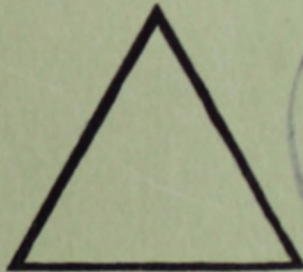


The Divine Life

*Clear as the moon; bright as the sun,
and strong as an army with banners.*

CELESTIA ROOT LANG



*To be divine!
Or not to be;
That's the question?*

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THE DIVINE LIFE

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CELESTIA ROOT LANG, Editor and Publisher.

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THE SEVEN GOLDEN KEYS.

THAT, for which I was searching for years,
eluded me *here*,
It eluded me *there*, I could not find it
any where,
I searched with care, philosophy, Plato's
wond'rous store,
And through all the ancient mysteries
of hidden lore.
Always following something *within* me,
which led
Not away from, nor beyond, but back
to myself, instead.
Ere long I found that *within myself*
was the Key,
That, for *me* would open the door
of mystery.

Then, I must search for the Self, to find
the abode,
Of the One that held the key, *for me*,
to the open road;
The road, that led straight to the seat
of knowledge's store.
I found the hidden Self, alone, and knocked
at the door.
I lowly knelt;—the key to the treasury
did implore.

I was told by the *inner* Porter, that there were
 Keys, seven.

And four modes of Truth added thereto, that
 made, eleven.

And that each golden key would exactly fit
 the lock

Of the seven *inner* Portals to *which*
 I must knock.

To open the First Portal I must use
 the golden key,

To all humanity alike,—love and sweet
 Charity.

Key to the second, Harmony in every act
 and word;

Before the Voice of the Soundless Sound
 could be heard.

Key the Third, the ever untiring patience
 Sweet,

That alike all earthly pain and sorrow
 can meet.

Key the Fourth, indifference to earth's *pleasure*
 as to pain;

Indifference to success; to failure;
 to worldly gain.

The illusions of sense to dispel, the Truth
 to reveal.

Key the Fifth, the heart to become as strong
 as armored steel;

The dauntless courage that fights its way
 in the battlefield;

Against terrestrial lies, the sword of Truth
 to *weild*.

Against every dragon that stands in
the way to turn
The weary pilgrim from the Path, the Truth
to discern.

Portal the sixth, whose golden gate, once
opened, the *Way*
Is now perceived by the pilgrim as bright
as day.

Golden key the seventh opens for him,
the *inner* door
Of Wisdom and Knowledge's seat, and all
her precious store.

Such, Pilgrim, to the Portals are the golden
Keys, seven.

And four modes of Truth added there to that
makes eleven.

"He that is in us is greater than he that is in the world,"
and the slightest manifestation of His presence through
the Soundless Voice fills the soul with awe. 'Tis the
Master's voice, whom thou does not yet see but whom thou
feelest. Silence thy thoughts and fix thy whole atten-
tion on thy Master. Merge into one sense thy senses, if
thou wouldst hear.

"Sing, pray, swerve not from the way,
But do thine own part faithfully.
God never yet forsook at need,
The soul that trusteth Him indeed."

SPENCER AND WHITMAN.

Spencer and Whitman represent two distinct planes of consciousness, the distance between them,—immense.

Herbert Spencer's soul was on the material plane; although among the intellectual heights it was still held in the bonds of the lower vibration; while Walt Whitman's soul had freed itself and stood aloof, it has been "born again" on to the higher plane of consciousness; that breezy and well-lit plateau, where the inner eyes see intelligently and regard the world with a new insight, and to *see* by that light which illumines the spaceless soul.

Spencer, has given to the world, a complete tabulated system for the guidance of human thought on the *material plane*, and denoted specifically, wherein human thinking should harmonize with the cosmic laws of the Universe; a system, which Spencer alone of all the world has wrought out in detail.

In what light would Whitman, looking from the super-conscious plane, or cosmic consciousness, regard this synthesis? He would scatter it like dust to the fore-winds, as these laws are only applicable to matter, and matter is in itself an uncertain substance, continually affected by change. The most absolute and universal laws of the terrestrial and physical life, as understood by the scientist, will pass away when the life of this universe has passed away, and only its *soul* is left in the silence. What then, will be the value of the laws obtained by science, by hard work and experiments?

My views are, that scientific men are pioneers of modern thought, only, on the material or normal conscious plane; while seers, mystic, and poets are pioneers on the super-conscious or inner planes of being, to them, as real, and more real, than the facts of the material plane are to the scientist.

Yet, mystics are invariably sneered at by the scientist, and seers disbelieved, and poets looked upon as possessing some special *gift*, favorites of Nature.

Seers in all ages who have had the added power of intellectual development have left for posterity their written record,—which to most men appears unmeaning and visionary,—is not this proof that there is a consciousness in the soul higher than intellect, and which the intellect can only apprehend, which only the few have attained, or become.

Not one in a thousand of our educated class understand our own Emerson nor Whitman. The reason is clear enough to the *wise*. These souls are speaking from the inner plane of consciousness; possessing no *gifts*, that they themselves have not earned in former lives and developed in the present life; and no favoritism bestowed upon them, either, by gods or nature.

Would it not be to our interest to know somewhat of the laws of the inner or super-conscious plane, rather than to ignore them? And this knowledge can come into the world only by means of those who have attained these higher spiritual planes; but so long as materialism holds sway in the soul no light can come to *that soul*, it is shrouded in darkness, and beyond the power of those who would help them by their own experience, because they are not *ready* to be helped.

Spencer's system of the cosmos is,—cold, it is not Soul, or, Self-illuminated, there's no *soul* in it, one looks upon it as a masterpiece of fine intellectual work, but it is mechanical; could Spencer have possessed Whitman's soul, every page would have been illuminated.

Whitman's system of the universe, though unwritten, is replete with soul; it is saturated through and through with the Great soul of Love, the Soul of the Universe.

Wherein, lies the difference? one, had come *in* to the cosmic-consciousness, the other *saw* it from the intellectual heights.

The day will come, and now is, on the higher planes, when a brotherhood will consist of those who have attained the *spiritual* consciousness; where *soul* recognizes *soul* and the personality is not taken into consideration.

JESUS, A MASTER.

I would feel they kindling Love,
Radiate through my whole being,
I would behold *Thee* face to face;
I would know Truth and live.

I would see Jesus as the Great Master, who, when he had entered into Nirvana, state of faultless vision and full spiritual consciousness, like Buddha, renounce the bliss, and with soulful *compassion* feel, shall I be blessed while all the world groans in travail? "Shall I be saved and hear the whole world cry?" Must not I who have passed through the knowledge of all misery, and hast destroyed sin; and hast attuned my heart and mind to the great heart of all humanity, must not I sacrifice the self personal to the self impersonal? and like Buddha become the great Teacher of mankind; to go forth and preach on mount and plain; and to hold discourses in the cities; to point out the way,—as does the evening star, to those who tread their path in darkness?

The choice is made! I rend the veil, I go forth to teach the greater doctrine which must be hidden in parable as none are ready to receive it.

Once the choice is made, all Nature thrills with joyous awe, and feels subdued. "The silver stars now twinkle out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: "A Master has arisen."

He standeth like a white pillar to the West.
Upon whose face, the rising Sun of thought
Eternal, poureth forth its first most glorious
Waves, and like a becalmed and boundless ocean,
His mind spreadeth out in shoreless space.
He holdeth life and death in his strong hand.
Yea, he is mighty. The living power, made
Free in him, that power which is HIMSELF.
Behold the mellow light that floods the Eastern sky.
In Signs of praise both heaven and earth unite.
And from the four-fold manifested powers,
A chant of Love ariseth, both from the flaming
Fire, and flowing Water, and from the rushing
Wind, and the sweet-smelling earth. . . . Hark!
From the deep unfathomable vortex
Of that golden light in which the victor bathes,
ALL NATURE'S wordless voice in thousand tones
Ariseth to proclaim: JOY UNTO YE,
O MEN OF EARTH! A Pilgrim hath returned
Back "from the other shore," A new Saviour
Is born who will lead men to Nirvana.
PEACE TO ALL BEINGS! *Good will to all men!*

RHYTHMICAL LANGUAGE.

Verse is the natural and universally accepted medium for the expression of the higher intellection, spiritual thought, feeling and imagination; and it is almost inevitable that the soundless voice, the voice of the Silence, seeks this most artistic form of expression.

Verse, is rhythmical language, more easily expressed, and lofty human thought tends naturally to a rhythmical utterance, and this is why verse is linked with the higher moods.

It is interesting to note that as thought and feeling rise and expand, the prose form of speech tends to approach more and more to verse.

The almost indefinite variety of thought and emotion leads to an equal variety of ideal forms, thus a parable may be cast in any number of forms and still retain its intrinsic meaning.

RE-BIRTH.

Until the re-birth takes place the soul has no *spiritual* life in itself. Then re-birth is the first step, without it the soul is spiritually Dead, a denizen of one plane only, the terrestrial. It cannot "hitch its wagon" to its own divine Ray and visit the realms of space, the two higher worlds, the psychical and spiritual, but needs bring its Ray down and hitch it to a dray and compel it to do the drudgery—the personal self being the driver—and this servitude to self continues life after life; the Higher Self, the divine Ray chained to the lower self. No light, no knowledge, of its indwelling Higher Self can come to the soul until after its re-birth, with this re-birth or *second birth* comes a new consciousness—Old things have passed away—the first tender impulse of aspiration of spiritual desire are born, in response to the vibration of the silver

cord of love that binds the lower to the Higher Self, causing the soul to look up to see from whence it comes, and thus awakens spiritual desire. The inner presence becomes a mystery which the soul desires to solve, and it will never rest satisfied until that mystery which it knows to be a part of its own being is solved; and this desire, this unsolved mystery within itself leads the soul on in its spiritual growth. This ray of love illumines some spots in the soul, now here, now there, like spots of sunshine seen through dense foliage. The drawing power is the love of the higher for the lower self—parts of one whole—and the soul soon learns to hunger for that love, and search continually for the cause of its presence or its absence.

It learns to look into the souls of others to see if it can find its reflection; it looks through all literature of all ages to find its expression; and through all nature to find its manifestation. It learns to recognize in *all* these a part of that for which it is searching, and through these gets a little nearer to the object of its search.

After years the soul looks back along the path it has trodden and finds, to its amazement that it is not the same self that it was when it first began its search; and that it can never go back and be that self again; that from all this experience it has been continually extracting something, assimilating and adding it to its own being,—it has grown—and it looks back upon what it *was* with a pitying smile. It finds that it has extracted the *essence* of literature, of religions, of creeds, and built it into its own immortal being leaving the husk and the “letter” behind, it has assimilated the spirit; it has left names and personalities in the background, it has *become* that which they represent. It has risen above self, it has put self under its feet and found that for which it was searching to be its own Higher Self.

A LOVE SONG.

Now let my *soul* rest in Thee;
With thine arms 'round about me,
While my head lies on Thy breast,

Soul! Rest, rest.

While Thy breath is on my cheek;
To my ear thy love words speak,
While Thy kiss is on my brow

Soul! Just now, now.

To live kneeling at thy feet
O! eternal life! how sweet,
An eternity of bliss!

Soul! Just this, this!

No postponement, *Nirvana now*,
With thy soft light upon my brow;
Heart to heart, and face to face,

Love's own embrace.

Out of the silence comes the voice.
It were sweet to make the choice
Evermore to be *One* with thee.

Soul! I see, I see!

No sorrow; no thought of pain,
No care, for personal gain,
All surrendered; at thy feet.

For bliss more sweet.

Knowing *thee* heaven's sweet'st joy,—
Earthly bliss without alloy,
Come thou earthly love to my breast!

Soul! Rest, rest.

Not, somewhere, awaits me the bliss
Of meeting thee, some life, but in this;
Not somewhere, and not somehow

Soul! but now, now.

“I AND MY FATHER ARE ONE.”

I and my Father are One, O blessed thought,
With more than earthly joy and comfort fraught.
Raised to the higher state of consciousness,
While in the body,—heavenly, nirvanic bliss.
From the inner life; that I and my Father are One,
From this point of view, 'tis easily said or done.

When the soul attains full spiritual consciousness, it becomes the One and lives therein; which is equivalent to, I and my Father are One. But for this saying the Jews were about to stone Jesus, for they had no idea of God other than the Almighty, and for Jesus to say that *he* and the Almighty were one was blasphemy. Could the *Jews* have understood, or the people today, the relationship between Jesus,—who was speaking in the person of the Christ or higher Self,—and the Father, they would understand all such sayings as this, If ye abide in *Me*, the Christ in you or Higher Self, my Father will love you and *we* will manifest ourselves unto you. How? As the inner Master, the abiding presence in love and word, through the soundless Voice.—Only to *know* the Higher Self how great it is, which is *one* with the Father, but always the Father is greater, the same as, I and the Self are One, but the Self is greater than I.

Oft my soul cries out for its God, and naught
Save Thy very presence will ease the pain,
After the absence of the Wordless voice,
'Til with low sweet accent it comes again,
Filling my soul with joy and sweet content.
To live in the realm of the Soundless Sound,
The ethereal language of the soul,
Is oft vouchsafed to mortals here below;
Who may rise to higher spiritual planes
Through the inner state of consciousness.

THE OBJECT OF SPIRITUAL GROWTH.

“The faith of every one is conformed to his real nature. That which is the *object* of faith for the man who believes even such is he.”

If his object in spiritual development is for personal gain, he will use his higher powers for that purpose, and he will be in his nature the man that he was before, and there is no real spiritual gain.

One of the greatest objections to developing the lower psychic faculties, however, is, that they pertain to the material and semi-material man, roughly speaking, to the body; and what is gained by the development of these faculties is lost at death.

When the inner senses are harmoniously developed, and the whole man transformed in his *nature*, then is he in a position to use the knowledge that is ever within reach, but which ordinarily eludes us continually; we must first come into the knowledge, become a part of it, before we can obtain it. That which is usually called knowledge is only an intellectual comprehension of the outside.

There is in us a power of discernment, the development of which will enable us to know whatever is to be known, and the way to acquire this subtle sense of sightless sight is by developing the inner senses.

It is generally not believed that the inner man, who is the one to have these powers has to grow up to maturity just as the body has to mature before its organs fulfil their functions fully, hence the harm of forcing development. By the inner man I do not mean the Higher Self, elsewhere called the Self, which is eternal and unchangeable; it therefore follows that the development of the Self cannot be, but that part of us which is called soul. Let us premise, first the physical body; second, the inner man or soul, and third the Spirit itself.

The ethereal body has its own organs which are the essence or real basis of the physical senses. The outer eye is only the instrument of the *real* power of sight; the ear has its inner master—the power of hearing, and so on with every organ. These powers are still latent in most persons or only partially developed.

The object to be persued by us in developing the inner senses is to enable us to come into higher spiritual consciousness and therefore oneness with the Self within, and mirror forth its wisdom and love, which is all wise and all good.

Let the seeker know, once for all, that the virtues cannot be ignored; they must be made a part of our life; that the idea of the personal *self* must be uprooted; that the self of matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both.

KARMA.

In the Theosophic teaching, "*the sins that are to be washed away;*"—are, one's own Karma which has to be lived out; therefore, methods for developing the higher spiritual consciousness may be a hindrance. One may think that he has been progressing rapidly under certain instructions when in *reality* he has been standing still.

Each individual has an accumulation of Karma which he brought into the world with him. You may call it your *life line*, if you wish, or your life trend. Each individual, if he is working in the right direction, is working off this Karma by working in harmony with the Law. Harmony, in word and act, is the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.

The New Thought doctrine, that every one can be

what he *wills* to be, ignores Karma and places the whole matter in the hands of the individual by overlooking the divine part. We see in it a great danger to the individual causing him to run against obstacles that are hidden in the stream of life down which he is floating and which he is sure to meet. Hence, it is policy to be forewarned, then he can pilot his boat according to knowledge.

No one may abandon his life trend though seemingly below his natural ability and desire; that very experience that he is gaining now is necessary before he can take the next step higher. Know that no efforts, not the smallest, whether in right or wrong direction, can vanish from the world of causes. Thou canst create today, this present life, thy chances for tomorrow, thy following rebirth; causes sown each hour bear each its harvest of effects, for rigid Justice rules the world.

The Karmic Law in Nature scientists call cause and effect. Is not the Karmic law, or law of action and reaction in the spiritual, just its unerring *in the spiritual?* as it works on all planes, physical, moral, mental, psychical, and spiritual alike. Our Karma may be worked out on any one of these planes, when our life is chiefly concentrated upon it, no matter upon what other plane it originated. What we need is to *know* that the law of cause and effect is constant and unchangeable. Just as much as we know if we put our hand in the fire we will get burned; and to learn to chafe not at Karma, nor at nature's changeless laws.

The time has been when I would have expressed these truths in didactic terms; but not *now*, I am just *living* the higher life and endeavoring to send out as much of it through THE DIVINE LIFE from month to month as I can manifest; hoping it may reach some who are searching for the truth, in themselves, and not depending upon this or

that teacher, as though *they* alone had the truth. What we want is to liberate the soul.

We take these familiar sayings, and show the soul, that has been so long moored to them that it is safe *to let go*, that they will not drop to the bottomless pit if they *do*. Then again some cling to them because of their *authority*. They do not yet see that *living* them is the highest authority. *Live* them and your authority is just as good as the authority of the one who first uttered them.

A RECENT TRIAL FOR HERESY.

The Arena for April contains "The Historical Aspects of the Virgin Birth," by Algernon Sidney Crapsey, which is followed by a timely analysis of his recent trial for heresy.* His offense consisted in the fact that to certain utterances of the creed he gave a *spiritual*, in place of a literal, interpretation.

The investigating committee accused and convicted him in these words:

"I must say to you that it is a stupenduous responsibility you have assumed in disturbing the peace of God's church, and teaching as *truth* what is contrary to its *doctrine*."

So the standing committee, in its capacity of grand jury, found an indictment against Dr. Crapsey charging him with heresy, and the trial proceeded, the court found—as the Bishop had found months before—that Dr. Crapsey was teaching as truth what is contrary to the doctrine of the church, and he was deposed from his church as a heretic; and he now stands before the world ready and free to tell in a larger way, and before a larger audience, the truth which made him free. In his letter to the Bishop, after the court had decided against him, he said:

* By Harris Addison Corell.

“My sole difficulty lies in the fact that a long, careful, conscientious study of the Holy Scriptures, had compelled me to come to certain conclusions concerning the prenatal history of Jesus which are not in physical accord with the *letter* of the creeds, and hence have compelled me, in order to hold the creeds, to give certain articles a spiritual interpretation that will harmonize them with the truth as I find that truth in the teachings of the Holy Scriptures, and as are *demande*d by present conditions of thought and the present state of knowledge. I must give to certain articles a spiritual rather than a literal physical interpretation.

“When I say of Jesus that he ascended into heaven, I do not mean and cannot mean that with his physical body of flesh, blood, and bones he floated into space, and has for 2,000 years been existing somewhere in the sky in that very physical body of flesh, blood and bones. Such an existence would seem to me not glorious but horrible; and such a conception is to me not only unbelievable, it is unthinkable.

“What I do mean by the phrase is that Jesus, having accomplished his work in the flesh, ascended into the higher life of the spirit.

“When I say that he was conceived by the Holy Ghost, born of the Virgin Mary, I do not mean that the great and living God, in order to get into His world, had to violate His wonderful law of human generation, break into the sanctities of marriage and cause a Son of Man to be born without a human father. Such a notion is most repugnant to my idea of a wise and holy God. I was therefore not alarmed, I was relieved when a careful study of the Holy Scriptures convinced me that this notion of the origin of Jesus was *without foundation in history*. Jesus was not lessened in my worship. He was enobled by this discovery. I believed in him all the more.

“But I am told that this conception is not permissible in the mind of a minister of the protestant episcopal church. I bow to that decision. I cannot change my mind; I therefore leave the church.”

Dr. Crapsey, the heretic, “is destined to deliver a great denomination from the fetters of dogmatism, but himself deposed and disgraced by a diocean court, and denied the privilege longer of preaching from the pulpit.” In the place of ministring to a few hundred souls at St. Andrew’s church at Rochester he is to have the world for an audience, as the signs of the times are that the world is *ready* for him.

“The function of a prophet or seer is not to picture in detail what is to *come to pass*, but to see in the signs of the times that same event is sure to follow existing conditions. Prophets have always arisen from obscurity when the priestly class, grown arrogant and selfish, has neglected the common people and given its energy to its organization for its own sake.” History is about to repeat itself in this respect. “All the Old Testament prophets had this one message—to rescue religion from a corrupt priesthood, and return it to the people simplified and purified.”

If the time was, and now is, when conscientious ministers of the gospel are deposed for giving the spiritual or inner meaning of Jesus’ teachings rather than the “letter” then the church is corrupt. “It was Jesus who said to the woman of Samaria, God is Spirit; and they that worship him must worship him in spirit and in truth.”

“Heresy trials are but the futile attempts of the priestly class to suppress the prophet and seer.” The more of these trials we have the better; the sooner the organization will reform or die, and the inner meaning of the teachings of Jesus be unveiled and brought to light and given to the people.

A lady said to me not long ago, in speaking of Jesus, If you take away the immaculate conception you have *taken it all*. Yes, we have taken away the superstition which makes Jesus a God-man and separates him from all humanity, any put in its place, One who had passed through, in previous incarnations, every experience to which humanity is heir; one who had overcome his lower nature and built up a spiritual body by developing all his soul faculties which brought him into a full spiritual consciousness,—one with the Father.

By holding to the idea of the immaculate conception one separates himself from Jesus forever. Jesus has entered a state of consciousness which he cannot enter, until he too *becomes* or attains that state of consciousness.

Which will you take? Your blind faith which will end at death, or, develop a consciousness which will take you across the stream "to the other shore," here and now, where you will be one with Jesus, and, one with the Father.

"My Father in heaven," the Higher Self within you, *knows* what ye have need of even before ye ask him." He knows what ye have need of to work out your Karma, and that is what you are receiving. But first come into the spiritual state and then you will know all these things for yourself.

But one who still holds the notion of Jesus' virgin origin will not progress toward spiritual consciousness until he lets go of that idea. I wish all that still hold to the idea might read Dr. Crapsey's article, "The Historical Aspect of the Virgin Birth."

THE BASIS OF RECONSTRUCTION.

“Greater love hath no man than this; that he lay down his life” (his personal self) “for his friend.” I have laid down my life, given up my personal self, for what I consider to be, at this present time, a vital issue. “The axe is laid at the foot of the tree”—the ecclesiastical interpretation of the Scriptures—and, it *must fall*; and the *spiritual* interpretation be given in its place.

Jesus, as a Master, had the true doctrine, which in India was called the doctrine of the Heart. It is so named because it is the teaching which emanated from Gautama Buddha’s heart, intuition or revelation, whereas the Eye doctrine was the work of his head or brain, the outer husks for the protection of the inner seed until such time as the people would be sufficiently *spiritually* developed to receive it.

The Heart doctrine was hidden within the “letter” of the Eye doctrine which was for the masses. The Heart doctrine, or Secret Heart was for the elect, those who had entered the Path, which leads to Nirvana or full spiritual consciousness, and who would in time become a Buddha or Arhat, one who has attained the height of mystic knowledge, an Adept.

Jesus’ last authentic appearance on the scene of his nativity, was in the temple in the midst of the doctors, both hearing them and asking them questions.

Between the time of his going to Jerusalem, at about the age of twelve, and his appearance at the Baptism, history has no record, a silence like the grave veils a period of nearly a score of years. This intervening time, Jesus may, and probably did pass in solitude, or, under the instruction of masters; which, when he had solved the problem of life, that is, had received enlightenment, imme-

diately he forsook the sweet but selfish rest of quiet wiles, and returned to his nativity to become the Teacher of mankind, and made his first appearance at the Jordan, was baptized of John and began his public ministry. "The Spirit of God descending like a dove, and lighting upon him; and the voice from heaven, audible to all the people present, saying, "This is my beloved Son, in whom I am well pleased," may be classed with the birth stories, and his supposed miraculous origin. Which, after summing up all the historical evidence Dr. Crapsey brings in the verdict, "Not proven, and therefore must allow anyone to hold that Jesus was born as we are born and was the child not only of a human mother, but also of a human father."

When all this rubbish of his virgin birth is cleared away, which from a spiritual point of view belittles rather than deifies, Jesus stands forth like Gautama a Great Master, who lived, and taught, and demonstrated a doctrine, which he did not originate, so far in advance of the intelligence of the people, that the inner meaning or Heart doctrine had to be veiled within the "letter" and the parables, and only partially comprehended by the Apostles has escaped the ravages of the ecclesiastical councils vested with the power to make over the Christian doctrine to suit the head of the church then in power. As the great Council of Nicaea, A. D. 325, was called by Constantine for that purpose.

For five hundred years after Jesus the doctrine of reincarnation was taught in the church until by the council of Constantinople it was suppressed. The doctrine, in which is found the answer to all the problems of life, in it and in Karma is the force that will make men persue in *fact*, in their life, the ethics they have in theory.

It is one of the objects of the New Theism, or inner meaning of the teachings of the Master, to restore the

doctrine of reincarnation, the "lost cord of Christianity," by making it familiar to the people through the medium of current literature.

It is curious to note upon what ground the Apostles based the Messiahship of Jesus. Paul says again and again, He is the seed of David according to the flesh, and he claims for Jesus the Messiahship on that ground; He is the Christ because he is the seed of David. John takes the view of Mark that the descent of the Holy Ghost, at the Baptism was the occasion and the mode whereby Jesus became Christ, the anointed of the Lord and where he was *gifted* with the Logos, The Word was not the birthright of Jesus, it was His peculiar *gift*, coming to Him through *supernatural* grace at the time of His Boptism.

It would be as impossible to base a scientific religion upon the conflicting opinions of the Apostles as upon the Virgin Birth.

"Now that this state of affairs has become a part of our intellectual life"; the Virgin birth, and the Apostolic theories swept away, now we begin to inquire upon what basis are we to construct a religious science, and a scientific religion, upon what intermediate ground can these two, science and religion, meet and harmoniously blend? Upon the basis that Jesus was a Master, who had perfected in previous incarnations, and in this, all his *soul* faculties, he had *become* the Christ, through a *natural* process, One with the Father, and that by his great renunciation, giving up the prize of Nirvana or heaven which he had won, he became a Teacher to lead men to Nirvana, to point out the way, through attaining a higher and higher state of consciousness. "That ye may be where I am."

SPIRITUAL LAW IN THE NATURAL WORLD.*

I have been asked to review this work, and I consented to do so on the condition that I was allowed to look at it from my own point of view, which is vastly different from the author's.

My view is, that there are three worlds: the terrestrial, psychical and spiritual. From which one of these three worlds is the author writing? Spiritual Law obtains alike in all three worlds as all *Law* is Spiritual. I must further state that my view is that every individual soul is evolving through the terrestrial and psychical to reach the spiritual as the goal of existence. The author gives the goal "as that which will completely fill our lives, hearts and minds, so there will be nothing left to *desire*," and adds, "not one ever attained it in its full completeness except Jesus Christ."

I must ask, Did Jesus attain a state where there was nothing left to desire? in a worldly sense. Jesus' life was that of personal sacrifice and renunciation, Did he not say, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head!"

"All philosophy has taught that there is a first cause of all things, and that this cause is Divine. All who have made a study of the cause of all things have become so *at one* with *it* as to have *causing* power. Those ancient students of power found themselves invested with power even over material things, for they caused corn to grow, roses to bloom, rain to fall or cease, empty cruses to be filled with oil and measures of meal to increase by *word* or *will*. By words the sick were healed and the *dead raised*, and the words so used were called Truth."

"Those students of First Cause who had such power through their study called the Cause God, and down to

* By Eleve. Paper, 50 cents. Purdy Publishing Co., Chicago.

this day it is called God. The *words* that had such healing potency were called the words of God or Truth."

"Truth, was called the Substance of all, the Origin of all, and the Ruler of all, and pure Intelligence." Then *Truth* must have been prior to God and the creator of God. "Then those words were words of *Substance*, Life and Intelligence, and as they were words of God, God must be Substance, Life and Intelligence."

Herein, we are taught that God is *substance* governed by a spiritual Law. * * * "Religious—teaching of Mind, Soul, and Spirit. Showing them to be identical in essence. It proves each mind or soul to be made *by* and *in* the image of the Divine Soul or Mind," (substance) and to be one with that Universal Mind. Never to have "fallen" from that *oneness* for the thought and the Mind that thinketh are *one* and the same and we are the *thoughts* of the Mind that is God."

We are to remember that God is *Substance*; hence, Mind, Soul, and Spirit are Substance. If *all* is substance where is there anything spiritual? even spiritual Law seems to be swallowed up in substance.

"If God creates, He must sustain, uphold and support his creatures. Then he must be unchangeable, steadfast, immutable and eternal, or Substance. Then Substance is the Life Principle."

"So Good is the *cause* of all, there can be nothing caused or existent except Good. Good fills all space and there can be no room for evil. There never could have been any creation except good, then evil does not, cannot, never did exist. This is truth."

"The Good, or God," (substance) is Spirit, then as Good is Omnipresent, Spirit must fill all space. As Spirit (substance) fills all space there is no place for matter. This is truth."

“Intelligence is Mind, Mind is Spirit and Spirit is Omnipresent, then, there is naught but Intelligence in the Universe.”

Allow me to speak my conviction, and I should say that there is a *grain* of ignorance at least.

“Life is everywhere and good, there is no death. Life cannot be interrupted for Life is God” (substance). This is truth.”

“If we believe in any other Substance than Spirit, we have an error to erase. Health comes by the power of the silent, or word of Truth spoken in the silence. * * * There is nothing that cannot be done through the silent word of Truth, as thousands are testifying continually.”

“No one can be foolish, ignorant, or unhappy who understands the science of Mind and Spirit.”

I trust that I have given a sufficient number of quotations from the first chapter to show the trend and ultimatum of the book,—that it is Christian Science, and that it is in its eleventh edition, there must be a large class that are of the same mind.

It takes *souls* in every stage of development to make a world, and mental food of every grade to feed them.

This review may seem ungracious, but it is given in the kindest spirit by one who knows that the old structure must be removed, by gentle or rude hands, before the new can take its place; and by one who sees on the soul plane, and sees souls in all their different conditions as easily as one can see individual in different conditions in life.

Not that I would disparage Christian Science, it has done a good work; it has done *its* work; it has been the bridge over which many souls have come out of the old orthodoxy into a newer phase. Now, those that are ready must break the shell again and come into a higher spiritual state, and thus on and on.

The book is well written from the author's standpoint no doubt will help many who are looking for the healing of the body and not for food for the growth of the soul. I would commend the book to all such.

"Life More Abundant." By Henry Wood. Clith \$1.20.
Lothrop, Lee & Shepard Co., Boston.

The soul now nearing the zenith of intellect beholds Truth, and she would strip off the husks of error, the accumulations of past ages, about the central figure, Jesus. Of these, Henry Wood stands on the heights and discerns most clearly the signs of the times and what seems to be the present issue, as evinced by his book, "Life More Abundant."

He says that, among the progressive movements of the present time, perhaps there is none more far-reaching in its relations than the emancipation of the Bible from literalism and formalism. This great work is many-sided, *and it invites the aid of every one who can make any contribution to its moving forces.*

The aim of the writer is spiritually constructive. He would undermine no one's faith in the Bible, but rather brighten and deepen it, and aid in its establishment upon a *surer basis*. That we are living in a period of transition and unrest. To conserve a true faith in the midst of the present uncertainty should be both the duty and pleasure of every friend of vital Christianity.

That the passing of literalism is causing alarm among a large class of people, who feel that their belief supposedly settled, is being undermined. Their Bible seems to be losing its authority and sanctity. *A great transition is upon us, and nothing can hold it back.* The vital problem which demands solution is: How shall popular faith in the Bible be spiritualized and made more intelligent, rather than weakened and destroyed?

It is asked, Why harrow up the peaceful and complacent surface of religious life and disturb devout confidence which long ago was settled and finished? Only, because the *soul* is constituted for progression, and the *inner nature cannot be stilled by any surface application*, however historic or approved.

This work from an independent standpoint has for its purpose the preservation of all that is intrinsic in the written Word. "The letter killeth but the spirit giveth life." The literalism which has been put upon the Bible largely obliterates its harmony, beauty and unity.

The object which is attempted in this volume is the rescue of Scripture from mechanical hardness which largely hides its deeper power and beauty; to free it from the barnacles which have glued themselves to it; in emancipating it from the unlovely dogmatism with which it has been identified, in making it more natural and attractive, instead of abnormal and far away; in showing inspiration in each part in the degree *that it inspires*, in recognizing that its divinity comes *through* man instead of being a projection toward him from without, in discovering the oneness and love of God.

"If the 'Word of God' is to flow into souls and shape itself to their vacancies and needs, it must be rendered in plastic rather than rigid form. Its grand truths are rendered variously adaptable and graphic through poetry, fiction, hyperbole, sarcasm, metaphor, and anecdote.

"To consider the stories of the Creation, the garden of Eden, the Deluge, and Noah and the Ark, as legendary, symbolic, or even hypothetical, gaining through them a higher interpretation, is not to disparage the Bible but to know and illuminate it.

"If the resurrection of Jesus is made so material and historic as to eclipse the spiritual Jesus (Christ), if he be made so local and temporal as to be a mere idol of the

ever-living and everpresent Emanuel, there is religious decadence and not progress.

“Jesus was not an author nor an originator, but a *demonstrator*. He will ever be supreme as the ideal embodiment of the Christ spirit in man.”

“That man’s birthright includes a divine oneness and this is the normal ideal. In the lower consciousness, the divine and the human are two, while in the enlightened and spiritually developed soul they converge and finally *become* one. The dualism apparent in the utterances of Jesus was employed only to accommodate the capacity of his hearers, for his affirmations of absolute unity were repeated and emphatic, “I and my Father are one.” Undeveloped humanity is oblivious of this great truth. The inner and profound reality is hidden from sensuous gaze.

“We may think of the name, Christ, as defining the eternal divine sonship in man. In its essence it is impersonal, and it is latent in man until recognized, *awakened*, and brought into individualized manifestation. Above utter passivity there are many degrees of its personal development up to its full expression, as seen in Jesus. He was the prophecy and ideal of what mankind is to be. Men are struggling on and upward toward the Pattern of the human filled with the divine in actuality and articulation.

“All are aware that in the recorded sayings of Jesus he spake from two different standpoints. It should be easy to discriminate between them. One is from that of the universal, the divine, the other from the personal. In general these two points of view are designated as the Son of God, and the Son of Man. It logically follows that as any one is conscious of the *inner* divinity, or Christ, he is warranted in speaking ideally, or from the universality of the inner Light. In many instances, prophets and poets,

both ancient and modern, have assumed and expressed such a potential oneness and authority. A familiar example of such breadth may be quoted from Emerson:

“I am owner of the sphere,
Of the seven stars and the solar year,
Of Ceasar’s hand and Plato’s brain,
Of Lord Christ’s heart and Shakespeare’s strain.”²³

“It is the God consciousness or Word—the *Logos*—in man, rather than the limited personality which thus finds expression. The latter is the mouthpiece. As man comes into conscious ownership of his higher birthright, all God’s possessions belong to the Son, which is the deeper self-hood.”

I have given Henry Wood’s ideas at length to show that while his ideas of the Christ coincide with mine, he is *not demonstrating* the Christ or Higher Self in himself but giving an intellectual thesis of somewhat outside of himself, a philosophical or metaphysical treatise. What I wish to say is this, that in reading the book I am deprived of meeting the Christ, *in himself*; he points him out to me, but I must go elsewhere to find him. He is not himself *one* with that which he tells of; he has not himself come into the sightless sight, where, what he sees, and what he tells of are *one*. There seems to be this same somewhat missing in the poet John Milton Scott, when he says: “But somewhere in Thy universe, some when in Thy eternity, there *awaits* me the great glory of meeting thee face to face, of loving thee heart to heart. My heart dreams of that dawn, and is comforted in the confidence that its dream will awaken and come true.” My query is, Why not *now*.

There seems to be something not yet attained. What is it? Spiritual birth, or the development of the inner senses? Like Rosa Dartle, “I ask for information.” What

is it, or the lack of which, that prevents the intellectually developed from coming into spiritual consciousness. I should say that it is a lack of re-birth, as Jesus, the demonstrator, said to Nicodemus, *Ye must be born again*, which is equivalent to, *Ye must develop the soul faculties*.

What all conscientious writers, and I know Henry Wood is one of these, are trying to get at, is, what, when the old structure is removed, is going to take its place, and leave Jesus enshrined in the hearts of the people. They must learn to think of Christ in Jesus and in themselves as *impersonal*, and forget Jesus' personality, then they can become one with Jesus, and the Christ or higher Self in themselves.

To become a Master Jesus laid down his personality, merged it into the One, the impersonal. As the soul comes into the inner sight and sees the spiritual Christ, it lets go of Jesus' *personality*, and with *that*, the creeds and superstitions gathered about his personality crumble into dust.

THE SPIRITUAL CHRIST.

Jesus' teachings have been branded about under the stigma of "religion," until they have lost both their *spiritual*, and scientific significance; but, know thou, rejector, that every *word* that fell from the lips of the Master, *was and is eternal, spiritual, law*. His teachings have been shorn of their power, by the spiritual blindness of his apostles; the translators of the gospels; and, the wilful corruptions of ecclesiastical councils; and consequently, to-day, not only Jesus' teachings, but any work which bears on its cover the stamp of "religion," is instantly branded by book-sellers, and publishers, and the stigma, "It won't sell," stamped upon it, and immediately relegated to the old and musty department of "church literature," as I can testify by the presentation of my Epic, "Behold, the Christ! In Every One," to publishers

and book-sellers.—“No place for it until *after* Christmas!” What a search light is *this* thrown upon the existing phase of “Christianity.” No place for, The Christ in Every One, until after this, semi-pagan-Christian-show is over. How true under the search-light that Jesus was born on Christmas eve !!! No *place* for Him, who came to bring the glad tidings of Immanuel, God, *within us*, the Christ in every one, but to be born in a stable and laid in a manger.

Truly, hath the *zeal* of the Christian, and the Christian church *eaten me up*, the spiritual Christ.

God, purpling in the grape, blossoming in the rose, singing in the bird, cannot answer my soul when it cries out to Him in anguish. The God who created a human heart capable of the most intense suffering must be a God of compassion.

“Yet one word, Can’st thou destroy divine *Compassion*? Compassion is no attribute. It is the Law of *Laws*—Eternal Harmony, Alaya’s Self; a shoreless universal essence, they the light of everlasting right, and fitness of all things, the Law of Love Eternal.

The more thou dost become at one with it, thy being melted in its *Being*, the more thy Soul unites with that which *Is*, the more thou wilt become *Compassion Absolute*.”

It would seem that the New Thought leaders have entered into a conspiracy against God and His Christ, the Higher Self for the purpose of glorifying the personal self.

“Oh, for the great self-honoring, in which *only* can we divinely honor God; in which *only* divinely bless the world; in which *only*, divinely realize ourselves.”

Those who would so greatly honor the self, are they who have not attained the Self, who are still on the mental plane.

“Emerson never made the mistake of speaking to the physical, as though it were the spiritual, or of talking from the standpoint of the mental as though he were talking from the standpoint of the spiritual. He spoke always as the spiritual man, and always to the spiritual man, and he saw from that standpoint.”

It was Emerson who said, “If he have found his center the Deity will shine through him, the *tone* of seeking is one, and the tone of having is another.” The tone of the mental plane is one and the tone of the spiritual is another; the tone of having *become* is one and the tone of what one has not yet attained is another.

O God, my God, How I love Thee, though thou slay my personal self yet will I love Thee with all my heart; when thou are not present to my soul's gaze then will my soul like a dove mourning for its mate, cry out for Thee.

The application of science to religion is of recent date, and because of that there is today a disturbance in many minds, and an aching in many hearts, but the New Theism, the inner meaning of the teachings of Jesus, is a gospel of Love. It preserves all the sentiment that clustered around the Babe of Bethlehem; a shock to that sentiment is a pain to the very soul life of many non-church members, especially women. They have been brought up in its very atmosphere, at the age when the child mind did not ask if it be true, it accepted it as true.

By taking away the miraculous origin and putting the Master, Jesus, in its place, no violence is done to sentiment, sentiment is not disturbed, but religion is placed on a scientific basis. It establishes the truth in the case, it takes off the sharp edge of science, which cuts as sharp as ice and is as pitiless as the glacier, it takes no account of sentiment, while the New Theism is more like the melting snow from the glaciers, filling the streams in the valleys with cool, sweet, running water.

AS OTHERS SEE "THE DIVINE LIFE."

Greeting: I must thank you in my own behalf for the wonderful inspiration and exaltation that comes with your clear cut, strong spiritual journal *DIVINE LIFE*. I feel it to be a very necessary factor in my unfoldment.

* * * I want to ask you if you give lessons by mail, or would enter into correspondence for proper compensation?—But it comes to me quite strongly that your clear spiritual monthly journal, *THE DIVINE LIFE* is for the very purpose to meet and fully answer those in the line of aspiration for unfoldment. * * *

It is delightful to find one who seems so untrameded that development of the "inner senses" is more than an aspiration, to her at least, a real issue as demonstrated in your magazine, *DIVINE LIFE*, and may it be the awakener to multitudes. It is one thing to glory in a course, quite another methinks to make it the clear cut issue that you do: 'J. E. P. C.

* * * So glad to find another worker with such a beautiful instrument as *THE DIVINE LIFE*. The "letter" in it does not kill the beautiful spirit of Love shining through it. Woman walks closer to God than man, hence I am always more benefited by her writings and uplifted by her presence. In the spirit of Love and Truth.—*Jas T. L. MacDonald.*

* * * So few there are who are able to discern Spirit as the first Cause. Many write on the higher subjects who are unfitted to live as they try to teach; hence they are found wanting, owing to an insufficient unfoldment in the essential feature of being able to judge the higher plane while standing on the lower.

Few indeed are the teachers chosen through Omniscience to assist the many. Your Epic is a forerunner of one that has been chosen. Your Epic is clear to me and I value what has been spoken as coming from the fountain—cosmic intelligence—having your pure unselfish desire as the magnet to draw.—*F. M. W.*

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