

INCOMPLETE

Books from main room of "Annex" building (residence building) at Wisdom's Goldenrod Center for Philosophic Studies in Hector (aka Valois) New York
As found by Jeanne Stone November-December 2008

		LIST OF PB BOOKPLATED BOOKS				From Annex Building at Wisdom's Goldenrod Center of Philosophic Studied in Hector, NY			
List No.	Location	Copyright/ printing	Title	Author	Publisher/notes	Scan			
						Jac- ket	Co- ver	TOC Indx	Mark- ings
1.	Annex 3 rd Shelf North Wall List PB001bkplat ed.docx	No date	Illumination: Spiritual Healing	James Porter Mills	New York Edward J. Clode				
2.	Annex 3 rd Shelf North Wall	No date	The Science of Spirit Healing	Harry Edwards Captain, Indian Army Reserve of Officers, Lieutenant Home Guard, author of The Mediumship of Jack Webber (Rider & Co.) The Mediumship of Arnold Clare (Rider Co.) Founder of The Balham Psychical Research Society (Incorporating the Fellowship of Spiritual Service) and the Spirit Healing Centre 290 Kingston Road, Ewell, Surrey	Rider & Co. London, New York, Melbourne, Sydney, 68 Fleet Street, London, E.C.4				
3.	Annex 3 rd Shelf North Wall	No date	Letters, Sentences and Maxims	Philip, Earl of Chesterfield	Henry Altemus, Manufacturer, Philadelphia Name or other writing erased out and overlayed possibly with glue from a previous pasting. Was it his birth name? Also in another spot on the same page faint ink writing. Pasted on title page is newspaper clipping				

with a quote:

“Politeness is the rope which draws the water of kindness lying deep in the well of the heart, and so gives it to the thirsty souls about us.”

Marking possibly made 4/30/1900

VIRTUE.—Virtue is a subject that deserves your and every man’s attention; and suppose I were to bid you make some verses, or give me your thoughts in prose, upon the subject of virtue, how would you go about it? Why you would first consider what virtue is, and then what are the effects and marks of it, both with regard to others and one’s self. You would find, then, that virtue consists in doing good, and in speaking truth; and that the effects of it are advantageous to all mankind, and to one’s self in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote justice and good order in society; and, in general, contributes to whatever tends to the real good of mankind. To ourselves it gives an inward comfort and satisfaction which nothing else can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourselves. Riches, power, and greatness may be taken away from us by the violence and injustice of others or inevitable accidents, but virtue depends only on ourselves and nobody can take it away.

THE REWARD OF VIRTUE.—If a virtuous man be ever so poor or unfortunate in the world, still his virtue is his own reward and will comfort him under his afflictions. The quiet and satisfaction of his conscience make him cheerful by day and sleep sound of nights; he can be alone

					with pleasure and is not afraid of his own thoughts. Besides this, he is esteemed and respected; for even the most wicked people themselves cannot help admiring and respecting virtue in others.				
4.	Annex 3 rd Shelf North Wall	No date	The Teaching of Epictetus: Being the 'Encheiridion of Epictetus,' with Selections from the 'Dissertations' and 'Fragments'	Translated from the Greek, with introduction and notes by T. W. Rolleston	<p>London: Walter Scott, Ltd. 24 Warwick Land</p> <p>Newspaper clipping pasted in front:</p> <p>For Friends' Intelligencer and Journal EPICTETUS</p> <p>Dare to look up to God, and say, make use of me for the future as Thou wilt. I am of the same mind; I am one with Thee; I refuse nothing which seems good to Thee. Lead me whither thou wilt. . . What else can I do, a lame old man, but sing hymns to God.—Discourses of Epictetus.</p> <p>From beyond thy Olympus, O Greek! Comes the wisdom that brightens Thy stern abnegation of self with faith in a purpose divine; Firmly thou facest the grisly Phantom that frightens Spirits who claim the support of truths more mighty than thine.</p> <p>Self-poised, in serenity smiling, thou stand'st in the vista of ages Of all fate's arrows defiant, singing thy thanksgiving hymn' Offering thy wild bitter herb, that the hunger of living assuages, Gathered on rocky peaks, whence the world looks barren and dim.</p>				
5.	Annex 3 rd Shelf North Wall	No date	Healing and the Conquest of Pain	Josiah Oldfield	<p>Rider & Co. London , New York, Melbourne</p> <p>Signed by Paul Brunton</p>				

6.	Annex 3 rd Shelf North Wall								
7.	Annex 3 rd Shelf North Wall	1884	The Divine Law of Cure	W. F. Evans Author of 'Mental Cure,' 'Mental Medicine,' 'Soul and Body,' &	Boston: H. H. Carter & Co., Publishers, 3 Beacon Street Opposite title page written in ink: Richmond 3802 Ridge Ave Rogers Park Chicago				
8.	Annex 3 rd Shelf North Wall	1887	Facts and Fictions of Mental Healing	Chas. M. Barrows Author of "Bread Pills: A Study of Mind-Cure," etc.	Boston: H. H. Carter & Karrick, No. 3 Beacon Street Book carries pasted stamp: Occult Books, Samuel Weiser, Inc., 117 Fourth Ave., New York, 3, N.Y.				
9.	Annex 3 rd Shelf North Wall	1886, 1908, renewed 1914	Christian Healing 1886, 1908, renewed 1914 The People's Idea of God 1886, 1908, renewed 1914 Pulpit and Press 1895 Christian Science Versus Pantheism 1898 Message to the Mother Church, June 1900 Message to the Mother Church, June 1901 Message to the Mother Church June 15, 1902	Mary Baker Eddy	Published by The Trustees under the Will of Mary Baker G. Eddy Boston, U.S.A. Some pencil underlines: "Our surety is in our confidence" "Clad in the panoply of Love" "I will listen for Thy voice" "My prayer, some daily good to do, to Thine, for Thee"				
10.	Annex 3 rd Shelf North Wall	Copyright 1887, 1888, 1889, 1892	Faith-Healing Christian Science and Kindred Phenomena	J. M. Buckley, LL.D.	New York: The Century Co.				
11.	Annex 3 rd Shelf North Wall	April 1909	The Faith and Works of Christian Science	The Writer of 'Confessio Medici'	New York: The MacMillan Company				
12.	Annex 3 rd Shelf North Wall	1912	The Facts and Fables of Christian Science	Albert B. Olston Author of Mind Power and Privileges; The Power to Prolong Life., Etc.	Published by the author, 850 McClurg Building Chicago Ill				
13.	Annex 3 rd Shelf North Wall	1913	The Healing of Pierpont Whitney	William W. Walter Author of "The Pastor's Son," "The Doctor's	Published and for sale by William W. Walter, 326 New York Street, Aurora, Illinois				

				Daughter," etc., etc.,	First blank page cut off by about 1.5 inches [to get rid of a former inscription?]				
14.	Annex 3 rd Shelf North Wall	1916	Hand Book of Instructions for Healing and Helping Others	Dr. C. F. Windigler Author of "How to Heal and Help One's Self; or a New Outlook on Life; : "Suggestion: Its Law and Application;" "Christian Science: Its Facts and Fallacies;" "This Age and the Young People for It," etc., etc.,	Commercial Printing House, Los Angeles, California				
15.	Annex 3 rd Shelf North Wall	1916	Christian Mind Healing, A Course of Lessons in the Fundamentals of New Thought	Harriet Hale Rix:	London: L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E.C.				
16.	Annex 3 rd Shelf North Wall	1916	The Good Side of Christian Science	Christian D. Larson Author of 'What Right Thinking Will Do,' 'Steps in Human Progress,' 'Poise and Power,' etc.	New York: Edward J. Clode Pasted stamp: Occult Books, Samuel Weiser, Inc, 117 Fourth Ave., New York 3, N. Y.				
17.	Annex 3 rd Shelf North Wall	1917	Mental Healing Made Easy	Villette Hutchins White	New York: Edward J. Clode				
18.	Annex 3 rd Shelf North Wall	1920	Being and Becoming: A Book of Lessons in the Science of Mind Showing How to Find the Personal Spirit	Fenwicke Lindsay Holmes	New York: Robert M. McBride & Co.				
19.	Annex 3 rd Shelf North Wall	1924	The Universal Design of Life	Annie C. Bill	Boston A.A. Beauchamp Erased inscription inside front cover				
20.	Annex 3 rd Shelf North Wall	Copyright 1924 Sixth edition	Prof. Arnold Ehret's Mucusless- Diet Healing System	Prof. Arnold Ehret	Published by Ehret Literature Publishing Co., 846 East Sixth Street, Los Angeles, California In ink: P.B.				
21.	Annex 3 rd Shelf North Wall	1924	The Healing Power	Helen Mary Boulnois with an introduction by T. Troward	New York: E.P. Dutton & Company, 682 Fifth Avenue				
22.	Annex 3 rd Shelf North Wall	1930	New Light on the Problem of Disease	Geoffrey Hodson	Theosophical Publishing House (London) 68 Great Russell Street London W.C.I				

					Book carries pasted stamp: Foyles Charing Cross Rd London W.C.Z. Catalogues free, Books bought				
23.	Annex 3 rd Shelf North Wall	March 1932	Healing Rays	Principal George Jeffreys Founder and Leader of the Elim Foursquare Gospel Alliance	London: Elim Publishing Company, Limited, Park Crescent, Clapham, S.W. 4. Inscription pasted over with picture of George Jeffreys. "George Jeffreys" is typed under the picture.				
24.	Annex 3 rd Shelf North Wall	1875 Renewed 1903 Copyright 1890 Copyright 1894 Copyright 1901 Copyright 1906 Copyright 1932 by Edward A. Merritt, William R. Rathvon, Mrs. Annie M. Knott, George Wendell Adams, Charles E. Heitman, Josiah E. Fernalk, Trustees under the Will of Mary Baker G. Eddy	Science and Health with Key to the Scriptures	Mary Baker Eddy	Published by The Trustees Under the Will of Mary Baker G. Eddy Boston, U.S.A. Students' Edition with comprehensive Index to the Marginal Headings				
25.	Annex 3 rd Shelf North Wall	1932	The Healing Power Is Life! Recognize It; Believe In it: Use It	Genevieve Behrend	The Elizabeth Towne Co., Inc. Holyoke, Mass.				
26.	Annex 3 rd Shelf North Wall	1934	The Science of Psychic Healing	Yogi Ramacharaka	Yogi Publication Society Chicago, Illinois London agents: L. N. Fowler & Co. 7 Imperial Arcade, Ludgate Circus, E.C. Erased name inside back cover				
27.	Annex 3 rd Shelf North Wall	1934	You Must Relax: A Practical Method of Reducing the Strains of Modern Living	Edmund Jacobson, M.D.	Whittlesey House, McGraw-Hill Book Company, Inc., New York and London Some sidelines: "One theory gained a firm foothold some fifty years ago; it was based upon the				

					<p>observation that, during fatigue, we generally are more irritable than at other times; therefore, the nervous system must become weakened by such overuse.”</p> <p>“”It is only a state of mind”.</p> <p>“...over and over again—in the effort, however vain, to find a solution, even if only the imaginative one, “It might have been different!” To escape such thoughts, resort often is made to change of scene, to distracting occupation, to exercise and...”</p> <p>“...patient reports or seems to show such tension more or less habitually, he is drilled particularly in relaxing this region. If you are such a person, you are to practice relaxing the brow, as instructed in Chapters VI and VII.”</p> <p>“It was a pretty demonstration that when a person relaxes far enough, sleep automatically ensues (published in 1911).”</p>				
28.	Annex 3 rd Shelf North Wall	1935	Mind and Vision: A Handbook for the Cure of Imperfect Sight Without Glasses	Dr. R. S. Agarwal, L.S.M.F., Eye Specialist					
29.	Annex 3 rd Shelf North Wall	1938	Sleep!: The Secret of Greater Power and Achievement With 101 Tips from Famous People	Ray Giles Author of “Turn Your Imagination into Money” “Your Money and Your life Insurance” “How to Beat the High Cost of Living” etc.	Books, Inc., New York				
30.	Annex 3 rd Shelf North Wall	1939	Sleep Your Life’s One Third	Maurice Chideckel, M.D. With a foreword by Robert Victor Seliger, M.D. Visiting psychiatrist Johns Hopkins Hospital	The Saravan House Publishers New York				
31.	Annex 3 rd Shelf North Wall	1934 Third printing August 1940	Culinary Herbs and Condiments	M. Grieve, F.R.H.S. Herb expert and consultant	New York: Harcourt, Brace and Company Pasted stamp: Gordon’s Satyr, New and old books, Book Shop, 1620 N. Vine,				

32.	Annex 3 rd Shelf North Wall	Copyright 1935 1941	Stretching Forth Thine Hand to Heal	Reverend R. A. Richard Spread Vicar of St. Michael with Holy Rood, St. Laurence and St. John, Southampton, England	Hollywood Morehouse Publishing Co, New York, Milwaukee Newsprint article pasted in: You'll See Better Without Glasses Condensed from News Wiener Journal, Vienna Millions of people the world over who wear glasses really don't need them. More people than you might think wear them simply to look more "interesting," and a great many others are merely psychologically benefited by these "eye- crutches". As a matter of fact glasses may <i>help</i> , but they never obviate weakness of sight. We must try to understand the causes of far- and near-sightedness and in this way we shall be enabled to prevent rather than attempt to cure either of these maladies. As long as thirty years ago Dr. Bates, an American of New York City, declared that all eye-trouble is caused b the pressure of the outer eye-muscle on the ball of the eye, the result of tension in the nervous system. After much study and research Dr. Bates came to the conclusion that: far-sightedness comes as a result of superficial pressure on the eye-ball, near- sightedness from heavier pressure on the eye-ball. English doctors quickly took up his theory and developed it further. Not only could far- and near-sightedness , but also by changes in the composition of the blood, due possibly to a faulty det. They worked out three methods of treatment. (1) For relief of mental and nervous tension and their effect of pressure on the eye-muscles and eye-ball— patient should move head as far				
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backwards as possible while holding the eyes closed with both hands. He should remain in this position from 10 to 15 minutes.

(2) Better sight is achieved by training the memory. Patient should read a good book, one line at a time, very slowly, until the meaning becomes anchored in his brain. Thus whenever the eye fails the memory steps in to assist. Investigation has shown that people who have followed this method religiously for a time are soon enabled to read without difficulty from a considerable distance

(3) Most important of these curative methods are the eye-muscle exercises. The patient holds his head back, rolls his eyes in a rotating motion 15 or twenty times. Then he moves his eyes from extreme left corner to extreme right corner and back, an equal number of times. Finally he looks at a point far out on the horizon and then brings his gaze back to some object very near to him, repeating this for several minutes.

So efficacious have these methods—and especially the latter—proved that special schools have been erected throughout United States and England which practice only this type of treatment, coupled with a special diet. They report that many of their patients are in this way helped to see normally again without the aid of glasses.

The rest of Europe has been slow “to catch on” Somehow we regard the taking of eye-exercises as too strenuous, or too complicated! At any rate it seems

					<p>probably we shall continue to reach out for our comfortable spectacles for some time yet, as our ancestors have done through the centuries.</p> <p>Typed para pasted in: MAXDAXNAN EYE EXERCISE: Roll the eyes in circles, right to left and then vice versa; up and down and then diagonally. (Bates got this from Hanish, says Mrs Gasque)</p>				
33.	Annex 3 rd Shelf North Wall	1942	Apocalypse or Absolute Christian Science	Floyd M. McNickle	Published by Floyd M. McNickle, Post Office Box 525, Chicago, Illinois				
34.	Annex 3 rd Shelf North Wall	1944 Fourth printing, September, 1944	Your Mind Can Heal You	Frederick W. Bailes	Robert M McBride & Company, New York				
35.	Annex 3 rd Shelf North Wall	October 1940 May 1944 reprint	The Problem of Pain	C. S. Lewis Fellow of Magdalen College, Oxford	Geoffrey Bles: The Centenary Press, 52 Doughty Street, London				
36.	Annex 3 rd Shelf North Wall	1947	Sannyas Silver Jubilee Souvenir of Swami Ramdas		<p>Anandashram, Anandashram P.O., Via Kanhangad, S. I. Rly.</p> <p>Signed in ink "Love & Blessings Ramdas"</p> <p>Written in pencil "Page 163" On page 163 under heading "Greetings": "India is indeed blessed to possess such noble and illuminated men as Swami Randasji. Only by following the path pointed out by him can she find that peace and prosperity which she needs in this troubled time. –Paul Brunton, New York, U.S.A."</p>				
37.	Annex 3 rd Shelf North Wall	1948	Christian Science and Philosophy	Henry W. Steiger	Philosophical Library 15 East 40 th Street, New York 16, N. Y.				
38.	Annex 3 rd Shelf North Wall	1948	Born to Heal: A Biography of Harry Edwards, the spirit healer	Paul Miller	Spiritualist Press Ltd. 49 Old Bailey, London, E.C.4				

					In green ink inside cover is some writing. Another language? A foreign name? Odd that this is not scraped off or cut out.				
39.	Annex 3 rd Shelf North Wall	First revised edition 1949	The Doctor Alone Can't Cure You	Rolf Alexander	Macalester Park Publishing Company, Saint Paul, Minnesota				
40.	Annex 3 rd Shelf North Wall	1950	Truth Ideas of An M.D.	Dr. C. O. Southard	Unity School of Christianity, Lee's Summit, Mo.				
41.	Annex 3 rd Shelf North Wall	1951	Everyman's Search	Rebecca Beard	Published by Arthur James, The Drift, Evesham, Worcs.				
42.	Annex 3 rd Shelf North Wall	1955	You Haven't Slept: The Story of Paraplay and THE VITAL	Pundit Acharya	Prana Press, Nyack, New York Some sections marked by dots: "One must work physically all parts of the body by sitting down, getting up, walking and standing, and especially bending the waistline, if one wants to sleep well at night." "Even miles of walking would be laziness." "...the solar plexus, the brain of the body. These are the parts that must work to have real work of the body. Without this type of work a person will be regarded as lazy. And lazy people will not sleep." "During this hour, go where there is no artificial light, preferably in utter gloom." "Stay away from friends for one hour a day. Stay away from the thought of human beings for one hour a day." "Steal away from your human society and yourself, from your friends and relatives and your own social mind, and give yourself up to the living God." "For a merely meager one hour a day, please try to be alone. Free from books, newspapers, magazines, radios, moving pictures, parties, cigarettes, alcohol, noise, music, gabbing, thinking, and all other stimuli of the mind."				

					<p>“Learn to get complete silence and hush of your senses in the human realm.”</p> <p>“We do not know your language— meaning thereby, we do not know any words which will not arouse argument. Words will not give you the essence of the request we are making of you.”</p> <p>“ONE RELEASE THE JAW ... Start mouth breathing... become regular and shallow... Keep on smiling inside your body and not with your lips and face. (This is called thalamus smile as against cerebral smile or the social smile of a salesman.)... now begin to slump the head and upper part of the body a little... slowly and slowly until you feel your head is becoming empty... drop all thoughts and smile internally... FIVE RELEASE PELVIC REGION...pitch dark and absence of all color is the rest for the eyes... RELEASE THE EYES...keep down your eyeballs. Don't try to look up...this will be easier if you smile with your eyes..just clear out your eyes and smile with your eyes. ... Smile fully with your eyes, and DECREASE THE INTENSITY of the sensation...Perfect Grace...begin to kneel down on the floor...without the help of your hands...Fold your arms across your breast...Do not use your hands in getting up...When you have learned not to use your hands, hang the arms loose while kneeling, and feel the wrist sockets, elbow sockets and shoulder sockets loose as you kneel down. This will help to slow down your motion and bring about the inner smile.</p>			
1.	Annex 3 rd Shelf South wall Some reshelved on shelves 1 and 3 on North or South cases	1932, 1933	The Voice of Experience	No name	Dodd, Mead and Company			

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2.	Annex 3 rd Shelf South wall	May 1905...Sept. 1910 15 th printing	The Upton Letters	Arthur Christopher Benson	London Smith, Elder & Co., 15 Waterloo Place			
3.	Annex 3 rd Shelf South wall	1912 2 nd edition	Life and Action: The Great Work in America Volume I		Indo-American Book Company, 218-222 North Kedzie Avenue, Chicago			
4.	Annex 3 rd Shelf South wall	1921, New Issue Copyright 1938	Lectures and Articles on Christian Science	Edward A Kimball	H.H. Wait, Publisher, Chesterton Indiana			
5.	Annex 3 rd Shelf South wall	27/2/26 written by hand in ink on inside cover	Vision and Strength: Problems of Life and Faith being essays from "The Times" Third Series		London: H. R. Allenson, Limited, 7 Racquet Court, 114 Fleet Street, E.C.4			
6.	Annex 3 rd Shelf South wall	1929, New Material copyright 1947	Hartrampf's Vocabulary Builder: Revised and Enlarged Edition	Gustavus A. Hartrampf	Grosset & Dunlap, Publishers, New York			
7.	Annex 3 rd Shelf South wall	1920	The Menace of Spirtualism	Elliot O'Donnell	New York Frederick A. Stokes Company Publishers Dog-eared page 91: "We were told," a lady Spiritualist observed to me some months ago, "at a séance held in our club, not to have anything to do with en, that men are all beasts and tyrants, and that we must oppose them in every possible way, and try to oust them from all their present positions of power and prominence. We were further told that man's love is a very poor thing compared with woman's, and that women should only select friends and confidants from among their own sex." The lady went on to inform me that the same spirit "control" had assured both her and her clubmates that the Creator was a woman and not a male, as one had always been led to suppose from the Scriptures, and that the divine feminine mind, which controlled everything, was strongly opposed to the male sex, which it regarded as the source of all the wrongs			

					for which mankind in general had suffered. Now one would be inclined to regard all this lightly were it but an isolated example, but unfortunately it is not. This same doctrine of the omnipotence of the female element in the super-physical world and of its unqualified antipathy to the male sex finds				
8.	Annex 3 rd Shelf South wall	1939	My Road to India	Nilla Cram Cook	Lee Furman, Inc. New York				
9.	Annex 3 rd Shelf South wall	Copyright 1909, July 1930 Thirteenth Printing	The Edinburgh Lectures on Mental Science	Thomas Troward	<p>New York Robert M. McBride & Co. Underlines in ink: Chapter 1 Page 5: For these reasons we may lay it down as a fundamental proposition that the <u>distinctive quality of spirit is Thought</u> and the <u>distinctive quality of matter is Form.</u> Page 6: The important point of this distinction is that if we can conceive anything as entirely devoid of the element of extension in space, it must be present in its entire totality anywhere and everywhere—that is to say, <u>at every point of space simultaneously.</u> Page 7: They are not opposed to each other in the sense of incompatibility, but are each the complement of the other, and the <u>only reality is in the combination of the two.</u> Chapter 2 Page 3: We have seen that the descent from personality, as we know it in ourselves, to matter, as we know it under what we call inanimate forms, is a gradual descent in the scale of intelligence from that mode of being which is able to realize its own will-power as a capacity <u>for originating new trains of causation.</u> Page 9: The physical history of our planet shows us first an incandescent nebula dispersed over vast infinitudes of space;</p>				

later this condenses into a central sun surrounded by a family of glowing planets hardly yet consolidated from the plastic primordial matter; then succeed untold millenniums of slow geological formation; an earth people by the lowest forms of life, whether vegetable or animal; from which crude beginnings a majestic, unceasing, unhurried, forward movement brings this stage by stage to the condition in which we know them now. Vertical lines on both sides of this sentence on page 10: It may, therefore, be taken as an established fact that in proportion as intelligence advances the individual ceases to be subject to a mere law of averages and has a continually increasing power of controlling the conditions of his own survival.

Underlines in ink:

Page 10 We see, therefore, that there is a marked distinction between the cosmic intelligence and the individual intelligence, and that the factor which differentiates the latter from the former is the presence of individual volition. [Note "intelli" after individual has been erased out deliberately it seems. The underline was made on top of the erasure] Now the business of Mental Science is to ascertain the relation of this individual power of volition to the great cosmic law which provides for the maintenance and advancement of the race; and the point to be carefully noted is that the power of individual volition is itself the outcome of the cosmic evolutionary principle at the point where it reaches its highest level.

Page 11: But because he is what he is, and leads the van of the evolutionary procession, if man is to evolve further, it can now only be by his own conscious

					<p>cooperation with the law which has <u>brought him up to the standpoint where he is able to realize that such a law exists.</u> His evolution in the future must be by <u>conscious participation</u> in the great work, and this can only be effected by his own individual intelligence and effort. It is a process of intelligent growth. No one else can grow for us: we must each grow for ourselves; <u>and this intelligent growth consists in our increasing recognition of the universal law, which has brought us as far as we have yet got, and of our own individual relation to that law,</u> based upon the fact that we ourselves are the most advanced product of it.</p> <p>Page 14: That <u>this primordial substance must be considered as self-forming by an inherent intelligence abiding in itself</u> becomes evident from the fact that intelligence is the essential quality of spirit;</p> <p>Vertical lines on both sides of this sentence in addition to the underline:</p> <p>Page 15: <u>Intelligence manifests itself by responsiveness,</u> and the whole action of the cosmic mind in bringing the evolutionary process from its first beginnings up to its present human stage is nothing else but a continual <u>intelligent response to the demand</u> which each stage in the progress has made for an adjustment between itself and its environment.</p> <p>Page 16: Since, then, we have recognized the presence of a <u>universal intelligence</u> permeating all things, we must also recognize a corresponding <u>responsiveness</u> hidden deep down in their nature and ready to be called into action when appealed to. <u>All mental treatment</u></p>				
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depends on this responsiveness of spirit in its lower degrees to higher degrees of itself.

Chapter III page 18: therefore if we would penetrate below the outward nature of the individual to that innermost principle of his being from which his individuality takes its rise, we can do so only by passing beyond the conception of individual existence to that of the unity of universal being. This may appear to be a merely philosophical abstraction, but the student how would produce practical results must realize that these abstract generalizations are the foundation of the practical work he is going to do.

Vertical lines on both sides of this sentence:

Now the great fact to be recognized about a unity is that, because it is a single unit, wherever it is at all the whole of it must be.

Page 19: Spirit is thus omnipresent *in its entirety*, and it is accordingly logically correct that at every moment of time *all* spirit is concentrated at any point in space that we may choose to fix our thought upon. This is the fundamental fact of all being, and it is for this reason that I have prepared the way for it by laying down the relation between spirit and matter as that between idea and form, on the one hand the absolute from which the elements of time and space are entirely absent, and on the other the relative which is entirely dependent on those elements. This great fact is that pure spirit continually subsists in the absolute.

Chapter 5 Page 34:

Vertical lines on both sides of this sentence:

The simplest practical method of gaining

					<p>the habit of thinking in this manner is to conceive the existence in the spiritual world of a spiritual prototype of every existing thing, which becomes the root of the corresponding external existence.</p> <p>Chapter 6 Page 43: Vertical lines on both sides of this sentence: But we must carefully remove from such contemplation any idea of a strenuous effort on our part to <i>make</i> the seed grow.</p> <p>Page 44: To use the apostolic words, <u>we are dealing with the substance of things not seen, and we have to attain that habit of mind by which we shall see its reality and feel that we are mentally manipulating the only substance there ultimately is, and of which all visible things are only different modes.</u></p> <p>Vertical lines on both sides of this sentence: We must therefore regard our mental creations as spiritual realities and then implicitly trust the Law of Growth to do the rest.</p> <p>Chapter 7 Page 45 In order to lay the foundations for practical work, <u>the student must endeavour to get a clear conception of what is meant by the intelligence of undifferentiated spirit.</u> We want to grasp the idea of intelligence apart from individuality, an idea which is rather apt to elude us until we grow accustomed to it. It is the failure to realize this quality of spirit that has given rise to all the theological errors that have brought bitterness into the world and has been prominent amongst the causes which have retarded the true development of mankind. To accurately convey this</p>			
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conception in words, is perhaps, impossible, and to attempt definition is to introduce that very idea of limitation which is our object to avoid. It is a matter of feeling rather than definition; yet some endeavour must be made to indicate the direction in which we must feel for this great truth if we are to find it.

Page 46: We may therefore say without hesitation that, whatever may be the nature of its intelligence, it must be entirely devoid of the element of self-recognition as an individual personality on any scale whatever.

Page 46: Its absolute impersonalness, in the sense of the entire absence of any consciousness of individual selfhood, is a point on which it is impossible to insist too strongly.

Page 47: We must realize that this universal spirit permeates all space and all manifested substance, just as physical scientists tell us that the ether does, and that wherever it is, there it must carry with it all that it is in its own being; and we shall then see that we are in the midst of an ocean of undifferentiated yet intelligent Life, above, below, and all around, and permeating ourselves both mentally and corporeally, and all other beings as well.

Page 48:

Vertical lines on both sides of this sentence:

It means that all Nature is pervaded by an interior personalness, infinite in its potentialities of intelligence, responsiveness, and power of expression, and only waiting to be called into activity by our recognition of it.

Page 49: The universal reign of Law is a magnificent truth; it is one of the two

great pillars of the universe symbolized by the two pillars that stood at the entrances to Solomon's temple: it is Jachin, but Jachin must be equilibrated by Boaz.

[Hand written in pencil at this point is "Being + Doing"]

Page 50: By our progress to that kind and degree of intelligence by which we realize the inherent personalness of the divine all-pervading Life, which is at once the Law and the Substance of all that is.

Page 53: This is a philosophical necessity of the case, for though the action of the individual mind consists in differentiating the universal into particular applications, to differentiate the *whole* universal would be a contradiction in terms; and so, because we cannot exhaust the infinite, our possession of it must consist in our power to differentiate it as the occasion may require, the only limit being that which we ourselves assign to the manifestation .

In this way, then, the recognition of the community of *personality* between ourselves and the universal undifferentiated Spirit, which is the root and substance of all things, solves the question of our release from the iron grasp of an inflexible Law, not by abrogating the Law, which would mean the annihilation of all things, but by producing in us an intelligence equal in affinity with the universal Law itself, and thus enabling us to apprehend and meet the requirements of the Law in each particular as it arises.

In this way the Cosmic Intelligence becomes individualized, and the individual [a handwritten pencil check mark is above the word "individual"] intelligence becomes universalized; the two became

					<p>one, and in proportion as this unity is realized and acted on, it will be found that the Law which gives rise to all outward conditions, whether of body or of circumstances, becomes more and more clearly understood, and can therefore be more freely made use of, so that by steady, intelligent endeavour to unfold upon these lines we may reach degrees of power to which it is impossible to assign any limits.</p> <p>Many more underlines but stop here due to time.</p>				
10.	Annex 3 rd Shelf South wall	1945	God Is Not Dead	Bernard Iddings Bell	<p>Harper & Brothers New York and London</p> <p>Pencil markings of various kinds: number signs, checks, margin vertical lines.</p> <p>Page 105: Double vertical line in margin: Yet again, the Church may rightly point out that for the preservation of such character as is required for democratic government, Religion is a necessity.</p> <p>Page 118: The three qualities which are not sufficiently pervasive are <i>Simplicity, Sincerity, Sympathy.</i></p> <p>Many other markings.</p>				
11.	Annex 3 rd Shelf South wall	1936, Revised- Enlarged Edition 1947	Raw Vegetable Juices: What's Missing in Your Body?	N. W. Walker					
12.	Annex 3 rd Shelf South wall	1924	On Strange Altars: A Book of Enthusiasms	Paul Jordan-Smith	New York: Albert & Charles Boni				
13.	Annex 3 rd Shelf South wall	1916	What the War is Teaching	Charles E. Jefferson, Pastor of the Broadway Tabernacle, New York	Fleming H. Revell Company New York, Chicago, Toronto, London and Edinburgh				
14.	Annex 3 rd Shelf South wall	Second impression	The Occult Causes of the Present War	Lewis Spence	London: Rider & Co., 47 Princes Gate, S.W.7				
15.	Annex 3 rd Shelf South wall	1946, Third Printing 1954	Thinking and Destiny: with a brief account of The Descent of Man into this Human World, and, How he will return to The Eternal	Harold W. Percival	The Word Publishing Company, 33 West 42 nd Street, New York 36, NY.				

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			Order of Progression						
16.	Annex 3 rd Shelf South wall	No date	Additional Helps for Esoteric Students	Hiram E. Butler	Esoteric Publishing Co., Applegate, California, U.S.A.				
17.	Annex 3 rd Shelf South wall	1921, 1938	Allen's Synonyms and Antonyms: Revised and Enlarged Edition	F. Sturges Allen	Harper & Brothers Publishers: New York and London Book is signed "Paul Brunton"				
18.	Annex 3 rd Shelf South wall	1914, 1922	Comte De Gabalis	Abbe N. De Montfaucon de Villars rendered out of French into English with a Commentary by Lotus Dudley	New York, Macoy Publishing & Masonic Supply Co. 1922				
19.	Annex 3 rd Shelf South wall	No date	Life's Mysteries Unveiled	J. Todd Ferrier	Published for the Order of the Cross, London, by Percy Lund, Humphries and Co., Ltd., The Country Press, Bradford; and 3, Amen Corner, London E. C.4				
20.	Annex 3 rd Shelf South wall	1904, 1919, 1924, 1928, 1929	Merely Players	Claude Bragdon	New York MCMXXIX Alfred A Knopf Newspaper clipping on author glued inside book: "Claude Bragdon, Vegetarian: Artist, Architect, Writer, and Occultist"				
21.	Annex 3 rd Shelf South wall	1904, 1905, 1930	The Freedom of Life	Annie Payson Call	Boston Little, Brown, and Company				
22.	Annex 3 rd Shelf South wall	1944, 1949	Flight From Conflict	Sir Laurence Collier	London: C.A. Watts & Co. Ltd., 5 & 6 Johnson's Court, Fleet Street, E.C.4				
23.	Annex 3 rd Shelf South wall	No date	Countries of the Mind	J. Middleton Murry, Author of "Aspects of Literature," "Pencilings," Etc.	London: 48 Pall Mall, W. Collins Sons & Co. Ltd., Glasgow Sydney Auckland				
24.	Annex 3 rd Shelf South wall	1904	A Selection From the World's Great Orations: Illustrative of the History of Oratory and the Art of Public Speaking	Chosen and edited with a series of introductions by Sherwin Cody	Chicago, A. C. McClurg & Company MCMIV				
25.	Annex 3 rd Shelf South wall	1936	Prayers	T. A. Bowhay	London: Printed and Published by Buckenham & Son, 642-4-6 Kings Road, S.W.6. Written by hand on title page is "Copies can be got from" and then glued cutout saying "Mrs. Matthews, The White House, Wotton under Edge, Gloucestershire. Tel.				

					Wotton under Edge 80				
					Opposite title page is inscribed "With best wishes from F. L. Matthews"				
26.	Annex 3 rd Shelf South wall	1901	Studies in Spiritual Harmony	By lone	<p>Denver, Colorado, The Reed Publishing Company</p> <p>Note inside cover in pencil handwriting: "p72 eyesight hathyog cure" and p58</p> <p>Paragraph marked by vertical line in margin: Page 58 So many teachers and healers talk about affirming and denying; that is all right, but do they tell you the whys of things? You make the affirmation "I am life." Of course you are lie, but why, how, and what are your responsibilities in regard to this life that you are? Let us concentrate about that. Again they say "All is good." "There is no evil." Surely that is true but <i>why</i> isn't there evil, when the agonies of disintegration are everywhere? What law is it that proves that evil is simply the lower vibration of good? What is the use of saying something if your mind isn't on it, and you do not perceive with your very soul senses what you are saying? Concentrate about this; put your mind on the affirmation you are making, and don't imagine that you are life until you perceive what life is, and impress it upon your soul.</p> <p>Paragraph is marked by vertical line in margin and an "x": Page 72: I remember particularly when he showed us how to breathe through the eyes, and told us how dreadful it is for people to lose their sight or have defective vision just because they did not</p>				

					know how to exercise the muscles of the eye and breathe to them.				
27.	Annex 3 rd Shelf South wall	1925	The Autobiography of a Mind	W.J. Dawson	The Century Co. New York & London				
28.	Annex 3 rd Shelf South wall	Sixth Edition 1930	The Nature of True Prayer	F. L. Rawson, member of the Institution of Electrical Engineers and Associate Member o the Institution of Civil Engineers	London, England The Society for Spreading the Knowledge of True Prayer				
29.	Annex 3 rd Shelf South wall	1929	The Life and the Way: The Messianic World Message Subject: The Conquering Man	A. K. Mozumdar	Hand written under picture of author "DIED 1953" Taped into back of book a sheet of paper in PB's handwriting: "re A.K. Mozumdar" and a list of his books and their prices. The piece of paper carries the stamp of "The Gateway Booksellers & Importers 30 East 60 th St., N.Y. 22, N.Y.				
30.	Annex 3 rd Shelf South wall	1925	Power Through Repose	Annie Payson Call	Boston Little, Brown, and Company				
31.	Annex 3 rd Shelf South wall	1950	Many Mansions: The case for the magnificent possibility that reincarnation is a truth	Gina Cerminara	William Sloane Associates, Inc. New York				
32.	Annex 3 rd Shelf South wall	1910, 1911, 1918, 1925	How to Live: Containing How to Live on Twenty-four Hours a Day, The Human Machine, Mental Efficiency, Self and Self- Management	Arnold Bennett	Garden City Publishing Co., Inc. Garden City, New York Page 13 <u>Most people sleep themselves stupid.</u> Page 33: written in margin: 9 out of 10 if you find yourself in the company of bores—you may not realize but you too are one. Page 96: It is remarkable that, though no enterprise could possibly present more diverse and changeful excitements than the mastering of the brain, the second great danger which threatens its ultimate success is nothing but a mere drying up of enthusiasm for it! One would have thought that in an affair which concerned him so nearly, in an affair whose results might be in a very strict sense vital to him,				

					<p>in <u>an affair upon which his happiness and misery might certainly turn</u>, a man would not weary from sheer tedium. Nevertheless, it is so. Again and again I have noticed the abandonment, temporary or permanent, of this mighty and thrilling enterprise from simple lack of interest.</p> <p>On back inside cover handwritten though it doesn't seem to me like PB's handwriting:</p> <p>This present job that I have leaves me very badly adjusted! Too many hours are devoted to the actual obtaining of a livelihood. 8/15/36</p> <p>"Run from a flattering friend..." 5/8/37</p> <p>"He who tells me my virtues does me harm. He who tells me my faults does me good..." 5/8/37</p> <p>6/10/37 "Reading Arnold Bennett is like drinking from a cool spring on a hot summer's day."</p>				
33.	Annex 3 rd Shelf South wall	1923	Book of Etiquette Volume I	Lillian Eichler	Nelson Doubleday, Inc. Garden City New York				
34.	Annex 3 rd Shelf South wall	1907, 1908	Paul Anthony, Christian: A tale of Truth	Hiram W. Hayes	A. L. Burt Company New York				
35.	Annex 3 rd Shelf South wall	August 1926, Second Printing December 1926	Martha and Mary	J. Anker Larsen translated from the Danish by Arthur G. Chaer	New York & London Alfred A. Knopf Signed by "J. Anker Larsen"				
36.	Annex 3 rd Shelf South wall	February 1916, reprinted August 1916	Meanwhile: A Packet of War Letters	A. C. Benson	London John Murray, Albemarle Street, W.				
37.	Annex 3 rd Shelf South wall	1925	The Thread of Ariadne	Adrian Stokes with introduction by John Middleton Murry	London Kegan Paul, Trench, Trubner & Do., Ltd. Broadway House: 68-74 Carter Lane, E.C.				
38.	Annex 3 rd Shelf South wall	1935	Farewell to Argument	J. S. Collis	Cassell & Company Limited London, Toronto, Melbourne and Sydney				
					Page 207 The man of Vision can do with a sound water-proof intellectual world-vision. The intellectualist, if given the same, will be relieved of much				

					<p>bewilderment and left freer to cultivate Vision [in margin: quite so]. So long as we do not pretend that the scheme can accomplish more than this, it will do good. If we claim anything further for it, it will do harm—by muddling the main issue. [in margin: This is as far as Mr. G. S. C.'s vision can take him.] If we imagine that a Scheme comes before expedience-without-a-scheme, or can in itself produce such an experience, we are deceiving ourselves. I lay stress on this because in several remarkable passages in <i>God Mr. Murry</i> suggests that his readers need do no more than study his book in order to achieve the higher consciousness. [a vertical mark after "readers" and in margin: quite true]</p> <p>Page 208 He says one simple thing in the volume—namely, that the matter is very simple. It is. I shall be pardoned therefore if <u>I do not make it complex</u>. [in margin: you could not do it!]</p> <p>Page 256: This book fell into Havelock Ellis' hands when he was <u>overwrought</u> [handwritten note in margin: why not call it madness? A la Blake] with the idea of mechanism and materialism.</p> <p>Quite a number of additional handwritten margin notes of interest for as well as content.</p>			
39.	Annex 3 rd Shelf South wall	1913	Along the Road	Arthur Christopher Benson, Fellow of Magdalene College, Cambridge	<p>G. P. Putnam's Sons New York and London The Knickerbocker Press</p> <p>Several chapters carry a handwritten date: May 20, 1913, June 22, 1913, etc. So this book appears to have been read by PB when he was 15 years old.</p> <p>Vertical line in margin for this sentence</p>			

					<p>Page 220: And it may be said that any man who cares more about his work than about himself cannot possibly be vulgar; while a man who cares about his work as giving a pedestal for his own statue is almost inevitably so.</p> <p>Written in pencil "May 26, 1913" on page 221, the beginning of chapter entitled "Sincerity"</p> <p>Vertical line in margin: Is it hypocrisy to attempt to hide our faults? Sometimes that is the most effectual way of getting rid of them.</p> <p>Vertical line in margin: We are naturally an emotional and a sentimental nation, and we are desperately afraid of betraying it.</p>				
40.	Annex 3 rd Shelf South wall	1915, sixth printing April, 1918	Efficient Living	Edward Earle Purinton, author of "The Triumph of the Man Who Acts," etc. Director of the Efficiency Service of The Independent	New York Robert M. McBride & Company				
41.	Annex 3 rd Shelf South wall	1925	Max Heindel's Letters to Students Dec. 1910 to Jan. 1919, inclusive	The Rosicrucian Fellowship, International Headquarters Mt. Ecclesia Oceanside, California	London: L. N. Fowler & Col, Imperial Arcade, Ludgate Circus				
42.	Annex 3 rd Shelf South wall	1910	The Silent Isle	Arthur Christopher Benson, Fellow of Magdalene College, Cambridge	G. P. Putnam's Sons New York and London The Knickerbocker Press				
43.	Annex 3 rd Shelf South wall	1944	Pathways Through to Space: A Personal Record of Transformation in Consciousness	Franklin Merrell-Wolff	Richard R. Smith New York				
44.	Annex 3 rd Shelf South wall	1900	The Mantle of Elijah	I. Zangwill, author of "Children of the Ghetto" "They that Walk in Darkness" "The Master" "Dreamers of the Ghetto," etc	London William Heinemann				
45.	Annex	1928	Jehovah's Day	Mary Borden	London William Heinemann Ltd.				

	3 rd Shelf South wall								
46.	Annex 3 rd Shelf South wall	1931	Mastering Your Own Mind: An Introduction to Thought-Control	James Alexander, author of "Thought-Control in Everyday Life," "The Cure of Self-Consciousness," etc.	Funk & Wagnalls Company New York and London				
47.	Annex 3 rd Shelf South wall	1941	The Lord God of Truth Within: A Posthumous Sequel to The Dayspring of Youth	By M	The Phoenix Press Los Angeles, California				
48.	Annex 3 rd Shelf South wall	1932, 1933	The Voice of Experience	No name	Dodd, Mead and Company				
49.	Annex 3 rd Shelf South wall	May 1905...Sept. 1910 15 th printing	The Upton Letters	Arthur Christopher Benson	London Smith, Elder & Co., 15 Waterloo Place				
50.	Annex 3 rd Shelf South wall	1912 2 nd edition	Life and Action: The Great Work in America Volume I		Indo-American Book Company, 218-222 North Kedzie Avenue, Chicago				
51.	Annex 3 rd Shelf South wall	1921, New Issue Copyright 1938	Lectures and Articles on Christian Science	Edward A Kimball	H.H. Wait, Publisher, Chesterton Indiana				
52.	Annex 3 rd Shelf South wall	27/2/26 written by hand in ink on inside cover	Vision and Strength: Problems of Life and Faith being essays from "The Times" Third Series		London: H. R. Allenson, Limited, 7 Racquet Court, 114 Fleet Street, E.C.4				
53.	Annex 3 rd Shelf South wall	1929, New Material copyright 1947	Hartrampf's Vocabulary Builder: Revised and Enlarged Edition	Gustavus A. Hartrampf	Grosset & Dunlap, Publishers, New York				
54.	Annex 3 rd Shelf South wall	1920	The Menace of Spiritualism	Elliot O'Donnell	New York Frederick A. Stokes Company Publishers Dog-eared page 91: "We were told," a lady Spiritualist observed to me some months ago, "at a séance held in our club, not to have anything to do with en, that men are all beasts and tyrants, and that we must oppose them in every possible way, and try to oust them from all their present positions of power and prominence. We were further told that man's love is a very poor thing compared with woman's, and that women should only select friends and confidants from among their own sex." The lady went on to inform me that the same spirit				

					<p>“control” had assured both her and her clubmates that the Creator was a woman and not a male, as one had always been led to suppose from the Scriptures, and that the divine feminine mind, which controlled everything, was strongly opposed to the male sex, which it regarded as the source of all the wrongs for which mankind in general had suffered. Now one would be inclined to regard all this lightly were it but an isolated example, but unfortunately it is not. This same doctrine of the omnipotence of the female element in the super-physical world and of its unqualified antipathy to the male sex finds</p>				
55.	Annex 3 rd Shelf South wall	1939	My Road to India	Nilla Cram Cook	Lee Furman, Inc. New York				
56.	Annex 3 rd Shelf South wall	Copyright 1909, July 1930 Thirteenth Printing	The Edinburgh Lectures on Mental Science	Thomas Troward	<p>New York Robert M. McBride & Co. Underlines in ink: Chapter 1 Page 5: For these reasons we may lay it down as a fundamental proposition that the <u>distinctive quality of spirit is Thought and the distinctive quality of matter is Form.</u> Page 6: The important point of this distinction is that if we can conceive anything as entirely devoid of the element of extension in space, it must be present in its entire totality anywhere and everywhere—that is to say, <u>at every point of space simultaneously.</u> Page 7: They are not opposed to each other in the sense of incompatibility, but are each the complement of the other, <u>and the only reality is in the combination of the two.</u> Chapter 2 Page 3: We have seen that the descent from personality, as we know it in ourselves, to matter, as we know it under</p>				

what we call inanimate forms, is a gradual descent in the scale of intelligence from that mode of being which is able to realize its own will-power as a capacity for originating new trains of causation.

Page 9: The physical history of our planet shows us first an incandescent nebula dispersed over vast infinitudes of space; later this condenses into a central sun surrounded by a family of glowing planets hardly yet consolidated from the plastic primordial matter; then succeed untold millenniums of slow geological formation; an earth people by the lowest forms of life, whether vegetable or animal; from which crude beginnings a majestic, unceasing, unhurried, forward movement brings this stage by stage to the condition in which we know them now.

Vertical lines on both sides of this sentence on page 10: It may, therefore, be taken as an established fact that in proportion as intelligence advances the individual ceases to be subject to a mere law of averages and has a continually increasing power of controlling the conditions of his own survival.

Underlines in ink:

Page 10 We see, therefore, that there is a marked distinction between the cosmic intelligence and the individual intelligence, and that the factor which differentiates the latter from the former is the presence of individual volition. [Note "intelli" after individual has been erased out deliberately it seems. The underline was made on top of the erasure] Now the business of Mental Science is to ascertain the relation of this individual power of volition to the great cosmic law which provides for the maintenance and advancement of the race; and the point to

be carefully noted is that the power of individual volition is itself the outcome of the cosmic evolutionary principle at the point where it reaches its highest level.

Page 11: But because he is what he is, and leads the van of the evolutionary procession, if man is to evolve further, it can now only be by his own conscious cooperation with the law which has brought him up to the standpoint where he is able to realize that such a law exists. His evolution in the future must be by conscious participation in the great work, and this can only be effected by his own individual intelligence and effort. It is a process of intelligent growth. No one else can grow for us: we must each grow for ourselves; and this intelligent growth consists in our increasing recognition of the universal law, which has brought us as far as we have yet got, and of our own individual relation to that law, based upon the fact that we ourselves are the most advanced product of it.

Page 14: That this primordial substance must be considered as self-forming by an inherent intelligence abiding in itself becomes evident from the fact that intelligence is the essential quality of spirit;

Vertical lines on both sides of this sentence in addition to the underline:

Page 15: Intelligence manifests itself by responsiveness, and the whole action of the cosmic mind in bringing the evolutionary process from its first beginnings up to its present human stage is nothing else but a continual intelligent response to the demand which each stage in the progress has made for an adjustment between itself and its environment.

Page 16: Since, then, we have recognized the presence of a universal intelligence permeating all things, we must also recognize a corresponding responsiveness hidden deep down in their nature and ready to be called into action when appealed to. All mental treatment depends on this responsiveness of spirit in its lower degrees to higher degrees of itself.

Chapter III page 18: therefore if we would penetrate below the outward nature of the individual to that innermost principle of his being from which his individuality takes its rise, we can do so only by passing beyond the conception of individual existence to that of the unity of universal being. This may appear to be a merely philosophical abstraction, but the student how would produce practical results must realize that these abstract generalizations are the foundation of the practical work he is going to do.

Vertical lines on both sides of this sentence:

Now the great fact to be recognized about a unity is that, because it is a single unit, wherever it is at all the whole of it must be.

Page 19: Spirit is thus omnipresent *in its entirety*, and it is accordingly logically correct that at every moment of time *all* spirit is concentrated at any point in space that we may choose to fix our thought upon. This is the fundamental fact of all being, and it is for this reason that I have prepared the way for it by laying down the relation between spirit and matter as that between idea and form, on the one hand the absolute from which the elements of time and space are entirely

					<p>absent, and on the other the relative which is entirely dependent on those elements. <u>This great fact is that pure spirit continually subsists in the absolute.</u></p> <p>Chapter 5 Page 34: Vertical lines on both sides of this sentence: The simplest practical method of gaining the habit of thinking in this manner is to conceive the existence in the spiritual world of a spiritual prototype of every existing thing, which becomes the root of the corresponding external existence.</p> <p>Chapter 6 Page 43: Vertical lines on both sides of this sentence: But we must carefully remove from such contemplation any idea of a strenuous effort on our part to <i>make</i> the seed grow.</p> <p>Page 44: To use the apostolic words, <u>we are dealing with the substance of things not seen, and we have to attain that habit of mind by which we shall see its reality and feel that we are mentally manipulating the only substance there ultimately is, and of which all visible things are only different modes.</u></p> <p>Vertical lines on both sides of this sentence: We must therefore regard our mental creations as spiritual realities and then implicitly trust the Law of Growth to do the rest.</p> <p>Chapter 7 Page 45 In order to lay the foundations for practical work, <u>the student must endeavour to get a clear conception of what is meant by the intelligence of undifferentiated spirit.</u> We want to grasp the idea of intelligence apart from individuality, an idea which is rather apt</p>				
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to elude us until we grow accustomed to it. It is the failure of realize this quality of spirit that has given rise to all the theological errors that have brought bitterness into the world and has been prominent amongst the causes which have retarded the true development of mankind. To accurately convey this conception in words, is perhaps, impossible, and to attempt definition is to introduce that very idea of limitation which is our object to avoid. It is a matter of feeling rather than definition; yet some endeavour must be made to indicate the direction in which we must feel for this great truth if we are to find it.

Page 46: We may therefore say without hesitation that, whatever may be the nature of its intelligence, it must be entirely devoid of the element of self-recognition as an individual personality on any scale whatever.

Page 46: Its absolute impersonalness, in the sense of the entire absence of any consciousness of individual selfhood, is a point on which it is impossible to insist too strongly.

Page 47: We must realize that this universal spirit permeates all space and all manifested substance, just as physical scientists tell us that the ether does, and that wherever it is, there it must carry with it all that it is in its own being; and we shall then see that we are in the midst of an ocean of undifferentiated yet intelligent Life, above, below, and all around, and permeating ourselves both mentally and corporeally, and all other beings as well.

Page 48:

Vertical lines on both sides of this sentence:

					<p>It means that all Nature is pervaded by an interior personalness, infinite in its potentialities of intelligence, responsiveness, and power of expression, and only waiting to be called into activity by our recognition of it.</p> <p>Page 49: <u>The universal reign of Law is a magnificent truth</u>; it is one of the two great pillars of the universe symbolized by the two pillars that stood at the entrances to Solomon's temple: it is Jachin, but Jachin must be equilibrated by Boaz. [Hand written in pencil at this point is "Being + Doing"]</p> <p>Page 50: <u>By our progress to that kind and degree of intelligence by which we realize the inherent personalness of the divine all-pervading Life, which is at once the Law and the Substance of all that is.</u></p> <p>Page 53: This is a philosophical necessity of the case, for though the action of the individual mind consists in differentiating the universal into particular applications, to differentiate the <i>whole</i> universal would be a contradiction in terms; and so, <u>because we cannot exhaust the infinite, our possession of it must consist in our power to differentiate it as the occasion may require, the only limit being that which we ourselves assign to the manifestation .</u></p> <p>In this way, then, the recognition of the community of <i>personality</i> between ourselves and the universal undifferentiated Spirit, which is the root and substance of all things, solves the question of our release from the iron grasp of an inflexible Law, not by abrogating the Law, which would mean the annihilation of all things, but by producing in us an intelligence equal in affinity with the universal Law itself, and</p>			
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					<p>thus enabling us to apprehend and meet the requirements of the Law in each particular as it arises.</p> <p>In this way the Cosmic Intelligence becomes individualized, and the individual [a handwritten pencil check mark is above the word "individual"] intelligence becomes universalized; the two became one, and in proportion as this unity is realized and acted on, it will be found that the Law which gives rise to all outward conditions, whether of body or of circumstances, becomes more and more clearly understood, and can therefore be more freely made use of, so that by steady, intelligent endeavour to unfold upon these lines we may reach degrees of power to which it is impossible to assign any limits.</p> <p>Many more underlines but stop here due to time.</p>				
57.	Annex 3 rd Shelf South wall	1945	God Is Not Dead	Bernard Iddings Bell	<p>Harper & Brothers New York and London</p> <p>Pencil markings of various kinds: number signs, checks, margin vertical lines.</p> <p>Page 105: Double vertical line in margin: Yet again, the Church may rightly point out that for the preservation of such character as is required for democratic government, Religion is a necessity.</p> <p>Page 118: The three qualities which are not sufficiently pervasive are <i>Simplicity, Sincerity, Sympathy.</i></p> <p>Many other markings.</p>				
58.	Annex 3 rd Shelf South wall	1936, Revised- Enlarged Edition 1947	Raw Vegetable Juices: What's Missing in Your Body?	N. W. Walker					
1.	Annex 2 nd Shelf South Wall List	1934 MCMXXXIV	An Altar in the Fields, A novel	Ludwig Lewisohn	Harper & Brothers Publishers, New York, London				

	PB005bkplat ed.docx								
2.	Annex 2 nd Shelf South Wall	1921	Easy Lessons in Psychoanalysis	Andre Tridon	<p>Brentano's Publishers New York</p> <p>Page 56: <u>Not every bad home produces bad results but every neurotic is the result of bad home conditions.</u> [handwritten with pointer to above: ? Bad home conditions because parents are neurotic or have neurotic trends. Where does heredity come in?</p> <p>Page 57: I must repeat one statement I made in the lesson on the mind and the brain: the brain is simply a <u>power plant generating electricity.</u></p> <p>Page 57: <u>Our personality is made up of the millions of impressions, big and small, painful and pleasant, ephemeral and lasting, which have left a record, minute as it may be, on our nervous system.</u></p> <p>Page 59: <u>If you decide that you are doomed to live with a convex back and a miserable digestion, because your parents had them, you will in all probability manage to acquire them in due time, especially if you follow the same line of irrational conduct and make no effort to escape what you call your fate.</u></p> <p><u>Decide to be an athlete, adopt a rational diet, avoid excesses, develop your body and mind in every direction and you will foil "heredity" very easily.</u></p> <p>Page 60: <u>There is an element in human life which is infinitely more potent and yet more easily controlled than heredity, and which psychoanalysts have observed at work in every case—imitation.</u></p> <p>Page 60: <u>Imitation, we must remember, proceeds along the line of least effort. A tendency to follow that line is normal and human. In the neurosis that tendency is always greatly exaggerated.</u></p>				