

# The Divine Life

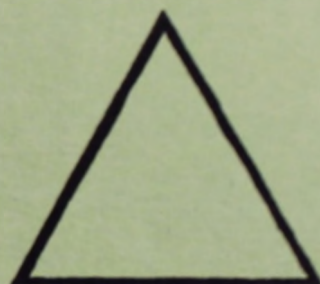
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*Clear as the moon; bright as the sun,  
and strong as an army with banners.*

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CELESTIA ROOT LANG



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

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No. IX

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CELESTIA ROOT LANG, Editor and Publisher.

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## THE LADDER OF THE MYSTIC SOUNDS.

Before thou settest thy foot on the ladder's  
upper rounds  
Thou hast to hear the Voice of thy *inner* God  
in seven sounds.

Lord, here am I, when Thou speakest it will be  
my choice,  
To listen to the Sound of Thy sweet melodious  
Voice.  
Sweeter than all Nature, that charms the outer  
ear and eye,  
The sacred River's roarings, and the brook's  
sweet lullaby.

The first, is like the nightingale's sweet voice—  
late,  
Chanting a last song of parting  
to its mate.  
The second, comes as sound of silver cymbal  
from Mars,  
Floating out at night to waken the twinkling  
stars.  
The third, as the plaint melodious, of the  
ocean-sprite  
Imprisoned in its shell, through the watches  
of the night.

The fourth, like the chant of Vina, sweet as  
the stringed lute.

The fifth sound, shrills in thine ear like  
the bamboo-flute.

And on thine ear resounds like trumpet-blast  
long and loud,

And vibrates like the dull rumbling  
of a thunder-cloud.

When the six sounds are slain, and laid  
at the Master's feet,

Thou art merged into the One, and live  
therein complete.

The seventh, sweet, swallows all the other  
sounds,

They die, and are heard no more on  
the upper rounds.

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### "THE CLOTH OF GOLD."

An artistic and cozy room,  
On the walls, pictures, bracket and bust,—  
On the furniture—a little dust—  
A woman weaving on the inner loom;  
The radiance of That Light fills the room,  
Falling upon her as she sits alone  
Guiding the faithful pen back and forth.

Ancient Works piled upon the floor,  
From whence, she has gathered her store  
Of knowledge—laid fold upon fold—  
From which she is weaving, "The Cloth of Gold."  
1887.



## THE SEVEN PRINCIPLES.

Three Worlds: Terrestrial, Astral, Spiritual.		
	Spirit {	<div style="display: inline-block; vertical-align: middle;">                     7 Atlma 6 Buddhi- 5 Manas-                 </div> <div style="display: inline-block; vertical-align: middle; margin-left: 20px;">                     { Atlma-Buddhi-Manas are One, as Father-Holy Ghost-and-Son are One.                 </div>
	The gulf between matter and Spirit.	
	Soul {	<div style="display: inline-block; vertical-align: middle;">                     4 Kama-Manas. 3 Prana, or LIFE. 2 Astral.                 </div> <div style="display: inline-block; vertical-align: middle; margin-left: 20px;">                     { The Path that lies be- tween thy Spirit and thy self: to pass which re- quires the development of the five inner senses.                 </div>
	Body {	1 Physical.

The Soul is a Ray of Manas, or Spirit; a beam of Light immaculate within, a form of clay material upon the lower surface—it is the Reincarnating Ego, the divine fragment “fallen” into matter, whose task it is to evolve through all the planes of consciousness on its return to Spirit.

We will not follow the evolution of the soul through the lower forms of matter<sup>1</sup>; but begin with the soul that has attained normal consciousness on the terrestrial plane; the Hall in which it first saw the light, in which it lives and dies—passes into the unseen, and returns again to the seen in a new *body*, life after life, which are only its shadows or personalities.

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1. See “Son of Man; or the Sequel to Evolution.”

When the consciousness, in the individual, has risen to the psychic—astral plane, the Hall of probationary Learning, the soul becomes infatuated with the astral sights and sounds; it gets into what we may call a psychic whirl. This is the plane of mediums, spiritualists, spirit-ists and many of the so-called Divine healers. Their God is the Astral their highest Ideal, and Spiritualism or Spiritism their religion; each soul believes that there is nothing higher, and they desire nothing higher, they rest satisfied.

As the soul or consciousness rises to the third plane, Prana, or life, it begins to see Life in everything. God is Life and Life is God, all in One. This is the plane of Christian Science, and New Thought. This is what we might call the plane of Mental Science, the mental blossoming of the tree of Life: the soul is in a state of divine crazyness to express itself. Literature of this plane is flooding the world at the present time, showing the great number of souls that have reached the higher planes of the mental-psychic-astral; and each soul thinks that he has reached the goal, though, at the present time, a host of souls have become satiate and are reaching out for something higher, they are feeling the effects of the radiation of Love from the divine-astral.

The next is the fourth, Kama<sup>1</sup>-Manas, the Balance plane and the battle-ground between the reincarnating Ego, the Thinker, the *true* man, who, united to the Higher Self becomes enlightened—a Buddha. But the personal Ego has become so important that it thinks *itself* to be the "I Am." Now, comes the fight between the Higher and the lower for supremacy—the self of matter, the personality or mortal soul, and the Self of Spirit can never meet—they can never be united, one of the twain must disappear, there is no place for both, the lower must be merged



into the Higher, it must cross the gulf between matter and spirit, it must unite mind and soul before the first step is taken; before it can be united to the Higher Self it has to merge the two into the One and sacrifice the personal to the Self impersonal and thus destroy the "path" between the two, thy Spirit and thy self, duality can no longer be, only the *true* self, the Ray or the divine fragment can be reunited to Spirit, Atma-Buddhi-Manas, from which it emanated, and before this union can take place, and the soul cross the gulf it must have developed the five inner senses, or soul faculties, plus the sixth and seventh, and thereby attained full spiritual consciousness, then, the soul has crossed "to the other shore"; Nirvana, heaven or kingdom of God is developed "*within you*," ere he casts his shadow off his mortal coil. Nirvanic bliss shall be his. This is the Hall of Wisdom—path of pure knowledge.

Souls that have reached the zenith of the fourth; Kama-Manas, are intellectualists and Scientists, all is MIND, and there they halt and build their cairn to the God of Intellect. The soul on the intellectual plane is only one of the mass of souls, it has to "strike out" and become an individual before it can take the first step on the Path.

When mind and soul are united and the soul has *become*, even the "least in the Kingdom," it begins to see soul in everything, and everything in soul. Intuition, the inner sight is developed, and from this place emanate the intuitional writings.

When the soul has crossed "to the other shore"—when it has earned Nirvanic Bliss, then comes the "moment of choice"; by stopping at the threshold of Nirvana—the pure state—and rejecting the hard earned prize for the sake of humanity, one becomes a Master; follows the



path of the Teacher of Perfection, who gave up his Self, made the Great Renunciation, for the Salvation of the World.

This is only a rough delineation of the Path, void of the details, which the soul passes through in its evolution through the *process* of reincarnation; but for the law of Reincarnation the soul—which is the man—could never be perfected, as one life, as it will be seen, is not sufficient, and we could never have a perfect man or woman.

It would seem that all souls who have reached the plane of reason, and the zenith of intellect, if they were not immersed in the blindness of personality, would be ready to accept the Law of reincarnation as the *only* solution of the problem of the soul's unfoldment and man's evolution.

I had accepted the Law of Reincarnation as the great factor in evolution, and write, "Son of Man," before I ever heard of the Eastern Wisdom, or Theosophy. I cannot comprehend why the law of Reincarnation is rejected or ignored, by thinkers, in the great plan of man's development, unless it is because it is antagonistic to the personal self—but the personal self is not immortal, anyone but a spiritualist, ought to know that; hence the only way to "save your life," personal self, "is to lose it"; merge it into the *real* Self and stop re-birth, and gain, what is termed Liberation.

The soul must progress through every one of these principles or planes. By this rough sketch it seems easy for the mind to grasp and see clearly to what point each soul has arrived in the scale of Being. It is like a house of seven stories: in which story are you now living?

I have ventured to give this outline for the purpose of showing Mental Science, Christian Science and New Thought that in removing the old structure, which has al-



ready begun to disintergrate, I would put something more permanent in its place and point the way to the next step in advance—many are ready to advance if they could only see the way—that in forgetting self, in rising above self, is the miracle of Health, happiness and success.

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Through the Seven Principles man is correlated to the Universe, and this correlation enables him, when these principles are developed, to become conscious on all planes. The higher *Three* or termed the *Triad*; and the lower Four the Quarternary, of the three worlds, the terrestrial and astral are correlated to the Quarternary, and the spiritual to the Triad, separated by the “gulf” which lies between Matter and Spirit.

The seven Portals, or Births, are states of consciousness which the disciple must attain—corresponding to the seven principles—through the development of the five inner senses, which belong to the quarternary, plus the sixth and seventh which belong to the Triad.

The Paths are two; the fourfold Dhyana leads the disciple through the Quarternary to the “gulf” between Matter and Spirit. The sixfold leads the disciple across the “abyss” to Buddhi, the sixth, and Prajna the seventh step of wisdom—“on to the other shore.”

The lower four (the personal self) merged into the Higher Three constitutes the soul’s oneness with the Higher Self.

After the soul has attained divine sight, then, the seven Principles seem like a sliding scale, or gamut, the soul passes up and down conscious on all planes, one with the eye that never closes, the eye for which there is no veil in all her kingdom.

The same with the “ladder of mystic sounds”; before the soul can set its foot on the ladder’s upper rung



it has to hear the voice of its *inner* God in seven measures; after the soul has attained the seventh, divine hearing, then they become one unbroken sound, on all the planes, with which are correlated seven rates of vibration, and the seven prismatic colors.

Oh! that I could make clear and comprehensive, and impress on the soul that is ready for the next step in evolution, not to halt and fill its soul with all the deceptive sights and "learning" that emanates from the psychic-astral plane, for it all has to be unlearned or left behind. Of what use is it to the soul that is pressing forward to reach the goal? if it reaches it, then this knowledge is so much useless lumber; if it fails—this time—then it will have to *live* in those astral regions without gaining any experience until its next incarnation. Hence I say wave off these tempters; heed not the teachings of the delusive hosts from out the psychic regions.

I speak only from my Higher Self, from *within* my experience, and my words should carry more authority than they would if they were spoken from the mental plane. When I was on the mental plane my work was due there but now it is due on the higher plane, where it is seemingly as easy to teach the rudiments of the Higher Life as it is to teach the rudiments of mathematics. The pupil has not only to commit the four fundamental rules, but he has to assimilate or *become* them before he can make much progress; just so with the seven Principles and the corresponding seven Portals or Births. It is not enough that one reads them on a printed page or commits them to memory, the disciple has to rise from one state of consciousness into the next and so on through the seven states. If the disciple has reached a certain point in his evolution it can be accomplished in his present incarnation. To step



out from the masses and become an individual is really the first step toward the Higher Life.

At the present stage of evolution there is no need of the soul's remaining in ignorance, and losing its chance of reaching the goal, conscious immortality, Heaven, or Nirvana, in this incarnation. The Golden Gate, Paradise, and fields elysian are only symbols, but the *reality* follows just as surely as day follows night.

In the *union* of the soul with the Higher Self we have the solution of the problem of the lives of all the Saviours, Masters and sages that the world has ever known, without resorting to this or that hypothesis.—the latest that I have seen is from a lecture. "All the saviors of the different religions," said the professor, "are born just after the winter solstice at midnight on the 24th of December, when the constellation Virgo rises above the eastern horizon, so they are born of a virgin, and she remains an immaculate virgin after she has given birth to her Sun-child, who comes to save humanity from the darkness, cold and famine which would result from perpetual winter. Jesus in Bethlehem, Mithrus in Persia, and Horus in Egypt were all born at this time." This is only a symbol, and does not account for the hundreds of others who are born at midnight on the 24th of December, and do not become saviors, masters or sages.

When one has developed the inner sight he can see souls in all these different stages of evolution and is able to say accurately from which plane a lecturer or author is speaking, if he would speak from the spiritual he must speak from *within*.

Every one of these Great Truths in the "Bhagavad Gita," "The Voice of the Silence" and "Light on the Path," each is verified by the other. I desire that my work shall verify each of the others and be verified by them,



as my work is based upon the experimental knowledge of these Great Truths.

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See within the SELF the whole Universe, whether animate or inanimate, fixed in One. Then to become one with the SELF, to live in the eternal, for this thou hast to live and breath in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF; to feel thyself all Thought, one with the Universal Soul-Thought. When we contemplate on the SELF we find it so Great that we scarcely dare hope to touch but the border of its garment while yet we are mortal.

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### THE FIGHTER FOR MAN'S LIBERATION.

Prepare, and be forewarned in time, If thou  
Hast tried and failed, O dauntless fighter,  
Yet, lose not courage: fight on, to the charge  
Return yet again. The fearless warrior,  
His precious life-blood, oozing from his wide  
And gasping wounds, will still attack the foe;  
Drive him from his stronghold, vanquish him,  
Ere he himself expires. Act then, act like him,  
All ye who fail and suffer. From the stronghold  
Of your Soul chase all your foes away—  
Ambition, anger, hatred, e'en to the shadow  
Of desire—then when even you have failed,  
Know, thou fighter for man's Liberation,  
Each failure is success; and each attempt  
Wins its reward in time. The Holy germs  
That grow unseen in the disciple's soul,  
Their stalks wax stronger at each new trial, they bend  
Like reeds but never break, nor e'en be lost  
But when the hour has struck they blossom forth.



## “THE GREAT WORK.”

J. D. Buck, 32°.

DEAR DOCTOR:

I have been waiting before answering your letter until I could get the book “The Great Work,” which you so highly commended, and it is not until recently that I have been able to do so, and as you may be expecting an expression from me on the subject, I comply; knowing, however, the high estimate which you place upon the work I hope you will not think me critical; as one must view everything from his own, and not another’s standpoint; and since I have come to *see* and *speak* from the inner plane of consciousness, I naturally see the status of each Soul and judge the work accordingly. While I see the status of each soul through its works it is not worth while to trace its evolution, until it has stepped out from the masses and become an individual; this is the first step, when it begins to carve out an individual path and follow it.

The author of “The Great Work” has carved out such a path, now, let his work speak and show us the status he himself had reached when he wrote the book, which is of more importance to humanity than anything he could write; for it is “the life” which each author is demonstrating that counts.

The opening chapters show clearly that he had passed through the lower psychic planes of being, and drawn therefrom deep lessons of experience; which should stand in the light of science, to be registered as *facts*, and which each soul nearing those miasmatic regions will do well to heed.



The author asks: What is the scientific basis of Spiritual evolution which alone leads onward and upward to individual *Mastership*? The answer is *Morality*. "If the reader has at any time made a study of the *Subjective Psychic Process*, as this is exemplified in the practice of hypnotism and mediumship, he will find that "Spirituality" developed through this particular process is wholly independent of and entirely divorced from morality or the practice of Moral Principles. Indeed the subject of morals would seem to have been overlooked in the scheme for the development of Spirituality, through the Subjective Psychic Process.

"It is a fact which psychological students of all schools are familiar, that the veriest rascal and most licentious rogue on earth may at the same time be a remarkable hypnotist. It is a fact equally well known to those who are at all familiar with the subject, that there are those who might justly be termed "Moral degenerates," men and women who are living their lives in conscious and intentional evasion or violation of every moral principle, who are nevertheless known to be thoroughly "developed" hypnotic subjects or spiritual mediums, through whom genuine *psychic* phenomena of a wide range and remarkable character may be produced."

I thoroughly concur in the author's fearless condemnation of all such methods and practice, for it is the result of the forced development of the lower group of psychic faculties, the abnormal in man the same as though one should develop in the child the faculty of theft, and then blame the child for stealing.

On the other hand the author points out the method of the Independent Spiritual Unfoldment until he brings the individual to a conscious realization of the psychical or sub-conscious spiritual life. This he demon-



strated not expecting those who have never had such experience to accept his statements, which are so far out of the path of the average human experience—he expects nothing from the great masses of humanity who are yet in ignorance of life's purposes and possibilities. He does not approach the world in this semi-public manner, inspired by the hope of public reception, on the contrary he knows full well that its message will be welcome to only the few, these few need its help, through them in time, its truth will be verified and handed down to the masses. Souls standing thus and handing back to the masses what they have experienced on the Path require moral courage of no uncertain quality, to stand forth and with uncovered breast receive these cruel shafts, and do it for the cause of Truth alone, without hope of other reward, yet in the face of all discouragements to persist in his mission of *Love*, calls for a character and quality of courage which nothing but definite knowledge of the Truth could sustain.

The author answers, with no uncertain sound, those “scientists” with whom there is no “scientific” demonstration save that which can be brought within the limitations of the five physical sense channels; those who propound the question, “How would you proceed to demonstrate the continuity of life beyond the event we physical Scientists call death, to one who possesses only his five physical senses with no possibility of the development within himself of any higher powers of perception to appeal to? “No attempt would be made by the School of Natural Science to demonstrate the continuity of life to any such person. There is only one process or one method, whereby the physical scientist will ever come to know, with scientific certainty, that there is a spiritual world and a life beyond physical death, and that is by developing within himself a



higher power of perception." In other words he must develop *spiritual consciousness*.

As the author approaches the line between religion and science his step is steady and sure. In the chapter, "Jesus, the Initiate," he says that the life and ministry of Jesus represents another effort of the School of Masters to convey its Light and Life to the world; that in this School Jesus received his instructions, from it he went forth to preach the gospel of Peace, and the Kingdom of Love.

"For the cause it represents, Jesus labored and suffered and died. After his preparation for the Great Work, he gathered about him a group of visible Helpers, and more than once he assured them that if they would follow his instructions and were faithful to the trust he imposed upon them, they, in due time"—would develop the power—"and be able to do all that they had witnessed him do."

"The gospels themselves contain many of the most significant links in the chain of facts which links the Master, Jesus, to the ancient School of Mysteries of India. It will be recalled that when Jesus was born, there came Wise men from the EAST to Jerusalem; they therefore were not from Egypt, for they were from the East, from the Orient.—And so it is that the gospels themselves verify the records of the Great School wherein the Wise Men of the East have previously recorded their own account of the same event.

"Yet another interesting and significant fact concerning Jesus that the gospels give us a minute and vivid account of his birth, infancy and early youth until he reached the age of twelve years, at that time he disappears and remains in seclusion for eighteen years. That he should disappear, just at the time when he had made such a profound impression by confounding the learned Doctors at



Jerusalem, and reappear only at the age of thirty; that he should disappear as a precocious child, and reappear as a Master, is far more significant; for in this fact alone we have evidence of the most positive and conclusive character that the interval of eighteen years were the years of his preparation for his public work."

In this connection it is also significant that John the Baptist immediately preceded him on his return, proclaiming his coming.

Buddha, the Master.—The life and ministry of Buddha represent yet an earlier effort of the Great School to open the doors of its treasure-house to a needy world. The philosophy, and the teachings of the Prince of India, and those of the Prince of the House of David, their unity and spirit, no student can help recognizing.

We come now to a point in the author's work where there seems to be a divergence or parting of the ways, or a branching off from the Ancient School of Mysteries, and hereafter he adheres strictly to the divergence—the School of Natural Science. He says, "It is a well known fact, however, that Free Masonry is in no sense recognized as a religion within the generally accepted meaning of that term. The meaning of its own claim is that it is a Progressive Moral Science. It is generally regarded, however, as more truly representing a Moral Philosophy."

It will be seen from this point that the author leaves the path of religion for that of philosophy, and this gives the clue to the reason why the works lack inspiration and the touch of the divine, it is purely intellectual, that alone gives the status of the soul of the author, that he has not crossed the Spiritual "Divide."

To this point I had followed the author with intense interest, as one following on the path of *spiritual* development. From this point he diverges, and although he may



not be aware of the fact himself he leaves the path of the Masters which is the development of the purely spiritual, the divine in man, for that of the higher psychic development, which is clearly evinced by his own demonstrations. However, I feel that the author has unwittingly confounded the two, he does not see the two parts clearly, or rather, he stops short of reaching "the other shore" he only leads up to the threshold of *divinity*, and all his demonstrations emanate from the psychic-astral, instead of the divine-astral,—he continues to use the term psychical-spiritual he never drops the former; and well he does not for it shows conclusively his own status; in many places he makes the *spiritual* subordinate to the psychical.

After he has made the statement that "Nature in her own good time will unfold the individual and grow him to the statue of a man physical, spiritual and *psychical*." Then he is not satisfied to let Nature have her perfect work, but proceeds to show in his chapter on "Technical work," *the forcing process*, how time can be saved.

He says, "Now let us suppose that the desire of the pupil and instructor are that he shall proceed, first, to develop the sense of *spiritual* sight, How shall he proceed?

1. A studio must be prepared and properly equipped for the study of *spiritual* Optics.

5. "These exercises are sequentially arranged in such a manner as to impel the student in all his efforts in a direct line toward the refinement of his vision." "It has been stated that step by step the students work is accomplished until he has traversed the entire distance, or field which lies between the plane of purely physical nature and the lowest plane of purely spiritual nature. This statement implies that there is a 'distance' or field which lies between the two planes of *matter*, life and intelligence. It is this



fact which lies back of this thought that requires special consideration and elucidation.

“Man is a triune being.” (Please notice the order in which the author places this “Trinity”)—physical body, spiritual body, and soul (he leaves out Spirit altogether). “The physical body is that part of man concerning which most men are best informed. Many do not know that they have a *spiritual* body.” (Here the author makes the mistake of confounding the spiritual with the astral, or using the term spiritual where he should use astral body.) “Many do not know that there is such a *thing* as a soul. The physical body is composed of physical matter, the spiritual (astral) body is composed of spiritual (astral) matter. The soul is the intelligent entity which operates both bodies.” It will be seen that the author has no higher perception of Soul, than that it is the intelligence or thinker—mind—if that were all he would be obliged to stop short of immortality.

“Natural Science knows that man in his physical body cannot see, hear, taste, smell, feel, or otherwise sense the things of the *spiritual planes* through the channels of *sense perception only*; it knows that he can sense the things of the spiritual plane, some of them at least, through the channels of spiritual sense perception. In other words, there is a whole world of *vibration* which we are unable to perceive at all under what we call normal conditions. We cannot reach up to it with the physical vision.

“It would almost seem that Nature had served us an ungracious trick by thus concealing from us so vast a universe of possibilities. It gives us some idea of the distance in vibratory conditions between our physical body and our spiritual body.” I suppose the author means, in the difference of vibration between the physical body and the spiritual body, now, while in the physical body.



"These facts make it clear that there is a great 'Gulf' fixed between this physical life and the life of the Spirit after it has passed beyond 'the valley of the shadow of death.' " Why does the author qualify that sentence? does not the great "Gulf" exist *now*, between the physical and the spiritual, before the soul has passed the shadow of death? It is the "Gulf" or stream that must be crossed before the *mortal* can put on immortality, *here and now*, it must step over this threshold or gulf which divides the two,—it must develop full spiritual consciousness,—through the unfoldment of the *inner* senses. The development of the inner sight is *not* the development of *seeing*, that is, of seeing objects, either in the astral or spiritual, (although that may accompany it) it is the perception of the absolute whether it be Truth or Space. The *power* of seeing becomes impersonal, the mind-soul, like a becalmed and boundless ocean, spreadeth out in shoreless space.

After the author has carried his readers through the soul wearying *process* of developing what he terms spiritual sight, what has the student developed? Simply the astral sight, the power of seeing objects and sights on the astral or psychic plane; and when he has accomplished this he is quite likely to mistake a mere picture of his own thought, or the person's thought for the person himself. Various methods are set forth in detail and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. What I want to point out is that it is not spiritual sight; the truly spiritual sight takes no account of time, or space, the soul perceives at one flash what it would take days to write out; it sees through all disguises, there seems to be no veil in all its kingdom. There must be in us a power of discernment, spiritual sight, the development of which will enable us to *know* whatever is desired to be known, through our inner sight



and hearing. That there *is* such a power is affirmed by the Masters, and the way to acquire it is by devotion, meditation, and concentration, and *not* by the "refinement of his *vision*."

I want to ask you, how you account for the fact that the author has not given one word or hint of the Law of Reincarnation,—and yet he says that he has been a student of that which he terms, the Great School of Natural Science, for a quarter of a century. That, to me is proof conclusive that this School is not the School of the Masters, although it may be a lineal descendent, for with the "Masters" the Law of Reincarnation, the complement of the Law of Evolution, is the basic principle. I did not notice the omission of this law in the work, so much, until I came to the chapter, "The Passing of a Master," and the question, "Does not the ignorant man know as much about Spiritual Life and spiritual things after he has traversed "the valley of the shadow" and entered into that life, as does the wisest of the Masters? Does independent spiritual development of Mastership on the plane of earth mean anything to the individual after he has crossed the "Great Divide"? Here I would point out distinctly that the author in using the term the Great Divide, places it between what we call physical life and death. I do not so place it, but between matter and spirit,—the self of matter, and the Self of Spirit, but as the author has not introduced the Higher Self into the work, he evidently has not reached that point of spiritual unfoldment.

"It will have been observed that the outline of the Technical Work carries the student no further than the threshold of the pure Spiritual World."

"Is this the end of his journey, and the completion of his work? Far from it, he is but at the beginning of his labor, and at the threshold of a world of new experiences.



He has *demonstrated* by the exercise of *his sense of vision*, and his power of observation:

1. "That there is a world of spiritual matter (astral), Life and intelligence.

2. "That it is a world inhabited by spiritual men, women and children, who have lived upon the plane of physical nature, and who, at physical death have emigrated to that country and condition. That lying between these two worlds or countries, there is a great magnetic field, (which I should term astral,) of material conditions, whose coarsest stratum coordinates with the finest stratum of physical nature upon the basis of a natural harmonic; and whose finer stratum in analogous manner coordinates with the coarsest stratum of the first pure spiritual condition.

4. "That it is possible for one to make this *visual* transit, and converse with the inhabitants of the *spiritual* world as freely and as naturally as he does with those of the physical."

It will be remembered that the Technical Work carries the student no further than the *threshold of the pure spiritual world*. We must bear in mind that in following the author, we, are on this side of the threshold,—the psychic or astral. And I am curious to know how the student who makes the "*visual* transit," can *converse* with the inhabitants of the *spiritual world*.

7. "That the intervening magnetic field (astral) is also inhabited by those whose earth-bound conditions does not permit them to rise into the finer realms of the pure spiritual conditions."

What are these earth-bound conditions but ignorance and want of spiritual development?

8. "That those of the spiritual world, (it is obvious that the author makes no distinction between the inhabitants of the spiritual world and the astral) are deeply in-



terested in those of earth life, and in many ways are able to cooperate with them in the lines of their endeavors.

9. "That the transition called 'Physical Death' is one which he is able to witness with his *refined sense* of vision, and that it is a scientific process susceptible of definite analysis.

10. "That the transition, in itself alone, has no effect whatever upon the moral status of the individual.

11. "That the individual, generally speaking, is neither better nor worse as a result of the transition alone; and that he takes up that life exactly where he leaves off this one.

12. "That the life one lives upon earth determines his status and the level of spiritual condition to which he will rise immediately after the transition.

13. "That the evil, the vicious and the earth-bound spiritual intelligences, by virtue of the Law of Spiritual Gravity, are nearest the plane of earth, in point of both location and condition.

14. "That by reason of this fact, they are able, in many instances, to establish magnetic conditions through which to exercise a direct hypnotic control over those in the physical body who are physically or mentally negative, or who purposely submit themselves to such demonstration and control.

15. "That there are both legitimate and scientific means and methods by which such hypnotic control may be broken and such subjects released.

16. "That the spiritual world (astral world) is as truly a world of 'materiality' as is the physical, *but on a different plane of refinement* and vibratory activity.

17. "That there, as well as here, Intelligence seems to be dependent upon *material substance*, (without material senses) as its medium of expression and manifestation.



18. "That in the Spiritual Realm (astral) men and women are actuated by much the same motives and *impulses*, ambitions and aspirations, as in this life.

19. "That the Law of Evolution does not cease at the point of physical death.

20. "That the Law of Spiritual Gravity is as inexorable in that life as the law of physical gravity is in this.

21. "That the individual love relations of men and women *are as important in that life as this*. (according to that, they must "marry and be given in marriage" however contrary to the statement of the Master, Jesus.)

22. "That "Hell," Purgatory, and Paradise are essential *internal* conditions of the Soul and states of Being, correlating with *material* conditions and locations (this makes one pause and ask if there are some locations in the astral world more material than others?)

23. "That the *Sex Principle* defines itself (and we are left to imagine the progeny) with the same emphasis and the same cleavage in that life as it does in this, and would seem, therefore, to be an inherent principle of the Soul, and not a mere function of the body.

24. "That all the opportunities for *evolutionary* development of the individual obtain in that life, as in this, but with added emphasis" (I am curious to know in what the added emphasis consists, if it be a more rapid process of evolution?)

25. "That every definite and worthy accomplishment of this life has its specific compensatory value there.

26. "That those who "Live the Life" here in accordance with the *Ethical Formulary* are able to make the transit of physical death consciously and in complete possession of all their intelligent faculties, capacities and powers. (Be it remembered that the *Ethical Formula*, leads only up to the threshold of the pure Spiritual World).



27. "That such as these rise *at once* into the pure Spiritual conditions of that life, freed from all the restraining influences and degrading attractions of this.

28. "That over the Souls of such as these the grave has no "victory" and death has no "sting."

29. "That their entry upon that life is one of triumphant victory and great joy.

30. "That without lapse of time they enter upon the activities, the duties, the labors, the accomplishments and the compensations of that life, fully equipped to assume and discharge the Personal Responsibilities of the *new condition and the new life.*"

I wish to point out the fact, that, in interpreting the symbols in occultism, the author does not see that all of these symbols relate to the higher spiritual life that is to be attained in the body, "the Kingdom of heaven *within* you," and they do not relate to the *life* after death.

This may be seen by the passage which the author quotes, when rightly interpreted. He says: "What a difference this clearer (spiritual) vision has made in the attitude of the Soul of those who have come down to the—River of Death at the end of this life's journey!—(the Gulf between matter and Spirit.) To such as these the voyage across the dark waters that stretch *between the two worlds, or the two continents of life*, is but a voyage from the dark Continent of (Spiritual) Death to the Land of Spiritual Life and Light. It is a voyage toward the *Harbor of Truth* and the Haven of Peace. It is a voyage from the banks of Time to the shores of Eternity.

To those who, from this side of life, have been able to look across "to the other shore" and see the lights of the City of Life, the journey is begun with a song of joy in the heart and of thanksgiving upon the lips. A definite knowledge of that which lies beyond (the personal life)



removes all doubts and all fears. *Those who possess such knowledge know* that the closing of this life (of the personality) is but the opening of the doors of the higher life. To such as these "Death is swallowed up in victory." Why? because such are already immortal, *now* in the body,— they have become *united* to their Higher *Self* or Spirit.

"Let it be noted that these are some of the observations he is able to make *through* the development of his Spiritual Consciousness while yet in the physical body." What I claim is, that the student in developing the *psychic* faculties does *not* develop *spiritual* consciousness, and this alone leads to Nirvana or kingdom of heaven *within you*. "All *this* comes to him as the result of his "Second Degree" work, under the First Section of the Technical Work. He has not yet reached the "Third Degree" work, the Master's Degree, which covers the Second Section of the Technical Work. He is not yet able to liberate himself, at will, from the physical body, nor "travel in foreign countries."

"Should he be able to go forward and complete the Second Section of the Technical Formulary, he is able *then* to leave his physical body and travel at will in the realms of Spiritual Life and Nature. This is postulated by the author, of any student who may go forward and complete the Second Section of the Technical Formulary." How many have accomplished it? It is known to the Masters, that this cannot be accomplished *in any one* birth, unless *previous incarnations*, as in the case of the Masters, have led up to it. And yet, the author says nothing about Reincarnation, and does not admit it into his system.

In the chapter, "The Transition Called 'Death,'" he says, "Three times within the last twenty-five years the writer has witnessed the phenomenon of the separation of the spiritual body from the physical in the process of physical death. In one of these instances the transit was of his



own and only son. He has witnessed this wonderful transition with the clear vision of Independent *Spiritual Sight*. He knows whereof he speaks.

I do not wish to disagree with the statement, but, that he saw the "transition" with the psychic and *not* the Spiritual Sight. As the transition takes place on the astral plane, and does not require "Spiritual Sight," I suppose any *real* clairvoyant is able to witness the transition.

I would like to take up the chapter on the Physical Magnetic Body, but it is too lengthy. I will merely advert to the author's conclusions. He says, "By some writers this Physical Magnetic Body after it has been cast off, is known as the "Astral Shell." It may be taken possession of by spiritual intelligences *other* than its original owner and preserved intact for a considerable length of time. It may be, and often is, employed as a sort of mask by unscrupulous intelligences on the spiritual (astral) plane for the purpose of impersonating its original owner to subjective psychics who are unable to control the processes by which they are impressed with subjective clairvoyance.

Here is a point, that if it could be settled once for all, that it is these "Astral Shells" that mediums are dealing with and vivifying for the sake of a livelihood, and *destroying their own souls*, it would seem that any reasonable person might be persuaded, in his or her *own mind*, to discontinue all such practice, and seek a livelihood in some other field.

Again, in the "Astral Shell" we see the inhabitants of the astral world, (and *not* the Spiritual World), that the aforesaid student is able to converse with as freely and naturally as he does with the physical.—The student also needs to "take warning," if he thinks it is possible to *see* and talk with Spirits. The Higher Self, as we understand it, although embodied is bodiless.



Again, it would set at rest the morbid desire of individuals to talk with their friends that have "passed over" and thus lessen the demand for the criminal practice of the medium.

"We are now in a position to understand the following explanations:

"The infant that passes the crisis of physical death has not yet attained to a degree of *intellectual* development that fixes upon it the burden of Moral Accountability and Personal Responsibility. In other words, the infant, for lack of time in which to acquire wisdom, is ignorant of the entire problem of individual life. It has not, in fact, developed sufficient Individual Intelligence and Independence to oppose its individual Will to the evolutionary process of nature. As a result, up to the time of its death, it has done nothing to interfere with a normal development, as far as it has gone.

"Under these conditions nothing has transpired, up to the time of its death, to fix upon it any special incumbrance to bind it to the plane of physical nature.—Except in so far as the influence of heredity may have fastened upon it a burden, it is free from the bonds of earth the moment it is entirely freed from the physical body. As a natural result, a very large percentage of those who die in infancy, pass almost *instantly* through the Magnetic Field and into the realm of the First Spiritual Sphere or plane. With such as these it is a comparatively simple matter for those who receive them into that life to liberate them entirely from all the magnetic and gravitative attractions of earth."

According to the author, infants do not have a Magnetic Body, or "Astral Shell," to leave behind them on the astral plane. If that is so, where do the mediums get those little "forms" which they materialize for the consolation of the stricken parents?



"It is the infants' utter ignorance of wrong doing or evil intent that breaks the magnetic bonds of physical nature and enables them to rise rapidly into the pure atmosphere of Spiritual Life." If there is nothing to be gained by experience, it were better if we all died in our infancy. "Though sinless and pure, it is nevertheless as helpless there as it was here. It must therefore be cared for in that life as it is in this until such a time as it is able to care for itself. This necessity of nature is met in a most beautiful and touching manner. There are those upon the spiritual side of life whose attention is given to the reception, care and education of children who pass from *this* life before they have attained to a development that would enable them to care for themselves.

"These "Angels of Mercy" belong to what is known in that life as "The Liberal League of Spiritual Helpers," whose sphere of service is on "The Border Land" between the two worlds.

"But what of these who have grown to manhood and womanhood before they are overtaken by the crisis of physical death? What of the evil doers, the vicious, the degenerate, the drunkard, the hypocrite, etc., etc.—Also, the moral, the upright, the true, the wise, the Master?

"A lifetime of viciousness, fastens upon the individual the Physical Magnetic Body. This, in turn, determines the depth into which he will be carried downward into the darkness of the Magnetic Field." With no chance of escape "as the years of eternity roll."

"What of the moral and upright man? Whether he has known it or not, he has been acquiring a status of constructive spirituality all the while. The natural results are inevitable. Nature does not deny him the legitimate fruit of his Personal effort in line with the Constructive Principle.



"But what of the Master? What does the transition called Death mean to him? . . . He knows that his *personal identity* will not be lost, nor clouded for an hour. He knows that in death, (for him), there is no sting.

2. "He has learned that there are many distinct "Spheres" or "Planes" of life (in my Father's house are many mansions), upon this particular planet, of which the physical is the first.

3. "He has learned, therefore, that in passing from this life into the spiritual he is but entering into other and larger fields of evolutionary opportunities and possibilities.

4. "He learns that the First Spiritual Sphere is but the beginning of the Higher Life.

5. "He learns that it is possible for one yet in the physical body to prepare himself for immediate entry into spiritual conditions and realms that are far above and beyond the First Spiritual Sphere."

I would like to remove the scales from the author's eyes and let him see that these paragraphs do *not* refer to a *post-mortem* state, but to the present life,—to what we might term degrees of spiritual consciousness.

But why follow the author farther? It is another of those incoherent Systems that are being thrown out into the intellectual world at this time. It merely shows the status of the author, that one cannot demonstrate the *spiritual*, from the standpoint of the psychic plane; that he is sure to confound the two.

Knowing as I do your adherence to the Law of Reincarnation and Karma, you will be able to see the fallacy of the whole structure, so far as it relates to the unfoldment of individual spiritual consciousness. One may apply the forcing process to the psychic-faculties, that is, to the lower group, but I do not believe, nor do the "Masters"



teach, that Spiritual consciousness, divine sight and hearing, may be attained only through self-knowledge, and that, step by step, as life is the teacher; and that it cannot be developed in any one life unless the previous lives have led up to it.

By what process evolution is carried on in the psychic, or astral world, the author does not explain, not even the development of the infant to maturity. But people that are not in the habit of thinking along these lines will not see all these glaring discrepancies, and will think me critical. The only way of removing an error is by pointing it out; and the time is at hand when the line between the psychic and *spiritual* planes should be made distinct, and thereby remove many a stumbling block, and the terms "psychic" and "spiritual" should not be used as synonyms. I have no desire to formulate a system for Individual Spiritual development, other than God and Nature has erected on the basis of Evolution, Reincarnation, and Karma, I have no desire to substitute my work for Nature's changeless laws; only to point out the way so far as my own spiritual unfoldment has verified the truth of these laws, and to elucidate the work of the Masters; the task that has been given me, seems to be to remove the old structure and make ready for the next step in Evolution. No author can formulate a system until he has reached the top rung of the ladder, and from that vantage ground surveys all the lower planes of being through which he has himself passed.

I notice in your article, "The Science of Individual Life," in the February "*New Age*," you say: "This problem is one of constructive evolution. It is the problem assigned to each individual intelligence by both God and Nature in the construction of man. It is a problem capable of being apprehended and formulated, and hence worked



out by exact science. It is a question of fact, of law, of orderly sequence; and hence, of definite and of *predetermined result under law*." If that is true, and I believe it is, can this problem be formulated and worked out in accord with exact Science, and at the same time ignore two of the prime factors, Reincarnation and Karma?

You say: "For the *first time* in the history of either Religion, Philosophy, or So-called Science, this law has been accurately defined and logically formulated. . . . This garnered Wisdom of the Ages has been designated by many names, but the name under which it now faces the present century and challenges the intelligence of the present age, is the "School of Natural Science." The aim is to place the Ancient Wisdom, and the latest discoveries in Science and Psychology in touch, with a common language, and the most exact criterion of truth and recognized law. There can be no escape in the present issue. That which appeals to the law must abide by its verdict, for the appeal recognizes the jurisdiction. A book has just been issued from the press of the Indo-American Book Company, of Chicago, setting forth this Ancient Wisdom *allied with the most recent* discoveries in Science and Psychology. It is called "The Great Work," the Constructive Principle of Nature in Individual Life."

"It represents the School of Natural Science to which I have referred, and while it *challenges the students of Science everywhere*, and in all departments, it is of special interest to Free Masons, giving the "History and Lineage" of that body of knowledge from which Masonry is derived, and of which it is the lineal descendent and *present representative*.. These lines are, once for all, made clear and indisputable, and *are here for the first time in the history of books given to the world*. The question is raised, the challenge has gone forth. Is the *present* that future age



when the *true Word* shall be discovered? The answer depends solely on the listening, courteous reception, and the intelligent appreciation of the widow's son. To quote the motto of the book, "Fools deride, Philosophers investigate."

I think I can safely say that the *present* is that future age when the *true Word* shall be discovered, and moreover, I think I have discovered the *true Word*, however, this is not the challenge which I accept; but *this*, that if the author has stated correctly the basic principles of the School of Natural Science, then, I say that it is *not* one with the ancient Wisdom, which is based upon Evolution, Reincarnation and Karma, and that the Constructive Principle of Nature in Individual Life—according to the Ancient Wisdom cannot be carried forward without the law of Reincarnation and Karma. "As ye sow, so shall ye also reap." Where? In the astral world! No. "It shall be done unto you according to the deeds done in the body." In your *next body* you shall receive the reward or punishment for the deeds done in the present body. "*This is the law!*" "He who recognizes this law"—of Reincarnation and Karma—"and acts upon it in all his relations to his fellow men," has already God and Nature's formulary, and "is on the line of the higher evolution. Self-interest alone affirms and confirms it, whether there be a life after this or not. *It is the constructive principle in individual life.*" "Measure for measure—man reaps as he has sown." If this be not so on all planes, and in all worlds inhabited by man, then must he wholly change his nature, lose his identity, and reap no reward of either good or evil." If this present life were the *only* life in the body it would not be possible for man to reap all the effects of all the good or evil causes that he has sown in this life, or set in motion. And moreover the inner meaning of the parable of Dives and Lazarus does not refer to a post-mortem state, the great "Gulf"



fixed, lies between matter and Spirit, Lazarus in Abraham's bosom represents the soul after it has crossed the "Gulf" and enter the states of spiritual consciousness, Nirvana or heaven, here, and now. And Dives represents the soul on the material plane passing through the "fire" of experience. This, however, may not be discerned by those who are not able to read the inner meaning of the parable of the Master, Jesus, which can only be read by the inner, or divine sight; while the author is limited, as I should judge, to the psychic sight. I see no reason whatever for the author to conceal his identity, and if I have crossed his path, the pages of *THE DIVINE LIFE* are open for his recognition of the fact, and his reply, also yours.

I had no idea when I began this letter that it would be so lengthy, nor end in accepting a challenge!!! I have no doubt of the author's absolute sincerity and ability. He is a Free Mason and it is open to him to defend his craft. Hoping to hear from you soon. Yours in the Cause of Truth—*Celestia Root Lang.*

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