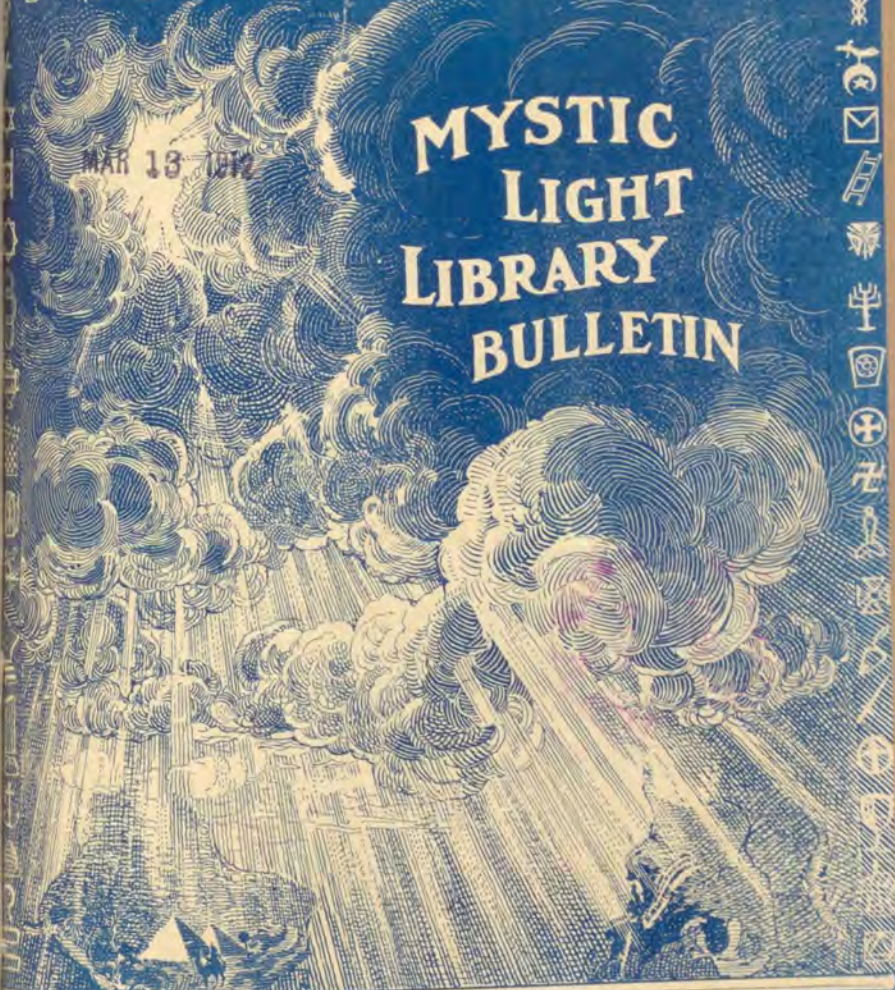




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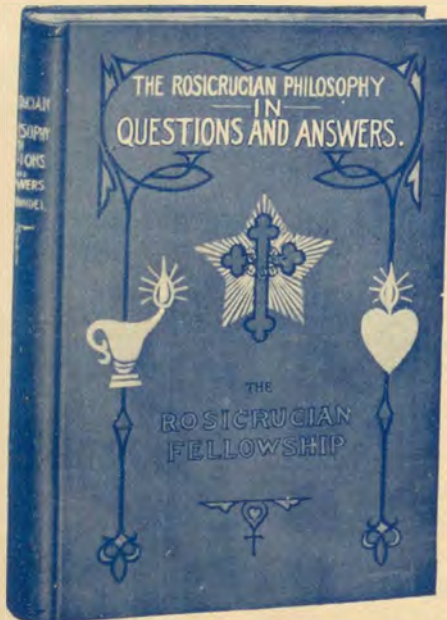
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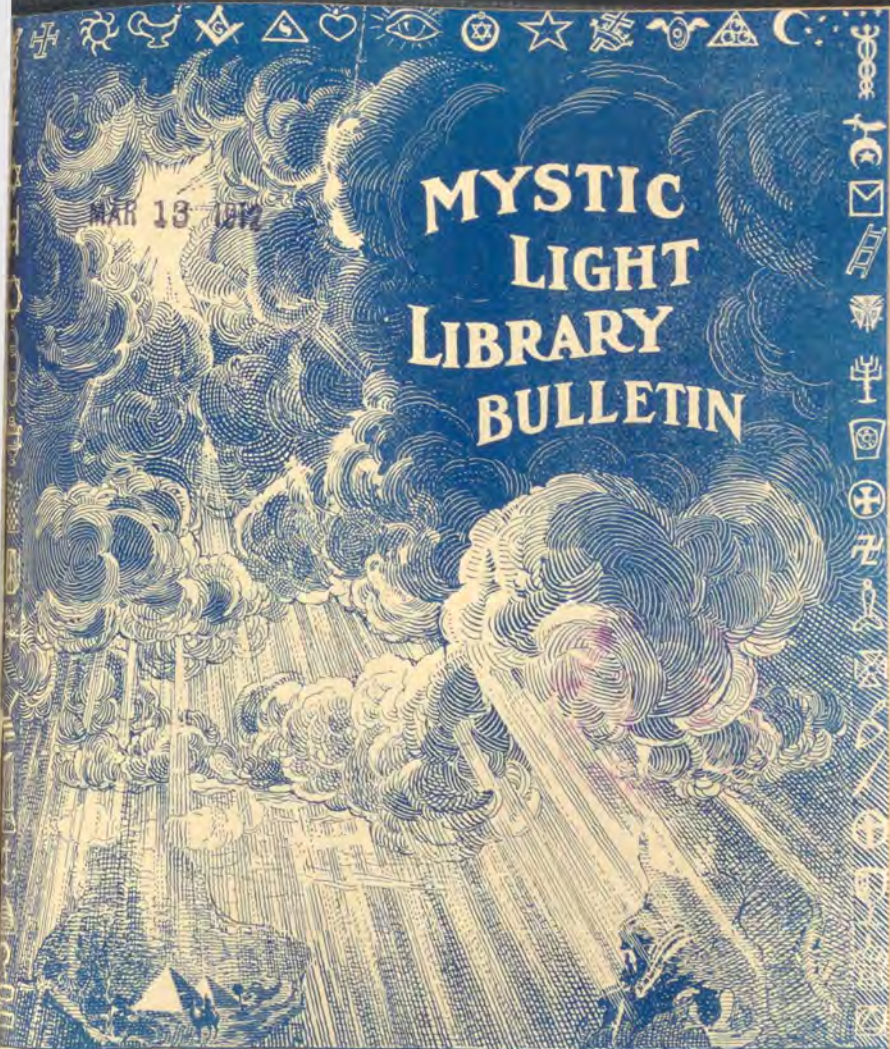
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Mme. Clarence de Vaux-Royer

PRESIDENT OF THE CAMEO CLUB

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MARCH 1912

C O N T E N T S

Mme. de Vaux-Royer	Frontispiece
"Within" (Poem)	R. de Vaux-Royer 2
Mme. de Vaux-Royer	W. J. Colville 3
"Knowledge" (Poem)	Sir Edwin Arnold 6
The Problem of Virtues and Vices	W. J. Colville 7
"The Law" (Poem)	Ella Wheeler Wilcox 22
The Coming Force—Vril! or What?	Max Heindel 23
James Allen, A Tribute	W. J. Colville 35
"Wouldst Right the World?" (Poem)	James Allen 36
Book Reviews	37
Special List of New Books	42
On Our Library Table	43
Book List: Library Plan	44

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Within

(TO FRANCOIS COPEE.)

At evening when the shadows fall
And sultry clouds sink slow to rest,
Above the new-night's tranquil breast
In one great all-enclosing pall.
I think of those whom I loved best,
And bring them to me. One and all
They come, like answering echoes' call
From memory's chambers of the blest.

Faint lined against the silvery mist
Of time's long pages—time long gone—
I greet again the lips I've kissed
In that past age, and held my own;
And pray that one remembered bliss
May still be ours in the Unknown!

Rose M. de Vaux-Royer.

Mme. de Vaux-Royer

A Sketch By W. J. Colville

Mme. de Vaux-Royer is one of the truly remarkable women of our age,—one of those enterprising souls who venture fearlessly into domains of thought and action where only the fearless spirits dare to tread. Tho' widely known and highly esteemed in America—her native land, for she was born in New England—it was in Europe (in France, especially) that she achieved the education which led to her scientific attainments; for tho' specially interested in educational and philanthropic work, she by no means confines her interests to a single line of effort, but seeks to include in her comprehensive philosophy all that relates to human progress.

As Founder and President of the Cameo Club she is widely known and highly respected, and as this admirable institution is her pet enterprise, and is rapidly increasing in strength and influence, we append a descriptive notice of its aims and objects.

The Cameo Club was founded December 15, 1909. It holds its famous meetings in one of the beautiful salons of the Hotel Waldorf-Astoria, Fifth Avenue, New York, on the third Thursdays of each month, and all other gatherings at the home of the President, 522 West 136th Street, or at the residences of the members. The membership includes men and women of distinction in the fields of science, literature and art. This Club has grown out of some very successful work accomplished by Mme. Vaux-Royer some few years ago in Paris, where her famous salon was a meeting place for bright intellects representing many lines of leadership in the gay French metropolis, where Mme. Vaux-Royer is always much at home, for there it was that she studied psychology with some of the great scientists.

The Cameo Club, tho' possessing many delightful social features and supplying its members with musical banquets of rare richness and variety, is first and foremost an organization for studying and develop-

ing man's thought power and the spiritual side of human nature. With that end in view, addresses are delivered at its meetings by men and women eminent in some direction on account of the contributions they are making to the affirmative philosophy of the day, for tho' the platform of the Club is very wide and extremely hospitable, it is avowedly affirmative.

An extract from the President's inaugural address will convey the idea of what the Club definitely stands for:

"The object is good-fellowship and general betterment. We come together to reason, not for argument; to give of that for which we are best qualified; to consider the vital questions of the day and to gain the strength and helpfulness which come from the appreciation and good-will of a self-respecting association."

Concerning the name she says, when dilating on its deep significance:

"We observe many characters in the history of life who stand out in bas-relief against the great background of humanity. The world is drawing nearer, yet at the same time becoming more strongly individualized and separating into groups of formative bodies by natural selection. There is a constant pressing forward—a pressing out from the main background, seeking fuller expression in all vocations. Expression is life, repression is death to faculty,—the only death we need believe in. Life is one continuous radiant expression; we are all creators, chiseling the clear-cut ensemble of our lives into the perfect cameo of our ideals."

As our readers will surely wish to know a few details of the career of the gifted lady whose portrait is this month's frontispiece, we condense into the following paragraphs items from a richly storied life.

While traveling in Europe, Mme. Vaux-Royer was appointed delegate by the Medico-Legal Society of New York, and she became corresponding member of the Societe Legal et Medicin de Paris; she was the first woman to receive a diploma from the Institute d' Hypnologie et Psychologie, whose headquarters are in the Rue Saint Andre des Arts, Paris. Mme. Vaux-Royer attended many lectures at the Sorbonne delivered by Dr. Max Nordau, Dr. Edgar Berillon and other distinguished professors. As a practical demonstrator of Suggestive Therapeutics or Psycho-Therapy she has proved very successful and enters the field of spiritual educative healing from the higher understanding.

As a literateur and poetess, this versatile lady occupies high rank; many of her poems are perfect gems of exalted sentiment delightfully expressed. When at the University of California, Mme. Vaux-Royer received warm commendation for her splendid literary work from Prof. Charles Mills Gailey (formerly of Oxford). Much of her work has appeared in well known periodicals issued in the leading cities of America; she has also contributed to "Les Annales des Sciences Psychique," directed by Dr. Charles Richet and edited by Dr. Dariex. When looking over her varied output, we feel almost as tho' we were contemplating the work of two distinct individualities, so clearly differentiated are her scientific and poetic sides.

While not desiring to rank as a "Club Woman," Mme. Vaux-Royer is quite a conspicuous figure in New York Clubdom; she is not only President of Cameo Club, but also Vice-President and Chairman of Entertainment of the New York Betterment League, which works to liberate "souls in prison" thro' awakening a higher consciousness. Like many another humane and thoughtful philosopher, Mme. Vaux-Royer is opposed to Capital Punishment and all other vestiges of barbarism, contending wisely that the only way to really benefit and protect society is to improve its members thro' the benign agency of well-directed educational efforts.

Mme. Vaux-Royer is a member of the Federation of Women's Clubs and of various organizations for promoting humane conduct and extending the influence of the spirit of peace and good-will to the utmost boundaries of our planet.

A telling compliment, and one she richly deserves, has been paid her by one who highly prizes her exquisite poems and her prose-poetry. He has likened her to the world-famous Belgian, Maeterlinck, and we can readily trace many resemblances when we compare the work of the one with the other, alike in feeling and expression.



"What need hath man
Of Eden passed, or Paradise to come,
When heaven is round us and within ourselves?"

—Bailey.

Knowledge

Krishna:—

. . . . As the kindled flame
Feeds on the fuel till it sinks to ash,
So unto ash, Arjuna! unto nought
The flame of Knowledge wastes works' dross away!
There is no purifier like thereto
In all this world, and he who seeketh it
Shall find it—being grown perfect—in himself.
Believing, he receives it when the soul
Masters itself, and cleaves to Truth, and comes—
Possessing knowledge—to the higher peace,
The uttermost repose. But those untaught,
And those without full faith, and those who fear
Are shent; no peace is here or other where,
No hope, nor happiness for whoso doubts.
He that, being self-contained, hath vanquished doubt,
Disparting self from service, soul from works,
Enlightened and emancipate, my Prince!
Works fetter him no more! Cut them atwain
With sword of wisdom, Son of Bharata!
This doubt that binds thy heart-beats! cleave the bond
Born of thy ignorance! Be bold and wise!
Give thyself to the field with me! Arise!

—*From the Sanskrit. Translated by Sir EDWIN ARNOLD,
in "The Song Celestial."*

The Problem of Virtues and Vices

M. J. Colville

The age-long controversy concerning a possibly clear dividing line between virtues and vices can surely never be finally settled until one section of humanity is willing to accord to another the same credit for honest intention which it always takes to itself. The permanent value of the Golden Rule chiefly consists in the plain and forceful manner in which it emphasizes equal rights and privileges, and as we are finding out that all civilized peoples have nominally embraced it in one form or another, we can no longer pride ourselves as being its exclusive promoters and promulgators because we profess a certain creed or belong to a particular section of the human family.

There are three definite forms in which this great universal rule has been expressed: the Persian form relates to feeling; the Christian to action and the Chinese to abstinence from action. Putting the three forms into one, we may present the following as a consensus of agreement regarding the conduct of life, measured by a high moral standard. We ought always to feel and do to all others just as we wish all others to feel and do to us and consequently we must neither feel nor do toward any other what we are not willing that any other should feel or do toward us. A virtuous life is neces-

sarily a strong life, therefore, it cannot be described in any negative terminology. To merely abstain from wrong action is passive goodness, but it can never rank with active heroism; it is, therefore, utterly absurd for any one setting forth a moral code to exalt mere passivity above activity and eulogize non-action above right action.

There is, however, a period in the moral history of every one of us,—and there may be many successive periods,—when to abstain from action is better than to act, consequently tho' we are advocates of positive rather than of negative virtue, we cannot afford to deride the time-honored proverb "Discretion is the better part of valor," and we all know that in the original Latin *valor* and *virtus* are words of almost identical significance. "Discretion" is a much-abused word, for to be discreet often suggests cowardice or a time-serving policy which savors strongly of an unrighteous kind of diplomacy, whereas, when rightly understood, a discreet person is not sly or temporizing, or aught else that is weak and contemptible, but wise in judgment, given to weighing questions mentally before expressing opinions regarding them and, above all, disposed to live up to those two excellent injunctions so often quoted,—"Think before you speak" and "Look before you leap."

Nothing can be further from the truth than to confound rashness with courage or bluntness with sincerity. We often hear a man or woman highly praised for integrity on account of selfish disregard for the feelings of others. Outspokenness, regardless of consequences, is frequently classed as sincerity, while a due regard for other people's feelings is spoken of with contempt as tho' anything other than vulgar self-assertion, in and out of season, must evince a sychophantic temper or at least a timid nature.

Self-restraint is certainly to be classed among virtues as

well as self-declaration, and here at once we have encountered a place in practical ethics where a vice may be regarded as a virtue abnormalized and a virtue shown to be a vice regenerated and sanctified. An old English author, Hannah More, whose moral precepts were highly esteemed a century ago, worked out ingeniously and conclusively the doctrine we are now seeking to expound, viz., that every vice is a virtue gone astray.

"Evil is good in the making" is a phrase often employed by optimists tho' never by pessimists, who, if they want to coin a sentence to faithfully express their creed, may well invent "Good (if there be any) is evil in the making." Such would be a fair definition of the pessimistic view of life, for no one deserves to be ranked as pessimist who does not believe that all must ultimately result badly, as no one deserves the title "optimist" who does not feel assured that all things must ultimately come right. The absurd and utterly unthinking charge brought against optimists, who are truly such, is that they gloss over the sins and miseries which afflict society and bid us all take a complacent view of existing conditions, no matter how bad they be. We are not prepared to deny that there may be indifferent persons posing as optimists, and who certainly are not pessimists, who take simply a "don't care" view of life, to whom there is no vital or important distinction between right and wrong; to whom justice and injustice, kindness and cruelty, truth and falsehood are all about the same; but these indifferentists are not optimists but simply unawakened entities on the moral plane.

A true optimist realizes that this is a strenuous world in which constant heroic action is necessary, and while all original material is good, it is for us to so utilize it that we produce harmonies instead of discords. The scientific world

of to-day is coming nearer and ever nearer to the viewpoint of Alfred Russel Wallace, who has given as good a tentative explanation as we have encountered anywhere of why things are as they are. But no matter who may be the writer or the speaker, or under what denominational auspices the doctrine may be proclaimed, we are all obliged to reckon with the self-evident and unavoidable fact that this world is a training ground and experimental station, and that we are here using our own judgment and going our own way, even tho' under Divine guidance, for the express purpose of rounding out self-conscious individuality.

Many questions are being asked, with never-tiring persistency, of all who express confidence in a Supreme Ruler of the Universe, designated omnipotent and good. Among the most pressing of these queries is how it can be possible to harmonize such a concept with the actual existence of so much crime and wretchedness as we behold all around us, and of course it does not answer this question to merely point to the bright and beautiful side of nature and close our eyes entirely against the reverse aspect of the picture.

The Wisdom Religion alone can reply satisfactorily to this tremendous enquiry, because it is only in a truly universal and esoteric faith that the solution of the world-problem is to be found. Tho' avowed Theosophists go more into detail and profess more explicit knowledge of how the great process is worked out than do others, the tide of conviction throughout the world is setting very strongly in the direction of the Gnostic solution, and by "Gnostic" we simply mean the antithesis of Agnostic, the former standing for knowledge and the latter for ignorance when facing the mighty problem. There can be no original and ultimate evil in any world fashioned of substance good in itself, neither can there be any sempiternal duration of non-eternal evil.

It is useless to endeavor to escape the logic of the inevitable and seek to thrust ideas upon the present generation that no thinker can possibly endorse and among the most ridiculous of all self-contradictory fallacies is the thought that GOD created an entirely good universe, part of which has already become irrevocably bad. In their protest against evil, which is only relative, people are very apt to undermine and overthrow the very fabric of their own confessed belief. Listen to the two great Creeds of Christendom, recited daily in the great historic churches of all Christian lands. The Apostles' Creed starts as follows: "I believe in God the Father Almighty, Maker of heaven and earth." The Nicene Creed begins "I believe in One God the Father Almighty, Creator of heaven and earth and of all things visible and invisible." A more sweeping declaration could not be invented by any modern Theist, and we surely ought to pay some attention to Confessions of Faith that are being recited daily by millions of persons in all parts of the world, including especially many who believe that some human beings are totally depraved and already suffering a penalty for sin in the unseen world that will endure forever.

No possible good can ever be done by introducing a pessimistic note into any system of religion or philosophy, and it was evidently the glory of all great religions at their inception that they endeavored to adhere closely to the teachings of their illuminated Founders, but later in their history they permitted the canker of pessimism to corrupt them, and at that moment they began to fight and to decay.

All enlightened sentiment today is against every harsh method of dealing with criminals, except in certain modified forms where the apparent harshness is clearly intended only for the protection of society. Juvenile Courts are doing a very large amount of good because they are operating on

the plan of appealing to the latent good within the delinquents. Vices are often thoughtless, and clearly vincible when the right educational methods are employed. You can never make any child or adult believe or feel that he is wrong except by letting him see a contrary right, thereby affording an opportunity for mental and moral contrast.

Vindictive punishment is quite as absurd as it is cruel because it enlightens and convinces no one, and from the psychological standpoint it is easy to see that by arousing the most violent feelings of antagonism in the breasts of the most undeveloped members of society, we are incurring far graver dangers for the future than those which actually menace us today. Crime is always a painful and disagreeable subject to discuss and over-much dwelling upon it must of necessity prove unhealthy; but as we are daily confronted with records of criminal proceedings and it must ever be the aspiration of all philanthropists to extirpate criminality, we must not hesitate to so diagnose the malady as to discover its sources in order that we may find and apply a remedy. The eminent Italian criminologist, Lombroso, took an over-lenient view of evil-doing, in the opinion of many less experienced men, because they had not deeply studied human errors scientifically, as he had.

The old saying "To know all is to forgive all" contains a mighty truth of universal import, but a truth we are very likely to misconceive until we have made a searching study of the true nature of forgiveness. To forgive properly means to give forth aid, to render assistance to the weak and erring that they may rise superior to their besetting infirmities, not to complacently gloss over every form of malpractice on the weak plea that trespassers are so constituted that they cannot help trespassing.

"Ye that are strong should bear the infirmities of the

weak" is a kindly saying containing much food for reflection, but the political economist and industrial reformer needs to ponder carefully how wisely to fulfill the admonition. Such an exhortation is clearly based on the concept that there are elder and stronger members of the human family who are far more their "brothers' keepers" than the younger and weaker members can be; therefore, the heavier burden of responsibility must be acknowledged as rightly resting upon the strongest and broadest moral shoulders.

Determinism as a philosophy is current in many quarters, and it is easy to see how Prof. Fullerton, and other highly instructive authors, have been able to present the case in favor of a limited Determinist philosophy quite acceptably to the best thinkers of this age.

Ignorance is the root of all misdoing. It is, therefore, not going too far to say that no one will commit offences against the moral law when all have become so enlightened as to perceive that every transgression brings suffering in its train. Ignorance is never finally invincible, tho' temporarily it may appear so. All intelligent study of Will must convince us that when there is a decided will to act in a certain manner, no amount of pressure can effectually compel action in opposition to that determined will, tho' it is often comparatively easy to prevent for awhile the outward expression of that will.

Did we believe in a literal hell, as a place of imprisonment for evildoers, we could readily follow the argument advanced by many that by locking criminals up we could effectually restrain them from the commission of overt acts of violence, but what about the psychic influence they might exert? Modern psychology is presenting us with some tremendous problems calculated to completely revolutionize all our accustomed penal methods, for we are daily learning

more and more of the potency of silent psychic influences, justifying to the full the famous words of Lovelace, 'Stone walls do not a prison make, nor iron bars a cage.'

The greatest of all services rendered by psychical research is the constantly increasing proof that we are in possession of inner faculties which enable us to function quite independently of the physical senses, and as this fact comes to be universally granted, we shall all realize the utter futility of attempted reformation thro' any other means than such as are genuinely educational. Once let it be admitted that every vice is a virtue gone astray, and that many of the most difficult criminal cases can be successfully dealt with by directing the impetuous stream of misdirected energy from a destructive into a constructive channel, and we shall soon witness a complete remodelment of our entire system of dealing with those dangerous elements in society whose activities at present are, in many places, alarming in the extreme.

The recent celebration of the Charles Dickens Centenary, which has aroused great interest all over the English-speaking world, has called much attention to the special claim which the great novelist still has upon all who truly love humanity and seek to overcome distress by radical yet merciful methods. Dickens saw good in everybody, no matter how degraded some unsavory specimens might appear, and he was not satisfied to be merely a theorizer on the possibilities of mankind. He exerted himself to the utmost by tongue and pen to actually bring about those greatly needed reforms which he knew would result in a speedy diminution of the vices which a savage system of punishment served only to intensify. Schoolboys were often guilty of disorderly pranks, for which they were brutally flogged in those execrable schools of Yorkshire which Dickens so mercilessly lam-

pooned. Debtors were thrust into prison and humiliated in the most ignominious manner, with the result that they sank continually lower and lower in the social scale and became less and less able to satisfy their creditors and keep out of debt in future; and to the sympathetic heart of Dickens the sorry plight of the debtors' families made the strongest of all appeals.

As virtues and vices on the spiritual plane must always be determined far more by intention than by action, it cannot be that all persons who perform similar acts are equally virtuous or vicious. Take as an example the question of warfare. We are living in days when Peace Societies are multiplying and the best thought of the world is in favor of international arbitration; it has, therefore, come to pass that the soldier's avocation is no longer esteemed as formerly, and many there are who look down upon it tho' their ancestors regarded it with the highest honor. Nothing could have been more virtuous in popular esteem in Europe in the days of chivalry, than for a young man to become a knight and carry a sword which he would not hesitate to draw on provocation. In those days the "manly art of self-defense" was universally regarded as consistent with a profession of Christianity of the sincerest and most exalted type, and thro' the forceful agency of well-nigh universal suggestion, it would appear to the warrior that he was living the most virtuous life possible if he kept clear of wanton brawls and only used his sword in some honorable cause. There are many well-meaning men and women today whose views are distinctly Mediæval and who, therefore, glorify the soldier's profession and give their sons to the Army as other parents dedicate their children to the Church.

From an abstract point of view and in the course of a lecture on moral evolution, nothing can be easier than to

denounce the continuance of warfare and urge the immediate adoption of an international peace policy, but that attitude by no means necessitates, or even lawfully permits a scathing condemnation of those among our neighbors who fail to see the situation as we behold it. Right and wrong for the individual must always be determined by interior conviction; otherwise there can be no self-development, and the highest possible degree of self-developmmt constitutes the crowning glory of democracy. Submission to extraneous authority is never difficult, but willing and intelligent obedience to wise legislation requires a much higher measure or perception than the bulk of average people have yet achieved.

The world today is greatly convulsed because we are in the midst of transition from an old state of submission to a new condition of obedience. This is the only satisfactory solution of the strikes and all other tumultuous outbursts of discontent with existing conditions which occasion an immense amount of immediate suffering, but are without question, purifiers of the moral atmosphere, as electric storms are purifiers of the physical atmosphere and volcanic eruptions and earthquakes safety valves thro' which there escapes much that would wreck the planet were it longer suppressed. We are the makers of our own external world, and if there are explosions in our laboratories it is because we are yet too ignorant of natural chemistry to utilize powerful elements without incurring danger and temporary disaster. James Russel Lowell, among many other quaint and pithy sayings, declared that "the framework of the universe is fireproof," meaning that tho' we might produce much transitory havoc, we could never upset the constitution of nature or occasion more than transient disturbances.

"Sin is the transgression of the law" is a sentence embodying the deepest philosophy and it is susceptible of at least

a two-fold interpretation. In the highest ethical sense of the phrase, to transgress the law is to run counter to one's own sense of right, to rebel against conviction and to one's own true self to prove untrue. In a worldly sense, to transgress is simply to act in opposition to the existing code in a certain place at a given time; therefore, we cannot class offences, which are only such in the eyes of particular legislators, as vices or sins against the moral sense in general. It is certainly essential to the order of a community that there should be no serious breaches of discipline, consequently it follows of necessity that external local laws should press heavily upon some conscientious persons who may be accused as guilty of serious misdemeanors by the civil authorities, tho' their moral sense is particularly keen and they steadfastly adhere to their interior convictions. Legislators have a very difficult task before them when they have to administer justice to mixed populations, among the various elements of which moral standards differ widely; it is, therefore, becoming more and more self-evident that in some directions greater latitude must be permitted and in other directions a sterner rule must be enforced.

Take sanitation as a telling instance. Such a wise rule as that forbidding the indulgence of unclean and unhealthy habits in public places can reasonably be enforced, but a law compelling children to be vaccinated or else debarred from public schools is tyrannical for two excellent reasons; first, that many parents seriously object to the practice, deeming it poisonous as well as filthy and likely to engender disorders worse than the smallpox it is supposed to destroy; second, because if it be really the preventive it is declared to be by its enthusiastic advocates, those who believe in its efficacy can readily, thro' its agency, render themselves immune.

It is not necessarily any disgrace to be thrust into prison, for it is often only cowardice and weak submission to tyranny that keeps people outside prison walls in times when some great cause is being agitated. Political prisoners are often among the bravest and noblest of men, yet they are often classed with burglars and all manner of other disreputable persons whose crimes are actuated by greed and avarice, while the condemned convict is frequently a man or woman who has manifested the extreme courage of unpopular conviction.

In the early days of modern Australian history, the common belief was that Australia was scarcely more than a penal colony of Great Britain, and Tasmania (Van Dieman's Land) was specially singled out for insult on that account. Tho' it cannot be denied that some rough characters were sent across the seas, and that some small portion of the present Australasian population is descended from persons who deserved banishment from their native land, it is true, on the other hand, that many convicts were only political offenders who were often imbued with a strong love of right and indomitable sense of justice.

To oppose what we feel to be an unjust law is not criminal, it is heroically virtuous and even tho' we be mistaken in judgment, our motive, spiritually speaking, nobly qualifies our act. Tho' freely granting all this, we do not see that any plea of justification can be brought forward for wanton oppressors, for surely no one will have the hardihood to affirm that actions prompted only by selfish avarice are to be regarded as the outcome of virtuous desires to live loyally to conscience. The mildest verdict that can be passed on utterly selfish actors is that the moral sense is not yet awakened within them, consequently they are simply *unmoral*. Without some regard for individual progress there could be

no ascension of the race; for that reason we are justified in pronouncing extravagant devotion to self as vestigial in our present civilization, marking a survival of lower stages of human development than the present average in the more advanced sections of earth today.

Great intellectual force does not argue commensurate morality any more than vast physical size argues high intellectual attainment. Let us never confuse these issues and imagine that because a man is an intellectual giant, he is therefore a moral prince. Every vice is a discord due to over-development in some directions and under-development in others. Phrenology reveals the criminal head and chirol-ogy shows the criminal hand, while astrology gives evidence of tendencies at birth which, if unchecked, will develop into criminal action. But as we can make good use of these three revelatory and advisory sciences if we study them intelligently, it behooves us to show how weak points can be strengthened and counteracting tendencies developed to offset dangerous excesses. Fatalism is a system of spurious philosophy of which no one can make any use, but the famous saying "CHARACTER IS DESTINY,"—coupled with the assurance that character is within our own power to mold,—is an incentive to all useful reformatory and regenerative industry.

In Mrs. Besant's "Universal Text Book of Religion and Morals" (Vol. II), she has introduced three carefully written chapters on virtues and vices in relation to Superiors, Equals and Inferiors, in the course of which she shows the reader very plainly how "circumstances alter cases," because it would be harmful to some people to be treated in a manner which would prove of benefit to others. By our inferiors we can only rightly mean those less enlightened than ourselves; by our equals we of course mean such as walk with

us side by side and are supposedly, at least, on the same general level of understanding and social position with us; by our superiors we must signify those who have already attained a status we have not yet reached.

Love and Reverence are forever inseparable; Hate and Dread are equally unknowable apart. We engender love in others by sending out love to them. This is particularly the case with those on lower levels than ourselves. We need not concern ourselves about the influence we exert on our superiors, for it is they who influence us far more than we can affect them; but with our attitude toward the "least" of our brethren we should be specially concerned. If we have any brutal instincts unsubdued,—and sometimes they become manifestly rampant,—very little harm is done if we show inconsiderateness only to those above us in the spiritual scale, because they cannot be injured from below, and they are sufficiently benevolent as well as comprehending to seek to elevate us instead of rounding on us and paying us back in our own coin, often with compound interest, as our equals might and our inferiors certainly would. It is those in the ranks beneath us for whom we are specially responsible. It is, therefore, far more necessary to be circumspect with pupils and servants than with intimate friends and teachers. We are almost in the place of gods to little children who look up to us for everything and we do indeed require to grasp the true significance of "The White Man's Burden" in our relations with the less enlightened races of mankind.

The Wisdom Religion wisely discriminates between the higher and the lower in the scale of evolution, but never can it sanction oppression in any of its forms. Reverence for rulers is theoretically right, so is honor for parents, but ought not rulers and parents to see to it that they are worthy of the homage they exact? We have a noble example of worth in

King George V, whose recent visit to India has resulted already in great good to that long troubled land. A monarch who seeks the welfare of all the people and who feels intensely his responsibility as their rightful leader, is the right man in the right place.

Is not the crying need of today for leaders in industry as in statesmanship who will call forth the respect and love of their employees instead of inciting them to rage and discontent? We must unite the sterner with the milder virtues in private as well as in public administration, and as no one has thought out or even dreamed out a plan of society in which there will be no representatives or overseers, the only question actually at stake is what kind of overseers or directors will hold the reins in future.

When once we know that there are no vices which cannot be transmuted into virtues and that there are no virtues which cannot degenerate into vices by perversion, we shall be far on the road toward a much needed solution of myriads of pressing difficulties. Revolt is always intentionally against injustice. Love of freedom is ineradicable in human nature and tho' many deeds of violence are committed in liberty's fair name, we must not take refuge in a return to ancient feudal despotism because we cannot close our eyes to the disturbing fact that labor agitators are often quite as tyrannical as the capitalistic bosses against whom they strive.

We are in the throes of the readjustment of all social and industrial conditions. Authority is shifting its basis from thrones without to thrones within, for in the coming age we may rest assured that it will be an intuitive perception of truth and co-operative resolve to federate for general human interest that will supersede the present wild chaos in which we hear the roar of belligerents, and amid the din and smoke of battle, often fail to see the dawn breaking in the sky and

to hear the celestial music announcing the birth of a day of freedom and enlightenment in which the prophecies of the world's greatest seers will find practical fulfilment.

To live peacefully while strife is raging around us is the part of wisdom. We can only exert a telling influence from above; therefore, in the midst of furious excitement, the successful general always keeps calm and cool and because of such supreme self-control, he can pour oil on the troubled waters and being himself unperturbed by psychic tempests, can bid the most violent mental storms to cease.



The Law

When the great universe was wrought
To might and majesty from naught,
The all-creative force was—

Thought.

That force is thine. Though desolate
The way may seem, command thy fate.
Send forth thy thought—

Create—Create!

—ELLA WHEELER WILCOX, in "New Thought Pastels."



Rosicrucian Christianity

Series Number Nineteen

The Coming Force—Vril! or What?

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So much is written and spoken of the inner Worlds from the occult point of view, so much stress is laid upon the fact that we possess higher vehicles, are capable of developing them and function consciously in them, that it seems needful to emphasize at times the enormous value of the dense body and of the visible World to which it correlates us, to counteract as far as may be done the disdain with which some people regard the World in which we now live.

Let us rest assured, that there are Great and Exalted Intelligences behind evolution who order all things with a wisdom which neglects no factor, and let us try to understand the aim and the object of our present mode of existence. Then we shall soon see that all is well, that there are good and sufficient reasons for our placement in the present phase of concrete existence and for the limitations which result in consequence.

We see that at the present time the Western World is going through a phase of material development and many among us who are grappling with the things of the spirit are prone to look down upon the activities of the ordinary man with a feeling of "thank God that I am holier than you" which is entirely gratuitous.

The much despised "Ordinary Person" on his side looks askance at us who talk with glib familiarity of both heaven and hell, but are not very up to date in our knowledge of material affairs. He has a very strong feeling that it is our first and foremost duty to know something about the material World, to do our duty *here* to the best of our ability before we aim to soar into the clouds. To emphasize his argument he will point to India where the people suffer death by famine yet are too indolent to work, they think of "*nirvana*" and forget present conditions. The Ordinary Person will bid us look at the

backward condition of these orientals and attribute it to their belief in the doctrine of rebirth, which inculcates habitual disregard for the present phase of existence in them. He will then contend that spiritual development, particularly outside the methods of the recognized churches, is detrimental in the highest degree, and he is largely right in his assertion, but there is also a deeper view to be dealt with later.

To develop in a safe and sane manner we must positively have a correct appreciation of the mission of this World in the divine plan of unfoldment which we call evolution, and we must do our full share of the World's work. On the other hand it may also be said that the occult viewpoint gives a deeper insight and a wider scope for usefulness than the mere surface view. Let us therefore examine the path of advancement in the material World from both viewpoints.

It has been stated in lecture No. 2 that all things in this visible material World are crystallized thought-forms and an illustration was given of how an architect formed a house in his mind, of how from that thought-form he draws the plans and the workmen build the house. Graham Bell's imagination crystallized into the telephone, Fulton's to a steamboat, etc. But of course those ideas were not perfect at once, a great deal of experimental work was necessary before the inventions cited were brought to sufficient efficiency to become useful in life.

If we imagine this World in which we live to be a World of Thought wherein we might form *images* like mental pictures, but which would provide no way of concreting our images in metal or wood such as we now use, what would have happened in the cases of the telephone or the steamboat? The inventor would have been through with his invention in a trice, there would be no material condition to show the imperfections in his thought and consequently he would not have learned to *think right*.

It is the mission of the concrete material World to make our mistakes manifest. We are developing an enormous power within ourselves and we have in the dense Physical World the most ideal condition for developing the requisite ability to use it properly. Apart from such ability, and given subtler conditions of matter it would work immense harm. What is that coming force will be seen when a backward glance at the past development has given us the gauge of true perspective.

In the earliest dawn of man's existence he dealt principally with the *solids*; his first implements were such stones, sharp or blunt, as he

found ready at hand. Later he commenced to trust himself to the *liquids* when propelling his first rude craft on water or to turn the primitive water mill. Still later he learned to use a *gas*—wind as a force of propulsion for ships and mills.

That was an immense advancement; it brought the most distant parts of the World into communication, and widened the scope of man's knowledge immeasurably, but even the progress attained by the use of air power fades into insignificance before the strides we have made since we started to use the more ethereal gas—steam power. That has turned the wheels of progress at a rate which leaves us dumb with astonishment. Yet even the wonders accomplished by steam are as nothing when compared to the thousand and one improvements in communication and knowledge developed by the utilization of that still finer force—electricity, which circles the globe with a message in fewer seconds than the years it would have required by earlier means of propulsion.

Thus we see that human progress has been accomplished by the use of finer and finer forces and that each time we have learned to utilize a subtler energy than heretofore used we have made a wonderful stride in civilization.

This view is one we have not usually accustomed ourselves to take; we usually associate solidity and strength as if they were synonymous terms, but a little observation will readily show us the fallacy of that idea.

The waves of the sea, which are fluid, will raze the decks of a ship in a few moments, twist and bend the strongest iron stanchions as if they were but wires. The winds may blow the masts of a ship overboard in the twinkle of an eye, yet winds are but air, a gas. Water, a fluid, is tearing down the hills of Seattle, Wash., and making the city level at a rate impossible to the solid pick and shovel. When we look at the great locomotives with their extremely heavily built train and we admire their ponderous bulk, do we ever realize that the reason why they have to be so solidly built is because they are to be acted upon by an invisible, elastic gas—steam?

The waterwheel was of no use as a power producer except when in direct contact with a stationary source of energy, a waterfall. Windpower was better, it could be used as a force of propulsion all over the world, but was fickle and uncertain. Steam was more nearly ideal, as it is procurable *at will* almost *anywhere*, but required ponderous machinery to be moved around wherever the force is to be

used, as best illustrated by the locomotive, which is such a movable power plant. Electricity may be transmitted for many miles by means of a little wire and can be used anywhere along that line; it may be stored, bottled in fact, and taken along; it may even be transmitted from place to place without wires along the all-pervading ether.

We have now shown that man's progress in the past has been accomplished by the utilization of forces of increasing subtlety—water, air, steam, electricity—and that the increasing utility of each of these forces is further enhanced by the facility with which it may be transmitted and utilized at various places. The latest advancement being the transmission of energy from a central source to various points without visible material connection as in wireless telegraphy.

Having reviewed past accomplishments, it must be evident that *the further progress of the human race depends upon the discovery and utilization of a yet finer energy transmissible with still greater facility than either of the forces yet known.*

What is that new force,—what will it accomplish in the advancement of the human race,—and along what lines are we to look for its discovery? Such is the natural threefold question, and we shall attempt to answer.

In his "Coming Race" Bulwer Lytton gave us an inkling of what that coming force will be. Like all other such stories it has never been taken seriously, but regarded only as the phantastic imagination of a clever writer. Jules Verne's stories met with a like attitude of admiration for his vivid fancy (?) upon the part of the public, yet how much in them has already been realized? "Around the World in Eighty Days" is too slow for the twentieth century globe trotter. Submarine navigation and bird-like flights are facts today. In truth, *the human mind is incapable of imagining anything that cannot be achieved.* That seems an extravagant statement, but is it not justifiable in view of what has been done? And reverting to our main line of argument, something akin to the Vril of Bulwer must be discovered before man can take the next great step in advancement. True, great and marvelous discoveries lie ahead of us in the further exploitation of the forces we already possess, but the next *Great Step* depends upon the discovery of and the preparation for the use of the coming force. Attempts at making the steam engine were made many centuries ago by the ancients before we succeeded in the latter days. Electricity was known in a very small way also by them, but

it took a long time to ripen these ideas sufficiently to make them directly available for use; similarly, while we go ahead and exploit the forces we know we must also prepare for the coming force and if we can find it we may be able to find the means of using it the quicker. Let us look a little closer at Bulwer Lytton's Vril; it may be that beneath the phantastic garb a valuable clue is hidden.

Vril was a force generated *within* each of the beings of our story; it did not depend upon outside machinery which cost money and could be had by a favored exclusive few but not by the majority; all without exception possessed this power from birth to death.

This is certainly a yet higher ideal than even a central power station. No need for elevators when everybody levitates at will. No need of street cars or railways when everybody can move swiftly and easily by his own inherent force, no need of ships when a man can move through the air without such cumbersome contrivances as those which move upon the surface of earth and water, and see how much less resistance he will have to overcome who flies through the air as the bird does than if forced to depend upon an aeroplane or similar contrivance.

Like all other forces Vril could be used as a means of destruction; it was swift in that also, so exceeding care would naturally be required of one who used it. He must have self-control in highest degree, for if he were to give way to temper dire disaster would surely happen. If ever we are to use such a force as that we can see how absolutely essential it will be that we be good and kind and make no enemies. Our lives would be in the hands of others to an extent undreamt of now.

When we look within ourselves to see if it is possible that an energy of that description be incipiently growing, we cannot look very far before we are forced to recognize the fact that a power having vast possibilities is there—Thought-power. Our ideas take shape as mental pictures which we form with great facility and afterwards crystallize into material things in an exceedingly slow and laborious manner as cities, houses, furniture, etc. All that is made by the hand of man is crystallized thought.

Nor should we regard its present slow mode of manifestation from thought to thing as an indication of its possibilities, or allow the fact that it escapes and eludes us to cause dismay. It has been the same way with the other forces we have already harnessed to our wheels of progress. For countless ages the waves of the ocean have wasted

energy in beating upon the seashore, but now inventors are beginning to harness them as they have coupled the waterfall to the electric dynamo. For a like period the winds swept land and sea before man learned to use them as carriers of the commerce of the world by appropriate sailing vessels. For ages steam escaped into the air from the camp kettles of primitive humanity before they learned to concentrate its power and use it in the various industries. In like manner as the steam escaped uselessly from the kettles of olden time does the radiant energy of thought escape from humanity of today and as the steam was utilized by concentrating it, so may also this subtler but enormously more potent thought-power be concentrated and used to do the work of man with a facility impossible of imagination even by comparison with the present forces, for they are merely utilitarian, working in, with and upon already existing things, but *Thought-power is a creative force.*

We know how dangerous the other forces are when harnessed and concentrated. While the steam is escaping from the camper's kettle it can do no serious hurt. Electricity generated by the friction of a belt or by rubbing a piece of amber is no danger to anyone, but when steam is generated in quantities and confined in a steam boiler it may burst its bonds in the hands of an incompetent workman and so may electricity under pressure in a wire kill the one who ignorantly meddles with it. Similarly we may infer that thought-power misdirected or ignorantly used would have a far more disastrous effect, because it is a much subtler force. Therefore it is necessary that man should be placed in a school where he may learn to use this enormous force in a safe and efficient manner, and whether we realize it or not, the wise teachers who work unseen but potently with humanity have already provided us with such a schooling when they placed us in this concrete existence, the Physical World. Whether we know it or not, every day, every hour we are here learning the lesson of *Right Thought* and as we learn it more and more we shall become creatures like our Father in Heaven.

Thus we see what a great mistake it is to despise this concrete existence and live in the clouds of hopes and aspirations which have to do with the higher life and the higher Worlds to the neglect of our duties in the present concrete material life.

It should be equally plain, however, that it is also wrong to confine ourselves to the purely material phase of life to the exclusion of the spiritual side of our nature. Extremes are dangerous. If we recognize the two poles of our being, and endeavor to guide our

material existence by the light of our spiritual perception we shall learn the lessons so wonderfully provided for us in the school of experience in a far shorter time than required if we go to either of the extremes.

What are the results of following one or the other of the extremes may be seen by a comparison, from the occult viewpoint, of the Hindus with the Western World. As stated before, people of a materialistic tendency, in order to justify their aloofness from spiritual affairs will point to countries and peoples which are going in that direction, particularly to India, bid us note the backward state of the Hindus and the indolence of the oriental and attribute it to their religious trend. Others have tried to defend them on the grounds that they are massed together in an arid mountainous country that is unable to feed the millions that populate it and hence disease and famine are inevitable. They point to the scorching sun and the devastating floods of India and contrast them with our own fertile, thinly populated land where abundance is the portion of all, and they almost imply that it is an injustice on the part of God to give to one what he denies to another who is more worthy in the opinion of such critics.

That the condition of the Hindus is such as depicted, and even worse than we ever get to know, is a safe assertion. Looking at life from the ordinary western standpoint of one life only, those people are really to be pitied as victims of the caprice of an unjust God, but when we understand the Laws of Consequence and Re-birth and the activities carried on in the second heaven, we shall readily comprehend the spiritual reason for the different conditions of nations as well as of individuals.

The scorching sun, the arid condition of the soil of India and the destructive flood are only effects produced in the material world by causes in the spiritual realms as all other acts of nature and man; there is a spiritual explanation to every phenomenon that goes deeper to the roots of any matter than the material facts, there is a spiritual reason for the poverty and the climatic conditions which cause them in India as well as there is a deep purpose in our prosperity. To get at that reason it is necessary to keep clearly in mind the distinction between the body and the spirit that inhabits it. All Spirits are alike except that some have developed faster than others. The Races are only bodies created by the spirits and as a class of spirits evolves it goes from race to race. The most accomplished do the

pioneer work and bring the race to its highest perfection. When that is attained they form a new race and the race bodies which they have discarded are taken in turn by less developed spirits and therefore commence to degenerate. When thus, in time, it becomes useless to them also, they advance and turn the race-bodies over to another and still lower class of spirits. Under their influence the race degenerates still further and at last, when there is no spirit so backward that it can gain experience by using the degenerate form any more, the women become sterile and the race dies out. It has served its purpose.

We of the Western nations at one time inhabited Hindu bodies; that was the time when India was in its glory, when the race was evolving both physically and spiritually. That was in the so-called *Golden Age*, when the sacred writings came into existence, when the great temples were built, when the spiritual and material evolution of India was at its height.

But man was destined to master the material world to the full; while he thought of himself as a spirit principally and had an absolute and unswerving faith in the continuity of life; while he knew positively that birth follows death as surely as death follows birth, he also felt that there was endless time to progress in, and therefore made only indifferent efforts to develop the resources of the material world.

Therefore it was necessary that he should forget for a time the doctrine of Re-birth and think of the life he is living as the only one so that he might concentrate all his efforts on making the most of his opportunities for material advancement. The way that was accomplished has been described in the earlier lectures and more fully in *The Rosicrucian Cosmo-conception*.

Thus we (the spirits now inhabiting the Western race-bodies) left the Hindu bodies and built in turn the bodies of the succeeding races, gradually attaining higher and higher levels of material development, during Earth-life, and as the life in heaven between incarnations is an outcome of the previous life and a preparation for the next, where we build our future bodies and our future country under the direction of the great creative hierarchies as described in lecture No. 6, we have gradually built our present highly organized bodies; our rich and beautiful country with all its magnificent natural resources, its propitious climate, etc., and are thus enjoying the fruits of our work in previous existences in heaven and on Earth.

The Hindu race was the first in the Aryan epoch; it has been degenerating ever since we left it, is now inhabited by the most backward spirits born into Aryan bodies, and as we implanted such strong spiritual tendencies in them, heredity has yet preserved that trait in the Hindu bodies so that they are more amenable to spiritual impact than the more material bodies of the later races, yet it is not as high an order of spirituality as expressed when we were in the Hindu bodies; the bodies have degenerated and the spirits are less evolved than we, so that the race distinguishes itself more by a highly analytical mind than by true spirituality.

Having retained a full realization of, an implicit faith in the doctrine of Re-birth which the Westerner has lost *temporarily*, and being backward, the Hindus are naturally indolent and do not seek to improve their physical conditions in Earth-life or between incarnations. As a consequence the country also has degenerated with the bodies and the resulting suffering has for its purpose to awaken them to the necessity of concentrating on material things that they may learn to conquer the Earth as we are doing; they are to follow in our footsteps and forget for a time their spiritual being, in order to master the important lessons of this material World. Lack of worldly goods is to drive them to abandon the spiritual side of their development and take up the material phase. Our plenitude and material prosperity has the opposite end in view; it is destined to cause in us the nausea of satiety, to drive us to a realization of the worthlessness of material things, to cause us to turn anew to the spiritual, and in the degree that new inventions and better means of distribution make life easier, will the desire for the higher life overrule the desire for worldly success.

Our concentration upon material things, and our consequent worldly success, has gradually given us such an impetus in the material direction that we are forgetting our spiritual nature as a superstitious fallacy exploded by scientific facts.

Our "scientific," ultra-materialistic attitude is the very opposite to the attitude of the Hindus and as extremes meet, the ultra-materialism of Western thought works destructively on Western lands as oriental indolence has laid waste the East Indies. There is a connection between materialism and seismic and other disturbances.

In the Rosicrucian Cosmo-conception a chapter has been devoted to the description of the different layers of the Earth, so far as that is allowed and possible without Initiation. Suffice it here to say that

there are nine such layers of different thicknesses and that the core forms a tenth part. This is the seat of the consciousness of the Earth-Spirit.

It is a fact that is patent to the occult investigator that this Earth-Spirit feels all we do. When in the autumn the harvester mows down the ripened grain, there is a feeling of pleasure, of joy in having brought forth, a feeling akin to that felt by the cow when milk is taken from its bursting udders by its offspring. When flowers are plucked it is the same, but when trees or plants are pulled out by the roots the Earth-Spirit experiences pain, for the plant kingdom are to it what the hair is to our body.

The Earth-Spirit is not affected by our acts alone, however; it feels our mental attitude as well. There is one particular layer in the Earth that reflects our passions, feelings and emotions in a most startling manner, and causes them to react upon us, as storm, flood and earthquake.

Materialism causes volcanic eruptions, and the more spiritual conditions prevail, the more such cataclysmic events will cease to startle the World.

That is a statement hard to verify by the ordinary man, and would not have been made, were it not possible to give at least circumstantial evidence of its verity. This evidence is derived from a study of the trend of thought at the times when the eruptions of Vesuvius have occurred. The list of the cataclysms which have taken place in our era begin with the eruption which destroyed Herculaneum and Pompeii, where Pliny the elder perished A. D. 79; then, 203, 472, 512, 652, 982, 1036, 1158, 1500, 1631, 1737, 1794, 1822, 1855, 1872, 1885, 1891, 1906.

There have been 18 eruptions in 1900 years. The first half (nine) occurred in 1600 years, during the time of the so-called "dark ages," when man was ignorant and superstitious enough to believe in God and even in elves, fairies and such foolishness.

Since the advent of modern science has brought enlightenment into the Western World, demonstrated the superfluity of God, and taught us that we are the highest intelligence in the cosmos, "that the brain is a gland which secretes thought as the liver secretes bile," "that we walk with the same force that we use to think" and much more of the same nature, these cataclysmic reactions have been correspondingly

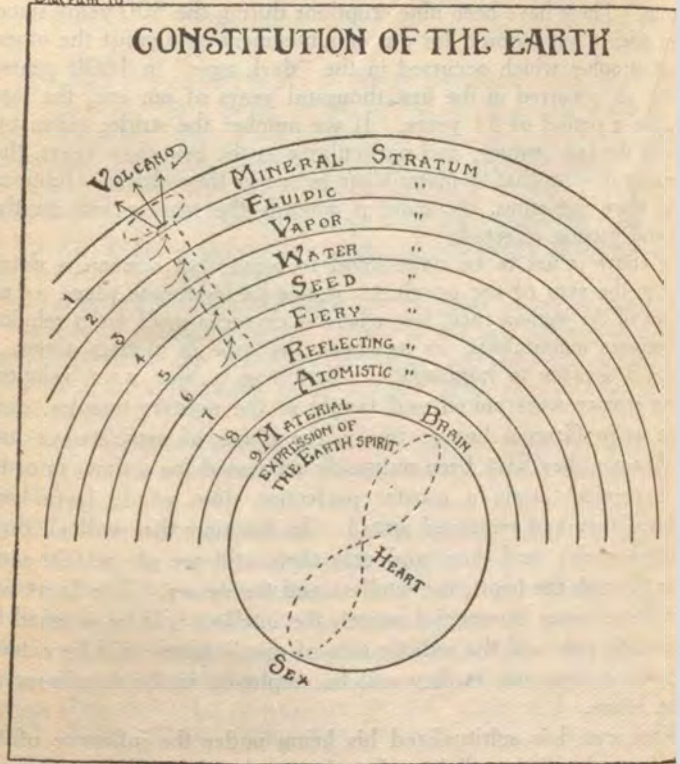
numerous. There have been nine eruptions during the 300 years since modern science has labored for our enlightenment as against the other nine catastrophes which occurred in the "dark ages" in 1600 years. The first six occurred in the first thousand years of our era, the last five within a period of 51 years. If we number the strides taken by science in the last century, and particularly in the last sixty years, the inference is obvious that as materialism increases the volcanic eruptions become more numerous, the more it spreads the more points on the Earth will become affected.

The above is not to be understood to mean that science is detrimental in the eyes of the occultist; it has its legitimate place as an educator of the human race, but where it divorces itself from religion and becomes materialistic, as has been the case in modern times, it becomes a menace to humanity. There was a time when religion, art and science were united and taught in the mystery-temples, even so late as in Greece, but as this is the plane of separateness and specialization, they have been purposely separated for a time, in order that they might attain a greater perfection than would have been possible if they had remained united. In due time they will all three be united again; and then, and only then, will we get perfect satisfaction through the heart, the intellect and the senses. The heart will enjoy the religious ceremonial aspect, the intellect will be satisfied by the scientific side and the esthetic side of man's nature will be catered to by the various arts as they will be employed in the temple-service of the future.

When man has spiritualized his being under the influence of the scientific and artistic religion of a future day he will have learned self-control and have become unselfishly helpful to his fellow-beings, he will then be a safe guardian of the *Thought-Power*, whereby he will be able to form accurate *ideas* which will be immediately fit to crystallize into useful *things*. This will be accomplished by means of the larynx, which will speak the creative *Word*.

All things in nature were spoken into existence by the *Word* which was made flesh (John 1). Sound or spoken Thought will be our next force in manifestation, a force that will make us creative Godmen when through our present schooling we have fitted ourselves to use such an enormous power for the good of all, regardless of self-interest.

Diagram 16



This article on Rosicrucian Christianity is No. 19 in a series of twenty. No. 20 will appear in the next Bulletin. They can be had singly (order by number) or in sets, from the Mystic Light Library, the Rosicrucian Fellowship, Headquarters at Seattle, Wash., or the Rosicrucian Fellowship, 49 John Street, New York City.

James Allen

The many readers who love the optimistic philosophy set forth in the writings of James Allen, will learn with regret that he passed from earth life on January 24th last. The most casual reader of any of his works cannot fail to be impressed with the simplicity, cheerfulness and benevolence which seem to radiate from the soul of the writer. Hence we can well understand the sense of loss which must come to those whose privilege it has been to work in close touch with this great man.

Space will not permit a lengthy sketch in this issue, but we are glad to announce that, in a subsequent number, we will publish a photograph of Mr. Allen and a talk on his life and work, which we are sure will be of great interest to all our readers.

We cannot place James Allen in any exclusive category, as he teaches so much that harmonizes with all the best thought of our age that we can only call him spiritually eclectic. Liberal Christians, Theosophists, and many other enlightened bodies of truthseekers, may claim him as an exponent of, at least, many of their distinctive views, but he was simply a strong, true, individual man who wrote and spoke out of the depth of his own conviction and never held himself bound to voice the peculiar tenets of any cult.

Wide knowledge of the Scriptures of the world, professedly sacred and other, coupled with intense sympathy with all humane causes, have rendered this author's works a delight to the scholar as well as an inspiration to the least cultured aspirant for instruction in that path of wisdom which inevitably leads to power and peace.

W. J. COLVILLE.


Wouldst Right The World?

If thou wouldst right the world,
And banish all its evils and its woes,
Make its wild places bloom,
And its drear deserts blossom as the rose,—
Then right thyself.


If thou wouldst turn the world
From its long, lone captivity in sin,
Restore all broken hearts,
Slay grief, and let sweet consolation in,—
Turn thou thyself.

If thou wouldst wake the world
Out of its dream of death and dark'ning strife,
Bring it to Love and Peace,
And Light and brightness of immortal Life,—
Wake thou thyself.

—JAMES ALLEN, in "*Poems of Peace.*"



Book Reviews



THE IMMEDIATE FUTURE. By Annie Besant. (Theosophical Pub. Society.) \$1.00.

This highly interesting and instructive volume contains reports of the famous lectures delivered by the President of the Theosophical Society during her notable visit to England last summer. Five of the seven lectures were given in London during the Coronation season, when the interest in the subjects treated was so great that the immense Queen's Hall was crowded on every occasion of their delivery. These five lectures constitute a series and deal with great impending changes in the religious, social and industrial conditions of the world. They all contain much that is so unusual and the subjects are treated in so characteristic a manner that all who wish to become familiar with the attitude of a singularly prominent Theosophist on these portentous themes are sure to find much food for reflection. Tho' delivered in England and containing many references to transatlantic matters, the general trend of every lecture is quite as applicable to American as to British readers.

"The Coming of a World-Teacher" is the most remarkable of all the discourses and the one likely to excite the most controversy. "The Growth of a World-Religion" and "The Emergence of a World-Religion" (the latter delivered in Manchester at the closing meeting of the League of Liberal Christian Thought, under the presidency of Rev. R. J. Campbell) are two of the finest presentations of this universally important theme that we have yet seen in print.

Mrs. Besant's attitude is firm and kindly in all directions; she shows the strength but does not spare the weaknesses of any historic organization, and far from posing as a proselyter seeking to win the whole world over to one exclusive cult, she shows the necessity for fraternal fellowship among the representatives of different systems, all of which, at root, are but variants of the one Wisdom Religion which alone is universal.

The seventh lecture on "England and India" is a notable docu-

ment, originally delivered before the Fabian Society in London, containing much information regarding India's needs.

The broadest and most comprehensive spirit of universal brotherhood pervades all that Mrs. Besant utters, but her sense of brotherhood is wisely enlightened, so that while she stands uncompromisingly for the great principles of human unity and fundamental equality, she reasonably takes into account the obvious existence of seniors and juniors in the human family and thereby makes it possible for the seemingly opposing claims of aristocracy and democracy to meet in a philosophic synthesis, making place for leaders and led, as for teachers and taught, and always insisting upon the responsibility resting upon the elders to lead equitably.

For sale at the MYSTIC LIGHT LIBRARY.

W. J. COLVILLE.



ETERNAL CONSCIOUSNESS. By Alice C. Ames.
(Theosophical Pub. Society.) \$1.00.

This is Volume II of "Meditations of a Thoughtful Theosophist" who presents her ideas in a clear flowing style reminding one of limpid rivulets. The author has imbibed deeply of Oriental philosophy and owns indebtedness to the Upanishats for the sublime suggestions which have caused her to meditate profoundly on the greatest issues of life. In her Foreword she tells us that "only in tracing the unbroken descent of Spirit shall we cast off the bondage of self and its identification with sense objects, and draw near, in the liberation born of knowledge, to the Eternal heart of all."

The frontispiece, showing seven rays proceeding from the Cosmic Logos, Trinity in Unity, constitutes a profound study and serves as a fitting prelude to the various chapters in which the subject is reasoned out with as much clearness as seems possible, considering the transcendent nature of the theme. The language is exquisite and the attentive reader feels drawn irresistibly into close sympathy with the spiritually-minded writer. We heartily recommend this delightful volume to real thinkers and especially to such as are desirous of obtaining some comprehensible hold upon the verities of life underlying all transient phenomena. Many Sanscrit terms are used, but all are interpreted. An excellent glossary concludes the volume.

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W. J. COLVILLE.

THE HUMAN CHORD. By Algernon Blackwood. (Macmillan & Co.) \$1.50.

Modern science has retraced evolution and at the present time says that in the Beginning was motion. St. John says: "In the Beginning was the Word (Sound)." As science has not spoken her final word, we hope that she may next find that the creative word, or sound, preceded motion.

It might be better said of Science than Woman that she will have the last word, and—if only she did not assume each word as spoken (Science, I mean,—Woman would surely not admit the last word, even pro-tem.) a final statement, the annoyance could be humored without controversy. But while Science plods carefully onward, verifying that which Philosophy has already grasped in its less restricted sphere, this larger view inspires the imaginative faculties—which would otherwise lie dormant—exalts our literature with its poetry, which rises high above the data of research in the path of evolution, tho' it go back as far as motion.

It is this unscientific, imaginative poetical idealism which guides evolution forward and makes possible our joy of racial life progress. In literature it is mostly expressed in our poetry—our fiction is too generally a scientific research of the careless evolution which has achieved the present mis-step on the brink of the seventh commandment. "The Human Chord" is an altogether delightful novel—not constructed upon the ruins of the aforesaid commandment—inspired with poetical imagination—something really new in the midst of so much re-hash of the old.

A retired clergyman, who is a scion of good cheer and heartiness of mind and body, is aflame with ideas of the laws of sound and the actions of vibration in creating form. As these ideas are justified by experiments which are successful, the ambitions of the clergyman expand. This draws into his household, comprising an aged housekeeper and a maiden, the ward of the Rev. Mr. Shale,—a young man who, in reply to an unusual advertisement for the post of secretary is accepted, on probation. Fascinating experiments with sound and the joys of the awakening and growth of the love of the two young folks for each other make a delightful story. And in this sweet love-story there is no sleight-of-hand with the aforementioned commandment. This "Letting Nature have her way while Heaven looks down from its Towers" is so natural that it is altogether wholesome. At the very close of the story we are led to wonder if the colossal creative ideals

of the earnest Mr. Shale did not escape him in the moment of realization to appear in the heart-yearnings of the young lovers.

I am only familiar with one other book by Mr. Blackwood—"John Silence"—who is a Sherlock Holmes in the realm of Psychopathology. In these weird experiences of John Silence are valuable hints about conduct in dealing with unusual conditions generally styled occult—and some of the narrative is uncanny. In "The Human Chord" there is not a line or situation that is not altogether sweet and wholesome. Its love element is as unconventional and pure as the love of "Paul and Virginia" and the theme of the novel is a worthy theme for an epic poem.

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HENRY STEIGNER.



THE MIRACLE OF RIGHT THOUGHT. By Orison Swett Marden. (Thos. Y. Crowell & Co.). \$1.00.

"The Miracle of Right Thought" is one of a series of books by Orison Swett Marden styled "Inspirational" and "Success" books. Mr. Marden's philosophy of Optimistic Thought has won the personal endorsement of several presidents of the United States, presidents of Universities, as well as prominent men not occupying such conspicuous office. The author's encouraging philosophy is preached by him to hundreds of young men in the Y. M. C. A. All of the foregoing proving that there is welcome for this good cheer—so unlike the pious but depressing exhortation of the old-time religion.

Every one may read this book with profit—while the timid and discouraged or the doubtful need it as much as a wilted plant needs water. It is refreshing as the waters from a pure well to a thirsty wayfarer and makes a suitable gift book for any occasion.

That we do not fully utilize our Divine Heritage is as true as when the Parable of the Talents first needed telling. And as every act performed is but the response to a thought which actuates it, we will do well to consider seriously Mr. Marden's directions for right thinking.

There is an obscured stumbling block for the too ambitious against which the author might have warned us with more emphasis,—the operation of the Law of Justice along with the Law of Thought. I do not mean that he has not mentioned it, but that he has done so in a way that has taken too much for granted. Thought is a great force

and so stimulating that a man's ambition may become so self-centered that his affirmations exclude his life in its relationship with the rights of others, resulting in the type of man whose ambition, like Macbeth's, "o'erleaps itself." The position taken in Marie Corelli's latest novel, "The Life Everlasting," whose heroine, when upon the Path of Initiation, makes each demand upon Divine Supply with the condition "Under the Will of God," should have been emphasized in this volume which is lacking this chart in the way of success—so altogether helpful.

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HENRY STEIGNER.



MAN'S RELATION TO INVISIBLE FORCES. By
Mayma, S. I. (Roger Brothers.) \$1.50 (Cloth). \$2.00
(Leather).

This is one of the daintiest gift books issued during the recent holiday season and tho' it may always prove specially appropriate as an offering to a refined and thoughtful friend, it is of such sterling excellence and so filled with noble and inspiring sentiments as to constitute it a manual of great value for all who desire to find condensed into paragraphs great suggestive thoughts which each reader can elaborate and meditate upon according to the particular bent of his own desire. The volume is adorned with a singularly beautiful frontispiece representing the author's idea of a Master, one who embodies all that is ennobling in human life. Tho' written from an idealistic or transcendental viewpoint, all the lessons which compose the treatise are clear and practical in the extreme. The writer is unmistakably one who has felt deeply and speaks out of the heart of a rich and varied spiritual experience. The printing is in violet ink on fine white paper; the cover of violet and gold is decorated with lotus flowers, altogether an artistic gem.

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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 Theosophist," edited by Annie Besant. 25 cents.

This is, in some respects, the most notable of our many exchanges, as it enters into discussions and narrations widely removed from the general run of literature and experience. The issue dated December, 1911, contains much more information than many a pretentious volume. It extends to 150 pages of solid reading matter, including a scientific study in Karma by the editor; a splendid article on Ireland and India by Margaret E. Cousins (a prominent musician); a chapter of Charles Leadbeater's growing Textbook of Theosophy; "The Absolute Must Go," a very thoughtful paper of deep philosophic import, by E. D. Fawcett; "Sikhism—a Universal Religion," by Rup Singh; and (most wonderful of all) "Electricity and Psychology," written down for G. V. Jepp, a blind youth scarcely 20 years of age, who thro' some strange psychic faculty becomes the recipient of amazing dissertations concerning the scientific achievements of the near future. The contents of this communication are so amazing and (with very few exceptions) are so extremely fascinating, that it is easier by far to believe that this is a truly inspired product than simply a blind boy's phantasy. Several illustrations of Indian temples and scenery are very interesting. The book reviews are a very important feature.

The issue dated January, 1912, is equally excellent in all respects. Among its large and well-filled pages will be found another installment of Leadbeater's instructive Textbook; a most illuminating paper on "Theosophy and Modern Drama," by Basil Hodgson-Smith; a learned dissertation on the problem of Reincarnation by Francis Sedlak; some fine biographical sketches; good poetry; further views of noted places in India; many shorter articles of great value and the Quarterly Literary Supplement which is quite a number in itself, render the opening issue for 1912 one of extreme value.

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W. J. COLVILLE.

Continued on Page 59



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

LIBRARY PLAN

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

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

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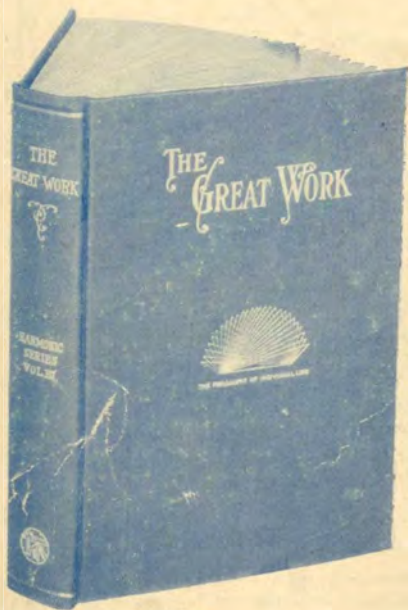
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