

THE  
DIVINE . LIFE

A Mirror of the Soul

TRUTH ALONE IS REAL.



JUNE. 1909

THE . DIVINE . LIFE . PRESS . 255 . OAKWOOD  
BOULEVARD . CHICAGO . ILL.

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THE DIVINE LIFE PRESS,  
255 Oakwood Boulevard, Chicago.

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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 1., 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 Carlton Way, Hollywood, Cal.; The Eastern Brotherhood, Lodge IV., A. U. M., Calcutta, India.

## LIVE THE LIFE AND YE SHALL KNOW OF THE DOCTRINE

ONLY those that *live in* the Spirit can give of the things of the Spirit ; it is the Spirit that quickeneth, the flesh profiteth nothing ; yet the things of the flesh are the things that the world are seeking, because they are living in the carnal mind, the mind of the lower self, neither can they see nor know the things of the Spirit until the Spirit *within them* is quickened.

I belong to no School: neither have I been taught by any School : my only Teacher has been the *inner* Master, my Higher Self, and now that we have become One, I can take the things of my Master and show them unto the world ; the things that have been kept secret in Lodges and Brotherhoods, are now being given to the world, knowing as I do, that, though I publish them and sow them broadcast, they are still hidden or occult; they can be seen only by those in whom the Spirit is quickened; who are searching diligently for the hidden manna.

They are being given out for the "children of the kingdom" that are scattered in all parts of the world. They are sent out through the Divine Life in hopes of finding those Souls who are at the point of quickening ; to them they will be as a Beacon Light to the inner sight, and a clarion call to the inner ear ; and to those already quickened they will be food for the growth of the spiritual body.



# The Divine Life

A MONTHLY MIRROR OF THE SOUL

*CELESTIA ROOT LANG, Editor and Publisher*

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VOL. III

CHICAGO, ILL., JUNE, 1909

NO. 6

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## THE CHILDREN OF THE KINGDOM ARE ASKING FOR BREAD

**C**AN I refuse to divide the few crumbs that are falling from the Master's table ; or fail to give them of the cup of living water that is ever flowing from the inner fountain? Not until you have drank of this living water within your Self, and heard the Voice of the Silence, can you understand the language of symbolism. Then will it be to you as the eternal tide ; the ebb and flow of the great Heart, and you will feel its beating against your own, for is not the tide in vibration one throughout the great ocean of Being, and when we are in harmony with it we feel its rhythm ?

## THE NARROW WAY

To those ONLY who aspire to the Third Degree.

“Change thyself ; ignore the outward ;  
Put thy instrument in tune :  
When the Master stands before thee  
Only thus canst thou commune.”

THE Message of the Narrow Way, issued from the Inner Court of the Association of Uranian Mystics, is addressed to that portion of their own membership, and to mystics in general, who stand upon the rung of evolution's ladder where theories are inadequate to satisfy their soul's hunger for spiritual realization. It is to the "Few" who stand at the threshold knocking for admittance that the keynote has been struck by the Great Lodge. It will awaken vibrations only within the heart's sanctuary of the true Pilgrim Knights who are ready to fare forth in quest of their divine heritage, to all others it will fall upon ears that are "holden" and hearts whose divine fire of enthusiasm slumbers beneath the gray ashes of personal consciousness.

The Uranides have no new doctrines of a startling nature to offer ; they have neither creed nor dogma to force upon the attention of anyone ; they are called to again enact the parable of the "Sower" to a new generation ; they do not offer to lead their followers to the Resurrection in Christ by any other than the age-old path, i.e., to "Live the Life."

The mystic has found neither for himself nor others any "short cut" to the kingdom of heaven or to "Cosmic Consciousness;" he does not promise the disciple that he can reach spiritual realization while he continues to live the ordinary life, for he well knows that for those who crave more than merely to be healed physically and morally by a touch of the outer garment of Realization, the whole ordinary life must undergo a thorough reorganization. It is well known to occult science that not one person in a million among the untrained has developed sufficient will-power to sustain the ceaseless struggle against the desires and appetites of the lower nature, the innate selfishness of the natural man; yet this conquest must be made ere he can hope to stand in the presence of the Masters of Wisdom.

It is a delusion and a snare to hold out the hope of true spiritual realization to those who are unwilling or unable to live the life, who by nature are time-servers, for the mystic door is closed to such, not by the fiat of any man, but by the inexorable law of spiritual unfoldment. Either the divine soul or the animal soul must be in obedience.

Consciousness of the divine life must necessarily be at the cost of the activities of the desire nature. Thus taught the Master of Nazareth and all the great Illuminati both before and after Him, and thus repeat the Mystic Uranides, hence their statement that the message of the "Narrow Way" is for the "Few," not but that they would that all mankind might accept the call to the higher life, to the substitution of the lesser for the greater joy, the things of sense for the things of spirit, and thus hasten the dawn of the Golden Age. But the mystic is not a

dreamer. Although ever optimistic, he still realizes the power of the natural over the spiritual consciousness in the race. Therefore the keynote struck will vibrate the heart-cords only of those who dare enter the field of action and throw off their animal desires, instead of vainly waiting for their desires to desert them. The ever Blessed Master did not promise the Christ Resurrection to those unwilling to make the sacrifice of the lesser for the greater.

If we hope to enter into the divine life, we must dare tear ourselves loose from many accustomed habits ; must learn to govern all irrational thoughts ; to cast from us all selfish considerations ; must free ourselves from all impediments to our recognition of divine truth ; we must subject and transmute our whole desire nature into potency and power of the regenerate life ; we must dare utter the truth when useful to do so, and dare to be silent when expedient ; we must be willing to face poverty and suffering, isolation and the false judgment of the uncomprehending when these stand in the way of our attainment, as the "needle to the pole," so must be the whole trend of our life to our highest recognition of truth. Mysticism demands a thorough renovation of the mind. It is not enough to cease from doing evil ; the disciple must cease from thinking evil. Nor is this enough, for this is a negative quality only ; he must constantly think good thoughts ; must constantly make his whole life a sacrifice for the good of the whole race. The world of mysticism is the plane of thinkers, of tireless workers. The mystic is a deep student of nature, he must understand the esoteric meaning of symbolism, of the mathematical sciences ; he



must be a student and follower of philosophical thought; he must use his reason, his awakened spiritual intelligence; he must proceed by investigation and induction, arriving at logical sequence by the higher manasic principle. Is this following the ordinary life? Let no one delude himself. There are still further restrictions. There comes the question of diet; an important one when we come to consider that all occult power, or spiritual attainment, is dependent upon the subjection of the appetites of the physical body, in order that the Higher Self may manifest in its more subtle form. For these the Astral and other subtle bodies are dependent upon an abundant supply of nervous energy. It matters not by what means we use up our nerve fluids, we are thereby depriving ourselves of the use of higher powers; hence all excitants not only should but must be avoided, especially intoxicating liquors.

The student's beverage should be pure water, milk or other drinks that contain no stimulants. The eating of flesh is strictly prohibited, not by the law of any man nor school, but is interwoven in the very texture of spiritual progress, as it is both morally and physically injurious.

There must be no trace of blood-guilt in the body dedicated to the service of the Christos, or upon those who essay to become the leaders of the lower evolving races.

Dare the disciple utter the mystic benediction, "Peace be unto the Daughters and Sons of Urania," "Benediction upon all life," and then deny his faith by indulging in food from the body of a slain creature, the helpless victim of lustful and unnatural appetites?

The Great Mother has brought forth in abundance, suffi-

cient sustenance for the maintenance of all her children moving upon her broad bosom. For the conscious portion (humanity) she offers all the grains, herbs, vegetables, nuts, and every variety of delicious fruits, for the upbuilding of a wholesome organism. While man remains in his natural animal state he is as irresponsible as regards his appetites as his brethren of the lower kingdoms. He seldom, if ever, questions his right to slay any number of the order below himself. If he should question at all, it would be, "Am I my brother's keeper?" Mark the difference.

Let one ray of true spiritual awakening stir his soul, and he knows he is his brother's keeper and will manifest this in his first questionings concerning the mystic life.

However much he may seek to deceive his own inner consciousness, he shows his qualms of conscience by his questionings concerning diet; one of the first subjects for consideration following the awakening to higher moral consciousness, and usually the last but one to come under the new regime of life. Strict celibacy is another fundamental law of spiritual regeneration and spiritual progress, for it is only through perfect control of the desire nature, the complete control of the supreme potency, that true spirituality can manifest or man ever attain to that state of illumination prefigured by the words of the Apostle, "If thine eye be right and single, thy whole body will be filled with light." It matters not through what means the nerve fluids are dissipated, their loss renders man impotent on the higher planes or states of consciousness.

In order to manifest this Light of the Spirit, man must first become spiritual; for it is impossible for him to recog-

nize, or manifest without, that which he has not within.

Again, upon the subject of celibacy does he betray, in his anxiety, his intuitive consciousness of the law. If he approaches the life from the Christian teachings, he does not need a restatement of the law of celibacy, for he well knows that He who said, "I am the Way and the Life," left no uncertainty in his teachings, on this subject, to those who wish to enter His Resurrection. He said, "The children of this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of the resurrection."

Sooner or later the disciple meets on his pilgrimage the seductive snare set for his unwary feet—the great heresy of "soul-mate." This subtle temptation may meet him at the first stage of his journey, or it may be at the last stage, when victory is within his grasp. It is the brightest jewel in the crown of Mara, the most delusive that flashes upon the dazzled senses of the Pilgrim Knight.

Let him look well to the armor of his soul, for "There is perhaps no other doctrine which has done more mischief than the misconstrued teachings about affinities and soul marriages, because such a doctrine is willingly accepted by the carnal mind. God did not create soul's in halves, nor can Adam find again his Eve, unless she grow within his heart. Man will never find his celestial bride unless he looks for her within his heaven, "The Lord." (Paracelsus.) It is useless to seek the Path to At-one-

ment while unable to realize that the divine marriage takes place within the soul realm of each individual, that it is the union of the soul consciousness with its Divine Ego.

“How many who crave mystic knowledge are willing to renounce that personal self which is so dear to them and around whose existence are centered all their hopes, cares and affections? How many of those who desire to be instructed in occult science are willing to accept and to realize practically the truth of the very first doctrine of Occultism, namely, that Universal Spirit is One, and that in It, and by Its power, we live, move and have our being, and that we should love Wisdom above all things, and love all Humanity—yea, all living beings—as if they were a part of ourselves?” Is this not the all-embracing love taught by the Blessed Master Jesus and by all the Holy Ones of earth in every age? Had these, the First Fruits of Humanity, found a surer, an easier way, would they not have imparted it to mankind? Surely the wisest of all the Sons of God “born of woman” would gladly have pointed out a less thorny way had such existed, but to those not ready to “drink of the cup” He gave the injunction, “Keep the Commandments;” to those who claimed to have already fulfilled the law He offered “strong meats,” as to the rich young man. True mystic Teachers follow in His steps, and indicate in the same manner the different degrees along the pathway of attainment—“milk for babes” “parables” for the multitude, “commandments” for the Outer Court. But, “if thou wilt be perfect,” thou must partake of the “strong meats;” must

follow the Christos ; must enter into the Everlasting Covenant ; must be able to say from the very depth of thy soul-consciousness, "I hereby devote, consecrate and sacrifice everything I am, have, and hope to be and have, to Thee, O Divine Father, to be used both now and forever for Thy purposes. I cease to live for myself, for my own purposes, plans and ideas. I desire to know what Thy will is, that I may do it. If Thou wilt guide me, I will obey, both now and forever, in all things soever. Do Thou Thy Will in my body, my soul and spirit, that they may be wholly conformed to the eternal purposes ;" or as the Blessed Master Jesus so beautifully and tersely expressed it, "Thy will be done."

Be not deceived as regards the manifestation of psychic faculties. All these are possible to the unregenerate, and are no guarantee of true spiritual unfoldment or soul growth. "The power to grasp transcendental ideas, to comprehend the true meaning of life, to do one's duty at all times and at whatever cost, and above and beyond all this, a broad toleration, an intense sympathy with our fellow men—these are the signs of advancement toward the 'true spiritual light,' the true life of the mystic."

Unless we put on the "Wedding Garment" of physical and moral purity, we are hindered rather than helped by psychic development. The ability to go about consciously or unconsciously on the lower Astral planes only adds temptations and responsibilities and endless delusions, for these regions are inhabited by decarnate, yet unspiritualized, humanity, and the dangers are a thousandfold more subtle than those of the earth plane. "These regions should be entered ONLY from above."

In the Inner Court of the Association of Uranian Mystics, council and assistance are offered to those ready to undertake the mastery of the lower self. Those who sincerely desire to live the life will meet with patience and brotherly sympathy from those who fully comprehend all the frailties of the flesh, and courage and the sustaining strength of comradeship is given. To fall again and again is not failure, providing the aspirant renews his efforts with redoubled vigilance, and with firm resolve, never to turn from his quest of the "Holy Grail;" that nothing shall deter him until victory crowns the day. Although the Path is narrow and winds its rugged way ever upward, to the Heights above, if the Pilgrim press ever onward, at last his feet shall reach the Golden Heights; and he will stand on the Mount of Transfiguration, beyond the Law in the Light of Grace—At-One with the Father and with all Humanity.

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#### SIDE LIGHT ON "THE NARROW WAY"

SOME have said: "If the 'Narrow Way' is only for the few and not to everyone alike, then I don't want it.

Stop a moment! If you had a pamphlet written in German, would you give it to the few who can read German; or to the many who can not? The "Narrow Way" is written in cypher to the undeveloped; why thrust it upon them? but to the Soul who is ready for it, it is food and drink.

The children of the resurrection are those who have entered into the (Christ) Resurrection; to those, there is no more marrying nor being given in marriage—the union of the soul with its Divine Ego or Higher Self, the Bride, or the Bridegroom, has already taken place.

I would translate the injunction of the Master Jesus, in this way; So long as they are the children of this (sense) world they marry and are given in marriage; but *when* they are accounted worthy to obtain *that* world, of the inner consciousness and higher vibration, the resurrection from the dead—the re-birth—they neither marry nor are given in marriage, the union, the Everlasting Covenant, is consummated; neither can they die any more (having become immortal) they are equal unto the angels (in consciousness) *being* the children of the resurrection; that is, having entered into the (Christ) Resurrection.

On the mooted question of celibacy; I would say, that divine life is not a cloister life; neither is it composed of monks, nuns, and celibacists; the soul, the divine seed, cannot sprout and grow immured; it must live in the world and reap experience; until it overcomes the world, by overcoming the lower self. “Male and female created he them” he did not create them separate, but one, each soul being male and female. Manas, when it incarnates becomes dual. Hence it is logical to infer; that if lower manas, the reincarnating Ego is female, then it follows that the Divine Ego, the Higher Self, is male; and if the reincarnating Ego is male then its Higher Self, the Christos, is female; the Impersonal Christos being both male and female, Father-Mother.

Man, in seeing himself Lord of creation, conceived God to be male after his own image, and the Christ to be male also; has left himself without a spiritual mate; thus religion is male, so to speak, the female element which is love being left out, or only grafted in, hence the Exoteric doctrine is not life nor growth, but faith; and man is still looking for his spiritual mate whom he will only find in his own Higher Self; and he must regenerate his whole personal self before he can be reunited to Her, become at-one with the SELF.

Living the life, is being in world, but not of it, that is, it is living in the world of the senses but in a higher rate of vibration a higher or more interior consciousness; living in the eternal here and now; and the body must undergo a transmutation as well as the soul, before it can be thrilled by the higher rate of vibration, and filled with Light, the inner senses must be developed and desire transmuted; "Before this Path is entered thou must destroy thy lunar body, body of desire, cleanse thy mind body, and make clean thy heart;" the temple must be made ready, that when the Master, the Bride, or Bridegroom, enters he will find it clean utterly. Krishna says: "He who restrains the organs of action, remains inactive, but yet remembers in his heart the object of sense, he, confused in soul, is called a false devotee." If the soul is pure there is no remembrance of sex; sex is not in the thought; and I hold that one may live as pure a life in wedlock, when the spiritual will is developed and the carnal desire dead past resurrection, as in celibacy; and this is my answer to the following question from a student:



“I shall be much favored if you will kindly give me your view on the following point:

I understand from the pamphlet “The Narrow Way” that a man ought not to marry. Now in my case the die has already been cast, and I am married. So by leading a continent life is it not possible to overcome the misfortune, if such be a misfortune?

On the question of diet ; it does not make so much difference *what* I eat as *how* I eat it ; if we eat with desire, eat to the flesh, without sacrificing it to the spirit; Krishna said, they who cook only for themselves, eat sin; that is, the food is not spiritualized; but if we eat without the carnal desire we hardly realize what we eat ; we have the lesson in the parable of the lillies, *how* they grow; take no thought of what you eat ( while you are eating it ) nor what you drink, nor of your clothing ; the consciousness should be on the interior plane, while the action is going on in a mechanical way, which belongs to the lower consciousness and becomes almost automatic; while if your thought is on what you eat or drink, you are holding the soul down to the lower vibration or sense plane. If I were to say Grace it would be: I offer this food and drink to Thee for the strengthening of this Thy mortal body.

“We should love Wisdom above all thing, and love all Humanity—yea, all living beings—as if they were a part of ourselves.” This oneness cannot be realized through the personal self, because the oneness exists in the Higher Self, and not until we have become at-one with the Higher Self can we feel our friend or brother to be a part of ourselves.

“But if thou wilt be perfect thou must partake of the ‘strong meat,’ must follow the Christos ; must enter in to the Everlasting Covenant.” Follow the manifested Christos the ever Blessed Master Jesus, until the Christos is formed within you; until you find the inner Master, your Christos, then, have you entered *in* to the Everlasting Covenant, your divine inheritance; “to go no more out.”

“I hereby devote, consecrate and sacrifice everything I am, have, and hope to be and have, to Thee, O Divine Father, to be used both now and forever for Thy purposes.”

One must first know *who* the Divine Father is? When you and the Divine Father, Higher SELF, become At-one there is no more sacrifice. Jesus said, “I and my Father are One! and for this saying the Jews were about to stone Him; but Jesus did not say that He was One with God as the Jews understood it, but one with the Father, the Higher SELF, and the Jews did not know “the Father” as the Master, Jesus, knew Him.

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### A REQUEST

**A** Student writes : “I would like you to send me by return post, full instructions of how to enter into the Silence and wait for the message of the Higher Self, this I must have in order to make an advance in spiritual life.”

My dear Friend: You know not what you ask? Speaking objectively, the “Silence” or higher rate of vibration, is at the top of the mountain, and to scale a mountain requires a ladder which you ascend slowly, step, by step; but you ask me to give you instructions whereby you can

make the ascent at one step. Then again you say; "this I must have in order to make an advance in spiritual life."

The advance that you are making day by day in spiritual life by overcoming and becoming, are the steps on the ladder that are leading you to the top of the mountain whose summit is the "mount of vision," and when you have reached it, it is said: "And now, rest 'neath the Bodhi tree, which is perfection of all knowledge, for, know, thou art the Master of SAMADHI—the state of faultless vision."

Speaking subjectively, these steps on the ladder lead to interior states of consciousness, the goal being the Christ-consciousness, or the state of faultless vision and perfection of all knowledge; and there are seven portals to open before you reach the foremost. "These portals lead the aspirant across the waters 'on to the other shore.' Each Portal hath a golden key that openeth its gate; and these keys are:

1. "The key of charity and love immortal.
2. "The key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for karmic action.
3. "Patience sweet that naught can ruffle.
4. "Indifferenc to pleasure and to pain, illusions conquered, truth alone perceived.
5. "The dauntless courage that fights its way to the supernal Truth, out of the mire of lies terrestrial."
6. Is the key to the Golden Gate, or union with the Higher Self; when one has passed this portal, he may enter the 'Silence' and "wait for the message from his Higher Self."
7. The Adept has HIMSELF become the Higher Self,

the object of his search, and At-One with the SELF; he has reached the estate where, "I and my Father are One," he has become a Master.

"Before thou canst approach the last, O weaver of thy freedom, thou hast to master these virtues of perfection,—the virtues transcendental six in number—along the weary Path."

And you have to master the language of the inner sphere before you are able to read the cypher or inner meaning; and when you have reached this state it reads as easily as the "letter." Jesus spoke in parables; and without a parable spake he not;" as he was a MASTER he spoke the language of symbolism; all his teachings have an occult or hidden meaning; and that is why so many cults have sprung from his teaching; they have been interpreted by those who could not read the cypher nor symbol themselves, and therefore could not give the correct meaning to others.

Mastering the symbolism or reading the cypher; it all comes, as one enters the different degrees of consciousness without an effort on their part after one has reached that stage; but to another they are easier said than done; for they seem like mountains to overcome; but time and perseverance will overcome them.

Why the esoteric teaching of the Masters stands in apparent opposition to the exoteric doctrine, the religion of the masses, is because one must wait to become, while the exoteric is attained through belief or faith and has no vital relation to the life of the individual. May you persist and not falter until you reach the Golden Gate; the goal of Christ-Consciousness.

In abiding love, C. R. L.

My Dear Sister in the Blessed One: It is some time since I have written to you ; but you have been constant in mind and spirit with me ; I do not forget you one moment ; I read and carefully watch your writings and articles in Divine Life, and if I saw any material intellectual humbug written there in the name of the Master, you'd soon hear from me ; I'd complain terribly ; my "Beloved" would insist upon that. Yes, I am your faithful watchman, but of course, only by the help of "Master," always remember that. "Watch, for Ye know not the Day nor the Hour," is as perfectly described as a mortal rendering can make it ; it is true to the "Master," and your own consciousness ; and the esoteric is beautifully brought out, and it is meat and drink direct from the Master's table ; the spiritual food that our Brother, Jesus, so often spoke about ; the inner communion with the "Father" or Higher SELF. This is why your teaching must be strictly to that point ; and I knew that you know it. All that want their birth in this incarnation must cleanse their thought and thereby purify their temple and make it a fit dwelling place for the Holy One to inhabit. Then they must watch listen, and wait, for no man can tell when the Master will speak ; none but the Silent, Holy One, knows. No human mind can look in that silent center, and say when a waiting Soul is ready. But when that moment comes the Disciple must respond, and not be laden with sluggishness nor sleep, or it may not again very soon knock at that inner door. There is no need for me to write along these lines ; (you know) and my time for such work is given on the inner plane to Souls that cannot get it in outer consciousness. I was ill six weeks ; my temple had to be keyed to higher vibration for the Master's use ; you understand, and the nearer we come to the Higher Self the greater the cleansing. My sweet Soul Sister, with very much love to you, and my "Brother the Blessed One." Alice.

My dear Sister: I am rejoiced to receive a message from you, and your "Blessed One," it comes more direct than through anyone else ; and my "Blessed One" has been carrying on a long conversation with your "Blessed One" this morning while my hands were employed in getting, breakfast, as I am a Martha also, and am 'cumbered with much serving; now, I will jot down some of the converse and you can make the connections ; as He will bring all things to your remembrance; you are one with the Knower that I know, and it is the Knower that communicates between us ; the Soundless Sound, the Voice of our inner Master, which you are able to interpret or translate into language ; then we, you and I, are *living* witnesses of this union with the Higher Self, the "Bridegroom," and that is why you understand my article "Watch, for Ye know not the Day nor the Hour;" and my Blessed One says, that it is all important that these things, of which we are living witnesses, be put in enduring form, that they may live long after we have passed on ; and it was for this reason that the Master had need of the Press, that the manifestations of the Blessed One ( we will manifest ourselves unto you ) may be sent forth into all the world; was ever Press so dedicated? You know not how thankful I am that I have so faithful a "watchman" in your Blessed One—the eye of Spirit—the eye which never closes, the eye for which there is no veil in all Her kingdom. Still keep watch, my beloved watchman, and cry out on the least occasion. How blessed it is that we becoming Initiates (not in the flesh, but in spirit) are members one of another and members of the Great Lodge. Fraternally. C. R. L