

THE

DIVINE · LIFE

A Mirror of the Soul

TRUTH ALONE IS REAL.



MAY, 1909

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Those who wish to unite with the Uranides on this Continent may apply to the Association of Uranian Mystics at the Heart Center, Lodge I., Urania Mission, VIA LAS CRUCES. N. M., or DIVINE LIFE CENTER, LODGE II., A. U. M., 255 OAKWOOD BOULEVARD, CHICAGO, ILL, or, GOLDEN TRINITY, LODGE III, A. U. M., 400 Carleton Way, Hollywood, Cal.

"ONE PAIR" OF HANDS

They are brown, they are black, they are green,
The worst looking hands that ever were seen;
They are laying the foundation, taking the lead
Of work in "high places," in place of greed.

They are sending the Truth to distant lands,
And uplifting Souls—this "one pair" of hands;
Thy are brown, they are black, they are green,
The worst looking hands that ever were seen.

"One pair" of hands; laying the foundation,
For all Ages, of the CHRIST DISPENSATION.
They are brown, they are black, they are green,
The worst looking hands that ever were seen.

Those that are ready, to help sow the seed,
Come forth! be thou not like a broken reed;
Take no thought for your hands, if brown or lean,
To the "Bridegroom," fair, as ever were seen.

How many are ready to offer their hands;
To carry the glad tidings to distant lands?
The "one pair" of hands will need little gold,
But the joy 't will bring can never be told.

If a few advanced Souls will come to the front,
Put their heart in the work, and bear the brunt,
Their "one pair" of hands, though brown and lean
Will be the fair'st hands that ever were seen.

The realization will come to the fore,
And the Christ dispensation brought to our door.
Then the "one pair" of hands, pressed to His
breast,
Will be ready to take their long, long, rest.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, Editor and Publisher

VOL. III

CHICAGO, ILL., MAY, 1909

NO. 5

TO MY HIGHER SELF—MY CHRIST

THOU, who hast led me all the way, who hast known my sorrows, and been acquainted with my grief; who hast removed all the blocks of stumbling, and said to the mountains of obstruction, be thou cast into the sea of oblivion! There is none like Thee! I am thy prototype, thy image; the Word made flesh, through which to manifest THYSELF—my Spiritual SELF—to the world; thou holdest me in thy strong hand that my feet shall not slip; thou art the rock on which my feet are grounded; whilst thou art transmuting the sheaths of protoplasm, the seven garments thou didst take on, through which thou hast wound thy spiral way back to thy first estate. Thou most Glorious One! when my Soul seems like a vacuum, then am I filled anew with Thee—"saturated with Alaya"—

then, am I "caught up" into thy consciousness; what Paul, the Initiate, called the Third heaven.

It must need be that Soul builds a temple or body, the seven sheaths, which temple we are, to materialize spirit; having accomplished this, is it not necessary again, to spiritualize matter to carry back the form into the interior states of consciousness, or first estate; and is not this the Christ Resurrection? As Jesus showed by his crucifixion and resurrection, that he was NOT DEAD, but risen.

"THERE is a divinity that shapes our ends, rough-hew them as we may"; and this divinity, which some call God, is not outside but within ourselves; it is not our personal self but our higher Self, our life guide and true Self; our present help in time of trouble; the cable we can grip in the twinkling of an eye; we do not have to call upon some distant Master or extraneous God, but the One who knows what we have need of, even before we ourselves know; however, this divinity, call it by whatever name you may, it will be sought after, it will not know us unless we know it. It is the One of whom Jesus spake: "the world knows Thee not, but I know Thee." Then, the knowledge we seek is to know how to become one with our Higher Self; to separate our personal self from our Spiritual Self, or to merge the self into the Self—to become the Self.

"THEY that sat in darkness saw a great Light." Not one in a thousand would think but that this light, which those who sat in darkness saw, was without, but it was

within; it was the Soul that sat in darkness, and it was the Soul that saw the inner Light, had the light been without it would have been transient; few know that there is a great within as well as without; and this world within is called Sat, it is the subjective world, the true, the real; while the without is called Asat, the false, it is the objective, the world of our sense perceptions; and the Light, the Higher Self, very dim to us at first, it increases until it becomes illumination; and the Soul that possesses this Light is said to be enlightened, or in Oriental terms a Buddha. This Light, that lighteth the world, cannot be described by any material terms that may be comprehended by the mind; as "The Mind is the great Slayer of the Real," and the Disciple is told to slay the Slayer. Because the mind cannot see this light it refuses to believe there is such a light, and stands in the way of enlightenment; and those who affirm that "all is mind" are sitting in darkness, and they know not how great is that darkness.

The Mind that is not illuminated by this Light, cannot understand what light is on the interior planes; in its faintest glow, it may be called conscience, and higher in the scale, intuition, and still higher, spiritual perception, and soul-consciousness, until we reach the acma of Christ-Consciousness, or Samadhi, which is the perfection of all knowledge. Those that see the Light, dim at first, will follow it, as it is the only light that shines on the Path, and without it they cannot see the way, but as they follow they will soon learn that on this Path, they become the Path, they become the Light, and they become the way.

URANIA MISSION,

HEART CENTER, LODGE I., A. U. M., U. S. A.,

Via Las Cruces, New Mexico,

March 9, 1909.

DEAR BROTHER AND SISTER :

I am again sending you a little greeting of Love, with the hope that it will be of some real help to you in your earnest seeking after Light. There are so many subjects I would like to take up that it is difficult to decide which is of the greatest interest or importance. First, I want to impress upon your mind and heart that every booklet or leaflet sent out from the Heart Center of our Beloved Association is intended as a lesson, to be studied thoroughly. It will never be possible to understand humanity nor ourselves, until we fully understand the Evolution of Man; we must *know* what man really is, from whence he came; when we know this we know the purpose of his being here at all; the importance of this knowledge caused us to send out the little book, "Evolution of Man," and it is required of the mystic students that they make a study of this book, as a basis of the future teachings they are to receive. In this country, where there are groups of students, it is the custom to meet weekly for the purpose of studying the subject of Evolution and other booklets containing information or instruction.

In response to the innumerable requests of students to be led in the footsteps of the Blessed Master of Nazareth, we sent forth the little booklet, "Understanding," in order

to show upon what foundation, Jesus, founded His Church, the Church of Christ, against which even the gates of hell shall not prevail. Yes, Understanding is the corner stone of every enduring structure; for unless we learn to grasp intelligently and understandingly the fundamental principles, we can never hope to attain to true wisdom or enlightenment; would it be possible for us to solve abstruse problems in mathematics if we are entirely ignorant of the rules by which it is alone possible to gain a solution?

The little leaflet "Theo-Sophia" gives and illustrates the Principles; explains both the Constructive and the Destructive Energy of the Universe; how we may know the working of these forces.

Many students pursue their studies for a time diligently then lose interest and finally give up; we hope this is only because their soul-consciousness does not recognize their studies as the true Path to enlightenment; once the Neophyte is well grounded in an understanding of the true principles of spiritual progress he will know when he is on the right Path and will conquer all inclination to give up. In "Practical Preparation" I gave you a concrete idea of the working of the two forces in man, constructive and destructive. The greatest possible perseverance is necessary to attain to these great Truths. To follow the Christ teaching requires the utmost energy of the most positive, the most constructive kind, the moment one loses courage, hope, faith, he falls under the opposite pole of energy which is destructive, and if carried to its extreme, ends in despair and self-destruction, that is, destruction of the manifest form, this inevitably follows

the loss of all hope. Patience is another quality that we must possess to a marked degree if we hope to attain to Christ-consciousness, for this is a matter of growth, of attunement. For our own encouragement, we should remember with what patience the public followers of Jesus must have waited for the hour of their attainment, as with the exception of John the Divine and a few of the women, not one of his open followers were Initiates at the time of His crucifixion, although they had been in almost daily contact with the Blessed One for three years. The reason we know that they were not Initiates is the fact that they had not as yet grasped the true meaning concerning the crucifixion and resurrection; not one of these knew that Jesus was NOT DEAD; although Jesus Himself told them "They have not the power to take my life, I lay it down, and take it up on the third day," had these disciples been Initiates, they would have known that on the Cross, Jesus entered a conscious trance state, that is, He separated His Spiritual Self from His physical body; or entered the state of "Samadhi" just as all Initiates have been able to do since the "First Fruits" of Humanity ripened through evolution to the possibility of Christ-Consciousness—Cosmic-Consciousness is another matter and is possessed by all Adepts—Jesus clearly demonstrated His knowledge of this consciousness in His power to control the processes of Nature. How did He acquire this power? simply through His knowledge of the Law of Correspondences; Man, being an exact counterpart of the Universe, has within himself, either active or latent, all the Cosmic forces whether Constructive or Destructive, and whenever

he can control and transmute his corresponding forces to higher rates of vibration or energy he can control these same forces in Nature.

Our Testament is silent on the subject of our Master's Yoga training; we, nevertheless, know that He was a trained Adept by the knowledge and power He showed forth. The vague allusions to His having been "in the Desert" or "in the Wilderness" show us that He sought some retreat of learning and Yoga practice; wherein He received His training and full preparation for His Mission to humanity. That John the Baptist also received in the same retreat his preparation as fore-runner of the Great One, we know, for he knew that Jesus was shortly to follow with the Esoteric doctrines, the "Living waters," while John taught the Exoteric doctrines and baptized with the exoteric baptism in the outward ceremonials.

Although there were no Initiates counted among the followers of Jesus, that is, of those called His disciples, save John the Divine, yet He had a group of Initiates about Him; Joseph of Arimathea, Nicodemus, and the women who guarded the tomb; also the women who came at sunrise on the third morn to anoint the body; all these showed by their actions that they had a perfect "Understanding" of the teachings of Jesus, concerning His Crucifixion and Resurrection; that they *knew* He was not dead; they knew that the Christ-Resurrection meant the ability to separate the real Spiritual Self from the physical form, not after death, but at any time whenever we have followed His teachings, "Have lived the life."

Neither Joseph nor Nicodemus came until eventide on

the day of the Crucifixion; they knew they could do nothing until the hour for removing the bodies from the crosses, then, they did the work that forever stamped them as Initiates. Note the significant fact of the coming of the women at sunrise to anoint the body of their Master on the third day. If we doubt the fact of their being Initiates and of knowing that the Blessed One was not dead, we have only to remember the season of the year and the intense heat that must have prevailed in Jerusalem at this time, to know that a body dead three days could not have been anointed; there also arises this significant question: Was it the custom of the Jews to anoint their dead on the third day after death? for we must remember that these people were Jews, and unless they were following some secret instructions, would most certainly have conformed to Jewish customs. All true Occultists know that it is and ever has been the custom of Initiates to anoint the bodies of their Brothers "At Sunrise" before their resurrection or return to their bodies after having "Journeyed in foreign countries," that is, into higher planes of life or more interior states. Hence by the actions of this group of followers, we know that there was an Esoteric side to the teachings of Jesus, and we as Christian Mystics are the lineal descendents of these Christ-taught Initiates.

Beloved Brothers and Neophytes, ye who seek this Resurrection in Christ, are you willing to live the life?

It was for the benefit of those who really are ready to seek this exalted Degree that "The Narrow Way" was sent forth. If there were any doubt about it being a "True Message" we have only to note its reception, "Some were

offended, some went away sorrowful, others received it with exceeding joy," every student must become a student indeed if he hopes for success in this incarnation. All possible aid is given through the literature and private correspondence, not only from the Heart Center but from every Center of the A. U. M. It remains for the Neophyte to grasp the true meaning of these teachings and to put them into practice; when these precepts have been lived for a sufficient length of time for the purification of the grosser elements of the body and mind, the student is then ready for "Practical Instruction," but there must first be "Practical Preparation. No Yoga training can be given before the Neophyte has reached the ability to "Live the Life," for these Yoga practices are not only useless but dangerous before this state has been reached. There must be a new bottle for the "new wine" for these scientific methods of rapid attunement, before the bodily instrument can respond to the higher rates of vibration, are liable to shatter the "old bottle" and liberate the imprisoned spirit for a long Devacanic rest.

If any feel unable to reach this exalted stage of progress let them choose to live as nearly to the Path as possible; acquiring all possible knowledge; rendering all possible aid to their fellow pilgrims; thus may they assure themselves of success in some future incarnation. I would urge all to strive diligently. Paul, the Initiate, said: It is our reasonable duty to strive for perfection. Yet again would I remind the Neophyte that failures are not final unless the student ceases to struggle: for often is victory grasped from seeming defeat.

My Beloved Co-Associates: I trust that you feel within your hearts my earnest desire to be of real lasting service to you on your pilgrimage in your quest of the Holy Grail.

The information and instruction within the foregoing pages, I have translated and rendered as correctly as I possibly could, from the dictation of a Brother of higher Degree and far holier life than that of your humble Co-Associate; and I trust this message sent through me may prove of real lasting benefit to you, my Dear Co-disciples; it comes from one whose feet have trodden the "narrow way" and at last stand upon the Golden Heights, from whence he strives in loving kindness to guide the weary pilgrim on the way.

May we abide in that radiation of Peace that the world can neither give nor take away.

Fondly, Fraternally,
Sister Onfa.

WHAT IS KNOWLEDGE?

WHAT is knowledge? The best and shortest answer is knowledge is Self. It may be argued knowledge is only an attribute or quality of Self through which he discovers all objects. If so the question arises whether that knowledge is eternal or transient. If the answer be "yes" then that will show Self and knowledge are identically the same. For Self is eternal and not Self is non-eternal.

To say knowledge is eternal brings it in the same category with Self. If you regard knowledge as a distinct substance from Self, then it will be non-eternal; to speak of knowledge as eternal and distinct from Self will be clearly impossible as indicating existence of properties directly opposed to one another. Is knowledge not Self? not Self is insentient and devoid of intelligence. It is non-eternal too. Because when a thing is non-eternal it is insentient. Therefore knowledge cannot be maintained with any show of reason to be non-eternal; on the other hand it is eternal only. The only substance that is eternal and secondless is Self. Therefore knowledge is identical with Self.

That which continues in all conditions of time is called eternal. The conditions of time are three—waking, dreaming and sleeping. Knowledge continues in all these states. Even in the sleeping condition the continuance of knowledge is proved by individual experience of felicity. A person on rising from sleep says, "I was sleeping happily, I knew nothing then." This should never follow, if there is no actual perception of felicity and the subsequent remembrance is a fact of positive knowledge; for an unknown thing never crosses the memory. The sensory organs are at perfect obedience and have no relation with knowledge. They cease to do their functions yet there is no absence of knowledge. Thus we see that knowledge is eternal; Self cannot exist without it and they are therefore one.

Gnanodaya.

WATCH, FOR YE KNOW NOT THE DAY NOR
THE HOUR

WE will manifest ourselves unto you." We, the Christ or Higher Self, and the Father, Atma or SELF. When the Ego is in union with the divine Ego, the Son or Christ, then may the Father manifest through the Son to the personal Ego in union with the Higher Ego or Self, the Silent Speaker; then, expression or creation takes place on the interior plane, and His spoken utterances are our inmost desires; and this is the creating power which Jesus called the Son of Man, the union of the divine and human. "Watch, for ye know not the day nor the hour when the Son of Man cometh." At that instant those that are ready, "have oil in their lamps" or have complied with the conditions, shall go in to the marriage (union) with their Lord the Bridegroom; then, that which is uncreate and eternal, and which abides in the disciple, is created from the eternal substance, knowledge, and brought into manifestation on the outer plane; that which the prophets called Revelation; and spoke of it, and prefaced it with, "Thus saith the Lord" to distinguish it from the utterances of the personal Ego or Mind; and in this manner all the Revelations of prophets and seers have been created on the inner plane of consciousness and manifested to the outer world. "We will manifest ourselves unto you," and there is no reason why this promise may not be verified to every faithful disciple to day, providing the conditions are ripe; the mind and Soul blended and joined to the Silent Speaker.

Then again, these same conditions are necessary and must be in evidence, if the Disciple would understand and be able to translate the occult or inner meaning of Jesus' teachings; the Son of Man must be present, the same as in the hour or moment of creation.

This power comes and goes, watch! when it is present you know it, and when the power is exhausted you are aware of the fact; but some one will say, "if the creative power is eternal it should continue," not so, it obeys the spiritual law of ebb and flow; and though the eternal knows no change; the human instrument changes, it cannot be held, as it were, to the point of a needle; the five senses paralyzed as to their individual faculties, and merged into the Seventh, the most spiritual; and the tension held for any great length of time, without weariness to the fine strung instrument; and we must remember that the instrument, though divine on the upper or inner, is human on the lower surface, and it taxes it to the utmost to translate the higher vibration or the Soundless Sound, the language of the inner sphere, into human expression; and the Master is always considerate; and though the disciple would continue longer; the Master says, "it is finished—for this time—until the coming again of the Son of Man.

With this evidence of the presence of the Son of Man, there is always a sense of adoration, of worship, of bowing down at the feet of the Great One; also of praise and thanksgiving, and a Peace that passeth understanding; and a silence too deep to be fathomed; and a consciousness of felicity beyond expression.

1 Hinton Cottage,

Bushey Heath, Herts, England.

Dear Mrs. Lang:—It was very good of you to send me your book, "Behold the Christ," through Mrs. Adams.

You will not mind my saying that I am not at one with its doctrine on many points. I believe the Christ to have been the Word Himself incarnate to strike the key-note of the future; to give the type of Man, and to break a certain bondage, by a gigantic Spiritual Power, which He loosed by taking our flesh. Nor, for example, do I think that He meant reincarnation when He spoke of being "born again" to Nicodemus; nor do I regard the Christ within, that is, the spirit, as our salvation, but as the ground where we meet the Supreme. But the fact that we differ in doctrine, does not prevent my gratitude, and my sympathy with you and all who are trying to serve God and Man, and God in Man. I send you a little book, in which you may be interested; but with which you will not, possibly, agree. With cordial greeting,

Yours very sincerely,

L. Hooper.

"Michael Wood."

My dear Mrs. Hooper:—I thank you for your cordial letter, and I thank you for your frankness; if there is one thing I appreciate in a friend more than another, it is frankness, in other words truthfulness; and I am inclined to speak what I think, if I knew I would be censured for it next minute; and this is the ground on which I stand in replying to your letter.

Why, did Jesus "the Word Himself, become incarnate to strike the key-note of the future, to give the type of man?" why, give the type of Man, to man at all, if, man cannot follow it, and in the course of evolution become the veritable Christ, like the type? I should call it a

gigantic farce; the same as though the type of man had been given to an animal knowing that the animal could never reach man's estate.

Those who are grounded in the ecclesiastical faith, that Jesus is the *only* Begotten Son of God, and cling to His Godhood as their only salvation, making everything turn upon this one pivot; and to maintain the Godhood of Jesus, all this fabrication of vicarious atonement and its many props have been educed by the mind to support it; and in the whole platform of salvation, through the blood of Jesus, there is not one plank to which the stranded Soul can cling with the hope of reaching the type of man set before it; and attaining the goal, the Christ consciousness.

Would it not be better for those who have attained intellectual knowledge to let go of this body of ecclesiasticism and all its entanglements, and seek for the inner meaning of Jesus' teachings; for there is no student but that will admit that there is an esoteric side to Jesus' teachings. The Masters and Mystics are followers of the esoteric, while the ecclesiastics follow the "letter" or the exoteric doctrine which is for the masses; but you are a Poet, and an Author, and it is strange to me that you have not ere this searched for the source of that Light which is *within* you, and found the *real* man, the Higher Self—the Christ.

Pardon my replying through the Divine Life, as the "Divine Life" is not so much for the public, for the public do not care for it, as it is an open letter to its friends and those who are seeking the Narrow Way.

Sincerely Yours, in the Master's service, C. R. L.

1236 Garden St. Santa Barbara, Cal.,
April 13, 1909.

Editor The Divine Life,
Mrs. Celestia R. Lang.

My dear Sister in the glorious work of helping humanity, our brothers and sisters, up the steeps to the beautiful altitudes of unitary Christly harmony.

I greet you with responsive thanks and brotherly blessing for the broad and generous pulsings of your spiritual heart and God inspired Ideals, touching or in regard to the openings, intermediates and at last, relative ultimates as to the final adjustment of all things and apparent frictional conditions.

Your message greeting to me as to its congratulatory salutations of my 91st time calendar step up the physical or personal scale is quite a revelation of your two-fold self to me—my psychic sense, and I am happy to detect the fact, that the spiritual—divine nature or God-part of you, holds a preeminent poise in your compounded makeup and that the divine or spirit predominates. As to the two magnetic poles in your case, the Divine or spiritual one holds the Fort and the key to the door to both the interior and exterior departments of life.

You readily behold and blissfully enjoy the within and the external Universe, and the actualizing manifestative Presence of the *ever Living* and *ever Loving* Father, God; and a happy accompaniment in your conscious realization you are assured that you are never alone ; but in close communion, walking in loving and trusting hand clasp with Father—Mother God.

Your Photograph indicates to me that the mental predominates ; and that that department is well divinitized by or with the Divine or a portion of the Supreme God essence, which makes you just what you are—an Instruc-

tor or expounder of apparant mystery or mystical department of your truly Divine spiritual work ; and as that is your field of missionary labor for the present, and some time to come, I cheerfully exclaim! Work on! Aye, Work on! with voice and pen, and prove yourself an important factor in helping to make the spiritual and divine religious part of the 20th century.

Yours in the name of the Divine principle, The Christ,
M. E. Taylor.

If I felt that this letter was written to my personal self, I would be too sensitive to publish it, but I have come to the estate where I have no personal self to glorify: my personal self is merged in the SELF, the One and my personal self is at the service of the One; stands ready to serve, to do all in its power to manifest the One, and that was all that Jesus did. THAT I AM, within Jesus, was the Christ. Jesus himself never claimed to be the Christ; the Christ is Impersonal; neither did he claim to be God; suppose he was the Word made flesh, he was not *all* of the Word. The one who can manifest the most of the living God; is the most Godlike or Christlike.

From one who has long been struggling in the toils of New Thought, to find the way, the truth, and the life:

April 21, 1909

My dear Friend: Your boy is in trouble again; it looks terrible. Send me your best strength or I am likely to go under. I have passed through to the most dreadful earth life, and now several are against me. Do you think me worth saving; and can it be so? I have struggled so, but cannot gain solidity and hold against the world. Send me quick word and all encouragement against gossip and condemnation.

With best love, P. B. D.

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With best love, P. B. D.

My dear Friend : Your message sent a shock through me from my head to my feet, and my first thought was: I send you the Comforter; I cannot go to you, but I can send the Comforter to arouse the help which is *within* yourself, which is your *real* Self. You are clinging to your personal self and you must let go; all these trials are being brought upon you to make you let go; and they will continue until you do; you cannot, in the real life, serve two masters; you cannot gain solidity until you let go of self; you have been pampering the self and it is the self that is being hurt: thy Soul cannot be hurt but through thy erring self, conquer the self and bring it under the control of your *real* Self, your Inner Master, who is always at his post and you can hold the Fort ; but don't look for any help from without, if you do you will lose your hold. What you need to do, and do it instantly, before you have time to think, is to grip the cable, and that cable is your SELF ; at the moment of need it becomes your spiritual WILL, and if you can grip it, you are invincible ; no matter how much "gossip and condemnation" come against it, it is not only a solid wall of defense, but it also overcomes the opposition. You have struggled but you have not gained the victory over the personal self; but when you do, there will be no more struggle. May this be your darkest hour and your last great battle. That I Am, within me, says: Peace be unto you.

Yours in abiding Love, C. R. L.

THE DIVINE LIFE has just received a letter from the Bishop of The New Life Church, "in behalf of the Rev. Dr. John Fair, Author of The New Life Gospel and Leader of the The New Life Movement."

"Oh, the rejoicing in Hades; the sorrow in Heaven, when you inserted that editorial review regarding The New Life Gospel."

But no need of quoting further, as it is written for publication and will appear in the June issue. I regret that it was too late for the May number.