

THE
DIVINE · LIFE

A Mirror of the Soul

TRUTH ALONE IS REAL.



JULY, 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 1., Urania Mission, VIA LAS CRUCES. N. M., or DIVINE LIFE CENTER, LODGE II., A. U. M., 255 OAKWOOD BOULEVARD, CHICAGO, ILL. or, ROCK OF AGES CENTER, LODGE III, A. U. M., 846 17th Street, Rock Island, Ill.; The Eastern Brotherhood Center, Lodge IV., A. U. M., 9 Grant's Lane, Calcutta, India.

YE BELIEVE IN GOD, BELIEVE ALSO
IN ME.

THAT I am in *you*, and you are in *Me*. Believe in the Higher Self ; believe in the inner MASTER, even, before you can feel His Presence or hear His voice, even before it is possible for Him to reveal himself unto you. There are conditions that must be complied with ; there is a preparation, a transmutation to take place, before the lower man can be made fit to transmit or be trusted with the Higher Truths. Those that are trying to come in some other way, than by becoming Initiates, are "thieves and robbers," but they find a closed door beyond the psychic which they cannot enter.

There is a very great Lodge *in* the world, yet not *of* it, and the purpose, or one purpose, of the Great Lodge at this time, is to gather all the Initiates, (sheep that hear my voice) into the fold and bring others in, that there may be one fold and one MASTER; that each may hear the Voice of the one MASTER, the Higher SELF, and the one MASTER be in each, then, may each be taught of God.

Each Initiate forms a Center or Sub-Lodge, and the only reason for each Sub-Lodge taking a name and number is for united effort, and to know where the Initiates are in person. We are a very great Lodge, and one thing we want is to find each other; as each Initiate forms a Center know and recognized by the Great Lodge whether they are a Uranian Mystic (Initiate) or a Mystic in general.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, *Editor and Publisher*

VOL. III

CHICAGO, ILL., JULY, 1909

NO. 7

AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD

OH, ye children, that are sitting in darkness ! ye know not that ye have a house—not made with hands—that so long as the lower self is in the ascendent, and the Higher Self in abeyance, ye cannot serve the Lord ; but when the Higher Self becomes Master, and the lower self the servant ; then, the lower or personal self has a Lord or Master to serve ; and it becomes a most obedient and devoted servant ; it loves its Lord and Master more than all else in the world ; and there is nothing too great or small in service that it will not do, or give up, without a thought of sacrifice ; even to the laying down of its life, because it knows that it is one with the Master ; then can the personal self say, as for *me* and *my house*, we will serve the Lord.

Then, it begins to see what its house is, and its furnishings and its core of servants. When it begins to put its house in order, it finds that the lower Siddhis, psychic faculties, are disorderly, that they over run the house ; that they must first be put under subjection, and made to know that they have a Master ; then, all the lower group of Siddhis, the lower course psychic and mental energies, stand ready to serve the Higher. The mental energies are the most riotous and hardest to subdue ; these servants have been in the habit of inviting to the house and entertaining a motley crowd, too numerous to mention, such as call themselves respectable, as they occupy a prominent place in the Sunday and Daily papers and literature of that class ; now must these old familiar friends be cast out? yes, and those slothful servants, and faithful ones put in their places who have no desire to fill the house, even the basement, with low company. The upper story, the thought realm, must be thoroughly cleansed, as well as the lower ; and it may be necessary to use the "whip of small cords," but get them hence, "and slay the army of thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine."

When the mental furnishings are kept clean,—beware, suffer not e'en the shadow of unclean thoughts to approach, and the servants are obedient, and the house in order, for its Lord and Master to enter at His own sweet will ; then may we say: As for *me* and *my house*, *we* will serve the Lord ; and no one, has a right to control any house but his own, and his own servants.

THE HIGHER SELF

AND now, O Father, glorify thou me with thine own SELF, with the glory which I had with thee before the world was.—John XVII.

One of the greatest hindrances of soul development is the ambiguity of terms; in mastering any one of the sciences the first requisite is to simplify the terms, and while different terms, having the same meaning, are not confusing to the adept, they are confusing to the beginner, and particularly in alchemical works which are all written in astral cypher.

I have come to know that there is one word in the English language, which, to me, does away with the ambiguity of spiritual terms more than any other word, which is, Self, which has the double meaning of Soul, or in other words, it is a synonym for Soul and should always convey the idea of soul and should be written with a capital, Self; when written with a small letter, self, it means the personal self. Be careful, then, how you use the word Self; be sure in your own mind that you are using it as a synonym for Soul.

Then, the term Self is a synonym for: Brahm, the Christ, Eternal Self, Supreme Soul, Universal Soul, and Oversoul; in fact, it stands for the Atma-Buddhi, Higher nature, whether universal or connected with Manas which links it to the individual soul; as the nature of Manas becomes dual as soon as it is attached to a body, which is the lower aspect of the Thinker or Manas, and not, as some have supposed, the highest and best gift belonging to man.

Its other, or higher aspect, is the intuitional, which knows, and does not depend upon reason. The lower, and purely intellectual, is nearest to the principle of Desire, and is thus distinguished from its other side, which has affinity for the spiritual principle above; Atma-Buddhi. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of Buddhi and Atma; the SELF.

In this higher Trinity, Atma-Buddhi-Manas,—Father, Holy Ghost, and Son, we have the God above each one; this is *Atma*, and may be called the Higher Self, or SELF.

Next is the spiritual part of the soul called Buddhi—and corresponds with the term Holy Ghost—when Manas is thoroughly united to it; the Self, one with it, this may be called the Divine Ego, or inner consciousness, that is, consciousness on the inner or divine-astral plane.

The inner Ego, the lower aspect of Manas, who reincarnates, taking on body after body, storing up the impressions of life after life, gaining experience and adding it to the divine Ego, the Self; suffering and enjoying through an enormous period of years is—Manas—not united to Buddhi. This is the permanent individuality which gives to every man the feeling of being himself and not some other; that which through all the changes of the days and nights from youth to the end of life makes us feel one identity through all the period; it bridges the gap made by sleep; in like manner, it bridges the gap made by the sleep of death.

It is this, and not our brain, that lifts us above the animal. The depth and variety of the brain convolutions in man are caused by the presence of *Manas*, and are not the cause of mind. And when we either wholly or now and then become consciously united with *Buddhi*, the Spiritual Soul, or Self, we behold God, as it were. This is what the ancients all desired to see, but what this materialistic age does not believe in, they prefer to throw away their own right to be great in nature, and to worship an imaginary god made solely after their ideal image, and not very different from weak human nature; another class, thinking that they have reached the goal, glorify the individual self, the intellect, and close their eyes to any higher spiritual estate.

The mental characteristics all belong to lower *Manas*—the divine fragment—which incarnates; the prodigal soul which is joined to *desire*, which causes it to reincarnate, and binds *Manas* to matter, life after life, until desire is satiate, and it again becomes united to *Manas*. The desires of lower *Manas* are those which Higher *Manas* aided by the divine part, *Buddhi* and *Atma*, the SELF, has to fight and conquer. Always bear in mind that *Atma-Buddhi-Manas*, the Trinity, our higher nature are *one*, which becomes individualized by the entrance of lower *Manas* only. The Self is not incarnate, the Self is bodiless and free—when lower *Manas* becomes one with Higher *Manas*, the Self; Higher *Manas* if able to act, becomes what we sometimes call Genius; if complete Master, then one may become a god.

But, memory continually presents pictures to lower Manas, and the *result* is that the Higher is obscured. Sometimes, however, along the pathway of life we do see here and there men who are geniuses, or great seers and prophets—who are too numerous to mention—in these the Higher powers of Manas are active and the persons Illuminated. Such were the great Messiahs, Masters, Seers and Sages of the past, men like Buddha, Jesus, Confucius, Zoroaster, and others. Poets, too, such as Tennyson, Longfellow and many others, are men in whom Higher Manas now and then sheds a bright ray on the man below, to be soon obscured, however, by the effect of dogmatic religious education which has given memory certain erroneous pictures that always prevent Manas from gaining full activity until the personal self is overcome; until it becomes entirely subject to *its* Higher Self; and is consciously joined to higher Manas, and not until then can the soul see the Self, how great it is. The least vision or consciousness of the Self fills the soul with awe, and it is only little by little as the soul expands that it can bear the Light, and translate the articulate Soundless Voice into speech, through the act of *devotion*; pure devotion to the Self, and to the Self alone. The Self is the obscure fount from which speech flows, but it comes in soundless waves, or audible vibration, which only the soul can translate through the inner senses, hence the necessity of developing the inner senses, before the mind can reflect and translate the Soundless speech.

So it is with the mind in relation to eternal Truth; if lower Manas no longer transmits its fluctuations, its

partial knowledge, its unreliable information to Higher Manas, then, in that inner consciousness already found, when the inner senses are developed, there leaps into consciousness the light of actual knowledge, then the inner ears begin to hear, very dimly, very faintly at first; and the first translations into speech are like unto the waste paper of modern exercises throughout our term of school life; the mind looks back at the amount and sighs; but in that waste of effort stands out the reality of the developed intellect.

Thus it is with the developing soul; it does not develop without effort. "Raise the Self by the self," by the exertion of the self in the right direction; and here I would say to those who are developing the soul that they cannot shut out what we may call spiritual literature, even the Bible, without detriment to their own soul; they all contain secrets for *you*, and you must find the key. If you cannot understand Emerson at the first reading, read it twenty times, or at least, until you get the inner meaning.

THE GRAVE OF LAZARUS

I STAND before the grave of many a beloved Lazarus, the living dead, and my spirit groans within me; and the words of Mary fall on my ear; "Lord, hadst thou been here," they had not died. Had the Master been here to awaken the slumbering souls to life, they had not died.

The raising of Lazarus is typical of the quickening of the Soul—the re-birth.

I AM THE TRUE VINE

SAID Jesus: I (the Higher Self, the Christos) am the true vine, and ye (the selves—incarnating Egos) are the branches, and my Father (the SELF) is the husbandman. Every branch in Me that beareth fruit He purgeth it that it may bring forth more fruit; and every branch that beareth not fruit He taketh it away.

The branch cannot bear fruit unless it abide in the vine (is One with the vine) neither can ye bear fruit unless ye abide in Me (are One with Me, the Higher Self). "When the six (the six principles; meaning when the lower personality is destroyed and the inner individuality is merged into and lost in the seventh or spirit) are slain and at the Master's feet are laid, then is the pupil merged into the ONE, becomes that ONE and lives therein." The Initiate is one of the branches that has, at least, reached the fruit-bearing stage; but the Initiate or the Disciple must still abide in the vine, be One with Me, the Higher Self, if he expects to continue to bear fruit and not be taken (or torn away) from the Higher Self. "When waxing stronger (feeling confidence in the personal Ego) thy soul glides forth from her sure retreat; and breaking loose from the protecting shrine, extends her silver thread and rushes onward; when beholding her image (personal Ego) on the waves of Space she whispers, "This is I" (I am doing this work)—declare, O Disciple, that thy Soul is caught in the webs of delusion."

In the delusion called Great Heresy; the heresy is in believing that the Ego is a separate Self or branch no

longer dependent on the vine. This trap is set along the Path of probation to ensnare thy Ego; and many fall therein. Even Jesus depended upon the vine, the Higher Self; as he said; of my self (my lower or personal self) I can do nothing. Be sure that ye abide in the Vine, and the fruit bearing will follow, as the result of your abiding in the Vine.

THE LAW OF RE-BIRTH IS NO RESPECTOR OF PERSONS NOR SEX

MANY there are who think they are coming in to the second or spiritual birth without travail; and this letter, from one who has passed through that portal, so clearly contradicts this by her own experience, that I give it entire; although, the writer says that it is not written to undeveloped minds, and particularly masculine minds; but masculine minds will find that there is no other road; as the Master said to Nicodemus, "Ye must be born again."

My Dear Soul Helper: I am enclosing ten cents for which please send me the booklet, "The Evolution of Man on the Planet Earth." as I want to begin a systematic reading and study of Uranian literature. I shall order more of these booklets and leaflets as time goes on and need, and the capacity to digest them matures.

Now a word as to how I am; spiritually, I *know* I am approaching nearer, ever nearer, the blessed goal. All this morning an illustration has so clearly and persistently presented itself before me, which so perfectly typifies my present state, and possibly many more besides mine, that I cannot forbear giving it expression here. How wonder-

fully spiritual birth corresponds to natural birth, though the planes are so widely separated!

The daughter of an M. D. and sister to another, and being a mother myself, naturally, have heard, observed and experienced much of the laws of natural birth; the purpose of the wild pains, as they are called, is to "prepare the way;" with me the period of wild pains has passed and true labor set in, and though the trials and testings go on, at times harder than ever, I know what it means now, and am lending all my strength to accomplish that for which the pain is sent; suffering no longer seems purposeless to me, and I am not only growing patient and submissive, but learning to discern with the inner sight the purpose of each trial as it comes.

It often takes all the strength and courage I have for a season; then comes renewed strength, and thus I go on, how long this will continue I know not, and have ceased to question; content to know that when the fullness of time is reached the law will be fulfilled. I have at rare moments caught wonderful glimpses of the workings of Law, not only in my own life, but in the Universe—so far as I am able to grasp such an immensity.

I cannot tell you, in mere words, what a help Divine Life has been to me in this higher-birth struggle, a blessed accoucheur indeed, on an exalted plane. I look for it so eagerly from month to month, and read and study it till I know almost every word in it, and as much of the meaning of the words as I have power to comprehend.

No doubt my illustration would shock impure or undeveloped minds particularly masculine minds, but I have not written it to them, nor would I write it save to those who have passed through the higher birth or are already in the throes of it; no others could receive it.

But I must not continue longer, I know how full your time is. Very Lovingly and Sincerely. Sister Martha.

Hillsboro, Texas, June 7, 1909.

Dear Sister and Friend: Enclosed please find a "mite" to help those faithful hands:—

Yes, hands so yellow, so brown, so green,
But the most faithful hands that ever were seen ;
Hands, like angel's in the realms above,
Reaching out in the spirit of love.

Hands holding aloft a pure lambent light,
From a loving heart filled with essence of Right ;
Hands that, seen by the great God of Love
Are white as the lily and gentle as dove.

Hands that are faithful, patient and kind,
Oh, would He'd give us hands like unto thine ;
Hands that lift up and cheer a sad, way brother,
Hands that are saying "Love one another."

I think of you often and agree with M. E. Taylor in the analysis of your character ; the psychic and intellectual are large, but the spiritual predominates—and that is as it should be—the lower should be subservient to, or servant to the Higher, the Love nature ; long ago you crossed the "border line" from intellectual spirituality to celestial.

The intellectual and psychic are foes to progress unless made servitors to the Higher Self ; though many are prone to linger in these lowlands. Few there are who reach the Yoga plane of experience, devotion, love, self-denial, or as the Bhagavad Gita says "Sattva" plane of thought ; you are one of the few.

I would join the Association of Uranian Mystics, but I belong to a similar one, Hermetic Brotherhood, Headquarters San Francisco.

And now, dear sister, I bid you good bye. May God speed you in your noble efforts, and believe me,

Lovingly Yours. Mary N. Brown.

MUSINGS

I NOW look back to the time when I was a materialist, Can I ever forget it? No, Never! How slowly was I drawn away from its path, and forced to groan aloud that there is a Supreme Spirit which pervades the Universe. I was drawn by my own Self, not by others. I first felt that He was in *me*, then the feeling grew stronger, and I commenced to ask of Him, and He never failed me.

These few lines I write for those who are about to begin Life anew. To them do I appeal. Dear brothers do not get discouraged. Keep on. Pray! Pray incessantly! and you will sooner or later reap the harvest. I am no Mystic; I am just a beginner like many others, and I do not know what prompts me to write this; but I feel that I must do so, that I am led to it. It is in our own hands either to rise spiritually or to be forced back to the same hum-drum life of the spiritually ignorant or worldly men.

Let these words not cut you to the quick, dear friends, but sit down and ponder quietly on these two verses by Thomas Gray:

“Let not ambition mock their useful toil,
 Their homely joys, and destiny obscure;
 Nor grandeur hear with a disdainful smile,
 The short and simple annals of the poor.

The boast of heraldry, the pomp of power,
 And all that beauty, all that wealth e'er gave,
 Await alike the inevitable hour—
 The paths of glory lead but to the grave!”

Calcutta, India.

N. S. EZRA.

I WILL GUIDE THEE WITH MINE EYE

Beloved Sister Alice: My Beloved would speak to thee! As I was making up a package of back numbers of the Divine Life and leaflets to send to Natal, South Africa, I thought I would send Vol. 1. and No. 1., and I opened it and read it until my Soul became entranced. Oh how much we can see with the "open eye" and I could not lay it down until I had read it nearly all; and I wondered who wrote it? Surely to the "open eye" the hand of the Master is visible; and the Blessed One said, "It will live! It will live! and tears dropped on the pages—that I have shed my very hearts blood to bring forth; and this morning in particular my heart has bled for it; but the more the heart bleeds the whiter it becomes. Yes, I have seen my beloved Divine Life, a part of my life, thrown across the floor, "a lot of stuff that is good for nothing, that nobody cares for." Do you wonder that my Beloved bound up the wound and gave me the "single eye;" If thine eye be single thy body is full of Light; as my reward for the blood that I had shed for Him. Read it! Read it! and see if it is an hallucination? See, if you see that I was a mystic, an Initiate, long, long, before I ever heard of the Association of Uranian Mystics, and that I am one of His commissioned ones; because I have *become* an Initiate, and a member of the Great Lodge—to do His work on the outer plane; and I will do it, I have already given my life, and I will give it! to the last drop of my blood, until the Work is accomplished, to which I have set my hand—and His Seal!

Dearest, you are one of those to whom my Master can speak freely. He wants I should make a re-print, a leaflet, of "The Higher Self" as He needs it in the Teaching just now. You see how His eye, the "single eye," guides me in the Work, set before me to do. I have a number of copies of Vol. I. and No. I. and I will send you more of them, as you have use for them, to give to those that are coming into the Light. I see the Higher Self reflected on every page. His Will be done, and not mine.

A REFRAIN

Who am *I* that Thou art mindful of *me* ;
Or the Son of Man, that Thou visit'st *Him*?

WHAT relation exists between Thee and me, that I am holden to Thee, or Thou to me? What is this silver thread that binds me to Thee—to the Master—and why does this thread vibrate to Thy slightest touch, in me, and not in another? Why are my hands limp at times and the shrine void as though the tide were flowing out? and I can only write when it is coming in or at high tide.

Is it that I may learn the voidness of the seeming full, the fullness of the seeming void? Oh that I might know the Law that governs Thy going and coming! but this were, that the finite might know the Infinite!

Perhaps my Soul hath kindly lent Thee ; Perhaps my desire hath devoutly sent Thee, on errand of love to a distant brother; and I must lowly await Thy return; that I might again be reminded of the sadness of Thy absence, and the joy of Thy coming, like as the dove mourns in the absence of its mate.

MASTERSHIP

A FRIEND wrote me that she would rather be a member of the Salvation Army, than to be a Master?

The accomplishment of Mastership is based upon the development of the inner faculties, and a degree and quality of Self-Control little understood by those who have not attempted to traveled the path. Mastership, means the attainment of individual power; that power which is HIMSELF; and is the opposite of Mediumship.

Mediumship, has for its basis the lack of self-control and is a controlled or hypnotic condition induced by an other intelligence. A Master cannot be a Medium, nor can a Medium be Master. The Master chooses—the Medium is selected. The Master acts; the Master has become the Higher Self—the Christos; he speaks from within the veil. One may be an Adept and not be a Master; all Adepts are not Masters. The Medium is acted through or upon; a Medium may be obsessed but a Master never. There are many steps on the ladder between Mediumship and Mastership, and it is the desire of every occult student to climb upward along the path of self-control to the heights of Mastership.

HEART CENTER

Beloved: I have just managed to get to your dear message. These are strenuous days always so many first duties.

Yes, I did indeed thrill to the sacred depth in response to "Watch for ye know not the Hour," and with you I

too pray for strength to manifest the wonderful Truths that flow incresingly from the ever living stream.

I feel so at one with you in your answer to Mrs. Hooper, she seems a beautiful soul yet swathed in the moth eaten garments of decaying creeds. It is given to you to make answer according to the divine Will, the Master who reigneth in the kingdom of heaven within.

I have a splendid report of progress of the A. U. M. in India. There is certainly to be a very strong Center in Calcutta.

In the Chrirst Spirit, Lovingly Yours, Sister Onfa.

Dear Sister: I have just finished reading the *Divine Life*; Sister Onfa's article in the May number is fine for many; while your writings and hers are different, they mean the same and go well together; hers, I would class, as spiritual teaching or preparation for high soul development, I wish she might give you a similar article each month; your writings show every day realization of what you teach; this is soul food to the earnest seeker; then, you tell plainly how it is obtained. I also know that your Master is causing you to give each month just what is needed, and this also applies to Sister Onfa so far as I have read. That she has the guidance of Master is evident or she could not have invited, or seen your fitness as an infinite spiritual center; I can fully understand both places which you both so beautifully fill; as yet I am not so able to express these great truths; but I understand and live them. It seems I have done good work and I believe our study class will yet grow into a Lodge, not a Branch, as we do not want anyone to dictate terms to us. I look forward to using *Divine Life* literature soon, as they will need both sides of the question. Ever yours

In the "Blessed One" we both adore. Sister Alice.

Calcutta, India.

My dear Teacher: I have much pleasure in receiving your letter of the 29th ultimo and also the copy of "Behold the CHRIST in Everyone" which I am at present studying carefully; I simply admire the work and I am certain it will help me to understand better the sayings of The Master. I hope your labors will be greatly rewarded ere long and trust you will be the means of saving a great many Souls from darkness. We are on the lookout for true and sincere members for our new Lodge; and Brother's Anthony and Ezra have added to our numbers a few who seem to be earnest seekers for the Truth.

There is so much in the April issue of *Divine Life* that it will take a little time before it can be assimilated.

I have to contend very fiercely with the Serpent and at present I am already in this ordeal, and I pray to Him to make me overcome this devil. I am positive your prayers will be a great help to me. In one of Mrs. Elizabeth Towne's works "The Constitution of man" there is a passage: "Learn to gratify your evil desires, forgive yourself, forget and set your mind on things above." In my opinion by gratifying evil, desires and thoughts, we nourish it; and thus it becomes stronger with the result, then, when the same thoughts come back to us after a certain time, we are helpless victims. I think it would certainly be better, that when such desires take possession of us, we should simply think and question ourselves whether it is right for us to indulge in such idle fancies and also consider what the results of the gratification of such desires will lead to; whether it is beneficial to us morally and spiritually, then, I dare say the chances are that we are certain to overcome them. Kindly let me know if I hold correct views of the above. I remain

Yours Obediently. I. E. Jacob.

FROM THE EDITOR OF THE NEW AGE
MAGAZINE

21 Madison St., Boston, Mass.

Mrs. Celestia Root Lang,
Chicago, Ill.

Dear Sister :

I have just finished reading the June number of your magazine, and I want to write and tell you how much I like to read it. I realize that your magazine is a labor of love. Every page shows this. This incentive to labor for that celestial remuneration which cannot be measured by the carnal senses is the greatest joy in life.

I hope you will continue in your good work and I know that the influence of your magazine will be felt for good for untold centuries to come.

Seeds sown in the ground. Pebbles thrown out into the bosom of the mighty ocean of throbbing human life. Are these lost? No! Forever and forever shall that seed result in growths of beauty, and that pebble will spread its concentric rings beyond and beyond the infinitudes of infinitum!

You have my earnest well wishes.

Fraternally,

F. P. Fairfield.