

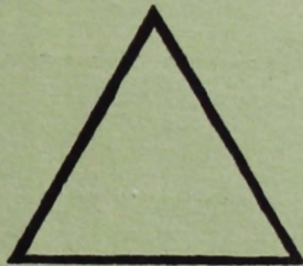
# The Divine Life

---

*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?**

---

**Published each month at 4109 Vincennes Ave., Chicago**

**One Dollar a Year**

**Foreign, One Twenty-five**

**Ten Cents a Copy**

---

**Vol. I.**

**JUNE, 1907.**

**No. VIII**

# THE DIVINE LIFE

---

---

Vol. I.

June, 1907.

No. VIII

---

---

CELESTIA ROOT LANG, Editor and Publisher.

---

---

## CONTENTS FOR JUNE.

---

	Page
The Three Halls.....	1
Genius .....	4
The Wordless Sound.....	5
The Law of Karma. Poem.....	6
Christ, the Door of the Sheepfold.....	7
The Soundless Sound.....	8
“The Divine Life”.....	9
A Vision .....	13
“Christian Science, The World’s Future Creed.”*....	19
Review, “Behold, the Christ! In Every One.”*.....	22
Love .....	25
Review, “Concentration: The Road to Success.”.....	26
As Others See “The Divine Life.”.....	32



## THE THREE HALLS.

Three Halls, O weary Pilgrim, lead to the end of toils.  
And thence into the seven worlds; worlds of Rest  
Eternal.

The three Halls will bring thee through three states into  
the fourth—

The three states of consciousness, which are the waking,  
The dreaming, and the deep sleeping state; these three  
Conditions, or Halls, lead to the fourth, the one above all,  
Full spiritual consciousness, thence, to the Seven Worlds.  
If thou wouldst hear their names, hearken and remember.  
The name of the first Hall, is IGNORANCE, it is the Hall  
In which thou first sawest the light of this world.  
It is the Hall in which thou now livest and shall die.—  
Hall the first is the phenomenal world of the senses,  
And that of terrestrial consciousness only.

If thou wouldst cross the first Hall safely, let not thy  
mind

Mistake the fires of lust that burn therein, for the sun-  
light of life.

The Wise Ones tarry not in the pleasure grounds of senses.

The name of the second Hall, is the HALL OF LEARNING.  
In it thy soul will find all the blossoms of life.

But under every flower a serpent coiled.—

The second state is the astral region, the psychic world,  
Of super-sensuous perception, and deceptive sights.

## GENIUS.

Emerson says: that Genius is always accompanied by two gifts, Art and Publication. Art is the expression or arrangement of the subject matter; and publication is the innate force which makes the inmost become the outmost; and by genius, we mean without exception, a talent or aptitude brought over from another birth, latent in the individual, which may not be ripened or developed in some individuals until late in life, and in that case, the "gift" to publish becomes intensified, a power pushing outward, which will not be stayed by obstacles, so strong that it makes of the individual its slave. It closes his eyes and stops his ears to adverse criticism, it shuts out the future as it does the past, and makes him live ever in a new day; a new sun of hope rising each morning fresh with the divine dew; it asks no favor of time, as he is already living in the forefront of eternity, of which he inhales and exhales deep breaths, and in the expanse of the Self impersonal gets a faint consciousness of what Being is. And true devotion and concentration help the devotee to bring him back the knowledge, that knowledge which was his in former births, now stored in the silent Self, that which makes of him a genius, and is now pushing to the front for recognition and publication.

The inner sight and inner hearing are not obtained in one short birth, and it is only through the development of these faculties that the soul can gain the power of utterance, and through years of training of the intellect and individual faculties before it can transmute the wordless sound into language, and to do this the soul must first be united to the Silent speaker, and every sense, as an individual faculty, be merged into the One, passing into and merging with the one sense, the most spiritual.



The genius must ever stand out as a scientific, living demonstration of former lives; the proof of reincarnation, for, where has all this knowledge, gained in former lives, which distances one individual from another, been stored, if not in the Higher Ego? And if each one had the power of uniting his soul to this treasury of spiritual knowledge, we would all be geniuses. I can hardly understand how intelligent people have any incentive to live without the acceptance of the law of re-birth, and the *idea of conquering death*, which is the gist of the teachings of the ancient and modern mysteries.

---

### THE WORDLESS SOUND.

I have felt for years an unbearable disgust for libraries, books, and language, because they fall short, or appear to, of being of use in affording expression in the new realm of consciousness into which I have entered. For that matter, all sounds are harsh, even the most dulcet music, compared to the Soundless Sound, the voice of the Silence, the language of Spirit; which may yet become the foundation for the spiritual structure of our communication with one another, on the cosmic plane, through space, but *not* through the art of telepathy or thought transference, for *they* both belong to the mental or psychic plane: and spiritual consciousness, the Soundless Voice, belongs to that which is above the sub-conscious, the mental or psychic; and it may belong to a verbal evolution of consciousness, which is yet to come.

But we must first attain the power of translating the Wordless Sound into language, just as I am endeavoring to do *now*, to translate the soundless sound that comes to me through the voice of the Silence. After learning to translate the wordless sound, may we not in time be able to translate the communications which come to us through

the higher vibration, without having to comply with the laborious effort of writing it out, but send back our message, in reply, by the same wordless sound. But, possibly, this is one of my too far advanced thoughts for the present day.

---

## THE LAW OF KARMA.

"As a man Soweth, so shall he Reap."

BY STEPHEN WHEELER.

Now this is the law of Karma,  
The effect of every cause;  
Be it in joy or sorrow,  
'Tis justice and free from flaws.  
No matter if seed be broadcast,  
Or planted in one straight row,  
Karma will make the harvest,  
And will give you what you sow.

And now if you wish to harvest,  
And garner the golden sheaves,  
Don't plant your fields with thistles,  
Or you'll reap the prickly leaves.  
Karma's scales are balanced,  
His measures and weights are just  
He is no respecter of persons,  
Your grain must be free from rust.

Each day that on earth you liveth,  
You are reaping the long ago,  
If noxious weeds you harvest,  
You them in the ground did sow.  
And if evil seeds you soweth,  
Then yourself you aim to cheat,  
For the wheat will not grow thistles,  
Neither thorns and thistles wheat.



Now this is the law of Karma,  
That each may get his due,  
You ne'er can reap my harvest,  
I ne'er can sow for you.  
But just as the seed we soweth,  
That shall we also reap,  
This is the law of Karma,  
Both you and I must keep.

*The Progress.*

---

### CHRIST, THE DOOR OF THE SHEEPFOLD.

Always bear in mind that the terms Promised land, Nirvana, and Kingdom of heaven, are synonyms for the state of full spiritual consciousness, in the individual, and not places, they are "*within* you." To express which Jesus used the familiar simile of the sheepfold; and the Christ or the Higher Self as the shepherd or Master, the door to the sheepfold, through which the soul enters this spiritual state; he also points out the fact that those who enter any other way, than through the inner Master, are thieves and robbers. "*I*," speaking in the person of the Christ, Higher Self, or Master, "am the door of the sheep, *my* sheep hear my voice," the soundless voice, "and they follow me, but the voice of strangers," the outer voice, will they not follow. And when he, the Master, pulleth forth his *own* sheep, *he goeth before them*, and the sheep follow him; *for they know his voice*, the voice which is soundless, the voice which no one can hear until he has developed the inner hearing.

Then came the Jews and said: How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus said; Ye believe not, or see not, because ye are *not* of my sheep, your inner sight and inner hearing are *not*

yet developed. As I said unto you, *my sheep*, those that have attained spiritual consciousness, *hear my voice*, the inner voice which is soundless, and they follow *Me*, the Christ or Higher Self, and *I* give unto them eternal life, they *become one with Me*, the Self, and they shall never perish (neither shall any man pluck them out of my hand). I, Christ, the Higher Self, and my Father are one.

Jesus spoke from the Higher Self, and not from his personality. When one has gained this view point, and closed their eyes to the "letter" then they may comprehend the *inner* meaning of this parable wherein was hidden the "Heart Doctrine"; the "letter" being the "Eye Doctrine."

---

### THE SOUNDLESS SOUND.

*Thy* kindling love I want to *feel*,  
The love that melts the heart of steel;  
The love that dispels time and space  
And brings *soul* to *soul*, face to face.  
While to the senses one is bound  
They cannot hear the soundless sound.  
The soul the akasic heights must reach,  
Ere it can hear the Wordless speech.

Naught can come between thee and Thine  
If thou would enter the holy shrine;  
If thou the Master's voice wouldst hear  
No other sound must reach thine ear.  
Thy heart's love bow before the fane  
If thou thy Master's love wouldst gain.  
And to eschew all worldly pelf,  
If thou wouldst gain the Higher Self.



The path thou tread'st day by day  
Thou knowest not, is the open way,  
Strewn with effects of virtue, and sin,  
Thy guide, the star that burns within.

Thou Blessed One, in days of yore  
Known to me, my own heart's core,  
Thou comest, that knowledge to restore;  
Through the Pathway of the open door  
Thou leadest me "to the other shore."  
To be one with Thee whom I adore—  
Three in One, no longer one in three  
Is the Path that is now open to me.  
The sound of the Voice unbroken,  
Of thy *presence* is now the token.

---

### "THE DIVINE LIFE."

"The Prince of this world" finds nothing in "The Divine Life" which he can appropriate to himself and make use of, hence it is safe to send it out, not written so plain, however, "that those that run can read," but plain enough for those who are beginning to see with the inner sight *to see*, and those who are beginning to hear, *to hear*. In it they will find a good field in which to search; and he who does not search diligently will never find the Way.

The New Thought, and Christian Science movement, seem to me like a great multitude of souls, who have been lad out of Orthodoxy by one or another Moses; and who have spread their tents on this side of the Jordan; they gather their "manna" by faith each morning sufficient for the day; their minutia for health, happiness and prosperity, a faint replica of the book of Leviticus; but many in the front ranks of that great multitude are getting un-



easy and ready to pass over into the "Promised Land"; but who shall open the way? Where is the *spiritual* Joshua? the Buddha, or enlightened one, that can break up the camp and lead the host across the Jordan "to the other shore,"—to the "promised land"? First, they must *see* that they have not yet reached the heights; that they are only camping in sight of the delectable mountains that look so near, but are far away.

The "Jordan" must be crossed, the moat that lies between matter and Spirit, between the personal and the Higher Self, if they would cross "to the other shore," the state of full spiritual consciousness; where Nirvana is no post-mortem state, but where, ere one casts his shadow off his mortal coil, he experiences all Nirvanic bliss.

There is, also, another multitude of souls camping on this side of the Jordan, who should have many captains ready to help gather together the hosts to make ready to pass over. But, alas, these did not see the *Path*, but followed, one, or another Leader, H. P. Blavatsky or Mrs. Tingley, while I held to the Path and not to the Teachers, for of Teachers there are many;—the Master-Soul is One. In "The Divine Life," students of Theosophy will find the essence of pure Theosophy; not the "letter," but the inner or spiritual meaning, the life, spirit, and devotion. H. P. Blavatsky, and Judge, taught the *spirit* of Theosophy, they, had crossed "to the other shore"; while Mrs. Tingley has spread *her* tent on this side of the Jordan in the psychic valley, which is but the dismal entrance leading to the twilight that precedes the valley of true light, the state of full spiritual consciousness, and no part of Mrs. Tingley's work or writings has ever risen above the psychic plane.



H. P. Blavatsky and Judge made the great Renunciation, they *became* Buddhas; they sacrificed their personal self for the Self Impersonal, and wrote and taught the Greater doctrine, the "Doctrine of the Heart"; while Mrs. Tingley's work and teaching, like Dowie's, is all for the glorification of the *personal* self; she has developed the lower psychic faculties which she uses for that purpose.

Know, O thou searcher after Truth, that the psychic pertains to the material and semi-material man, roughly speaking to the body, and what is gained through the development of the psychic faculties is lost at death. Look *inward* and seek for the eternal man. Follow no teacher, "for he will hold to the one and despise the other," but follow the Path of becoming; no man's development can help *you* but your *own*. You can sit under the teachings of theosophy, as a man can sit under the droppings of the sanctuary for fifty years, and be the same block that he was before—perhaps a little shriveled. So I say to all students of theosophy; search for the Path and the inner light and cease to depend upon Teachers, all that they can do is to point the way.

I hold, but I did not know it until I became enlightened, or had developed the inner senses, that H. P. Blavatsky was the greatest Christ-woman that has ever lived on this planet. When I use the term Christ-woman, or God-woman, I mean a perfected woman, a Buddha, one who is enlightened, a "Son of Man," a mystic Christ, a Master, all of which are synonyms for the perfected man or woman, a stage of Soul development attained by the individual on this planet.

The Great Work that H. P. Blavatsky did as a Master, was to introduce the old and *real* Wisdom religion to the Western world, and to veil the inner doctrine



of the "Secret Heart" until such time as there should be some one able to fling open the gate of the Sweet Law. That time has come, and my work is to prove or verify the Truth of that doctrine by demonstrating the Life; and to render the essence of the "Heart Doctrine," into a form that can be sown broadcast, through the vehicle of "The Divine Life"; of which, some will fall by the wayside, others on stony ground and among thorns; some on good ground which will bring forth an hundred fold.

Students of theosophy cannot be indifferent to the teachings of Jesus, *therein* they get the life, as he was one of the Great Masters; and they cannot fail to see that his teachings, and those of Gautama and the ancient Mysteries are one and the same,—the hidden Path of individual *spiritual* self-development,—knowledge of the Self, and union with the Higher Self.

There are many orthodox theosophists in the ranks, who hold fast to their integrity to the Theosophical SOCIETY, and the "letter" and its Leaders, and have lost sight of the *Path*,—they have not *become*. There is that within the "letter" which is worth while to attain. But the old and *real* philosophy cannot be accepted by the popular mind until its essence is distilled into current literature, and that is what is being done through "The Divine Life," these great truths brought within the reach of the intelligent masses.

---

I desire to offer my work to *Thee*,  
A pure white blossom, grown from the root  
Of Love, planted in the human heart,  
A beam of Light immaculate within;  
That beam my life-guide and true Self.



## A VISION.

A PARODY ON EDGAR A. POE'S "RAVEN."

Written in 1887, soon after Mother had passed to the  
Silent Shore.

Great thoughts my brain were racking, thoughts that  
came to me talking

On works of hidden love, that I had sought to fathom  
and explore.

While I nodded partly napping there came a gentle  
tapping

As of one gently rapping, rapping at the *inner* chamber  
door,

'Tis a message I uttered, tapping at the inner chamber  
door,

This, and nothing more.

Ah! distinctly I remember, 'twas in the month of De-  
cember;

And each separate dying ember wrought its ghost upon  
the floor.

Eagerly I wished the morrow, vainly I had sought to  
borrow

From books surcease of sorrow, sorrow for one who had  
gone before;

For the *dear* one who had gone before, only this and  
nothing more,

Nothing more.

And the silken, sad, uncertain rus'ling of each hanging  
curtain,

Thrilled me, filled me, with fancy's terrors never felt  
before;

So that now to still the beating of my heart I kept re-  
peating

"Tis some "message" entreating entrance at the inner  
chamber door,  
Some thought-message entreating entrance, only this and  
nothing more.  
Nothing more.

Presently my soul grew stronger; hesitating then no  
longer,  
"Sir," said I, or madam, truly your forgiveness I im-  
plore,  
But the fact is, I was napping, and so gently you came  
rapping,  
And so faintly you came tapping, tapping at the *inner*  
chamber door,  
That I scarce was sure I heard you,—here I opened wide  
the inner door,  
Silence, and nothing more.

Deep into the Silence peering, long I sat there wond'ring,  
fearing,  
Doubting, dreaming dreams no mortal ever dreamed  
before.  
But the Silence was unbroken, and the stillness gave no  
token  
And the only word there spoken, was the soundless sound  
—forevermore.  
This one word, and the soundless sound sent back the  
echo, evermore,  
Evermore.

Back into the Silence turning, my soul within me burn-  
ing  
Soon methought I heard a tapping, something louder than  
before,



Surely said I, it must be a thought-wave beating upon  
the shore

*What it is*, let me now see, and this myst'ry explore.

Let my heart be still a moment, and this mystery explore.

'Tis a thought-wave, nothing more.

Then I opened wide the inner door, this great mystery to  
explore.

In there stepped a saintly vision of the by-gone days of  
yore.

Not the least obeisance made it, not a moment stopped  
or stayed it,

In shadowy form enwrapped, quietly it sat just *within*  
the door,

In silent radiance wrapped quietly it sat, just *within* the  
door.

Still it sat, and nothing more.

Then the Vision beguiling my sad spirit into sighing,

By the radiant decorum of the countenance it wore.

Through the radiance shining, I am sure thou art di-  
vining,

All my thoughts of hidden store, all my heart's for-  
gotten lore.

Tell me what thy saintly name is, coming from the  
shoreless shore.

Quoth the vision, "Evermore."

Much I marveled that no *sound* heard I, yet so plainly  
spoken.

Though its answer little heeding, to me little meaning  
bore.

For we cannot help agreeing, that no living human being,  
Is oft'n blessed by seeing a saintly vision, just *within*  
the door.

With saintly form and visage, sitting silent just *within*  
the door,

With such name as, "Evermore."

But the vision sitting solely, in the radiance spoke only  
That one word, as if its soul in that one sound it did  
outpour

Nothing further then it muttered, nothing further then it  
uttered,

Till I scarcely more than muttered other hopes have  
flown before,

On the morrow *you* will leave me as my hopes have gone  
before.

Said the vision "Nevermore."

Startled at the Silence broken, by reply so aptly spoken,  
Doubtless, said I, what it utters, is its only stock and  
store

The only sound left after, when life's merciless disaster  
Followed fast, and followed faster, till its song one bur-  
den bore,

Until the Soundless Sound one everlasting burden bore,  
"Evermore."

But my vision still beguiling my sad soul into sighing.  
Straight I wheeled a cushioned seat just within the inner  
door,

Then upon the cushions sinking, I betook myself to  
linking

Fancy unto fancy, thinking, what this saintly vision of  
yore,

What this silent, radiant vision, this saintly vision of  
yore

Meant by saying, "Evermore."



Thus I sat engaged in guessing, but no syllable express-  
ing,  
To the vision whose soft eyes were piercing into my  
bosom's core.  
This and more I sat divining, with my head at ease re-  
clining,  
On the cushion's velvet lining, with the soft light flood-  
ing o'er  
But whose soft and velvet lining with the soft light flood-  
ing o'er  
She will press—Ah! Nevermore.

Then methought the air grew denser, perfumed from an  
unseen censer  
Swung by unseen seraphim, lighting all my thoughts  
of yore.  
Vision, I cried, thy God hath lent thee, by his angels he  
hath sent thee,  
Thou art a vision of yore, of the one from out that  
shining shore  
Of my dear one, of my loved one who has gone before,  
This, and nothing more.

"Vision," said I, vision surely, vision art thou but not  
of evil  
Whether by angel sent, or the power of thought tossed  
thee here ashore  
Desolate and all unwonted, on this desert land enchanted  
On this home by sorrow haunted, tell me truly I implore  
Is there—is there balm in Gilead—tell me—tell me I  
implore,  
Quoth the vision: Evermore.

Vision, said I, vision surely, vision thou art but not of  
evil;

By the heavens that bends above use, by the God we both  
adore

Tell this soul with sorrow laden, if within the distant  
haven

It shall clasp a sainted mother; that I shall know *her*  
from another

Clasp a rare and sainted mother, her angel name I know  
not either

Quoth the vision, "Evermore."

Be that word our sign of greeting, vision of good I said  
repeating

When thou goest back once more to the haven on that  
shoreless shore

Bear to them this token, that thy silent lips have spoken  
Leave my loneliness unspoken, when thy radiance leaves  
the floor,

Leave thy memory unbroken when thy presence leaves my  
door.

Quoth the vision, "Evermore."

And the Vision oft repeated, still is sitting, still is  
sitting

In her soft and radiant gleaming, just within the inner  
door.

And her eyes have all the seeming, and with ardent love  
are beaming

And the love-light o'er her streaming, throws the radi-  
ance on the floor

And my soul within *that* radiance, shall be blessed for-  
evermore,

"Evermore."



## "CHRISTIAN SCIENCE: THE WORLD'S FUTURE CREED."\*

Christian Science, is *not* to be the future religion of the world, Why? because the *divinity in man is to be the coming inspiration*, and *not* a religion founded on faith and the "letter" of Jesus' teaching. The search for the source of that divinity and its unfoldment in the individual is to eclipse all creeds, all churches, and all organizations, for this reason, as soon as the individual feels the first breath of the divine life stirring within him he will no longer feel the need of the ceremonial, but the opposite—it will lead him gently from the without to the within. I agree with the writer that: "Every great reform movement—whether religious or political, has for its fundamental cause—the action of the great cosmic law, which materialists call "Evolution" and which metaphysicians call "The Uncovering of Consciousness." "When a race is ready for a step in advance there has always been ready-to-hand a person or a principle to supply the necessary means of advancement."

"Coming to the point of the present movement known as Christian Science we may readily see the action of this cosmic law. The orthodox Occidental world was ready and waiting for a fresh impetus. The *spirit of Christianity* has long since been lost in the 'letter.'"

It has never yet comprehended the teachings of Jesus except the "letter," as the inner meaning has been hidden within the "letter," waiting for the evolution or uncovering of consciousness, in some individual, to that degree, that the inner meaning might be unveiled.

---

\*Affirmed by Dr. A. J. McIlvyn-Tyndall, in the *May Swastika*.

Now again, we may readily see the action of the cosmic law, as the race is now ready for the next step in advance, and all signs indicate and herald a new dispensation of the Spirit, or uncovering of consciousness. This, then, was the message of Christian Science, to lead people out of the narrow confines of the old concepts, a step in advance. And now that Christian Science has brought these children of the race up from the first concepts to the larger one which they offered, *and has nothing higher to offer*, it has already begun to disintegrate as a religious creed. Its usefulness has been outlived; and now, as the advanced step in Evolution, comes the unveiling of the inner meaning of the teachings of Jesus hidden in cypher in the parables, proving conclusively that the teachings of the Wisdom Religion; Ancient Mysteries; of Gautama and Jesus are one and the same—the development of the divine man. Now, those of the Occidental world that are ready may clasp hands with the Orient in the advanced step, the gist of which is the unfolding of the divine consciousness in the individual to the state of full spiritual consciousness, a Buddha; or a Christ; or a Master, one who is enlightened; who has developed the *higher* spiritual faculties. The first step in advance leads through the psychic regions. And a great number of people today, mediums and healers of all classes, we might say, the leaders of the New Thought movement have entered the psychic realm, carrying their banner of health, happiness, and prosperity into every city and hamlet.—it is a step in advance, and all right if they do not mistake “the valley of dry bones” for the spiritual heights, thinking that they have attained the goal.

The psychic wave of the past decade has cast many a pilgrim on to the astral shore—and alas! into the



psychic vortex. The psychic-astral, the plane next above the terrestrial, the plane of mediums and healers; but not *one* of which has ever been able to bring down a blossom plucked in those regions without the serpent coiled about its stem; hence the development of the inner senses has come into disrepute, but few know however, that there are two groups of the psychic faculties, and mediums and healers have only developed the lower group, coarse psychic and mental energies, while the other group develops the divine in man making him one with the Higher Self.

While the psychic-astral can teach some lessons of experience necessary for the student to know, there is no reason why the searcher after truth should tarry in those regions, other than to gratify his desire and love of phenomena. The world of advanced thinkers is becoming satiate with psychic phenomena, and therefore ready to take the next step—to come up higher.

The advance step, the New Theism, or the inner meaning of the teachings of Jesus, and the teachings of the Masters, as yet comparatively few are able to see, as it requires the development of the inner sight, which is the first step; and scientists, and the popular mind are not ready to admit the existence of the inner senses, the development of which make a man a Buddha, a Christ or Master, a perfect man or woman, one who has attained full spiritual consciousness or the complete “uncovering of consciousness”—the divine man—*this* is to be the coming “creed” in place of Christian Science.

*Behold, the Christ! In Every One.\** An Epic of the New Theism, or inner meaning of the teachings of the Master. By Celestia Root Lang. Pp. 128. Paper, 50 cents. *The Divine Life*, 4109 Vincennes avenue, Chicago.

Mrs. Lang is already favorably known to many readers of THE ARENA by a former work, *Son of Man; or, the Sequel to Evolution*, which was published by the Arena Company some years since. The very title of her books at once show that she is no ordinary or superficial thinker. They indicate depth, spiritual insight and originality. But while independent of well-worn ruts, our author is no inconsiderate iconoclast. Her spirit and philosophy show a fresh blossoming of truth, thoroughly constructive, and no demonstrable values of the past are disparaged. No structure is removed unless a finer and more symmetrical one is erected in its place.

The light of the new time seeks out its most fitting reflectors. Its exponents are subtly selected by a divination which is almost unerring. We may imagine Truth as almost impatient to find expression. Its inspirational quality illumines and sets apart certain souls who intuitively grasp its message and are adjusted and equipped for its interpretation. All signs indicate a "Dispensation of the Spirit" near at hand, and the office of the seer is no less normal now than in the ancient time. In this book, no new promulgation of dogma or fine-spun theory is promised, but rather an unveiling of divine reality. The story of vital truth is told simply but profoundly.

The trend of present thought is from the cold and distant objective toward the genial and native subjective, from mere facts toward their spirit and meaning, from analysis in the direction of synthesis, in short, from

---

\*Book Review, from the March *Arena*, 1907.



the without to the within. The Bible, itself, is not so much a sacred history and code, as a symbolic soul-picture of what is unrolling before and within us. Its highest use lies in a mirror-like revelation of man to himself.

This Epic is written in the form of rhythmic prose in lines of ten measures each. The "new theism" as presented by Mrs. Lang is dramatic in temperament, the action and interaction upon the stage being between what is higher and lower in man. It is arranged as a conversation and the argument runs between two supposed personages. One, termed "The Blessed One," represents the higher Self and the other named Alindah personifies the awakened soul. Alindah occupies the position of learner or disciple. The relation is superbly expressed by Emerson, "I the imperfect adore my own Perfect." Observe, *my own* Perfect. The divine Self, though not commonly recognized, is the more real of the two. Says Mrs. Lang: "Attain the Self and you will behold the Christ." The honor claimed for the Gurn or Master, as the divine Self, is very great. In the Oriental systems it is put upon the deific level. To the Western ear the indwelling God might be a more rational term, bearing in mind that he is One who can give and receive communication. The conscious union of the incarnate soul with the Self constitutes attained immortality. In familiar terms it involves an intimate acquaintance between the consciousness and the "divine image or likeness" in the background of the soul, and in due season complete oneness.

No one should infer from this somewhat mystical outline that the Epic is a work of fancy or that it is quarried from the imagination. Not so. Rather it brings out basic and even scientific spiritual principles toward which the consensus of the best thought is now rapidly con-

verging. A friend told Mrs. Lang that her book was out twenty-five years too soon. But what is that period to the Eternal Now? At this opening of the twentieth century the ripening process is unprecedently rapid. Science is becoming religious and religion scientific. A sample of the dramatic argument within the soul may be of interest:

*Alindah spoke.*

"Thou hast been with me always: I call Thee  
My own, for Thou hast never left me.  
*Thou* must be a *part of me*, and I  
A part of Thee, my Higher Self Thou art.  
To me the One altogether lovely!  
The best of Beings, the mystic One!  
Thou revealest Thyself to *me* alone."

*The Blessed One.*

"To those in union with the Soul Supreme,  
There is no death, or birth; the soul has doffed  
Its mortal coil, and donned immortal robes,  
Invisible to mortals here below,  
Save to such as have themselves attained.  
Thus the mystic Christ dwells unobserved  
Protected by this divine illusion,  
That the soul in man may be perfected."

And again:

*Alindah.*

"Why is Jesus called the Light of the World?"

*The Blessed One.*

"The Light of World cannot be Jesus,  
But the Christ, who is all-pervading.  
'Tis thine the inner meaning to unveil  
Of the teachings of Jesus, now hidden  
In parable, and in cypher, beneath  
The ecclesiasticism of ages.



To unveil the face of the true sun,  
As the light of all things luminous."

*Alindah.*

"God, *my* God, Thou art within my soul;  
I knew it not. I thank Thee Soul Supreme!  
That Thou hast thus revealed Thyself to me.  
Three in One, my soul, the Christ and the Father."

In the briefest terms, Mrs. Lang's philosophy—she would rather call it experimental knowledge—would seem to be: "I have no creed, but Love is the reality." The indwelling God is the higher complement of the soul—the real Self. Consciousness must be educated to feel this, not as duality but as One. Reincarnation is a fundamental principle, and the Master, mystics, seers and sages are those who have developed the higher faculties of the soul in past lives. Man, though seemingly but an atom of the Whole, is a spark of the divine and has dynamic creative power. Soul builds body and is not its product. The divinity of man is the coming inspiration.

It seems proper to mention in this connection that Mrs. Lang publishes a monthly magazine called *The Divine Life*, at \$1.00 per year, at 4109 Vincennes avenue, Chicago.

HENRY WOOD.

---

### LOVE.

Methinks that those thinkers who are advocating first and foremost, health, happiness and prosperity, have somewhat gotten the cart before the horse. The Master said, "Seek *first* the kingdom of God" that is *within* you, and then, all these things shall be added unto you; *become*, that is the key to the whole matter; then, you *are* health, wealth, prosperity and success. If the soul has health, wealth and prosperity *first*, it will not seek

the inner kingdom. Would it not be wisdom for the thinkers to reverse the order and seek *first* the inner consciousness, the kingdom of God, then, all these things are added unto you without the asking; then you *are* love, joy, and happiness, the center from which they radiate.

None need prattle about Love, until they have sat over against the treasury (of Love) and cast in their mites; *all* their earthly attachments; all the pleasures that the senses can give, friends, lovers, father, mother, offspring, brothers and sisters, and all their living; and taken up their "Cross"—entered the Path—and followed LOVE, the inner Master, then will they begin to comprehend what *love* is.

It seems to me that some of the thinkers are using these temporal things as bait to catch the unwary soul, as fishermen use bait when they go "a-fishing."

Soul! thou hast much goods laid up in store; eat, drink, and be merry!—but this night thy *soul*, which is not thyself, shall be required of thee, then what good to thee will be these temporal things; health, happiness and prosperity, but rather, lay up treasures of *knowledge* in *my* treasury which will be *your* treasury when we become One, all mine will be thine, then thou canst take of mine, Eternal Truth, and shew it unto them.

---

"CONCENTRATION: THE ROAD TO SUCCESS." *A Lesson in Soul Culture.* By Henry Harrison Brown, Editor of "Now." Pp. 128. Cloth, \$1.00. Paper, 50 cents. The Divine Life, 4109 Vincennes Ave., Chicago, Ill.

"To those who during four years of Association  
Have made every day sunshiny through the Affirmation:—  
HEAVEN IS MINE, NOW AND HERE!"

There is no use in affirming a thing, that is not *true*;



heaven is *not* yours until you have attained it—full spiritual consciousness.

I review this work with an earnest desire to bring out the truth; let the consequences be what they may; the truth, however, is a two-edged sword which cuts both ways. The author, in the introduction, gives his definition and his view of material success, and he terms it *soul culture*. I would show the other side of the shield, and prove that what he terms, *soul culture*, is only mental or mind culture, and that it all emanates from the psychic and *not* from the soul plane.

The time has come when the line should be drawn between the two; when we should call things by their right names; that which emanates from the psychic-astral as mental or psychic, and from the divine-astral or soul plane as spiritual, between which there is a fine line of distinction; when one has passed through the psychic and entered the spiritual, he will never again make the mistake of confusing the terms.

The author says that, "How may I succeed in Life?" is the only question that any conscientious metaphysician can answer. He will not answer the question as to success in any *enterprise*. That the Greatest of Metaphysicians gave us the rule for SUCCESS, any other is a mere temporary advice or makeshift. Here is the only possible way to SUCCESS that is written with capitals—"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." A simple and scientific Law. It simply means—Live by principle and not by detail! It is as if the professor when asked, "How shall I make a battery?" should answer, "First study up on electricity till you learn its principle of action, then you will know how to make any apparatus."

"Let us analyze this law as laid down by Jesus. First,



where am I to seek for the Kingdom? Answer, "The kingdom of God is within you!" What does kingdom mean? Kingdom stands for Power. Here then is the Law, Seek the Power that is within your SELF, then you will add to yourself things you desire.

Success lies in the consciousness of Power to do whatever I wish to do. Success lies in the consciousness that one can meet any situation with success to himself. The manifestations of success are "Health, Happiness and Supply."

The fallacy of the argument grounded on Jesus' saying, "*Seek ye first the kingdom of God,*" is the misconception of the meaning of, the kingdom of God. First, then, like the advice given by the electrician, study up what the kingdom of God means, but that is only the first step; as one has to *become* the kingdom of God, because the kingdom of God within you must be developed. When the student or disciple undertakes the development of the kingdom of God *within* himself, he will find it a scientific but *not* a *simple* Law. He must first begin with the normal consciousness this must be developed through the mental and psychic stages to the full spiritual consciousness which *is* the kingdom of God, heaven, or nirvana, the union of the soul with the Spirit or Self, which may be attained here on earth; when this state is accomplished, then, all these things—in the way of *spiritual* knowledge and Wisdom—shall be added unto you. Don't think for a moment that the Master, Jesus, stooped to give out a scientific Law for the accomplishment of material success.

The whole ground of fallacy of Christian Science and the New Thought is the misconception of the planes of being, they would bring soul down to the terrestrial and call it mind, and mind *soul*, which is confusion worse than confounded. About all the difference I see between



Christian Science and New Thought, is, the Christian Scientists get "*all these things,*" by *faith* and the New Thoughters take the Bull by the horns, and compel Health, Happiness and Supply to be "*added unto them.*"

Again, the author says that the kingdom of God is the kingdom of heaven; and heaven is happiness; it's very good logic, but it won't hold. The kingdom of heaven, full spiritual consciousness may not be happiness to the one that has attained, he is *not* seeking happiness but eternal life, liberation from birth and *death*. Jesus, who had attained heaven, was not always happy.

"I care not how honest, generous, or noble a person is, if he wants any of the necessities of life, *he is a failure.*" Then Jesus was a failure. For he hungered and had not where to lay his head. "For the Power of God in the Soul when once found will see that Supply is ever at hand. He who has found this Power will find the ability to draw to himself Supply. But Supply does not mean anything to hoard or to lay by for a rainy day."

"Therefore, in Soul Culture the definition of Success is—The consciousness of ability to meet every occasion in life and convert it into Health, Happiness and Supply. The way to this consciousness is first—*Believe it; then affirm it till you become it.* This is the Affirmation of Success: I AM POWER TO BE AND TO DO THAT WHICH I WILL TO BE AND TO DO.

The question that arises is, If a man gains the whole world and loses his own soul, I do not mean in the orthodox sense, has he succeeded in life? What is life for, but for the evolution of the soul; perfecting the eternal man through the experience gained in the body life after life. Concentration is one of the methods of development, but we should discriminate, we should know whether we are using it for the development



of the inner man or for the personality. The personality is only the "shadow" which lasts only through one incarnation, but the *eternal man* is the one for whom the hour shall never strike.

When Concentration or *Soul Culture* is perfected the soul is in a position to use this knowledge which it has gained in its past lives, and stored in the Higher Self. The purpose of concentration should be to *unite* the mind and soul for the purpose of recovering this knowledge and using it in helping humanity, not to gain health, happiness and supply, but to rise to the next step in evolution. Concentration centered on the personal self develops the Giant Weed of self; which must be torn up by the roots before the higher faculties of the soul can be developed; hence, *soul culture* means the development of the highest faculties; and self-culture the desire to cultivate ones self, and develop the higher powers for the use of the personal self. "Chose this day whom you will serve!" The Higher Self, the God WITHIN you, or the personal *self*, the God of Success.

The why of this book. The author says that "this book is added to the great metaphysical stock and others will necessarily come after mine. I am but one in a million. This book is but one stone cast on the cairn that authors are building to the worship of the God of success"—in other words to the God of mammon.

The time is coming and it is not very far distant, where these books of metaphysics will be worthless, and this cairn built to the worship of the God of success crumble into dust; as this is only the work of the mind, but as the inner man or soul comes on to the stage it is going to speak, and the language will be—what the *Spirit* saith, and not what the personality saith.

"But I have another reason. My magazine and books



have caused a large clientele to look to me for assistance along the lines of *soul unfoldment*; they turn to me with questions, and I must answer. From this feeling and this need, this book is born."

The author, although conscientious, is leading thousands astray that are looking to him for soul unfoldment; and in place of bread he is giving them a stone. How can he give the bread of life if he hasn't got it? "Such as I *have* give I unto you"; he teaches that gives, and he learns that receives, a transmutation takes place—hence the author is helping to build, like thousand of others, merely the personal self, and not the "spiritual body" which is built by *real* soul culture, the development of the soul faculties, the inner sight and hearing, and not the psychic. The greatest objection is that the psychic pertains to the material and semi-material man and what is gained through this development is lost at death.

I feel safe in saying that the author is on the psychic plane; let him persevere in his directions for concentration, let him take his own medicine, until he develops the inner sight, and the inner hearing—the Soundless Sound—when he has attained the akasic heights he can tell us about the phrase so much misused—"In the Silence!" then, he will look back to where he now stands; its results will turn to dust and ashes in the mouth: it will show him that to work for the self is to work for disappointment, and he will learn the difference between the personal self and the Self Impersonal.

Some of the New Thought interpretations of Jesus' teachings are so changed in meaning that one can scarcely recognize them. The Spirit of Truth through Jesus said: "I am the way"—they do not see that Jesus spoke in the person of the Christ or Higher Self, when he said, "I am the Way."



"In the New Thought we only interrogate Nature, seek her way." Then New Thought does not rise above Nature, it must hold to the materialistic idea: God *in* Nature, and not to the theistic, *Nature* in God.

I have reviewed the spirit of the book in place of detail, however, it has turned out more like an argument than review; but the old structure must be removed before the soul can take a step in advance; and the author will thank me, some day, though now my words may seem as hard as bullets. The book is lucid, forceful and well written and ought to be a great help to those whom the author is endeavoring to reach.

---

#### AS OTHERS SEE "THE DIVINE LIFE."

Dear Madam:—I have read all the numbers of The Divine Life with great interest, especially, "Behold the Christ! In Every One," this possesses great interest for me as a member of the Theosophical Society, as it presents in simple language the great Truths contained in the Bhagavat Gita. I earnestly hope that you will be enabled to extend your work.—R. H. R. Skeeles, Los Angeles.

. . . I wish I had one of Carnegie's little thousands for you, for it seems too bad such a work as yours should have to feel the need of support while so many periodicals of a lower type flourish. But I believe victory is yours, and that the banner of your white-winged message shall be a vehicle of life to many; a signal of joy to Spirit.—J. E. D. C.

. . . If not asking too much I would be pleased to receive the February and March numbers of The Divine Life, to have the Epic complete as I want to bind the handsome serial for my library.—S. C. Gould.



# THE SWASTIKA

## A Magazine of Triumph

Devoted to **New Thought**, Metaphysics, and Psychic Science.

Edited by  
**Dr. Alexander J. McIvor-Tyndall**

\$1.00 per year.

10c a copy.

Four months 25c

PSYCHIC SCIENCE DEPT.

1742 Stout Street, DENVER, COLO.

---

## The Ariel

The magazine made by such collaborating comrades as Ernest Crosby; J. William Lloyd; Bolton Hall; J. Stitt Wilson; John Ellis; Ralph Albertson; Morrison I. Swift; Lillian Browne-Thayer, and George Elmer Littlefield.

The Ariel is the soul-expression and love-work of its Editors and Contributors.

**Trial 10c for Two Months**  
**Fifty-cents a Year**

**THE ARIEL PRESS**

**WESTWOOD, MASS.**

---

**SON OF MAN; OR, THE SEQUEL TO EVOLUTION.**

BY CELESTIA ROOT LANG.

"Son of Man" is an ably written work . . . the upshot of the whole matter being that the development of the soul of man is as much the result of evolution as the physical man himself. The author has a clear grasp of the subject.—*Buffalo Courier*.

Pp. 282. Cloth, \$1.00. 4109 Vincennes avenue.

---

To be sure that all of the subscribers for **THE DIVINE LIFE** have the epic, "Behold, the Christ! in Every One," all who begin their subscription *for one year*, with the *April issue* will receive a copy of the epic free. pp. 128. Paper, price 50 cents. **THE DIVINE LIFE**, 4109 Vincennes avenue, Chicago, Ill.



# THE GRAIL

A little Journal of Life; The Grail is superbly literary, and much more!

*"The spirit of your little magazine is the spirit of beauty, and it embraces an optimism which could 'set despair to music.'"*—Dr. William Colby Cooper, author of "Immortality."

Edited by JOHN MILTON SCOTT

Price, \$1.00 a Year

Single Copy, 10 cents

THE GRAIL PRESS, 2034 Seventh Avenue, New York City

---

**LOVE** *the world's highest law,  
thought, word, motive,  
action, life—GOD*

---

TEN CENTS A COPY.

\$1.00 A YEAR

The Caxton Press 1025 East 49th St., Los Angeles,  
Cal. Station K

---

\$1.00 per year **"THE LIGHTBEARER"** 10c per copy

The Lightbearer is a monthly magazine devoted to teaching under separate heads the subjects relating to Practical Metaphysics, the Forgotten Christian Mysteries, Occult Law and its Philosophy, Astral Laws and co-related studies.

A "Note and Query" column inviting questions is an especial feature. Address

**"THE LIGHTBEARER,"** Box A, Alameda, Calif.

---

## DO YOU THINK?

If you don't, you ought to

---

**The Stellar Ray**, successor to "Suggestion," is an unequaled aid to thought. Subscribe now.

By sending \$1 (foreign \$1.50,) before the end of this month, we will credit you for 15 months

Ten cents the copy at all news stands.

---

**The Stellar Ray**

The Magazine for Thinkers

Hodges Building

Detroit, Mich.