging us of evil not repented of and forgiven is also enunciated in the Catholic teaching concerning purgatory, though they mistake by regarding that state as a *punishment*, and fail to see that even if there were a personal devil to torment us while there, the pain he would cause in cleansing us from sin would be analogous to the pain a surgeon would cause in extracting a bullet from a self-inflicted wound; the devil would be no more vindictive than the surgeon.

The vital body being the storehouse of the panorama of our life, our own sins and the wrong we have suffered at the hands of others are there inscribed, hence the fifth prayer, "Forgive us our trespasses as we forgive those who trespass against us," enunciated the needs of the vital body and be it noted that this prayer teaches both the doctrine of the remission of sins, in the words, "forgive us," and the Law of Consequence for the words, "as we forgive," make our own attitude to others the measure of our emancipation.

"Lead us not into temptation," is the prayer for the desire body which is the storehouse of energy, and furnishes incentive to action through desire. An oriental maxim says, "Kill out desire," and the orientals furnish good examples of the indolence resultant upon the

attempt to do that. "Kill out your temper," is the foolish admonition sometimes given those who lose their temper. Desire or temper are valuable assets, too valuable to be stunted or killed; the man without desire is like the steel devoid of temper—of no account. In Revelations, while the six churches are praised, the seventh is utterly anathematized for being "neither hot nor cold," a wishy-washy community. "The greater the sinner, the greater the saint" is a true adage, for it takes energy to sin and when that energy is turned in the right direction, it is as much of a power for good as previously it was for evil. A man may be good because he cannot summon up sufficient energy to be bad; then he is so good that he is good for nothing, like the Nicolaitaus. While we are weak our desire nature masters us and may lead us into temptation, but as we learn to *control* our desire-nature, our temper we may guide in harmony with the laws of God and man.

The guiding power which directs this energy of the desire nature is the Mind, hence the seventh prayer, "Deliver us from evil," is made with regard to the mind.

The animals follow desire blindly and commit no sin. To them there is no evil, that only comes to our cognition by and through the discriminating mind which enables man to see various courses of action and to choose. If he chooses to act in harmony with universal good, he cultivates virtue; if the contrary, he becomes tainted with vice. It should be noted that the much-vaunted "innocence" of a child is not by any means virtue. The child has not yet been tempted and tried, therefore it is innocent. In time, temptations from the desire nature will come to test its mettle, and it depends upon the control of the mind over desire whether it will stand for the right or fall by the wayside. If the mind is strong enough to "deliver us from evil" desires, we have become virtuous, which is a positive quality and even if we fall for a time before we realize our wrong, we acquire virtue as soon as we repent and reform. We exchange the positive quality of virtue for negative innocence.

Thus does the Lord's Prayer cover the various parts of the human constitution and enunciate the need of them all, showing the marvelous wisdom laid down in that simple formula.

Diagram 16

THE LORD'S PRAYER

showing how it fully meets the needs of all the seven human principles

(INTRODUCTION) OUR FATHER IN HEAVEN THE FATHER

PRAYER OF THE DIVINE SPIRIT TO THE FATHER FOR THE DENSE BODY

Thy Will be done on earth

PRAYER OF THE LIFE SPIRIT TO THE SON FOR THE VITAL BODY

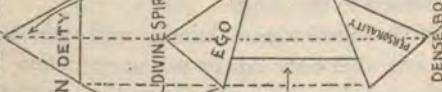
Thy Kingdom Come

PRAYER FOR THE MIND

Deliver us from evil

PRAYER FOR THE VITAL BODY

Forgive us our trespasses as we forgive those who trespass against us



PRAYER OF THE HUMAN SPIRIT TO THE HOLY SPIRIT FOR THE DESIRE BODY

Hallowed be thy name

PRAYER FOR THE DESIRE BODY INTO TEMPTATION

PRAYER FOR THE DENSE BODY GIVE US THIS DAY OUR DAILY BREAD

Man

How poor, how rich, how abject, how august,
How complicate, how wonderful, is man!
How passing wonder he who made him such!
Who centred in our make such strange extremes,
From different natures marvellously mixed,
Connection exquisite of distant worlds!
Distinguished link in beings endless chain!
Midway from nothing to Deity!
A beam ethereal, sullied, and absorpt!
Though sullied and dishonored, still divine!
Dim miniature of greatness absolute!
An heir of glory! a frail child of dust!
Helpless immortal! insect infinite!
A worm! a God!—I tremble at myself,
And in myself am lost. At home, a stranger,
Thought wanders up and down, surprised, aghast,
And wondering at her own. How reason reels!
O, what a miracle to man is man!
Triumphantly distressed! What joy! what dread!
Alternately transported and alarmed!
What can preserve my life? or what destroy?
An angel's arm can't snatch me from the grave;
Legions of angels can't confine me there.

—Dr. EDWARD YOUNG, "*In Egypt the Cradle of Ancient Masonry,*"

Life

All life is gospel. The air is full of messages of good.



Humanity needs only to be instructed to receive and give.



The secrets of existence are not to be found by laborious seeking, but by willingness to learn and readiness to apply them.



Life opens unto all at every moment the highest good we can appropriate.



The soul always knows the road to truth when it is ready to set out upon its journey, but we must first clear up our heavy atmospheres laden with resentment and depression.



If in places the path seems steep, we know it is leading more directly to the summit.



When our self-contention ceases we find ourselves at peace with all the world. It is only then that we can trust our judgment in the affairs of life. When thought is purified it draws to itself all things and persons necessary to the solution of its problems.



Life means far more than the successful conduct of our petty personal affairs or maintenance of a conventional respectability.



Life hews to the line, regardless of where the chips may fall. Its standard is Perfection.



The problem of the individual life is not primarily how to do the most good to others; it is how to unfold and rule itself. In this process one evolves the power which proves helpful. Service is the best school of development. Helpfulness to others is an instinct of humanity.



True life is an ever-present opportunity.—C. B. NEWCOMB, in *"The Discovery of a Lost Trail."*



Book Reviews



THE NEW AVATAR AND THE DESTINY OF THE SOUL. By Jirah D. B. Buck, M.D. (Stewart & Kidd Co., Publishers.) Price \$2.00.

Dr. Buck dedicates this book, which is one of the best from his pen, "To the GREAT FRIENDS, the helpers—visible and invisible—whose deepest motive and highest aim are to encourage, uplift and inspire those who need that—all, at last, may stand together in the midst of the radiant splendor of ETERNAL TRUTH."

He gives the novice an insight into the Great White Lodge. He plunges boldly into what has been considered the unknowable in psychology. The following extracts show how well he has handled his subject:

"The Masters of mankind, in any and all directions have been few. The slaves, through ignorance, superstition and fear, have been legions." "What our resources are we can never imagine until we stand upon them and begin to utilize them as others have done throughout the ages." "The primary endowment of man is Life and conscious Intelligence, with power to utilize both." "It is a wonderful thing, this Law of Normal Use, from which health, harmony, comfort, joy, growth and development result, while misuse and abuse degrade and destroy."

"I am *entirely satisfied* that by personal effort and experience along these lines of normal higher evolution, there comes a time and degree of unfoldment and power when, from knowledge and self-mastery, the Master—the Individual Intelligence—having evolved and learned to *control* the spiritual body, can consciously and deliberately pass out of the physical body and return to it at will. He can do this as consciously and completely as it occurs at death; can go where he pleases, within the range of his unfoldment, or spiritual experience, and retain conscious memory of it all after his return to the physical body."

"The science of ethics, the basis of morals, is the starting point, the first step; and *leading the life*, the way. And there is no climb-

ing up some other way." "The work is open and accessible to all who will manifest an open mind and who have the intelligence and discrimination to recognize the character of the work. It has never, in the history of man, been open in any other way, on any other terms or to any other individuals. There is no bar to one's making a beginning on the path excepting indifference, incredulity, pre-occupation, or prejudice; and these need not be in the least disturbed for they will be kindly and courteously passed by."

"The starting point and the keynote from first to last, is Self Mastery." "Man is the arbiter of his own destiny. He may become the Master of his own fate. Such are the *Illuminati*, the 'Masters of the Great White Lodge,' the Benefactors of the whole human race, the members of the 'School of Natural Science.' What would I have my readers do? I answer, *Investigate!* Study! Think! Wait! Hope! Anticipate!

"The day of enlightenment has come, and the cry has gone forth, Ho! all ye who are heavy-laden, involved in fear and doubt and uncertainty; bewildered, discouraged, despairing, and committing suicide! There is no death! Man is the Arbiter of his own Fate! Look up and Live, and Hope and Realize!"

R. R. KEELY.



ASTROLOGY EXPLAINED. By Allan Leo (Fowler & Co., London). 25c.

This is the very best small work on Astrology we have yet encountered. It is a real pleasure to recommend it heartily to all who are desirous of learning something of this ancient science from one who has devoted many years to its practical study, and who wisely refrains from any endorsement of the fatalistic superstitions by which it is often perniciously surrounded. Allan Leo is a Theosophist and knows well how to deal with the mighty watchword of Theosophy "Character is Destiny"; he, therefore, while freely admitting the existence of difficulties on the road of life, never calls them evils, but rightly considers them as means whereby we may evolve nobler characters and he never maligns any planet or its influence.

W. J. COLVILLE.

LIFE AND EXPERIENCES OF EDMUND DAWSON
ROGERS. (Office of "Light," 110 St. Martin's Lane, London.)
35c.

This is a charming sympathetic biographical sketch of a very remarkable English journalist whose researches in the psychical domain, together with his brilliant intellectual capacities, rendered him a notable personage thro' a long and eventful life. As editor of "Light," a singularly cultured advocate and exponent of all that comes under the general heading of Spiritualism and whatever is associated therewith, and as President of the London Spiritualist Alliance for many years, Mr. Rogers won for himself the sincere friendship as well as admiration of hosts of men and women all over the world to whom his rational attitude toward all unusual subjects strongly and convincingly appealed. In his early days he was a successful and singularly enterprising journalist and distinguished himself many times and in many ways by his fearless independent policy. When the claims of Spiritualism were brought to his attention he played the part of honest and earnest investigator, never credulous and never obdurate in the face of conclusive evidence. The little volume issued by his devoted friends is adorned with two fine portraits of the faithful man whose career it briefly but satisfactorily reviews. Any student of phrenology and physiognomy would at once see the character of the man, resolute and firm, tho' kindly, unmistakably impressed upon all his features. As a reminder of bygone days and of several noble and distinguished characters who have recently passed into the Great Beyond, this dainty brochure possesses great interest and value. John Page Hopps wrote the Prefatory Note in his characteristic style, and all who knew that fearless, warm-hearted teacher of spiritual religion will be sure to welcome any tribute from his pen. A specially valuable feature of this memorial eulogy is the light it throws on the kind of evidence which proved sufficient to convince a sceptical level-headed journalist that spirit-communication is an indisputable reality, and tho' imposture may have invaded the field of mediumship (and we find it in some measure everywhere) the honest unprejudiced investigator who weighs evidence carefully must at length become convinced of the reality of a spiritual universe with which we are constantly in touch, knowingly or unconsciously. It was the personal privilege of the writer of this brief review to know Mr. Rogers for many years before his retirement from public life, and therefore to add a word of appreciative

testimony to the many tributes which have been steadily forthcoming since October 1, 1910, the date of the funeral of his earthly remains. Tho' a native of England and a constant resident in his native land, Mr. Rogers was very widely known and appreciated in America, for "Light" circulates all over the world, and the London Spiritualist Alliance is a truly representative cosmopolitan organization.

W. J. COLVILLE.



CREATIVE THOUGHT. By W. J. Colville. \$1.10 post paid.

This is a handsome volume issued by Rider & Son, London, containing reports of several important lectures delivered by W. J. Colville in England last summer, together with extracts from several of his standard works, making in all a convenient and useful work of reference. A considerable variety of subjects will be found treated, all bearing in some measure upon the central idea that thought is creative and that it is ever-increasingly in our own power to change such outward conditions as need changing by reconstructive action on the mental plane. The opening chapter takes the reader into the author's confidence by relating some interesting experiences demonstrating the doctrine promulgated. Toward the end of the book there is an account of the Universal Races Congress held in London last July, and the volume ends with a very practical essay on the application of the law of suggestion in the work of education. The book arrived from England just before Christmas, and sold freely immediately it reached New York. Press work and binding are of high excellence, rendering it equally suitable for library and gift book.

ARTHUR DESMOND.



THE TEACHINGS OF ISLAM. By Mirza Ghulam Ahmad (of Qadian, India).

A copy of this fascinating exposition of the Mohamedan faith has been sent to us by the author, who is the founder of the Ahmaditya Movement, and has written 70 works in defence of his concepts of the teachings of the Prophet of Mecca. This volume is one of many on the different religious systems of the world, published in London by Luzac and Co., 46 Great Russell St., and procurable in America thro' Mystic Light Library agency. A solution is offered of five

fundamental religious problems from the Moslem viewpoint, and as so much misapprehension still prevails as to what Mohamedans actually believe and teach, this highly interesting and instructive volume may serve to dispel many illusions and open the eyes of Christians to the real tenets of a neighboring faith. From this excellent treatise we cannot but gather that there is very much of great beauty in the pure faith of Islam, which is now being rescued from the cloud of debris under which it has long lain covered. The issuance of such a volume is an added proof of the nearing advent of a day of general enlightenment in which persons of different creeds and nationalities will seek to find points of contact, not of unnecessary divergence. We cannot say that the doctrines of Islam are altogether gentle, but they are just, and if war be permitted, it is only for the purpose of defence, never for wanton aggression. As all religious systems have advocated both war and peace (with, perhaps, the solitary exception of Buddhism, which never counsels warfare) we cannot accuse our Moslem neighbors of any unusual ferocity, and they certainly exhibit many praiseworthy and exemplary qualities. It is not by blindly commending one religion and unsparingly condemning another, that we can ever arrive at truth, but only by fairly examining all and seeking to conserve and unite good wherever it may be discovered.

W. J. COLVILLE.



SPIRITUAL CONSCIOUSNESS. By Swami A. P. Mukerji. (Yogi Pub. Society, Chicago.) \$1.

This is a volume composed of very fine lessons on practical aspects of Yoga. The introduction is written by Dr. T. R. Sanjivi, President of Latent Light Culture Society, Tinnevely, India, whose monthly periodical regularly appears on our reading table. The book is one of considerable merit, and ought to prove of real assistance to many who are in search of some safe and useful method for practicing concentration and engaging in profitable meditation. We can thoro'ly endorse Dr. Sanjivi's tribute when he says, "Every line is pregnant with mature thoughts, and rivets one's attention, making him think, think, think."

W. J. COLVILLE.

SUCH A WOMAN. By Owen and Leita Kildare. G. W. Dillingham Co., New York. \$1.35.

This charming story is the very best description of the people who actually live in the undesirable districts of large cities, vulgarly denominated "slums," which we have ever encountered. The authors know their subject thoroughly and write as sympathetic fellow-beings of their poorer neighbors, and they see so much of good beneath a repellent exterior, and also perceive how that latent good can be called forth into objective actuality, that they have furnished the reading public with a true narrative, very slightly disguised, of what has actually taken place in the elevation of a woman, once the roughest of the rough and toughest of the tough, who rose to heights of real nobility and proved herself in every way worthy to enter the ranks of what is truly the best, because the most refined, society. This book comes as a startling and much needed revelation to all who hug the fallacy that because a woman is born and reared in a slum and takes on its outward vulgarity that she is therefore permanently unfit to move in cultured circles. The heroine of "Such A Woman," is one of nature's genuine noblewomen who, despite all early associations of a degrading sort, proves herself capable of the sublimest heroism and eventually becomes the honorable and honored mistress of a refined and happy home. Such a book as this ought to circulate broadcast wherever doubts are entertained concerning the nobility which sleeps within the breasts of the unrisen falsely denominated fallen members of society. The narrative itself is one of vivid interest and holds the attention of the reader closely enchained from the first sentence to the last.

W. J. COLVILLE.



THE ASTROLOGER AND HIS WORK. By Allan Leo (Fowler & Co., London). 25c.

This is another volume by Allan Leo, containing much useful information for students of Astrology, uniform with "Astrology Explained." All the works of this author are obtainable at Mystic Light Library.

W. J. COLVILLE.



Special Notice



The following books have been received and will be added to our regular list as soon as possible. We recommend them as among the best that have recently been published. A more complete notice of each, if not already given, will be found in our columns as space will allow. Copies always on sale at the Mystic Light Library.

51100	Atlantis and Lemuria. <i>Rudolf Steiner</i>	\$1.00
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On Our Library Table

"The Occult Review" (15 cents).

This very popular periodical, which is now selling extensively in America as well as in its native England, furnished its readers in December, 1911, with a very instructive article by Stanley Redgrove on Dr. Walter Kilner's famous treatise on the Human Atmosphere (with 8 illustrations, showing the aura in different conditions), and many other articles of great interest on a variety of timely topics. The special number dated January, 1912, is remarkably good value, both in size and nature of contents. The editor, Ralph Shirley, starts out with a very fine review of Marie Corelli's already famous romance, "The Life Everlasting," in which he evinces clear insight into the wonderful teaching conveyed in that most unusual tale. M. L. Lewes writes entertainingly on "The Supernatural in Wales," giving much information concerning weird happenings in that principality which has long been noted for singular psychic occurrences. Dr. Franz Hartmann, always disposed to treat upon the curious, gives a first instalment of a treatise on "The Spirits of Nature," whom he evidently regards seriously, tho' some of the legends he revives concerning the Untersberg (one of the Austrian Alps, said to be specially inhabited by Gnomes), is not vouched for quite literally. A very interesting article "About Guardian Angles," signed M. S., and "The Empty House," by C. A. Dawson-Scott, said to be actually a true story, fully sustain the reputation of this magazine for constantly supplying fresh facts confirmatory of the action of beings unseen by common mortal vision. There are also several good short articles and some poetry, besides a considerable amount of instructive correspondence, relating to Freemasonry, Christian Science, and other live questions. The many pages of well-written book-reviews by several competent reviewers add much to the value of this periodical month by month, and in this New Year issue there are more than usual, and they cover a very broad field. The advertisements also are an important feature, as they relate to valuable new publications and to institutions with which students of the occult may desire to become acquainted. No better magazine combination for \$2 per annum can be offered than OCCULT REVIEW and MYSTIC LIGHT LIBRARY BULLETIN.

W. J. COLVILLE.

W. J. COLVILLE

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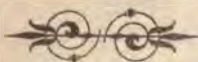
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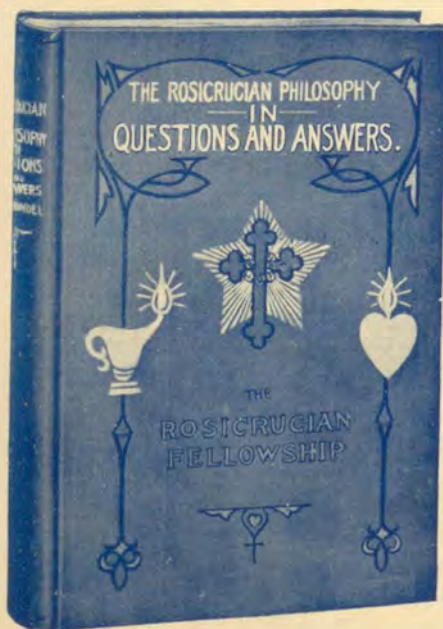
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