

August—October, 1915.

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# MASTERY

A MONTHLY MAGAZINE  
DEVOTED TO THE LIVING  
OF THE NEW LIFE

The New Life University Centre,  
Isleworth, London, W.



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# MASTERY

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Edited by - - - ORLANDO EDGAR MILLER, Ph.D.

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**AMEEN 'U'LLAH FAREED, M.D.**





# Mastery.



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VOL. II.

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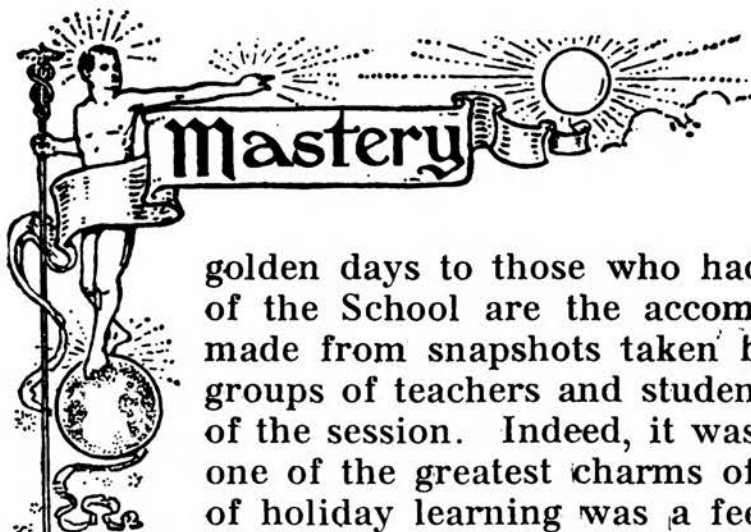
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## THE NEW LIFE SUMMER SCHOOL.

**T**HE third annual session of the New Life Summer School at Spring Grove House marked a distinct development in England of the idea and institution that combines sensible holiday recreation with the wholesome building of mind and body. More than half a hundred students enrolled for the lectures and classes which extended through the four weeks from July 31st to August 28th. And the general verdict at the close of the session was an enthusiastic agreement on the enjoyable and profitable experience of the holiday season made possible by the delightful surroundings and congenial comradeship in thought and life.

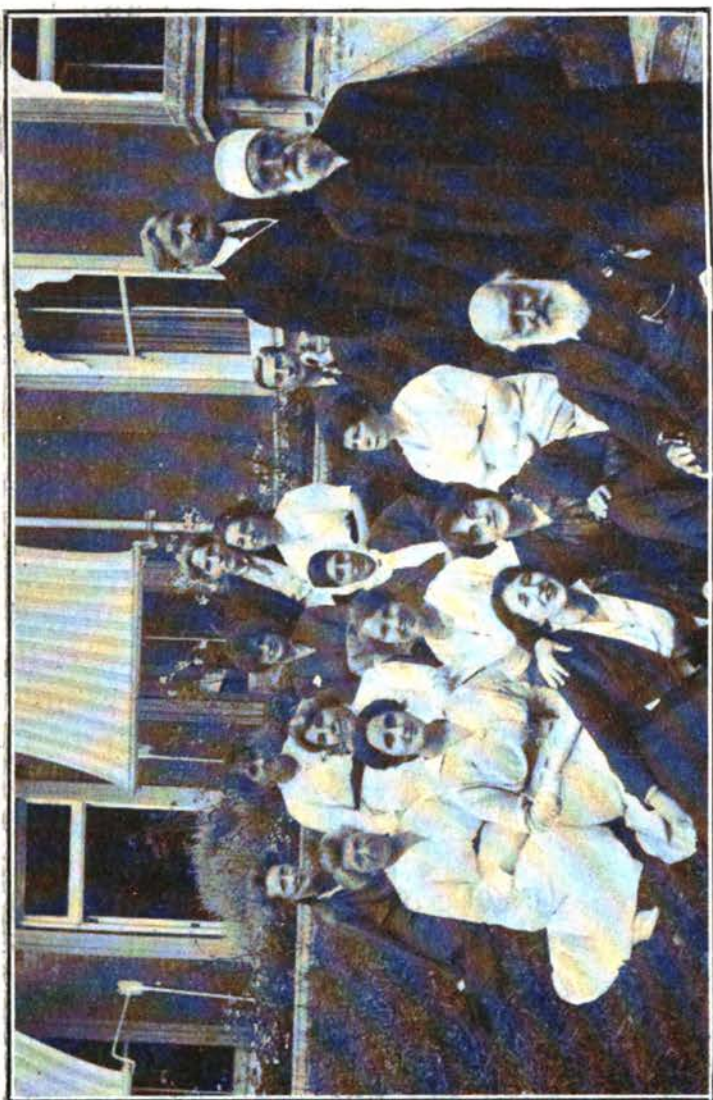
Naturally, the season was favourable to the forming of close friendships in many instances, and such was the appreciation of the genuine New Thought atmosphere, its high ideals, and practical development provided by the School that the close of the sessions caused general regret, lightened by anticipation of happy reunions next summer. Reminiscent of these



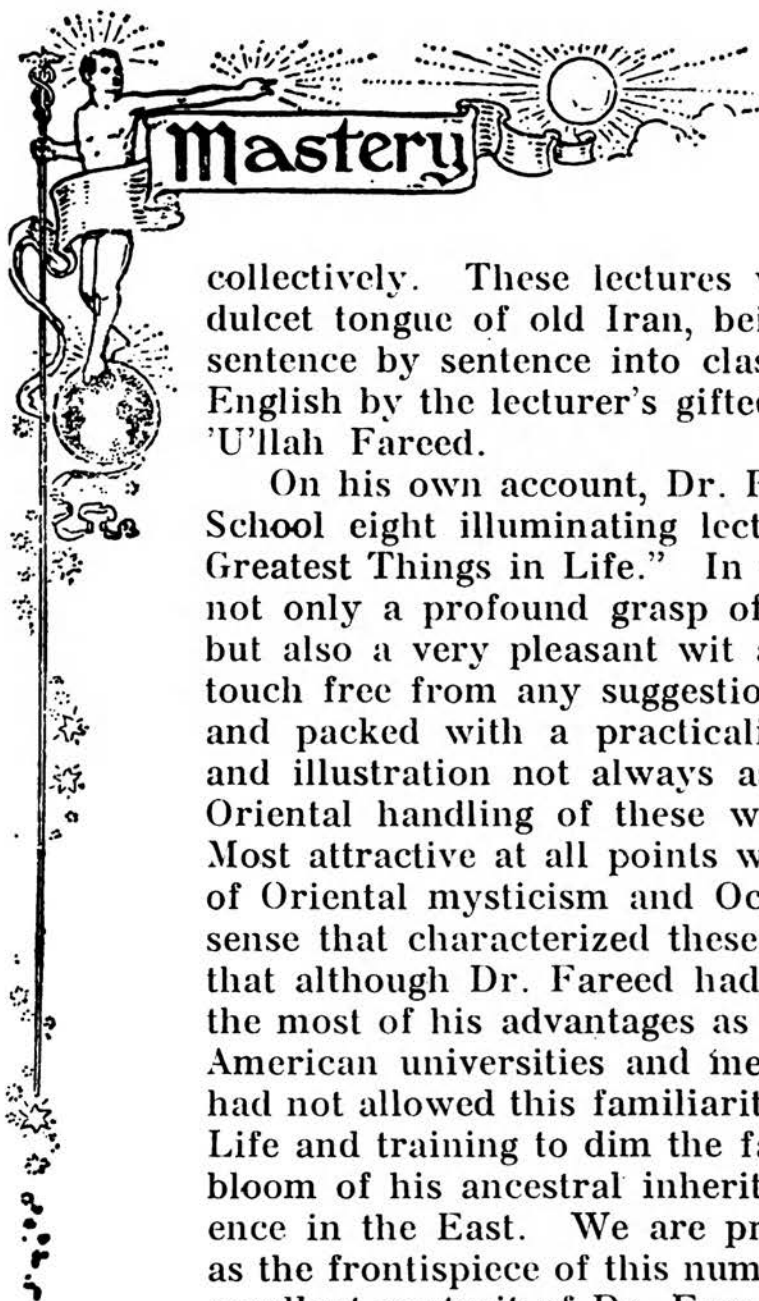
golden days to those who had part in the life of the School are the accompanying pictures made from snapshots taken by Dr. Fareed of groups of teachers and students in the last days of the session. Indeed, it was remarked that one of the greatest charms of this happy season of holiday learning was a feeling that all were students together, and students of the things worth while—of the Eternal Verities. Possibilities of the Republic of Letters relieved of academic formalities, with its installation in God's great out-of-doors, under spreading cedars and in actual contact with the green earth and the over-arching blue of heaven, were realized. The new way was found to hold much in the way of uplift of soul, broadening and clearing of mind, and strengthening of body.

In a farewell talk on the eve of his departure for America, the venerable Persian sage, Mirza Assad 'U'llah, declared that Spring Grove House and its grounds would ever hold a pleasant place in his memory; in the spirit of Saadi, the Sufi poet, he said, he would think of the place as a veritable Gulistan of Spring—a rose-garden of vernal delight and genuine rejuvenescence. The four lectures on the School of the Prophets delivered by him during the Summer School session proved a most inspiring and stimulating feature of the work, stirring the souls of the hearers to new and vital realization of the essentials of all real religion and the relation of an understanding and practise of those essentials to human progress, individually and





A GROUP OF TEACHERS AND STUDENTS.

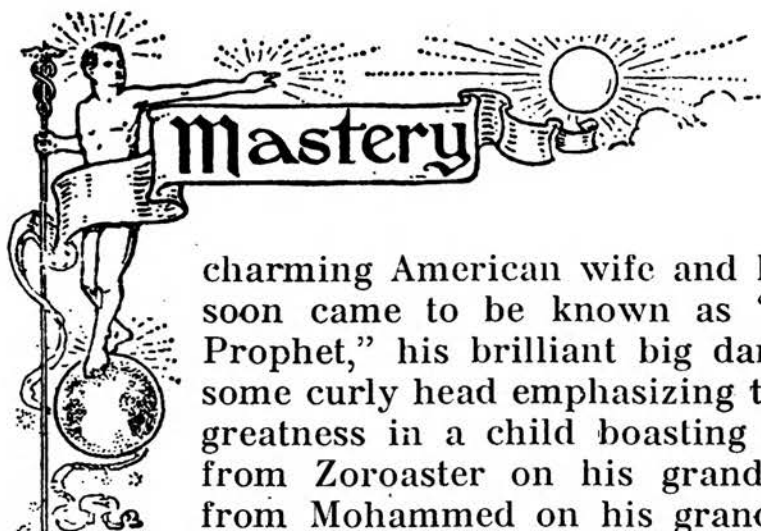


collectively. These lectures were given in the dulcet tongue of old Iran, being interpreted sentence by sentence into classic and flowing English by the lecturer's gifted son, Dr. Ameen 'U'llah Fareed.

On his own account, Dr. Fareed gave the School eight illuminating lectures on "The Greatest Things in Life." In these he evinced, not only a profound grasp of philosophic truth, but also a very pleasant wit and lightness of touch free from any suggestion of the pedantic, and packed with a practicality of suggestion and illustration not always associated with the Oriental handling of these weighty themes. Most attractive at all points was the combination of Oriental mysticism and Occidental common sense that characterized these lectures, showing that although Dr. Fareed had undoubtedly made the most of his advantages as a student in the American universities and medical schools, he had not allowed this familiarity with our Western Life and training to dim the fascinating exotic bloom of his ancestral inheritance and experience in the East. We are privileged to present, as the frontispiece of this number of MASTERY, an excellent portrait of Dr. Fareed, taken about a year ago at Cairo, where for some time he had been practising his profession, and where he was greatly esteemed by both the English and the Egyptians until the breaking out of the war caused him to return to London.

Decidedly popular members of the Spring Grove house party also were Dr. Fareed's

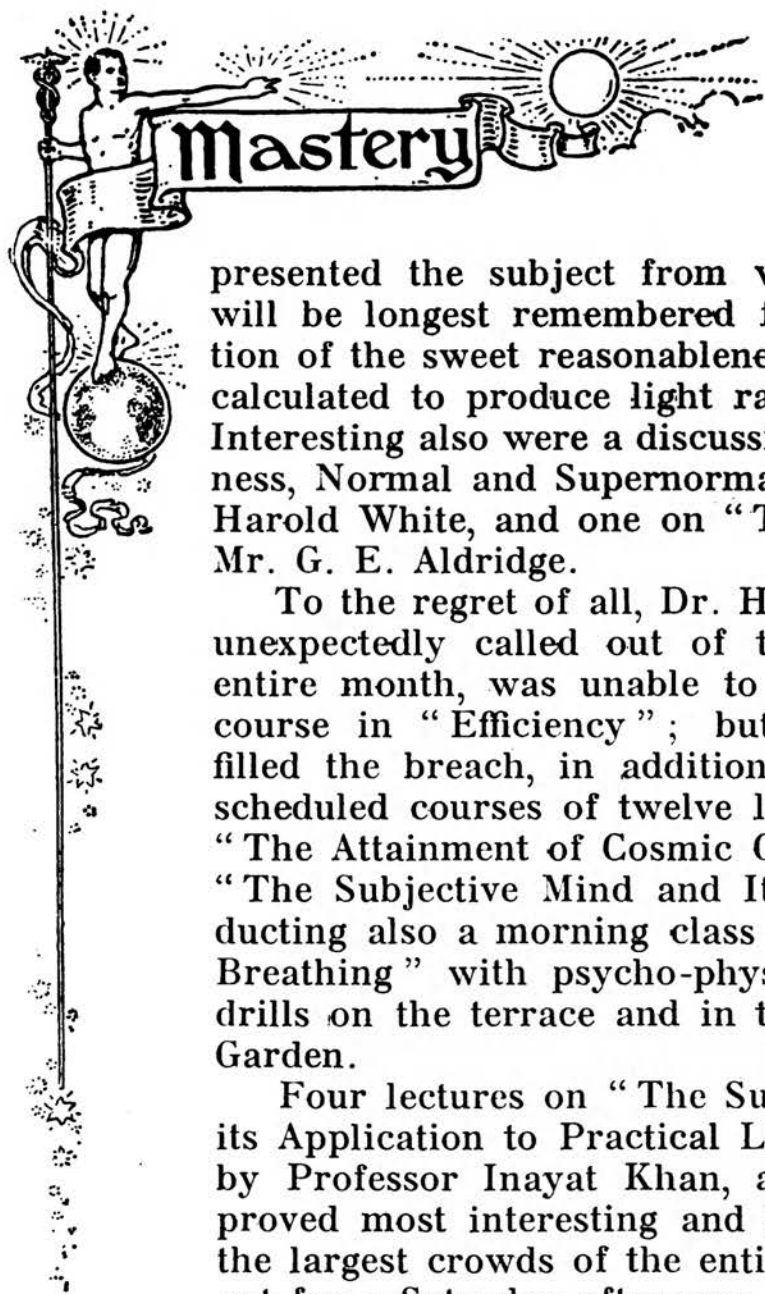




charming American wife and baby boy, who soon came to be known as "The Little Prophet," his brilliant big dark eyes and handsome curly head emphasizing the sense of future greatness in a child boasting direct descent from Zoroaster on his grandfather's side and from Mohammed on his grandmother's, and in whom, through his mother, a noble type of all that is best in American womanhood, the blood of the West and that of the East very perfectly blend.

Mme. Fareed contributed much to the success of the Summer School gatherings by her playing, and the School was further fortunate in its musical features in having the violin solos of Miss Mary Coleman accompanied by her mother, a talented teacher and pianist. On several occasions musical treats were also afforded by Mrs. Leedham-Crowe, Miss Holmes, and others. Much credit is due to Mrs. Augusta Stewart-Everett for her capable organization of the Wednesday evening musicales, the occasions of decidedly pleasant programmes, in which various talented professionals and amateurs figured, Mrs. Stewart-Everett's own readings from the poets proving not the least interesting feature.

The regular programme provided three lectures a day, but these were added to by a series of live impromptu tea-talks and discussions. Perhaps the symposia on "Reincarnation," which occupied four sessions, and in which Dr. Miller, Dr. Fareed, and Mr. Tyner



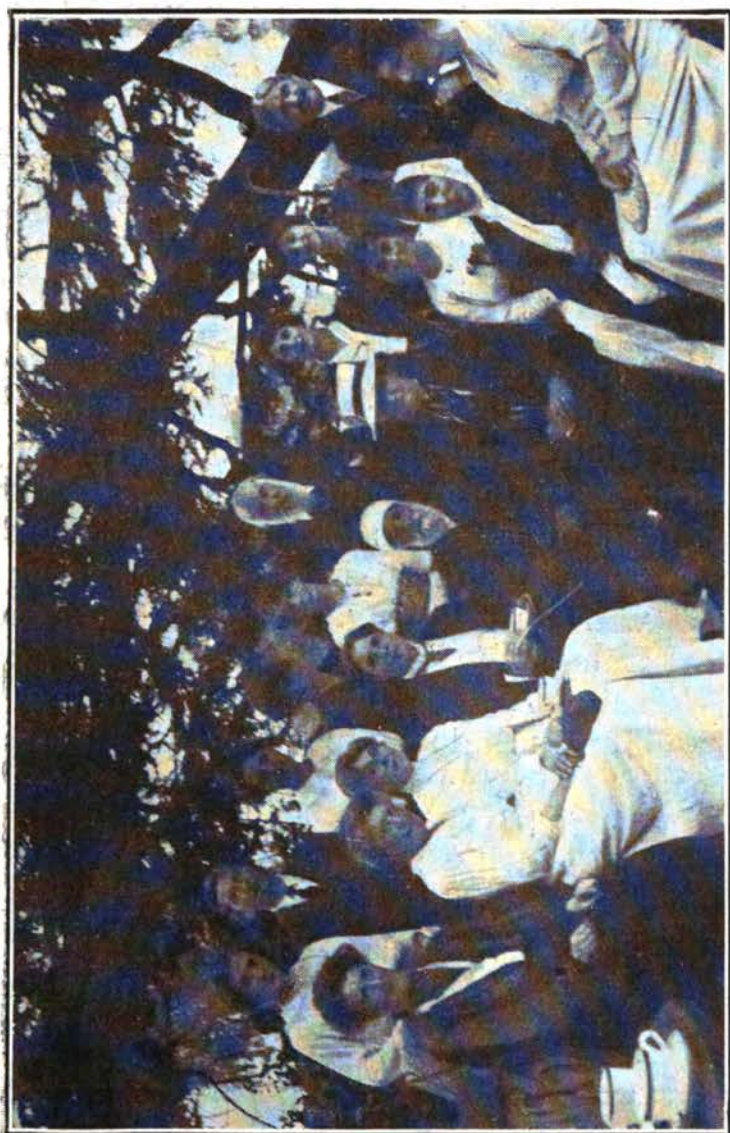
presented the subject from varying viewpoints, will be longest remembered for its exemplification of the sweet reasonableness of discussion calculated to produce light rather than heat. Interesting also were a discussion on "Consciousness, Normal and Supernormal," led by Mr. Harold White, and one on "The I Am," led by Mr. G. E. Aldridge.

To the regret of all, Dr. H. C. Chellew, being unexpectedly called out of town during the entire month, was unable to give the promised course in "Efficiency"; but Dr. Miller ably filled the breach, in addition to giving his scheduled courses of twelve lectures each on "The Attainment of Cosmic Consciousness" and "The Subjective Mind and Its Training," conducting also a morning class in "The Art of Breathing" with psycho-physical culture drills on the terrace and in the Winter Garden.

Four lectures on "The Sufi Philosophy and its Application to Practical Life" were given by Professor Inayat Khan, and these also proved most interesting and helpful. One of the largest crowds of the entire session turned out for a Saturday afternoon concert of Oriental music given by Professor Inayat Khan and his Royal Hindu Musicians.

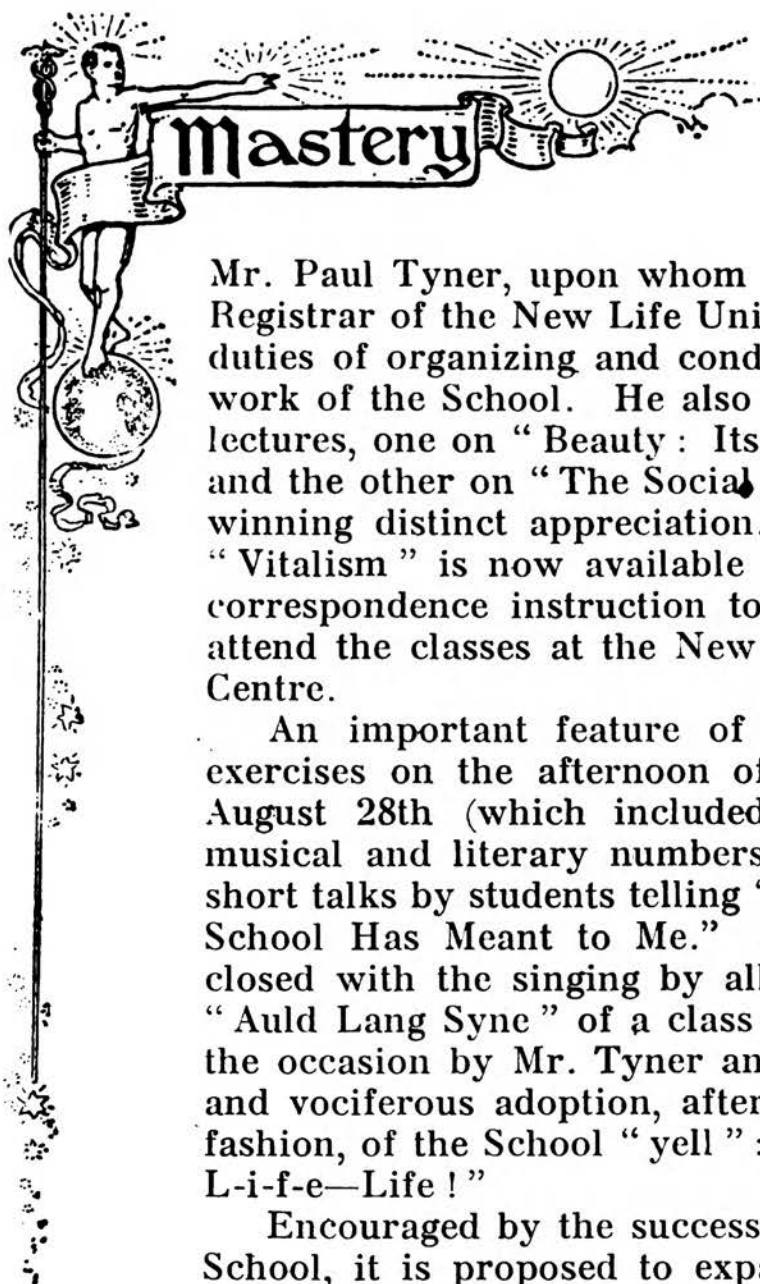
A course of eight lectures on "The Life Eternal," in expansion of the theme of "The Living Christ," and one of twelve lectures on "Vitalism: An Exposition of Principles and Methods in Spiritual Healing," were given by





UNDER THE OLD CEDAR.

*Tea-time on the Terrace.*



Mr. Paul Tyner, upon whom also devolved, as Registrar of the New Life University Centre, the duties of organizing and conducting the general work of the School. He also gave two extra lectures, one on "Beauty : Its Place and Power," and the other on "The Social Sense," each winning distinct appreciation. The course in "Vitalism" is now available in the shape of correspondence instruction to those unable to attend the classes at the New Life University Centre.

An important feature of the closing exercises on the afternoon of Saturday, August 28th (which included several enjoyable musical and literary numbers) was a series of short talks by students telling "What the Summer School Has Meant to Me." The proceedings closed with the singing by all to the tune of "Auld Lang Syne" of a class song written for the occasion by Mr. Tyner and with the hearty and vociferous adoption, after the American fashion, of the School "yell" : "N-e-w—New ! L-i-f-e—Life !"

Encouraged by the success of the Summer School, it is proposed to expand the idea to include the Christmas holidays in a fortnight's session of the New Life Winter School, to begin Saturday, December 11th. This innovation it is believed will be found most attractive, especially as the more serious lectures will be well punctuated by lighter entertainment in the way of musicales and dances.

## EACH IN HIS OWN TONGUE.



FIRE, mist, and a planet,  
A crystal and a cell ;  
A jellyfish and a saurian,  
And caves where the cavemen dwell ;  
Then a sense of law and beauty,  
And a face turned from the clod—  
Some call it Evolution,  
And others call it God.

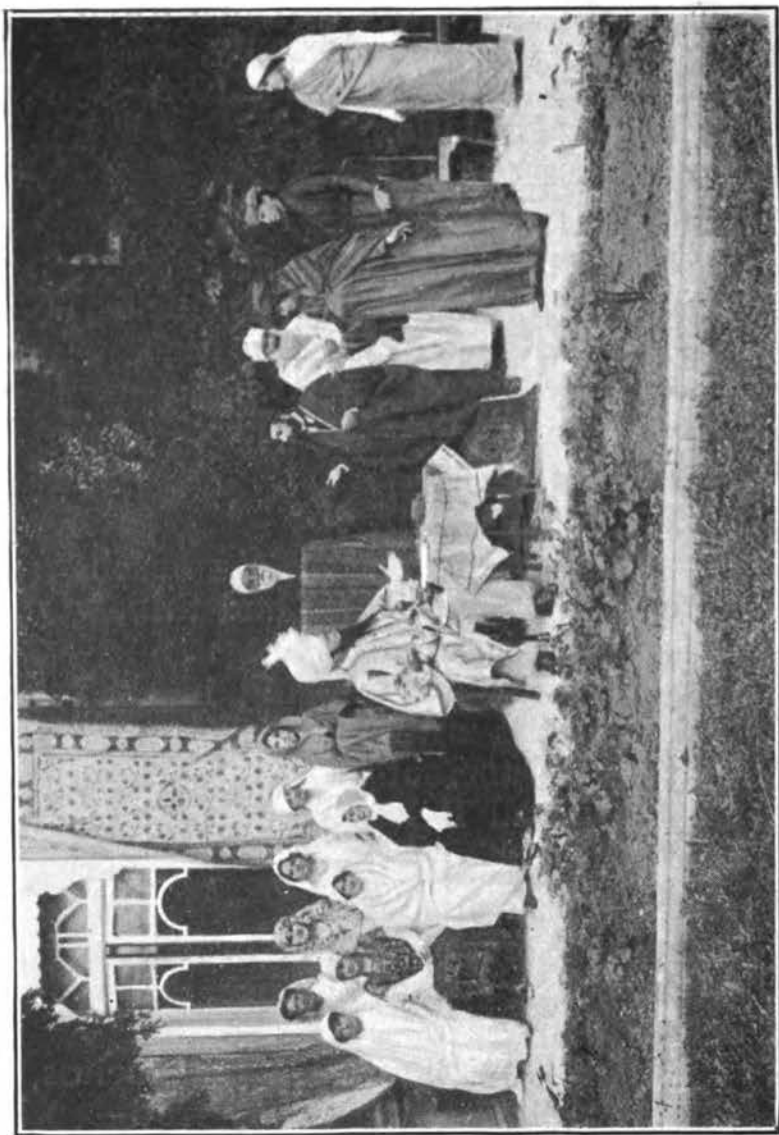
A haze on the far horizon,  
The infinite tender sky ;  
The ripe, rich tints of the cornfields,  
And the wild geese sailing high ;  
And all over upland and lowland  
The charm of the goldenrod—  
Some of us call it Autumn,  
And others call it God.

Like the tide on a crescent sea beach,  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in—  
Come from the mystic ocean  
Whose rim no foot has trod—  
Some of us call it longing,  
And others call it God.

A picket frozen on duty,  
A mother starved for her brood,  
Socrates drinking the hemlock,  
And Jesus on the rood ;  
The million who, humble and nameless,  
The straight, hard pathway trod—  
Some call it Consecration,  
And others call it God.

—WILLIAM HERBERT CARRUTH.





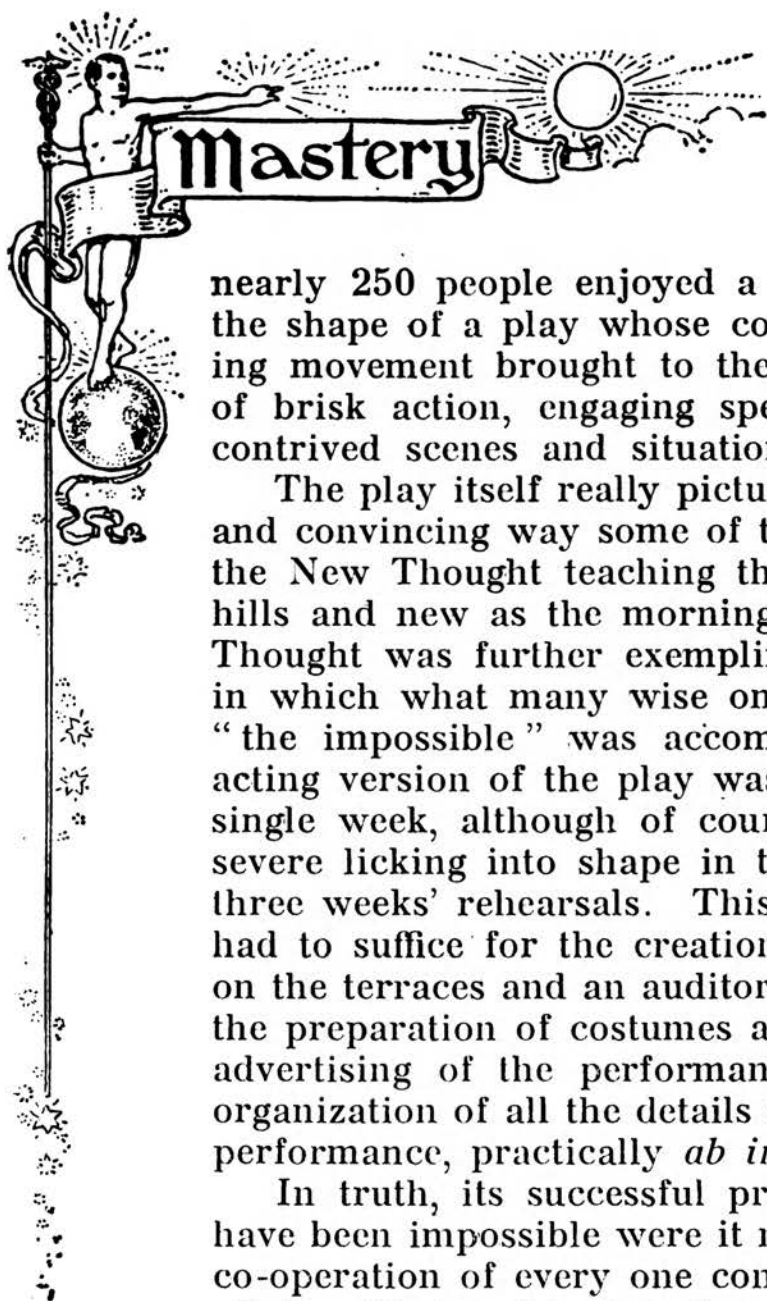
THE PERSIAN MYSTERY PLAY.

*Trial Scene in Act III.*

## THE PERSIAN MYSTERY PLAY.

**T**HEAL weather, a brilliant assemblage, picturesque setting and costumes, a company of players who, though amateurs, entered into the spirit of the performance *con amore*, and several very pretty and graceful dances with special orchestration by the Royal Hindu Musicians under the able leadership of Inayat Khan, no less famous as musician than as philosopher, poet, and teacher of the Sufi message of love and beauty—all combined to make the “first production on any stage” the afternoon of Saturday, September 11th, of “Life’s Mystery,” on the terraces facing the broad west lawn of Spring Grove House, a notable event, not only in the history of the New Life University Centre, but also in the dramatic and social world of the great metropolis.

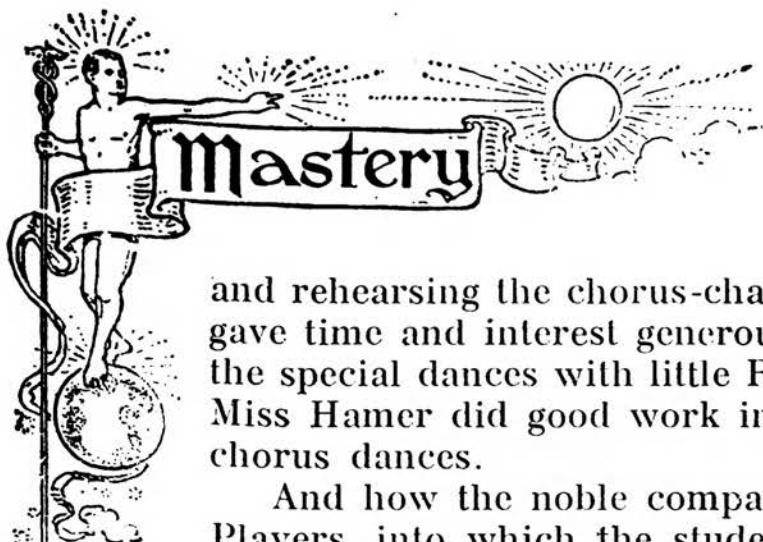
Written originally in Persian by Mirza Assad ‘U’llah as an exposition of one of the great truths common to the largest conceptions of the mysticism of the East and of the West alike—that of the Christos or Divine Man as the archetypal man and anthropomorphic god—the work was Englished by his son, Dr. Ameen ‘U’llah Fareed. The task of turning the dignified and delightful didactic dialogue, originally intended only for the reader, into a drama capable of effective stage presentation was entrusted to Mr. Paul Tyner, who acquitted himself in such fashion that the audience of



nearly 250 people enjoyed a veritable treat in the shape of a play whose coherent and flowing movement brought to the dialogue the aid of brisk action, engaging spectacle, and well-contrived scenes and situations.

The play itself really pictures in a glowing and convincing way some of the great truths of the New Thought teaching that are old as the hills and new as the morning. And the New Thought was further exemplified in the way in which what many wise ones declared to be "the impossible" was accomplished. The acting version of the play was constructed in a single week, although of course it received a severe licking into shape in the course of the three weeks' rehearsals. This brief period also had to suffice for the creation of a stage-setting on the terraces and an auditorium on the lawn, the preparation of costumes and properties, the advertising of the performance, and the organization of all the details for a theatrical performance, practically *ab initio*.

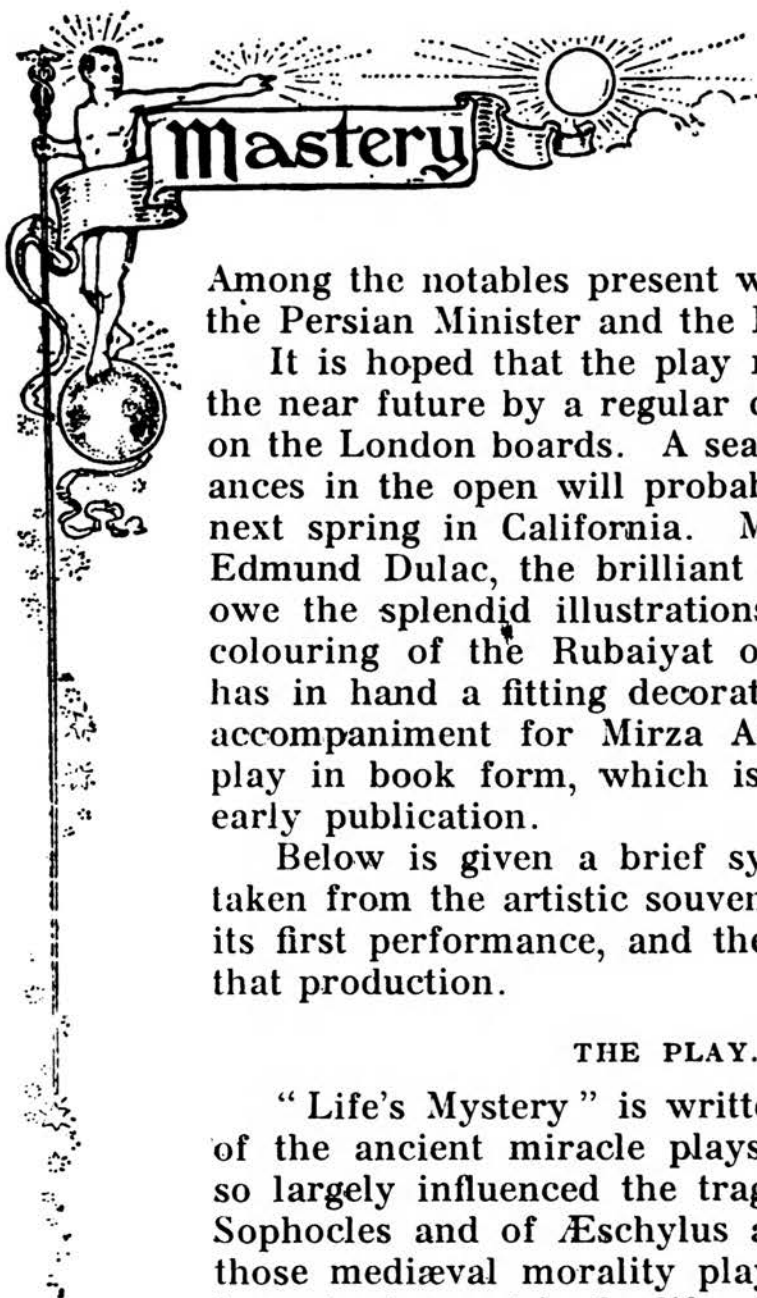
In truth, its successful production would have been impossible were it not for the splendid co-operation of every one connected with the affair. Evelyn Liardet, the veteran actor, was a tower of strength as stage manager; Dr. Miller marshalled in fine fashion the resources of Spring Grove House and its skilled gardeners in constructing the stage setting; Mrs. Alexander, with the aid and advice of the Lady Raziah Khan and Mme. Fareed, achieved wonders in the matter of Oriental costumes and in arranging



and rehearsing the chorus-chant. Mme. Behache gave time and interest generously to arranging the special dances with little Ruth Miller, while Miss Hamer did good work in rehearsing the chorus dances.

And how the noble company of New Life Players, into which the students and teachers of the Summer School had organized themselves, did work on the rehearsals! Patience and perseverance work wonders. Then there was the good utility work of Mrs. Coleman, doubling up at the prompter's box and at the piano for the dance music, and of Mrs. Paul Tyner, now acting as understudy for one or other of the Spirits and Faculties and anon, as "Call Boy," keeping entrances and exits up to "the book." Dr. Fareed, in addition to fruitful suggestions of improvements in speeches and "business," was kept busy tying turbans and draping robes *à la Perse*. And always the venerable author of the play was on hand, watching and advising and aiding at every turn to prevent anachronisms and provide true Oriental atmosphere to the last detail of salaams and other business. This was the sort of watchfulness that contributed to the final perfection and smoothness of the *tout ensemble*. In fact, every one worked hard and happily, and the unstinted applause of the distinguished audience, especially the calls for "Author" at the conclusion of the performance, to which the beloved and revered Mirza Assad 'U'llah responded so gracefully, was gratification that repaid all the labour of preparation.





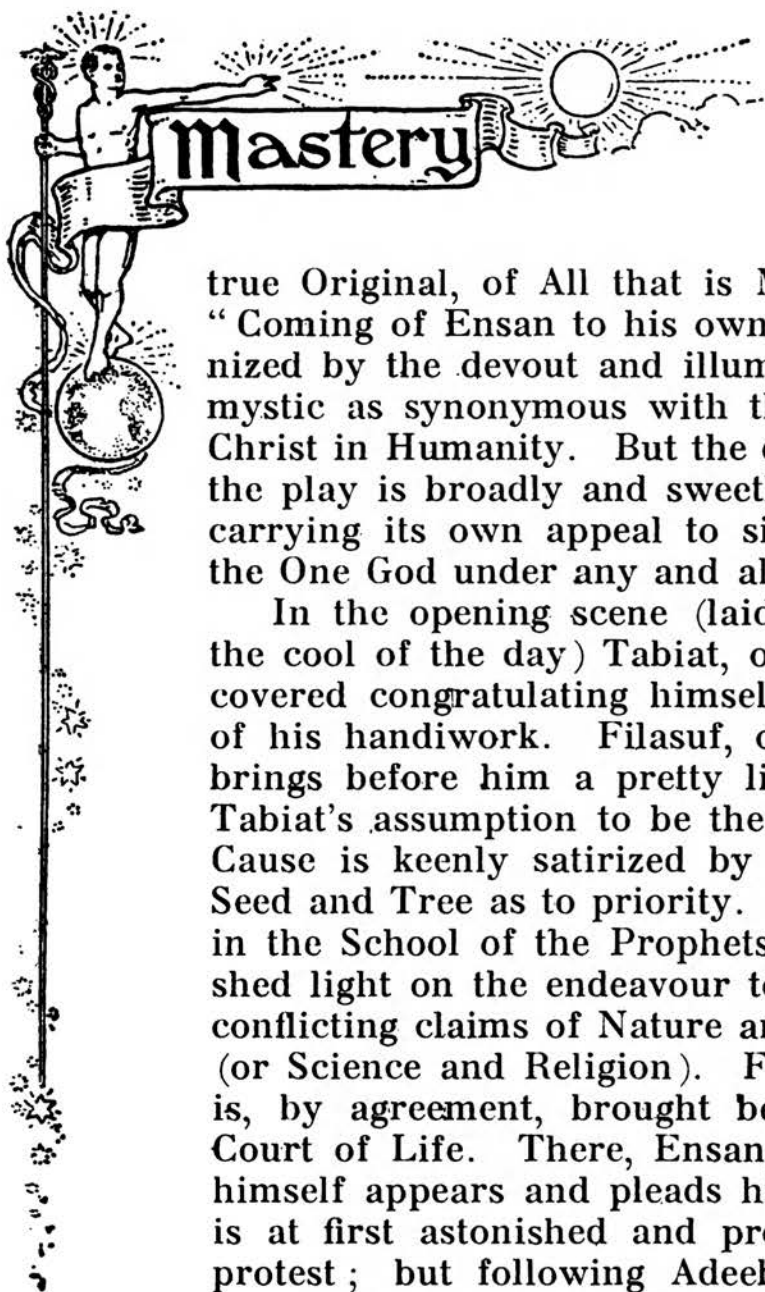
Among the notables present were His Excellency the Persian Minister and the Legation staff.

It is hoped that the play may be repeated in the near future by a regular company of artists on the London boards. A season of performances in the open will probably be given during next spring in California. Meantime, Mr. Edmund Dulac, the brilliant artist to whom we owe the splendid illustrations in rich Oriental colouring of the Rubaiyat of Omar Khayyám, has in hand a fitting decorative and pictorial accompaniment for Mirza Assad 'U'llah's play in book form, which is promised for early publication.

Below is given a brief synopsis of the play taken from the artistic souvenir programme of its first performance, and the cast figuring in that production.

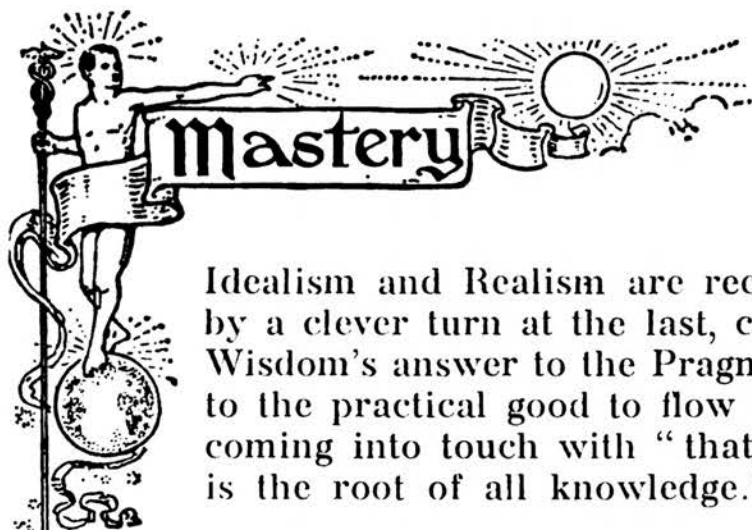
#### THE PLAY.

"Life's Mystery" is written in the manner of the ancient miracle plays of Persia which so largely influenced the tragic muse of Sophocles and of Æschylus and the writers of those mediæval morality plays which played so important a part in the life of the early Christian Church. It emphasizes, in a way most pertinent at this time of rapidly spreading interest in religious mysticism, the deeper meanings of the great mystery of The Incarnation. Challenging the materialistic view of life, the Soul of Man grandly asserts his real place as Manifestation of the Divine and in essence the "Seed" of the



true Original, of All that is Manifest. The "Coming of Ensan to his own" will be recognized by the devout and illuminated Christian mystic as synonymous with the Coming of the Christ in Humanity. But the entire teaching of the play is broadly and sweetly reasonable, so carrying its own appeal to sincere followers of the One God under any and all religious names.

In the opening scene (laid in the Garden in the cool of the day) Tabiat, or Nature, is discovered congratulating himself on the wonders of his handiwork. Filasuf, or Philosophy, brings before him a pretty little play in which Tabiat's assumption to be the First and Only Cause is keenly satirized by a dispute between Seed and Tree as to priority. Adeeb, the teacher in the School of the Prophets, is brought in to shed light on the endeavour to reconcile the conflicting claims of Nature and the Soul of Man (or Science and Religion). Finally, the matter is, by agreement, brought before the Supreme Court of Life. There, Ensan, the Divine Man, himself appears and pleads his cause. Tabiat is at first astonished and provoked to scornful protest; but following Adeeb's (Divine Wisdom's) explication of Ensan's assertions, relating logically the emergence of Divine Man through Will and Effort to the emergence of the Tree from the Seed and of every form in the phenomenal world from its latency in faintest beginnings, he is persuaded and joins in the enthusiastic general acclaim of Man's Coming of Age. Life's Mystery finds its solution, and



Idealism and Realism are reconciled. Tabiat, by a clever turn at the last, calls out Divine Wisdom's answer to the Pragmatist's question as to the practical good to flow from Humanity's coming into touch with "that knowledge which is the root of all knowledge."

#### LIFE'S MYSTERY:

A MORALITY PLAY IN THREE ACTS.

Scene:—A Rose Garden in Iran. Time:—The Eternal Now.

#### THE CAST.

CHORUS	...	...	...	...	Elaine Fareed
Tabiat ( <i>Nature</i> )	...	...	...	...	Paul Tyner
Filasuf ( <i>Philosophy</i> )	...	...	...	...	Orlando Miller
Adeeb ( <i>Religious Truth</i> )	...	...	...	...	Mirza Ameen
Sammar ( <i>The Seed</i> )	...	...	...	...	Harold White
Shajar ( <i>The Tree</i> )	...	...	...	...	Alice Alexander
Ruhe Ellahi ( <i>Divine Spirit</i> )	...	...	...	...	Edith Alexander
Naf's Kamel ( <i>Perfect Soul</i> )	...	...	...	...	Nina Bahache
Agla Kul ( <i>Perfect Mind</i> )	...	...	...	...	Winifred Pickering
Fek'r ( <i>Thought</i> )	...	...	...	...	Miriam Anderson
Basirat ( <i>Perception</i> )	...	...	...	...	Katherine Osten
Vahimeh ( <i>Fancy</i> )	...	...	...	...	Mary Coleman
Hafize ( <i>Memory</i> )	...	...	...	...	Octavia Gaitskell
Mosaveri ( <i>Imagination</i> )	...	...	...	...	Annie Tyner
Gemad ( <i>The Mineral Realm</i> )	...	...	...	...	Frances Miller
Nabat ( <i>The Plant Realm</i> )	...	...	...	...	Ruth Miller
Haivan ( <i>Animated Nature</i> )	...	...	...	...	Alice Seymour
Munshi ( <i>Court Clerk and Crier</i> )	...	...	...	...	Evelyn Liardet
Sword Bearer	...	...	...	...	Edward Woodfield
Ghazi ( <i>Judge of the Supreme Court</i> )	...	...	...	...	Stewart Gray
Ensan ( <i>The Divine Man</i> )	...	...	...	...	Elaine Fareed
Adam ( <i>The Natural Man</i> )	...	...	...	...	William Poore

Youths, Maiden, Elves, Fairies, and Gnomes, Birds, and Buterflies in the trains of Gemad, Nabat, and Haivan.

# THE SCHOOL OF THE PROPHETS.

## A MODERN ZOROASTER:

BEING A TALK WITH A PROPHET-SAGE OF TO-DAY.

BY THERON C. CRAWFORD.

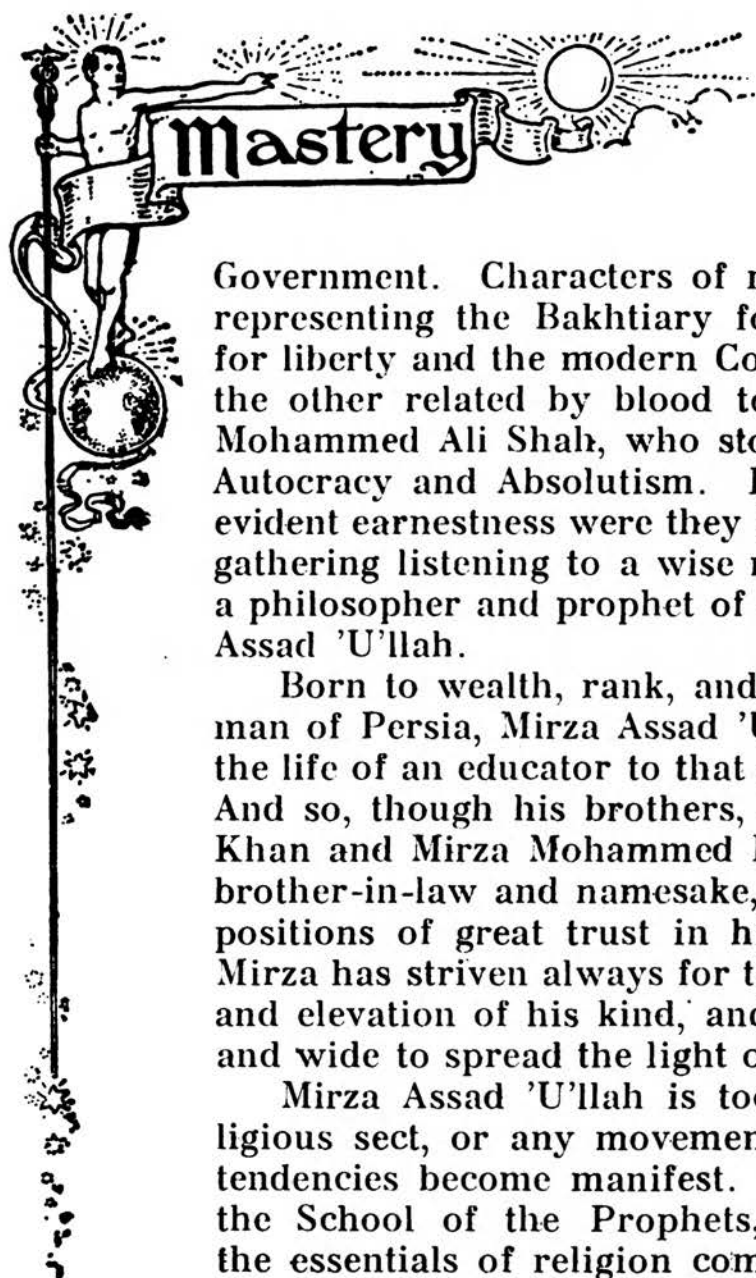
**L**ONDON, the big world-centre, might well be called the heart of the East. Its throbbing arteries are tangible in Egypt and India as well as in Afghanistan and Persia.

Not long ago, in a London *salon* of light and leading, the writer witnessed the meeting of certain personages of fame and name, also of immense contrast and interest. In perfect accord, East and West, Mr. Kipling's twain, *did* meet—notwithstanding the poet's assertion to the contrary.

English and American, French and Belgian, Polish and Russian ladies and gentlemen had gathered to meet Mirza Assad 'U'llah and to hear his lecture upon The School of the Prophets. And from Mirza's own country no less personages than the Bakhtiary Prince Ameer Jang and Prince Sataar ul Saltauch, the uncle of the ex-Shah Mohammed Ali, were present to listen to his profound discourse.

Here, then, gathered the two poles of Persia's



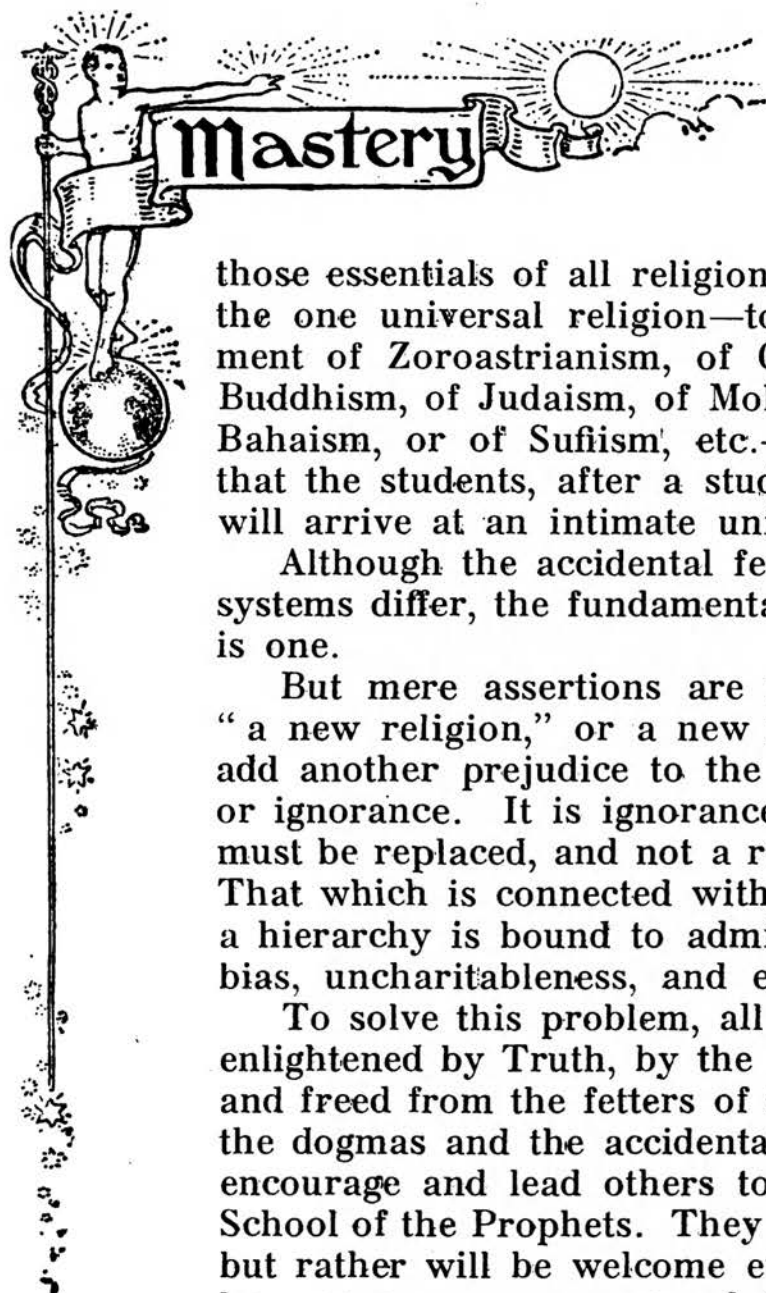


Government. Characters of royal import—one representing the Bakhtiary forces who fought for liberty and the modern Constitution of Persia, the other related by blood to the ex-ruler Mohammed Ali Shah, who stood for the ancient Autocracy and Absolutism. In fellowship and evident earnestness were they in this cosmopolitan gathering listening to a wise man of their clime, a philosopher and prophet of all times, Mirza Assad 'U'llah.

Born to wealth, rank, and greatness, a nobleman of Persia, Mirza Assad 'U'llah preferred the life of an educator to that of an administrator. And so, though his brothers, Mirza Ali Akbar Khan and Mirza Mohammed Khan, as well as his brother-in-law and namesake, have ever occupied positions of great trust in his native country, Mirza has striven always for the spiritual freedom and elevation of his kind, and has travelled far and wide to spread the light of THE LOVE OF GOD.

Mirza Assad 'U'llah is too big for any religious sect, or any movement wherein sectarian tendencies become manifest. He stands for the School of the Prophets, meaning thereby the essentials of religion common to all systems, rather than for a creed or a name. To discover and adore Reality, rather than to worship another personality, is his recommendation in religion.

His idea of the School of the Prophets is reasonable and practicable. To open a School in every big city and centre, on the plan of a University with departments, each teaching without bias or bigoted effort at converting anybody,

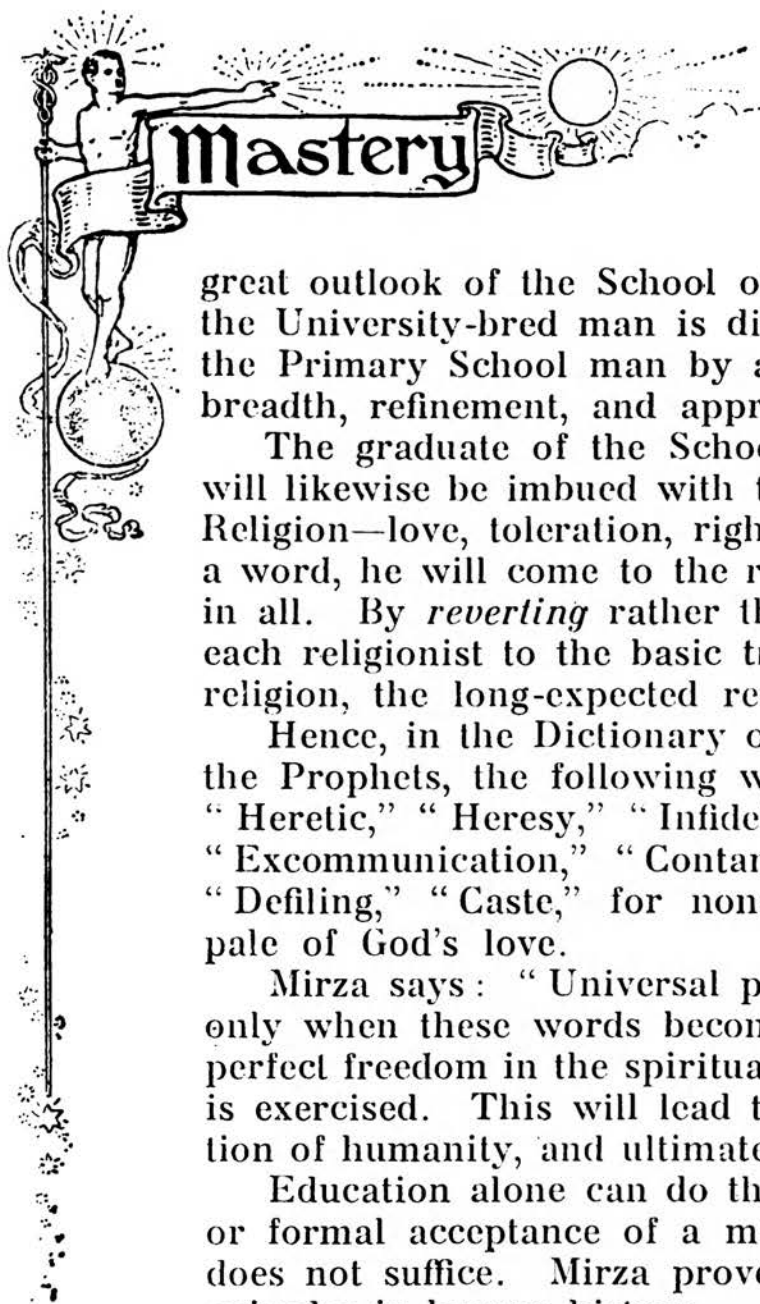


those essentials of all religions that constitute the one universal religion—to wit: a department of Zoroastrianism, of Christianity, of Buddhism, of Judaism, of Mohammedanism, of Bahaism, or of Sufism, etc.—with the result that the students, after a study of these courses, will arrive at an intimate union of all religions.

Although the accidental features of religious systems differ, the fundamental religion of Love is one.

But mere assertions are insufficient, and “a new religion,” or a new name, will only add another prejudice to the long list of bias or ignorance. It is ignorance of Reality which must be replaced, and not a religious personality. That which is connected with a personality or a hierarchy is bound to admit of limitation, bias, uncharitableness, and even enmity.

To solve this problem, all who will be enlightened by Truth, by the light of Liberalism, and freed from the fetters of misunderstanding, the dogmas and the accidentals of religion, will encourage and lead others to the portals of the School of the Prophets. They will prejudice none, but rather will be welcome everywhere, for they bear no new names nor ask hearers to sign another creed or sever their old connection or religious affiliation. They will be students of the School of the Prophets, graduates in the Realities and Verities. Thus each graduate, so to speak, will be a better Christian, if of the Christian fold, a better Zoroastrian, a better Buddhist, and so on—a real Buddhist plus the



great outlook of the School of the Prophets as the University-bred man is differentiated from the Primary School man by a certain spirit of breadth, refinement, and appreciation.

The graduate of the School of the Prophets will likewise be imbued with the Spirit of true Religion—love, toleration, righteous living. In a word, he will come to the recognition of God in all. By *reverting* rather than converting each religionist to the basic truth of his own religion, the long-expected result is obtained.

Hence, in the Dictionary of the School of the Prophets, the following words are obsolete: "Heretic," "Heresy," "Infidel," "Violator," "Excommunication," "Contaminating," "Elect," "Defiling," "Caste," for none are without the pale of God's love.

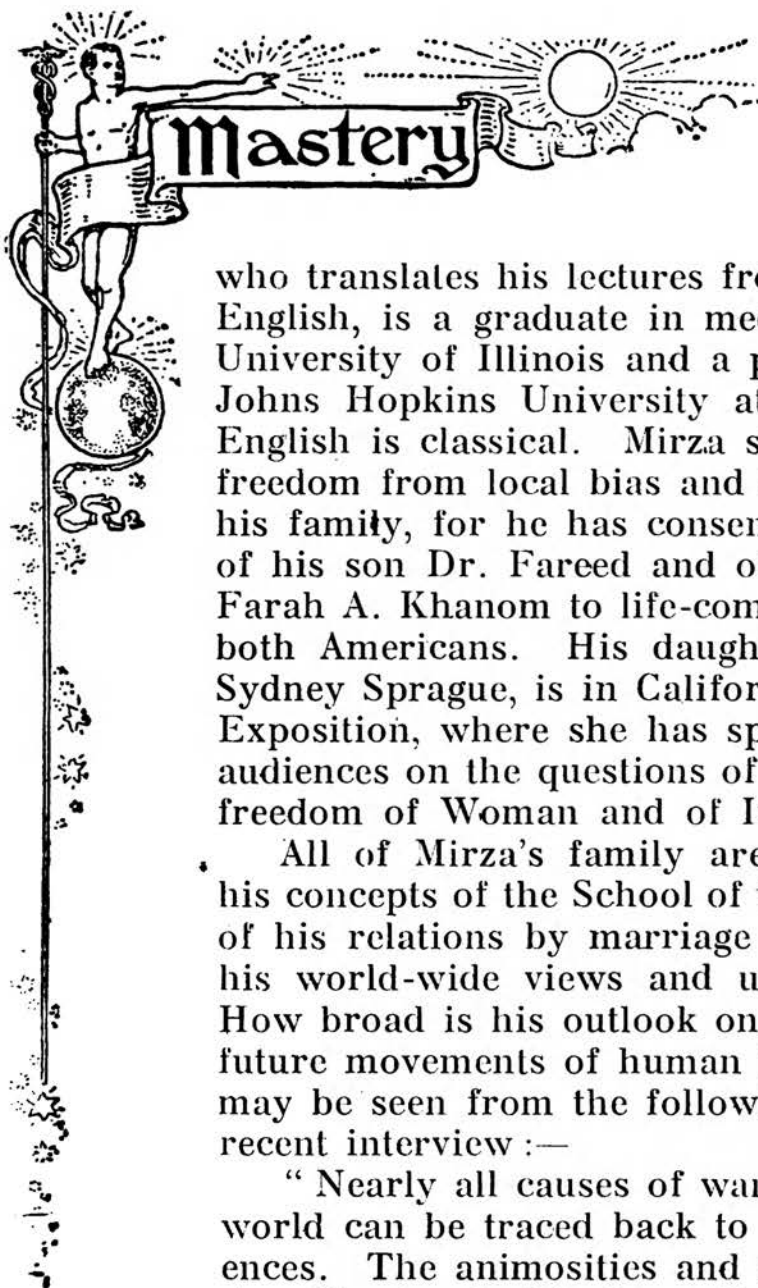
Mirza says: "Universal peace is possible only when these words become obsolete; when perfect freedom in the spiritual concerns of man is exercised. This will lead to a new orientation of humanity, and ultimately to world unity."

Education alone can do this. Mere assertion or formal acceptance of a movement therefore does not suffice. Mirza proves this by recent episodes in human history.

Owing to the war, Mirza had prolonged his sojourn in London. His wife, son, and daughter-in-law have been with him during the past year, nearly half of that time at Spring Grove House.<sup>1</sup> His son, Dr. Ameen 'U'llah Fareed,

<sup>1</sup> The family are now in America, having sailed from Liverpool on the American liner *St. Louis*, early in October.

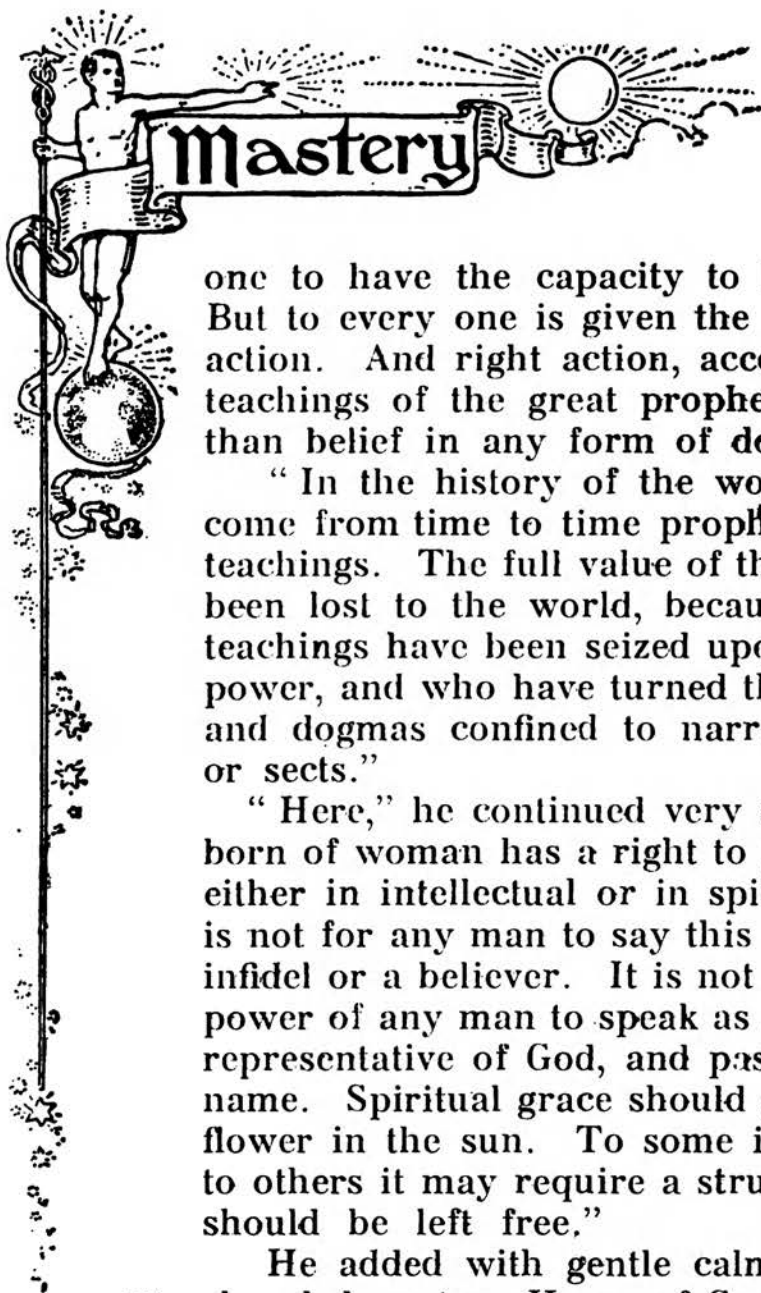




who translates his lectures from Persian into English, is a graduate in medicine from the University of Illinois and a post-graduate of Johns Hopkins University at Baltimore. His English is classical. Mirza shows his utter freedom from local bias and traditions even in his family, for he has consented to the marriage of his son Dr. Fareed and of his daughter Farah A. Khanom to life-companions who are both Americans. His daughter, now Mrs. Sydney Sprague, is in California on a visit to the Exposition, where she has spoken before large audiences on the questions of the East and the freedom of Woman and of International Peace.

All of Mirza's family are enthusiastic about his concepts of the School of the Prophets. Some of his relations by marriage are opposed to his world-wide views and universal viewpoint. How broad is his outlook on the present and future movements of human thought and destiny may be seen from the following excerpts from a recent interview :—

“ Nearly all causes of war throughout the world can be traced back to religious differences. The animosities and cruelties bred in the schools of differing religions are quite beyond the animosities of ordinary intercourse. The value of a religion to the world is in its simplicity and in its freedom. The man who cannot intellectually say ‘ I believe in God,’ or ‘ I believe in this doctrine or that doctrine,’ may yet be a very much better man than the one who professes to believe. It is not given to every



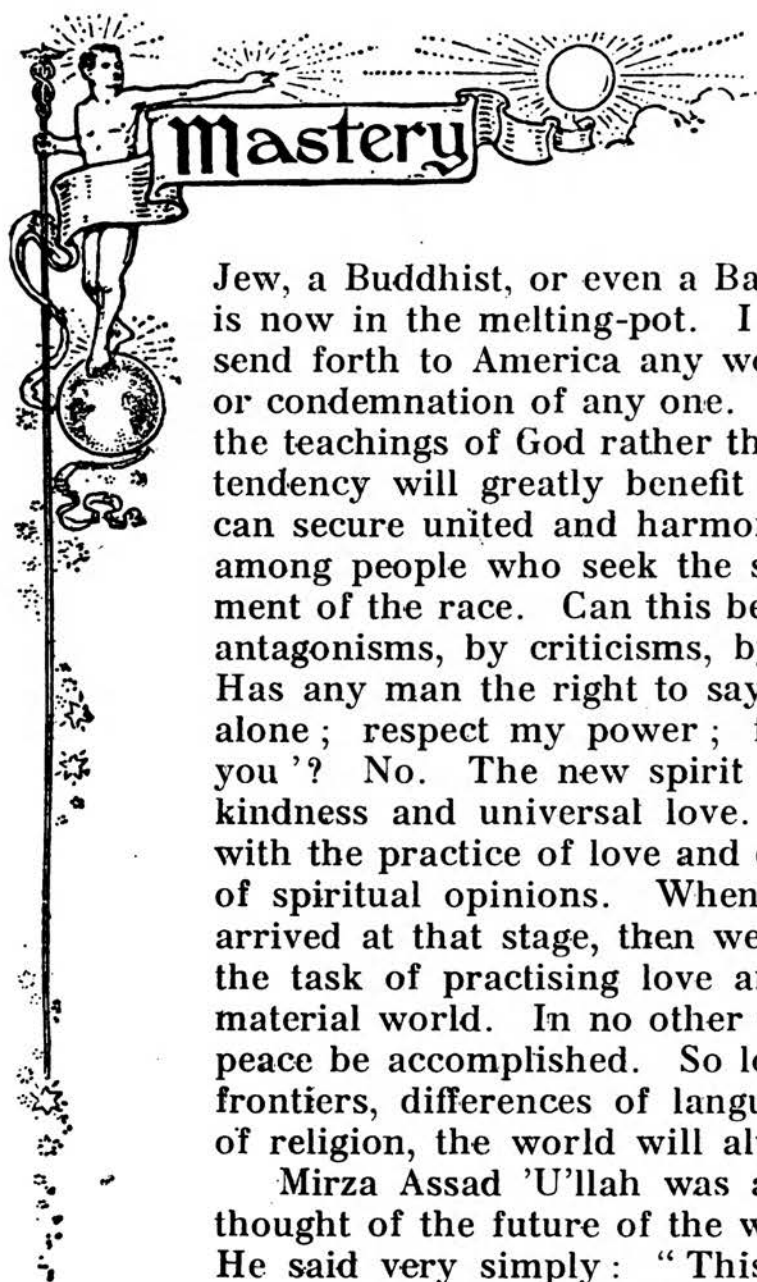
one to have the capacity to honestly believe. But to every one is given the capacity for right action. And right action, according to the teachings of the great prophets, is much higher than belief in any form of dogma."

"In the history of the world there have come from time to time prophets with very high teachings. The full value of these teachings has been lost to the world, because these simple teachings have been seized upon by men craving power, and who have turned them into doctrines and dogmas confined to narrow organizations or sects."

"Here," he continued very solemnly, "no man born of woman has a right to judge another either in intellectual or in spiritual matters. It is not for any man to say this or that man is an infidel or a believer. It is not within the proper power of any man to speak as an authorized representative of God, and pass judgment in his name. Spiritual grace should grow as grows a flower in the sun. To some it comes as a gift, to others it may require a struggle, but each man should be left free."

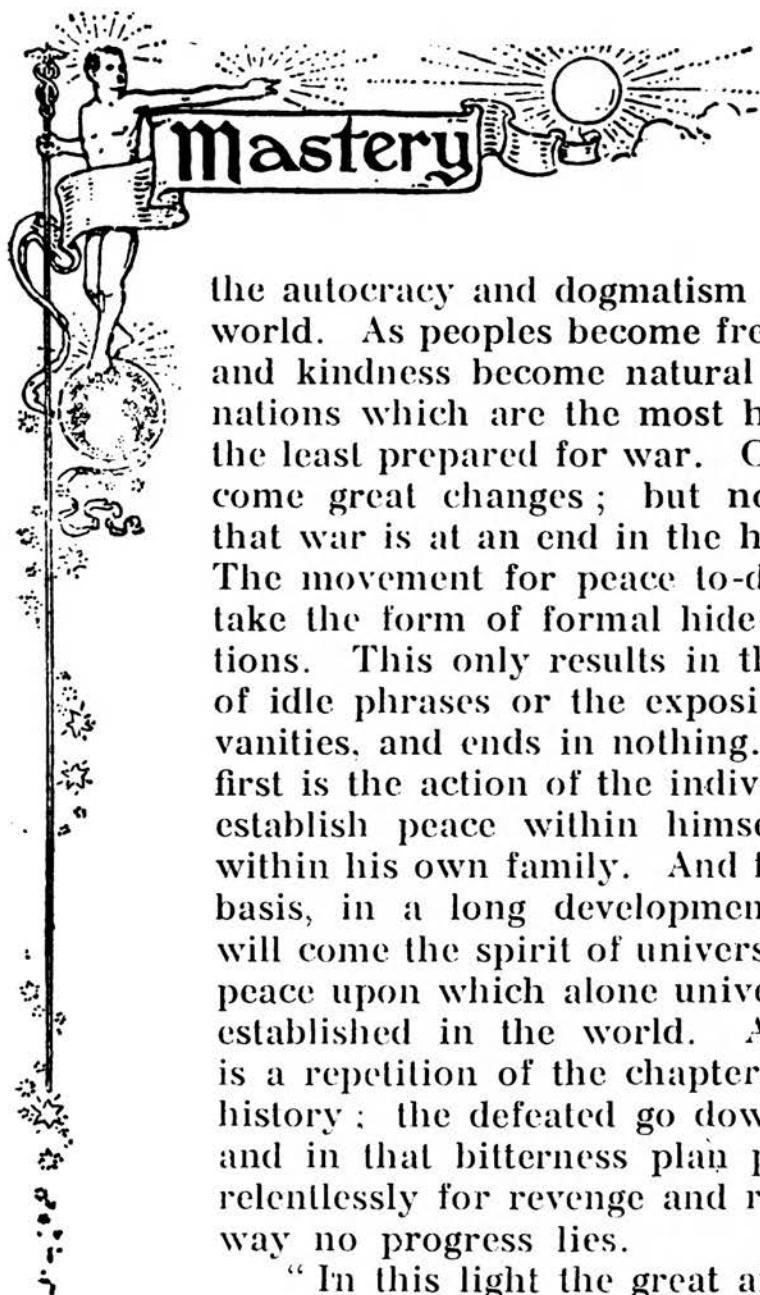
He added with gentle calmness: "Can any church be a true House of God if it shuts its doors in the face of any one? Should not a church always be open as a shelter to the poor and the homeless? Should not a Jew be as welcome in the Catholic Church—to worship, if he pleases, with his hat on—as is the most devout Catholic?"

Then he added, with a humorous twinkle:  
"Do you think that God himself is a Catholic, a



Jew, a Buddhist, or even a Bahaist? The world is now in the melting-pot. I do not wish to send forth to America any word of unkindness or condemnation of any one. I merely say that the teachings of God rather than sectarian tendency will greatly benefit the world if they can secure united and harmonious co-operation among people who seek the spiritual improvement of the race. Can this be accomplished by antagonisms, by criticisms, by denunciations? Has any man the right to say, 'Worship me alone; respect my power; follow what I tell you'? No. The new spirit is one of individual kindness and universal love. We first begin with the practice of love and charity in the world of spiritual opinions. When we shall have arrived at that stage, then we may be equal to the task of practising love and charity in the material world. In no other way can universal peace be accomplished. So long as there are frontiers, differences of language, differences of religion, the world will always have war."

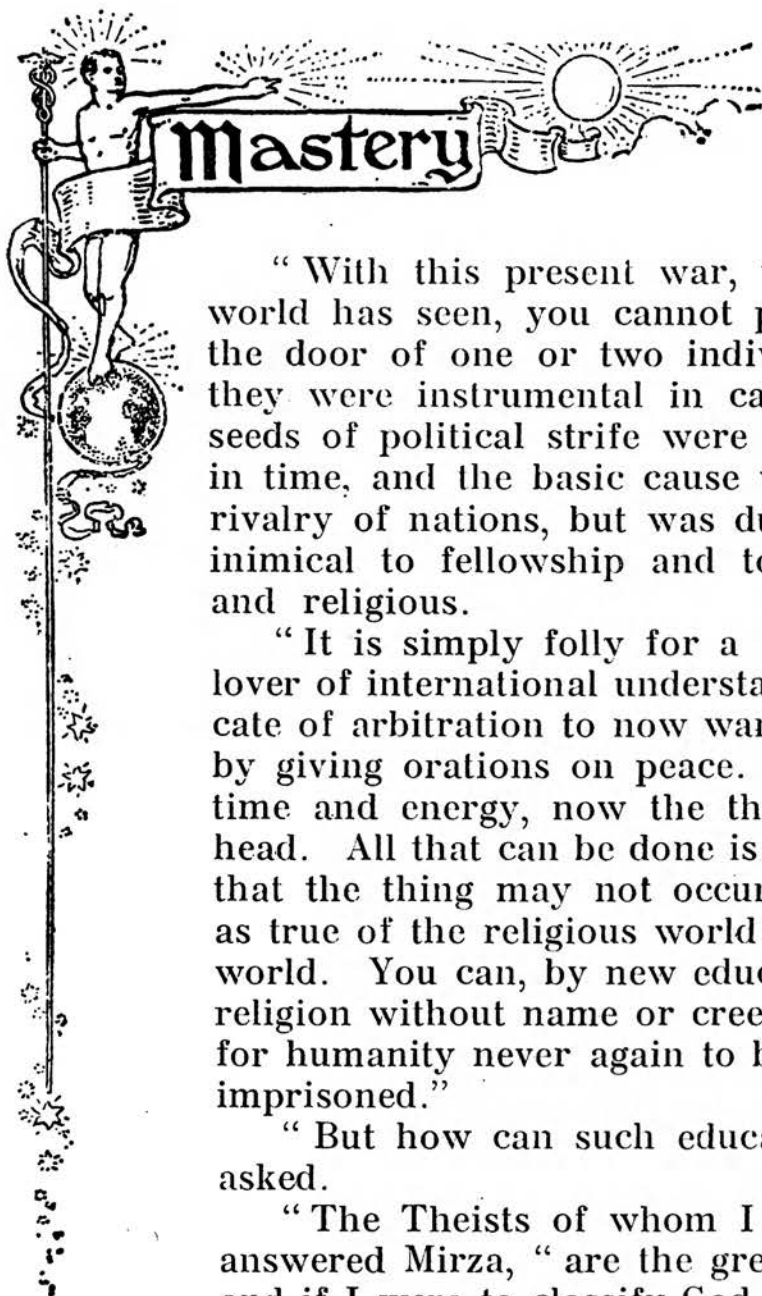
Mirza Assad 'U'llah was asked what he thought of the future of the world after this war. He said very simply: "This war is one that was predicted by the prophets: it is the universal world-war. Its causes reach back into the dim past. No individual is really responsible to-day for the war. The war is caused by the march of Freedom and Democracy, of the high civilizations against the autocracies and dominations of the past. It is the autocracy and dogmatism of the political world which correspond to



the autocracy and dogmatism of the religious world. As peoples become free in thought, justice and kindness become natural to them. The nations which are the most highly civilized were the least prepared for war. Out of this war will come great changes; but no one need think that war is at an end in the history of the world. The movement for peace to-day should never take the form of formal hide-bound organizations. This only results in the bandying about of idle phrases or the exposition of shallow vanities, and ends in nothing. What is wanted first is the action of the individual. Let him establish peace within himself, then peace within his own family. And from this family basis, in a long development of time, will come the spirit of universal kindness and peace upon which alone universal peace can be established in the world. Anything but this is a repetition of the chapters of previous history: the defeated go down in bitterness, and in that bitterness plan persistently and relentlessly for revenge and retaliation, and that way no progress lies.

“In this light the great aim of the School of the Prophets is not for the present, but for the near future as also the distant future. It is that another war may never come to pass; that another religious blood-shedding may never occur; that another movement such as the Crusades, with each side emphasizing the Ten Commandments or the Sermon on the Mount, may never appear.





"With this present war, the greatest the world has seen, you cannot put the blame at the door of one or two individuals, saying they were instrumental in causing it, but the seeds of political strife were sown far, far back in time, and the basic cause was not even the rivalry of nations, but was due to some activity inimical to fellowship and to prejudices racial and religious.

"It is simply folly for a peacemaker or lover of international understandings and advocate of arbitration to now want to stop this war by giving orations on peace. It is waste of time and energy, now the thing has come to a head. All that can be done is to lay a foundation that the thing may not occur again. This is as true of the religious world as of the political world. You can, by new education, new bases of religion without name or creed, make it possible for humanity never again to be fettered and imprisoned."

"But how can such education help?" was asked.

"The Theists of whom I know anything," answered Mirza, "are the greatest religionists, and if I were to classify God I would say, 'He is the Great Theist—one who does not take sides, a thinker wide as the universe, free, boundless.' God is above all, beyond all, and he wishes us to be after his image and likeness. He is in the image of God who loves all and exercises fellowship with all."

## THE BRIDGE

BY BJORNATJERNE BJORNSON.

(Translated for MASTERY by Eleanor Delbanco.)

**D**ARKNESS was before my eyes.  
A fathomless precipice stayed my steps.  
In all the world there was no sound, no  
motion.

I was lost in Night and Silence.  
Presently, far, far away,  
Shone, God-like, through the dark veil, one dim  
Star.

Then I cried :  
" My Soul, my Soul ! If you would cross  
The chasm that yawns at your feet ;  
If you would penetrate the darkness and reach  
God—

You will need a Bridge of a million arches !  
Who can build it ? Who will build it ?  
No one, no one ! And here I shall perish ! "

Then there rose before me a white Phantom  
With the face of a Virgin and the hands of a  
Child.

A lily it seemed, finding Power in its own Purity.  
The shadowy Form folded its hands,  
And light radiated from those hands.

I heard a Voice say :  
" If you earnestly wish it, I will build your  
Bridge."

I lifted my eyes to the pale Unknown.  
And I asked : " Who are you ? "  
And the Answer came soft and clear :

" *I am Prayer !* "

## EDISON, INTERVIEWED IN A DREAM, TELLS THE SECRET OF HIS SUCCESS.

BY JOSEPH BIBBY.

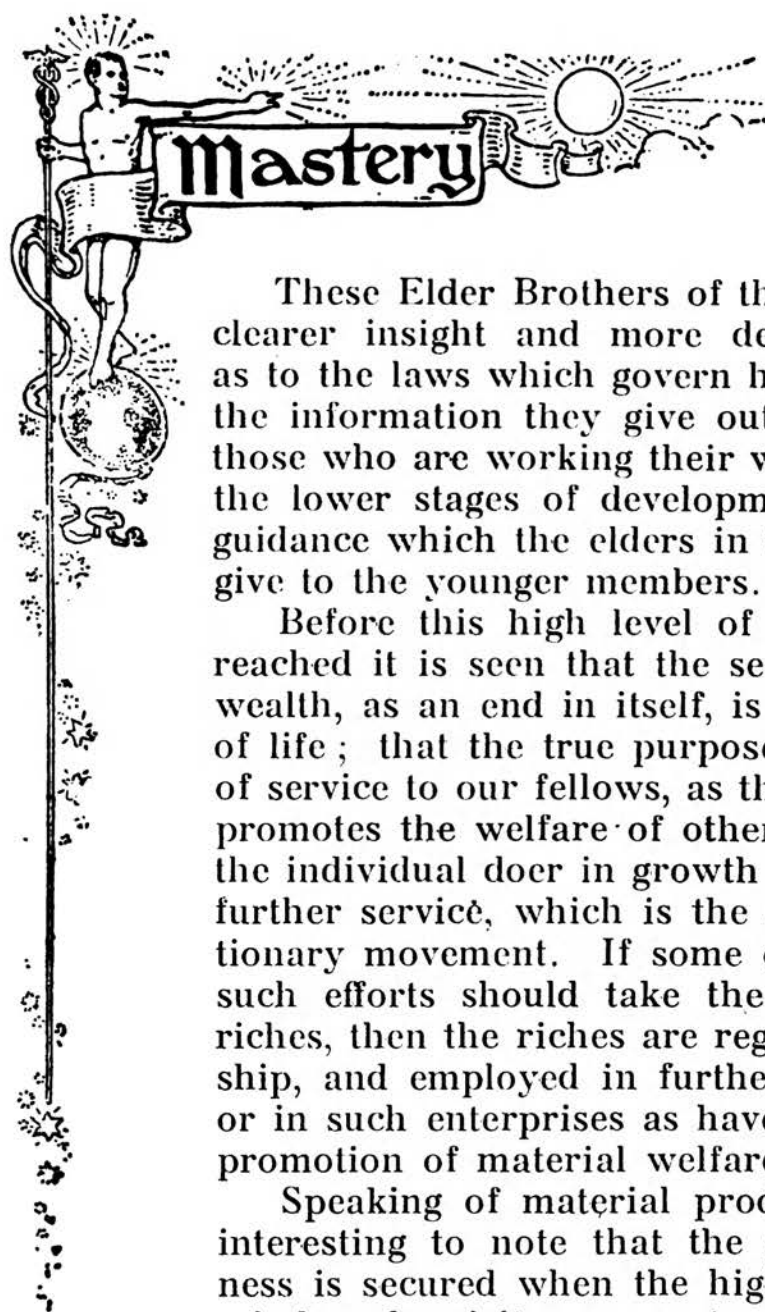
**I**T is worth noting that from the point of view of productiveness, the young ego is nourished mostly by appropriation, and does not give much return in the way of labour in exchange: he is a consumer rather than a producer.

At a higher stage of development individuals begin to produce about as much as they consume, and of such are our ordinary manual labourers.

But the still further developed units, who are working on the higher and more creative mental plane, produce still more; such are artists, inventors, administrators, and those who direct labour by capable administration into fruitful fields of productiveness.

These correspond with the parents of the family; and all the younger members benefit by their labours.

A still higher class are those who pay little attention to material things, who have come to realize that man is a living soul, and not merely a body, and that the life of the soul is more enduring and of greater moment than the life of the body. These unfold the still nobler gifts of the spirit; such are the Great Seers, the Founders of Religions, the Teachers of the Race.



These Elder Brothers of the race have clearer insight and more definite knowledge as to the laws which govern human welfare, and the information they give out is as valuable to those who are working their way upwards from the lower stages of development, as is the guidance which the elders in the ordinary family give to the younger members.

Before this high level of attainment is reached it is seen that the seeking of material wealth, as an end in itself, is not a worthy aim of life; that the true purpose should be to be of service to our fellows, as this attitude of mind promotes the welfare of others and reacts upon the individual doer in growth of power for further service, which is the aim of the evolutionary movement. If some of the gains from such efforts should take the form of material riches, then the riches are regarded as a stewardship, and employed in further productive work, or in such enterprises as have for their end the promotion of material welfare for all.

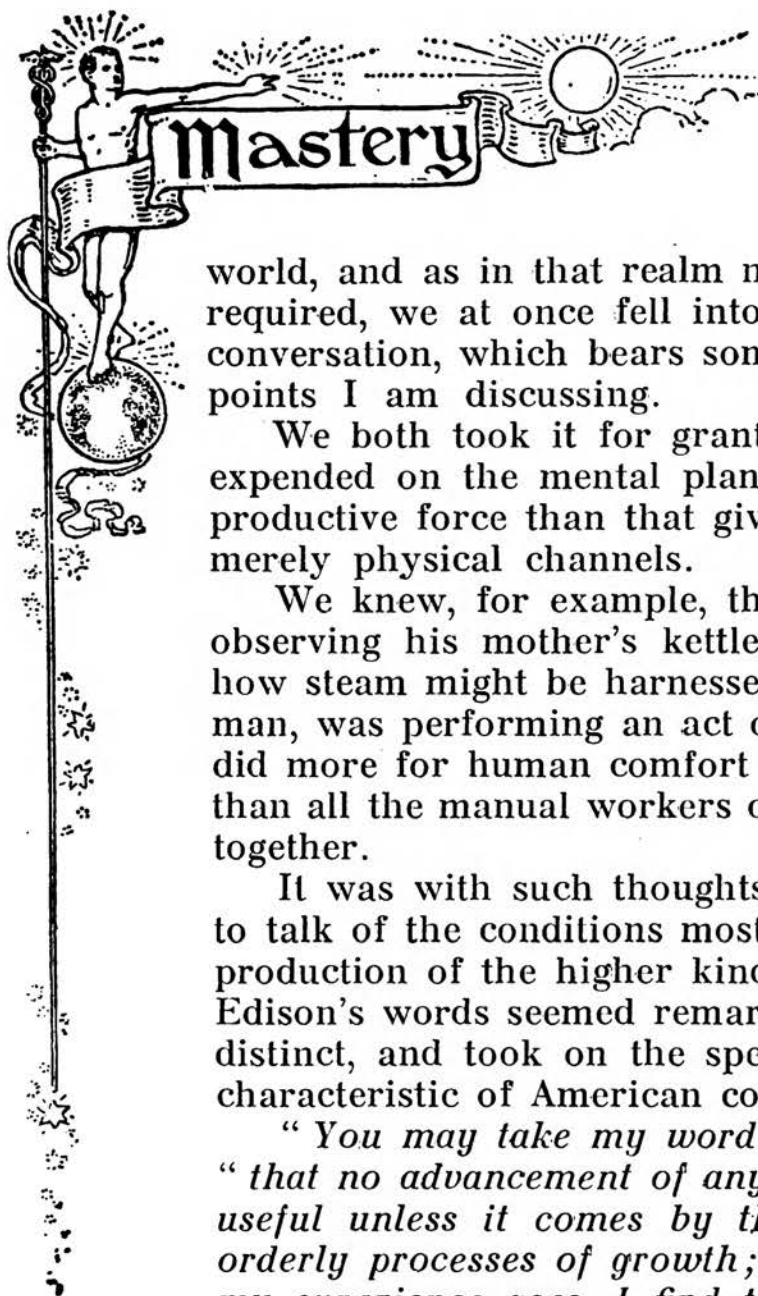
Speaking of material productiveness, it is interesting to note that the greatest effectiveness is secured when the higher powers of mind and spirit co-operate with the physical.

\* \* \* \* \*

In this connection, I may perhaps be pardoned if I relate a recent experience that came to me in the night season.

I have no acquaintance in my waking life with Mr. T. A. Edison, the American inventor; but on a recent night we met in the dream





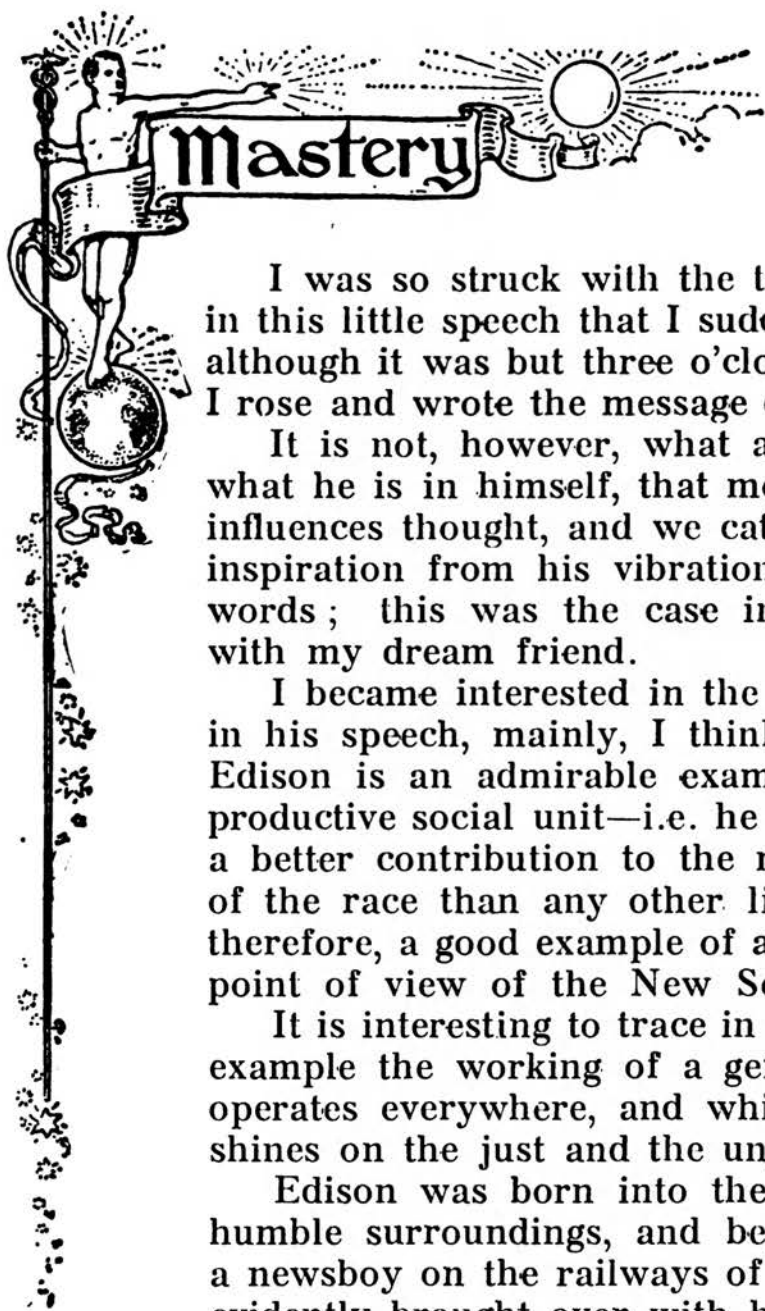
world, and as in that realm no introduction is required, we at once fell into an interesting conversation, which bears somewhat on the points I am discussing.

We both took it for granted that energy expended on the mental plane is a much more productive force than that given out through merely physical channels.

We knew, for example, that James Watt, observing his mother's kettle and considering how steam might be harnessed in the service of man, was performing an act of production which did more for human comfort and convenience than all the manual workers of his day put together.

It was with such thoughts that we began to talk of the conditions most favourable for production of the higher kind, and here Mr. Edison's words seemed remarkably clear and distinct, and took on the speech-making tone so characteristic of American conversation.

*"You may take my word for it," he said, "that no advancement of any kind is ever useful unless it comes by the slow and orderly processes of growth; and, so far as my experience goes, I find that the best condition for illumination is when I have quite stilled my physical, emotional, and mental bodies, and have then made some contact through my spiritual self with still higher planes of being. The secret of intuition—the surest guide to new knowledge—is obtained when we correlate the lower bodies with the spiritual and bring them into harmony."*



I was so struck with the truth expressed in this little speech that I suddenly awoke, and although it was but three o'clock in the morning, I rose and wrote the message down.

It is not, however, what a person says, but what he is in himself, that most generally influences thought, and we catch more mental inspiration from his vibrations than from his words; this was the case in the experience with my dream friend.

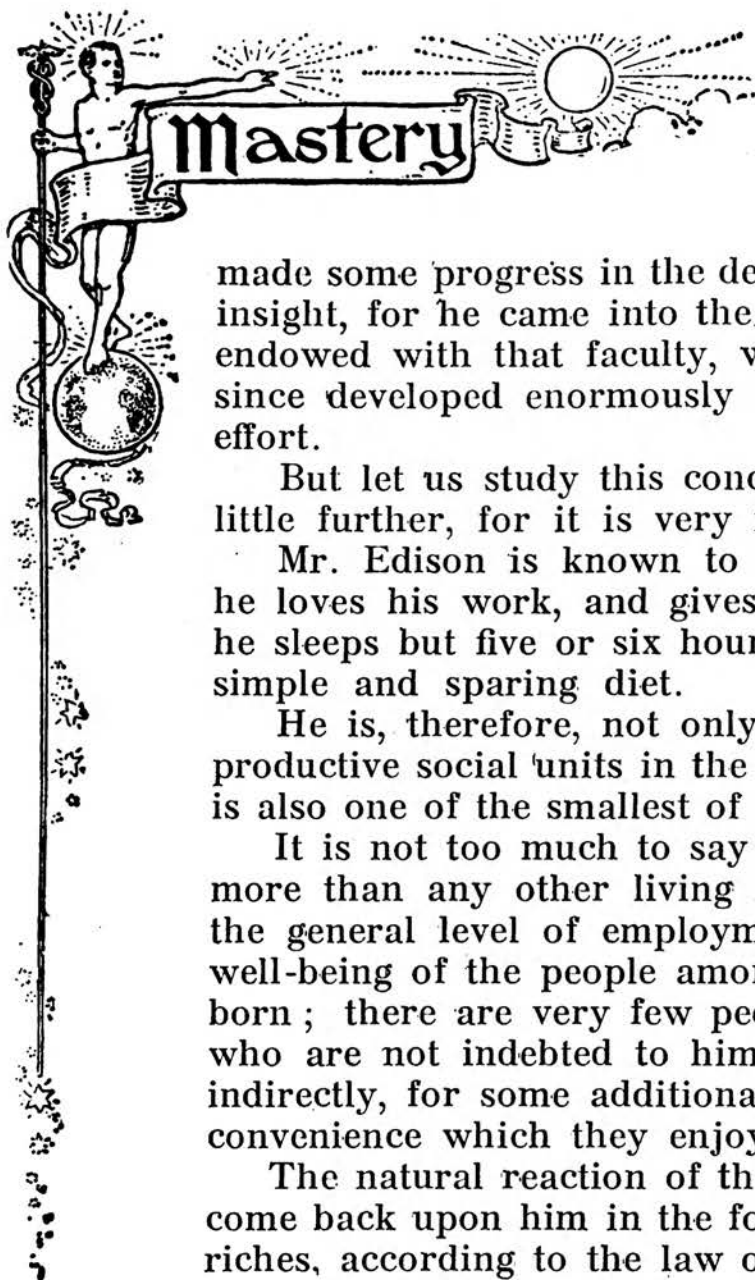
I became interested in the man rather than in his speech, mainly, I think, because Mr. Edison is an admirable example of a most productive social unit—i.e. he has probably made a better contribution to the material welfare of the race than any other living man. He is, therefore, a good example of a Socialist from the point of view of the New Socialism.

It is interesting to trace in this concrete example the working of a general law, which operates everywhere, and which, like the sun, shines on the just and the unjust.

Edison was born into the present life in humble surroundings, and began his career as a newsboy on the railways of America. But he evidently brought over with him ~~from~~ the past a certain aptitude for research.

At any rate, all contemporary newsboys of the United States had exactly the same equality of opportunity, for the economic conditions were not arranged specially for him.

The difference in results can only be attributed to the fact that Mr. Edison had already



made some progress in the development of mental insight, for he came into the present life already endowed with that faculty, which he has since developed enormously by right use and effort.

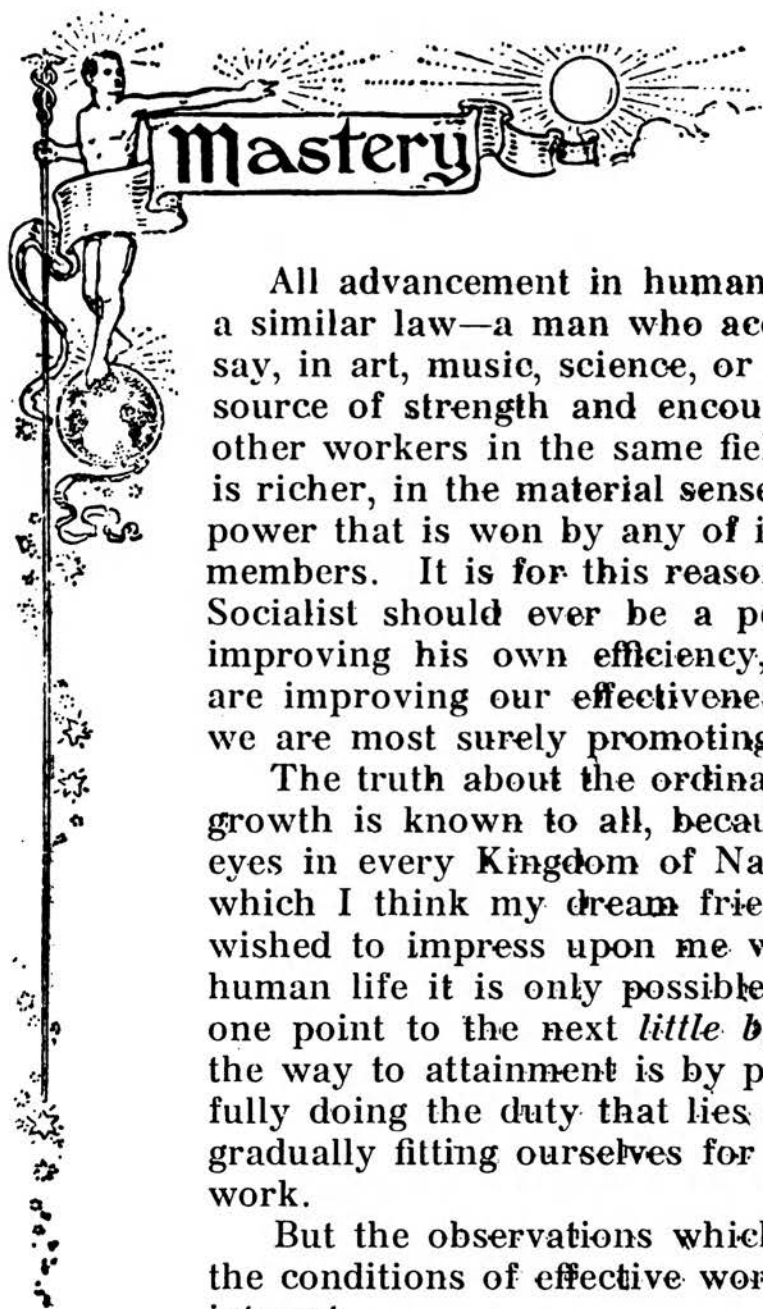
But let us study this concrete example a little further, for it is very instructive.

Mr. Edison is known to be a hard worker; he loves his work, and gives all his time to it; he sleeps but five or six hours, and lives on simple and sparing diet.

He is, therefore, not only one of the most productive social units in the United States, but is also one of the smallest of consumers.

It is not too much to say that he has done more than any other living individual to raise the general level of employment and material well-being of the people amongst whom he was born ; there are very few people in the world who are not indebted to him, directly or indirectly, for some additional comfort and convenience which they enjoy.

The natural reaction of this good service has come back upon him in the form of material riches, according to the law of action and re-action which is ever operative. He does not, however, destroy the wealth he has been an active instrument in producing. What has really happened is that he has been given the control of so much social wealth ; and, in my judgment, it could not have passed into the hands of a person more capable of using it in the public interest.



All advancement in human evolution follows a similar law—a man who acquires a new power say, in art, music, science, or mechanics, is a source of strength and encouragement to all other workers in the same field ; and the world is richer, in the material sense, by virtue of every power that is won by any of its individual members. It is for this reason that a true Socialist should ever be a person devoted to improving his own efficiency, for when we are improving our effectiveness as social units we are most surely promoting the good of all.

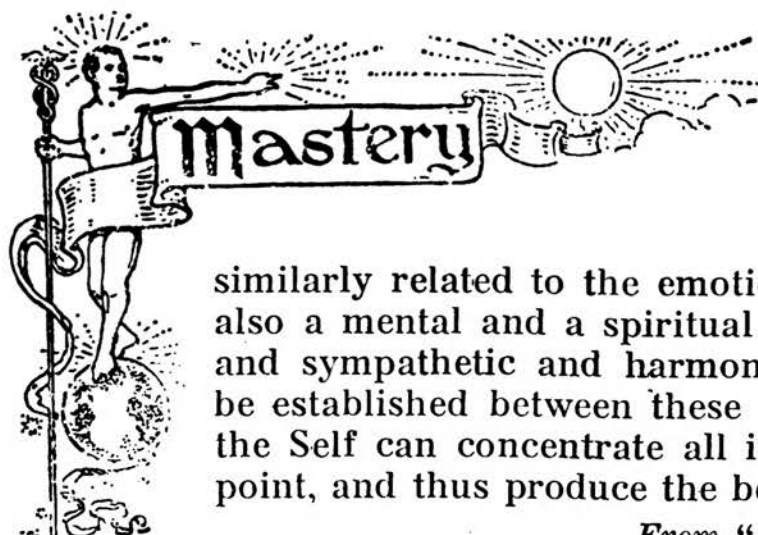
The truth about the ordinary processes of growth is known to all, because it is before our eyes in every Kingdom of Nature ; but that which I think my dream friend must have wished to impress upon me was the fact that in human life it is only possible to develop from one point to the next *little by little*, and that the way to attainment is by patiently and faithfully doing the duty that lies nearest, and thus gradually fitting ourselves for higher and better work.

But the observations which he made upon the conditions of effective work are also full of interest.

The human ego has a very complex set of vehicles of consciousness through which it expresses itself.

Occultists tell us that man possesses more bodies than he is aware of ; that he has a physical body, through which he contacts physical matter ; and an emotional vehicle





similarly related to the emotional world ; he has also a mental and a spiritual body or vehicle ; and sympathetic and harmonious relations must be established between these several parts before the Self can concentrate all its energies at one point, and thus produce the best results.

*From "The New Socialism."*

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### THE LOVE TRIUMPHANT.

**D**AYS come, but every day goes by,  
Leaving its message in a song or sigh  
Upon the human memory—  
Traces of joy or agony—  
But every day goes by.

Men come, and every man must pass ;  
Each lives his life among the changing mass  
Then moves—full-robed in radiance  
Or chilled, in rags of indolence—  
For every man must pass.

Love comes, but all love's flames die down,  
Except that ONE whose head a wondrous crown  
Of well-wrought sacrifice adorns :  
This, through eternity still burns  
And never can die down.

—GWENDOLEN DAVIES.

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Only he who desires the unattainable shall  
know the perfect satisfaction of achievement.

—ELSA BARKER.

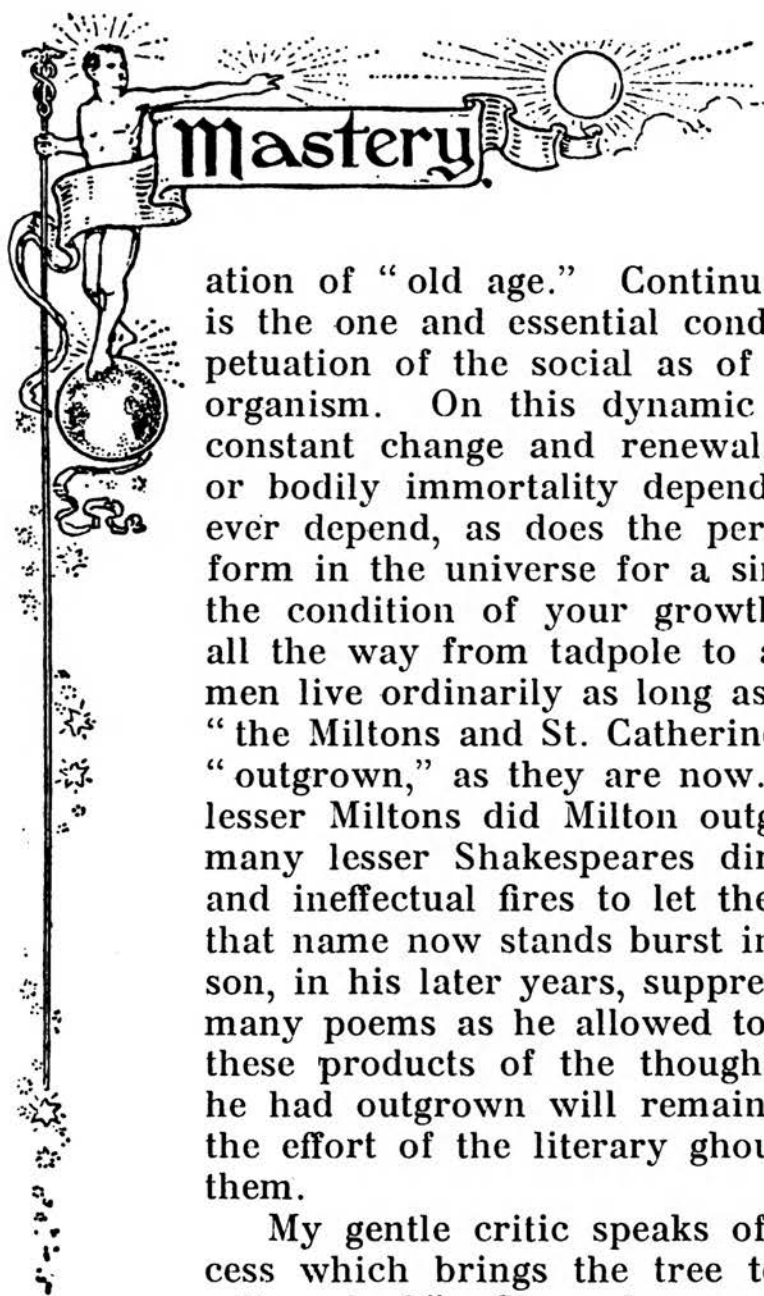
## LIVING FOR EVER.

BY PAUL TYNER.

### III.

“**I**F ‘unconscious suicide’ were found only among human beings, we might well ask, ‘Is death natural?’” my critic declares with a fine air of finality. Well, I accept the challenge squarely. Science has already answered it in the demonstration cited by me and ignored by my critic, that there is no death in the experience of the lowest form of life, the amœboid cell—basis of all living forms—so that it has become a proven and accepted axiom in the science of our day that **DEATH IS NOT INHERENT IN LIVING MATTER**. The fact that big fish eat little fish and so keep down the population of the sea is no better argument against the attainableness of bodily immortality by man than it is for the continuance of cannibalism among men, or for the continuance of war among nations. In fact, Malthus has conclusively shown us that until we develop a better mode of regulating population, we may expect wars and pestilences.

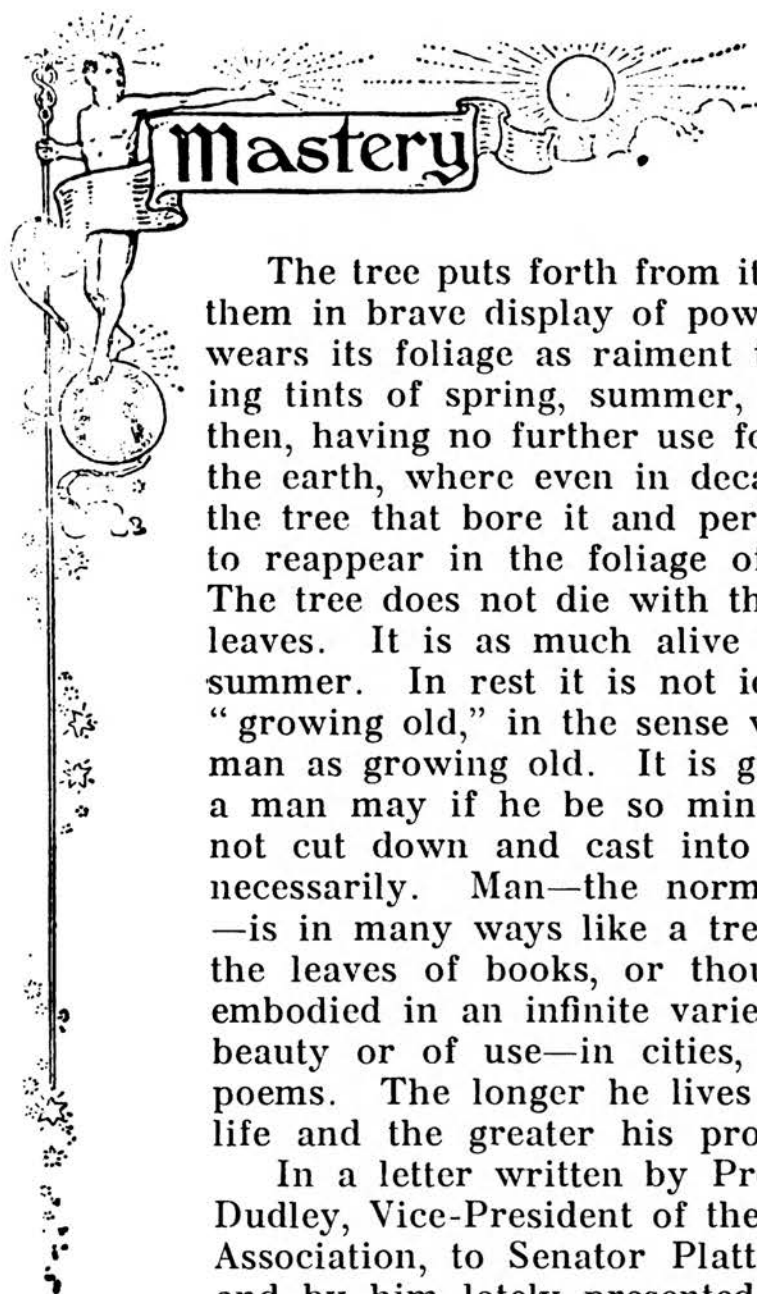
How about the argument that the progress of society depends upon “the succession of generations”? It would be a good argument if by bodily immortality I meant anything so utterly foolish and impossible as the perpetu-



ation of "old age." Continuance in *growth* is the one and essential condition of the perpetuation of the social as of the individual organism. On this dynamic condition of constant change and renewal, perpetual youth or bodily immortality depends and will ever depend, as does the persistence of any form in the universe for a single hour. It is the condition of your growth, gentle reader, all the way from tadpole to archangel. When men live ordinarily as long as did Methuselah, "the Miltons and St. Catherines" will still be "outgrown," as they are now. How many lesser Miltons did Milton outgrow and how many lesser Shakespeares dimmed their pale and ineffectual fires to let the genius for which that name now stands burst into flame! Tennyson, in his later years, suppressed almost as many poems as he allowed to remain, and these products of the thought and manner he had outgrown will remain dead, despite the effort of the literary ghoul to disentomb them.

My gentle critic speaks of "the kindly process which brings the tree to the sear and yellow leaf." She asks, compassionately, if "this inexorable order of Nature is not a perpetual rebuke to those metaphysicians who decline old age and death."

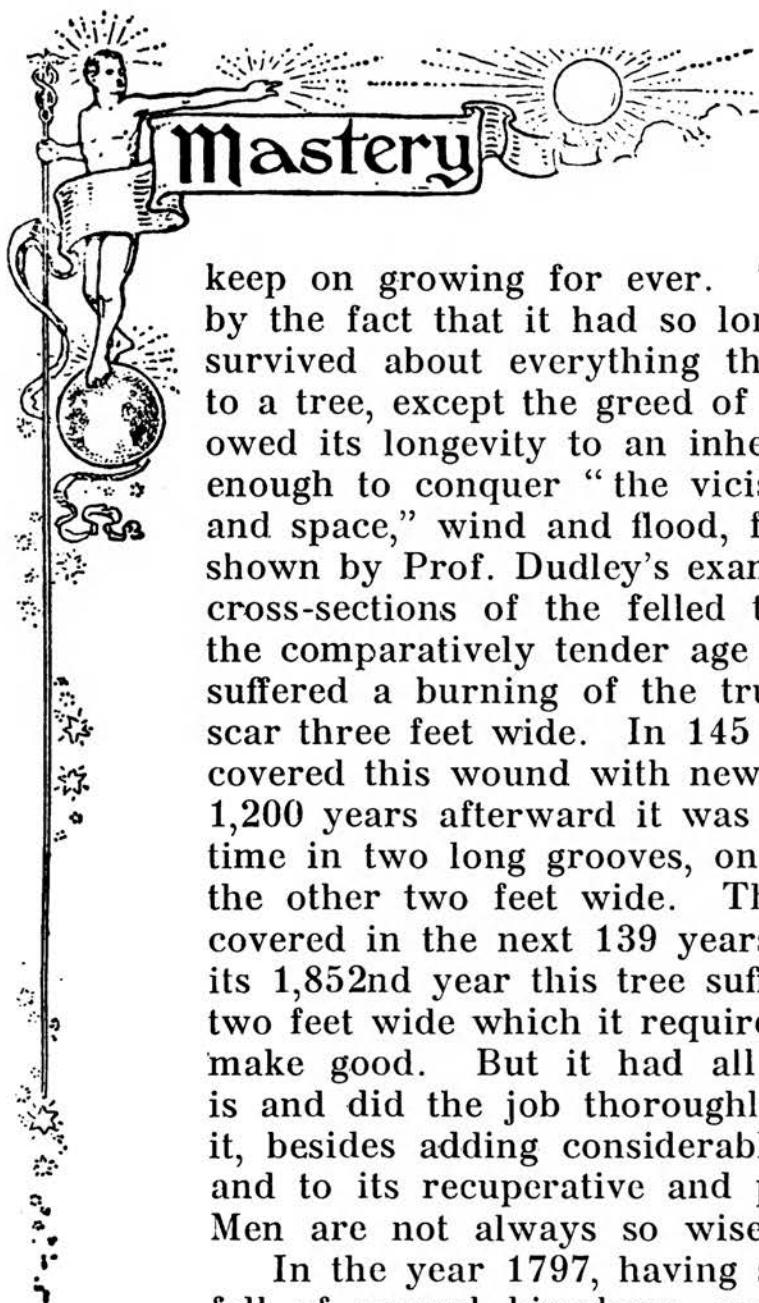
On the contrary, this very order of Nature is splendid encouragement to believe and hope that man's age may be as the trees. Let us see if this is not so.



The tree puts forth from itself leaves, flaunts them in brave display of power and beauty, wears its foliage as raiment through the changing tints of spring, summer, and autumn, and then, having no further use for it, sheds it to the earth, where even in decay it nourishes the tree that bore it and perhaps other trees, to reappear in the foliage of the next spring. The tree does not die with the falling of its leaves. It is as much alive in winter as in summer. In rest it is not idle or dead or "growing old," in the sense we speak of a man as growing old. It is growing young, as a man may if he be so minded. Its trunk is not cut down and cast into the fire—not necessarily. Man—the normal, natural man—is in many ways like a tree. His leaves are the leaves of books, or thoughts and ideas embodied in an infinite variety of forms of beauty or of use—in cities, states, pictures, poems. The longer he lives the fuller his life and the greater his producing power.

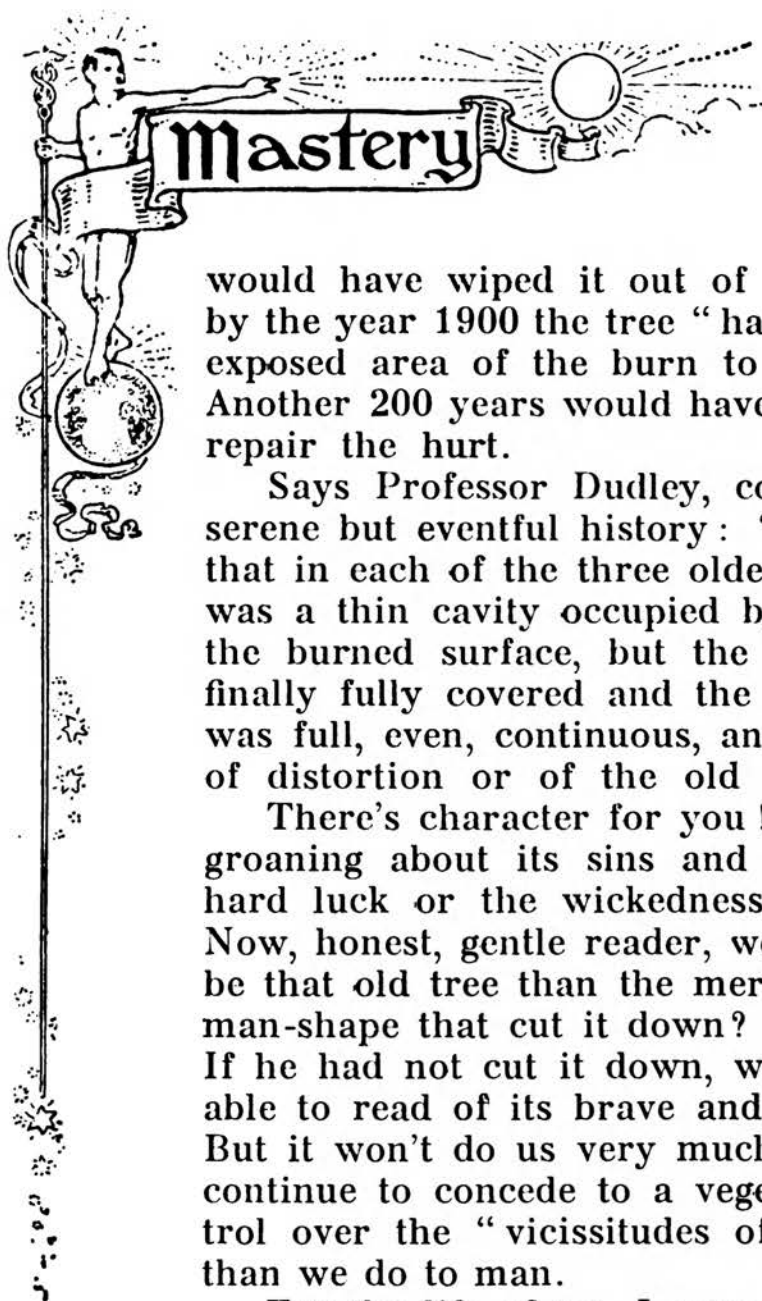
In a letter written by Prof. William Russell Dudley, Vice-President of the American Forestry Association, to Senator Platt of Connecticut, and by him lately presented to Congress, we have the record of an American tree recently cut down and cut up for timber. This tree was 2,171 years old—or "years young" in Dr. Holmes' famous phrase. It was growing in California 271 years before the birth of Christ, and if the lumbermen had not cut it down it would be growing still, and presumably would





keep on growing for ever. This is shown by the fact that it had so long triumphantly survived about everything that could happen to a tree, except the greed of man. That it owed its longevity to an inherent vitality great enough to conquer "the vicissitudes of time and space," wind and flood, frost and fire, is shown by Prof. Dudley's examination of the cross-sections of the felled trunk. When at the comparatively tender age of 516 years, it suffered a burning of the trunk which left a scar three feet wide. In 145 years more it had covered this wound with new tissue. Nearly 1,200 years afterward it was burned a second time in two long grooves, one a foot wide and the other two feet wide. These wounds were covered in the next 139 years of growth. In its 1,852nd year this tree suffered a third burn two feet wide which it required 56 years to make good. But it had all the time there is and did the job thoroughly without rushing it, besides adding considerably to its girth and to its recuperative and producing powers. Men are not always so wise.

In the year 1797, having seen the rise and fall of several kingdoms, empires, and republics, and being then 2,068 years old, this tree had the fight of its life with a fire that burned a great scar eighteen feet wide in its trunk. In its younger days, when it did not know very much—as, indeed, none of us can know much until we have lived long and gotten growth through experience—this fire

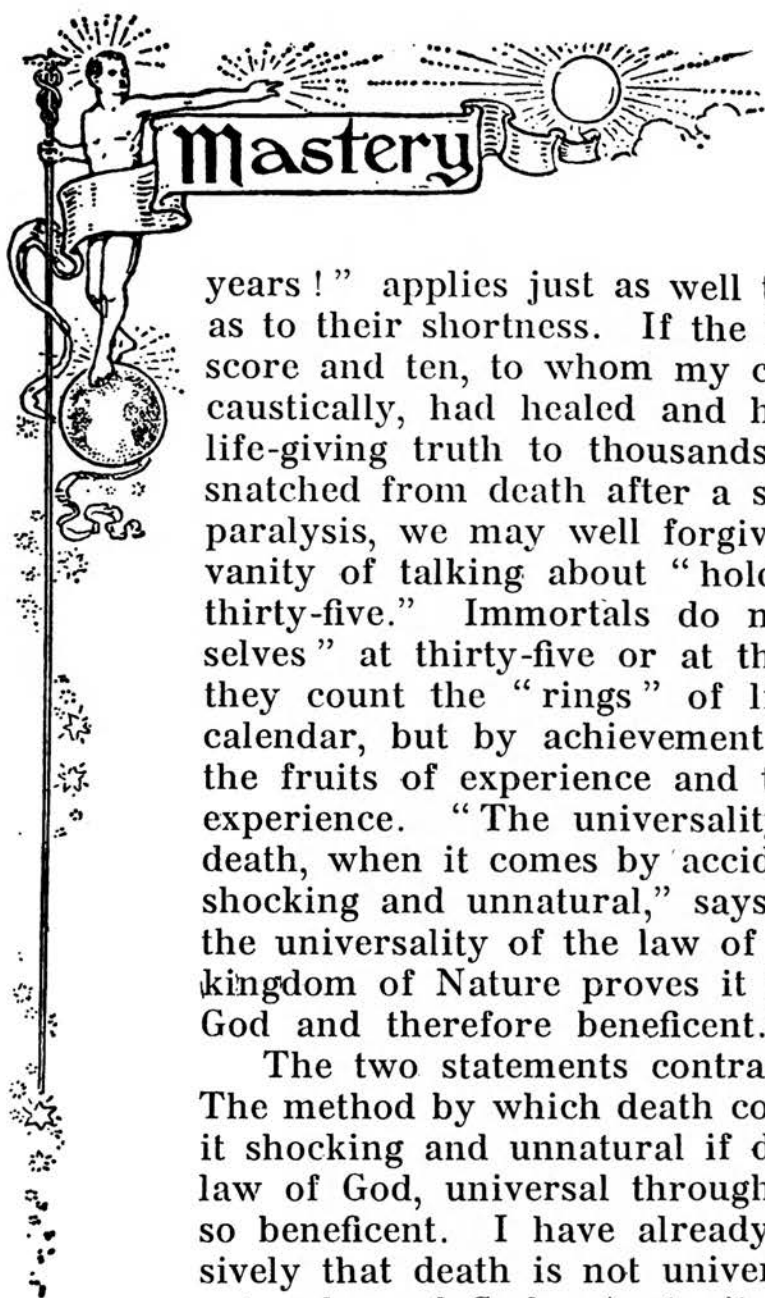


would have wiped it out of existence. But by the year 1900 the tree "had reduced the exposed area of the burn to fourteen feet." Another 200 years would have allowed it to fully repair the hurt.

Says Professor Dudley, continuing this serene but eventful history: "It is to be noted that in each of the three older burns there was a thin cavity occupied by the charcoal of the burned surface, but the wounds were finally fully covered and the new tissue above was full, even, continuous, and showed no sign of distortion or of the old wound."

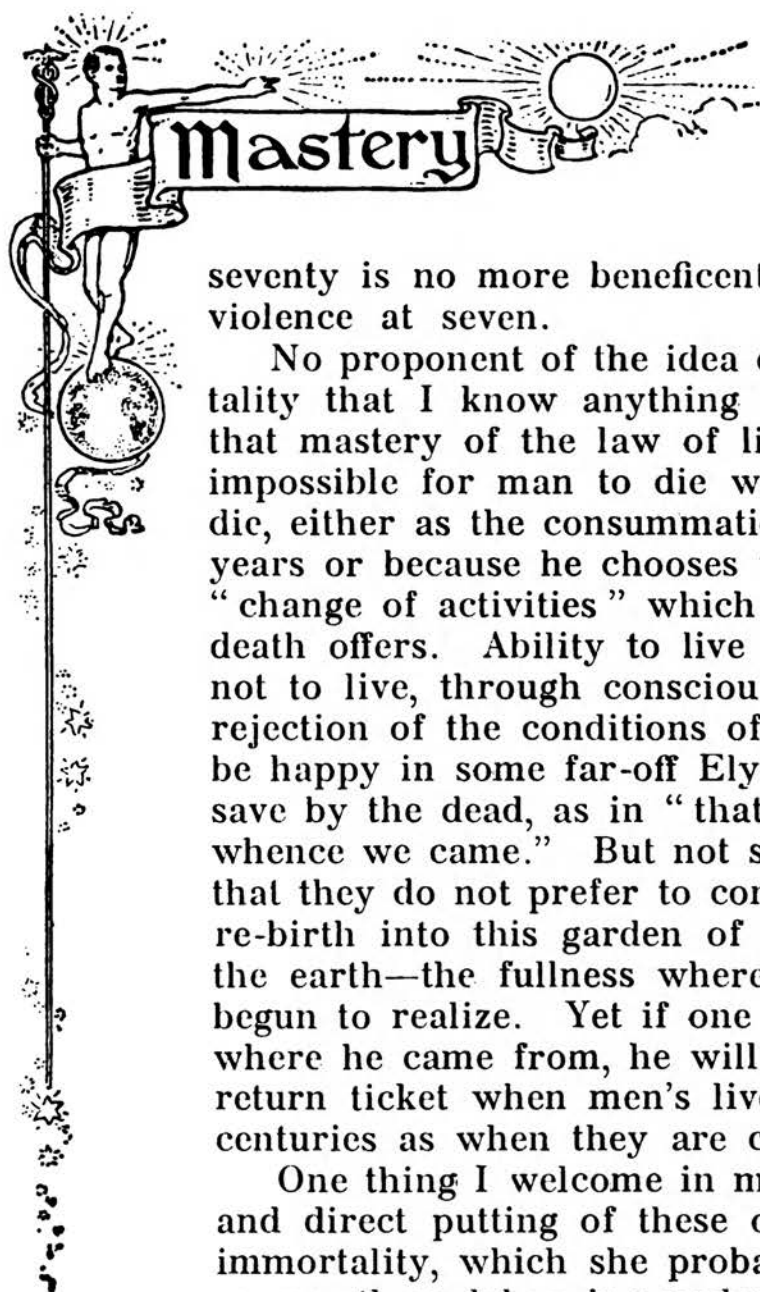
There's character for you! No moaning and groaning about its sins and sicknesses, its hard luck or the wickedness of its enemies. Now, honest, gentle reader, wouldn't you rather be that old tree than the mercenary thing in man-shape that cut it down? Yet all is good. If he had not cut it down, we would not be able to read of its brave and splendid history. But it won't do us very much good, if we continue to concede to a vegetable more control over the "vicissitudes of time and space" than we do to man.

For the life of me, I cannot see why it is "kindly and good" for death to come "as the consummation of well rounded years" at 60, or 70, or 80, and unkind and bad to come as the consummation of well rounded years at 600, or 700, or 800, or 8,000, or 80,000! The pen almost made me write millions for thousands, but it is all the same. "We live in deeds not



years!" applies just as well to length of years as to their shortness. If the teacher of three-score and ten, to whom my critic refers so caustically, had healed and helped and taught life-giving truth to thousands in the years snatched from death after a score of years of paralysis, we may well forgive her the little vanity of talking about "holding herself at thirty-five." Immortals do not "hold themselves" at thirty-five or at thirty-five hundred; they count the "rings" of life, not by the calendar, but by achievement and attainment, the fruits of experience and the study of experience. "The universality of the law of death, when it comes by accident or disease, is shocking and unnatural," says my critic; "but the universality of the law of death in every kingdom of Nature proves it to be a law of God and therefore beneficent."

The two statements contradict each other. The method by which death comes cannot make it shocking and unnatural if death itself is a law of God, universal throughout Nature and so beneficent. I have already shown conclusively that death is not universal, that it is not a law of God. As to its beneficence, that must consist in the knowledge which experience of it brings as to how we may avoid or conquer it in the future. It is good as sickness, or any other misfortune, is good—as showing the way out of it. Death can only come through the "unnatural" gates of violence or disease. But death from "old age" at

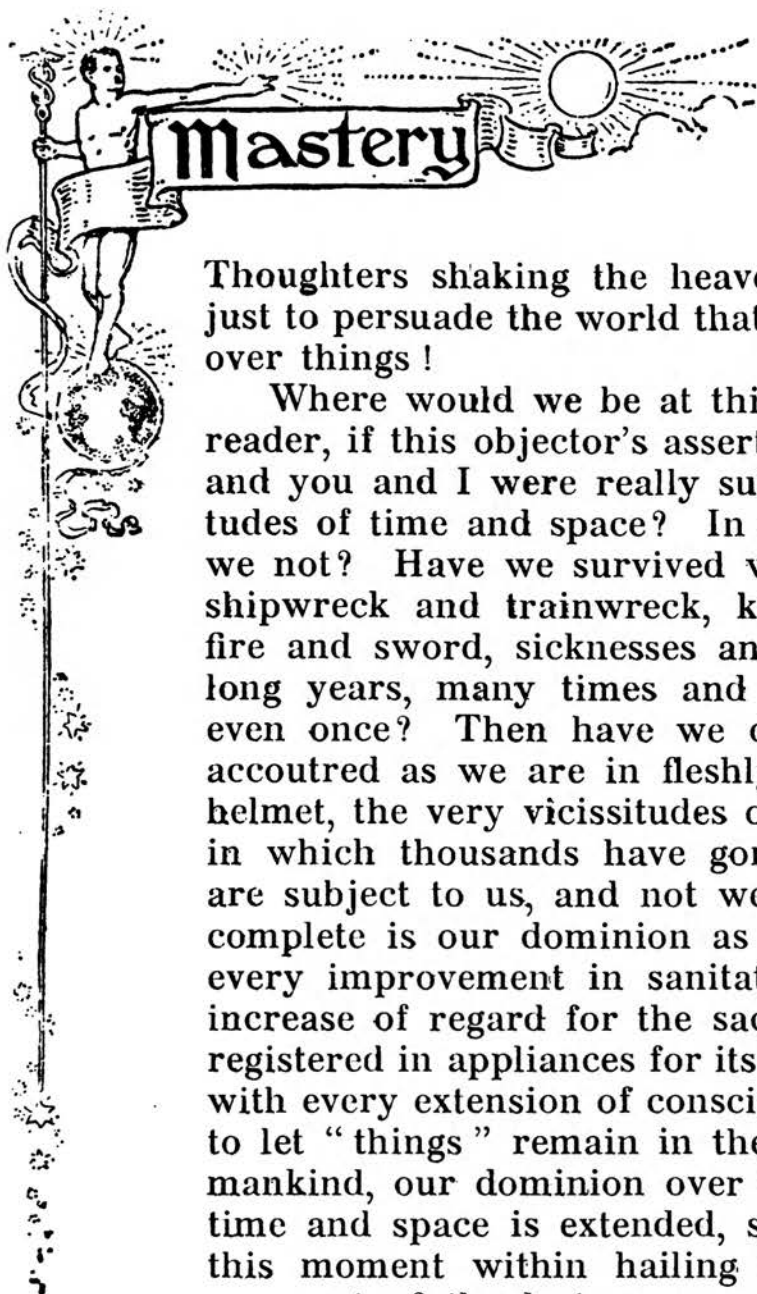


seventy is no more beneficent than death by violence at seven.

No proponent of the idea of bodily immortality that I know anything about asserts that mastery of the law of life will make it impossible for man to die when he wants to die, either as the consummation of well rounded years or because he chooses the particular "change of activities" which my critic thinks death offers. Ability to live implies ability not to live, through conscious or unconscious rejection of the conditions of life. Souls may be happy in some far-off Elysium impenetrable save by the dead, as in "that imperial palace whence we came." But not so happy, it seems, that they do not prefer to come by the gate of re-birth into this garden of the Lord's we call the earth—the fullness whereof we have only begun to realize. Yet if one desires to go back where he came from, he will still have his return ticket when men's lives are counted by centuries as when they are counted by years.

One thing I welcome in my critic's forcible and direct putting of these objections to bodily immortality, which she probably shares with many others labouring under the same misconceptions regarding it, is the need of emphasizing those fundamentals of the New Thought philosophy which are inseparable from this teaching. It is implied, for instance, that my reasoning lacks cogency because the "physical" body of man is "subject to the vicissitudes of time and space"! Think of it! And we New

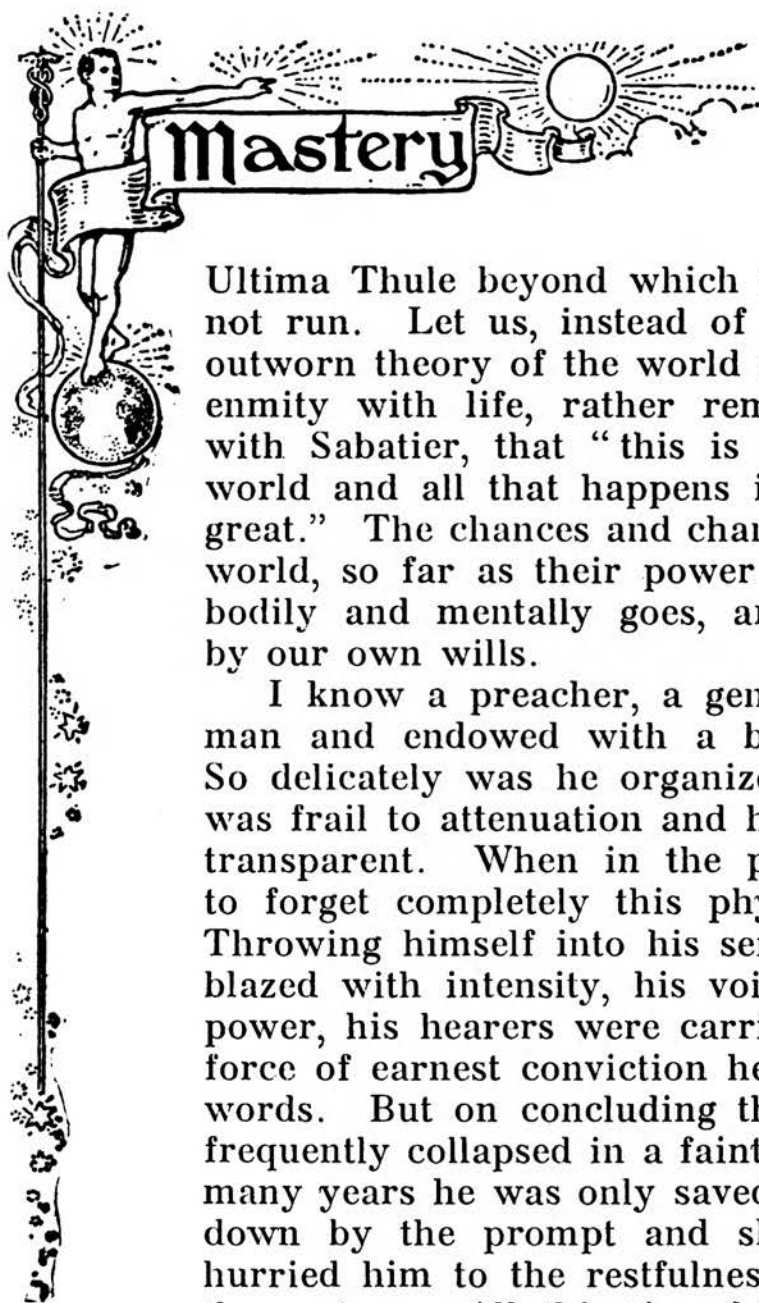




Thoughters shaking the heavens and the earth just to persuade the world that man has dominion over things !

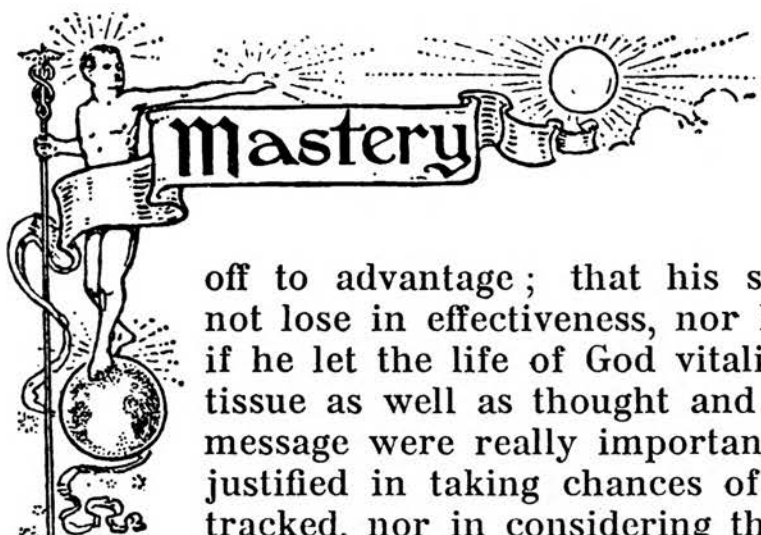
Where would we be at this moment, gentle reader, if this objector's assertions were correct, and you and I were really subject to the vicissitudes of time and space? In our graves, would we not? Have we survived wind and storm, shipwreck and trainwreck, knife and bullet, fire and sword, sicknesses and wounds, through long years, many times and oft repeated, or even once? Then have we demonstrated that, accoutred as we are in fleshly cuirass and helmet, the very vicissitudes of time and space in which thousands have gone down to death are subject to us, and not we to them. Not complete is our dominion as yet, but with every improvement in sanitation, with every increase of regard for the sacredness of life registered in appliances for its safety and security, with every extension of consciousness that refuses to let "things" remain in the saddle and ride mankind, our dominion over the vicissitudes of time and space is extended, so that we are at this moment within hailing distance of the conquest of the last enemy. Like all our foes, he will prove to be indeed of our own household, a dweller on the threshold of the thought realm, holding sway over this world only by our permission.

Time and space imply limitation ; but even the imagination of man fails to set the limits of time and space, to conceive of an



Ultima Thule beyond which time or space may not run. Let us, instead of this ancient and outworn theory of the world as evil and at enmity with life, rather remind ourselves, with Sabatier, that "this is a divinely ordered world and all that happens in it is divinely great." The chances and changes of this mortal world, so far as their power to affect us bodily and mentally goes, are strictly limited by our own wills.

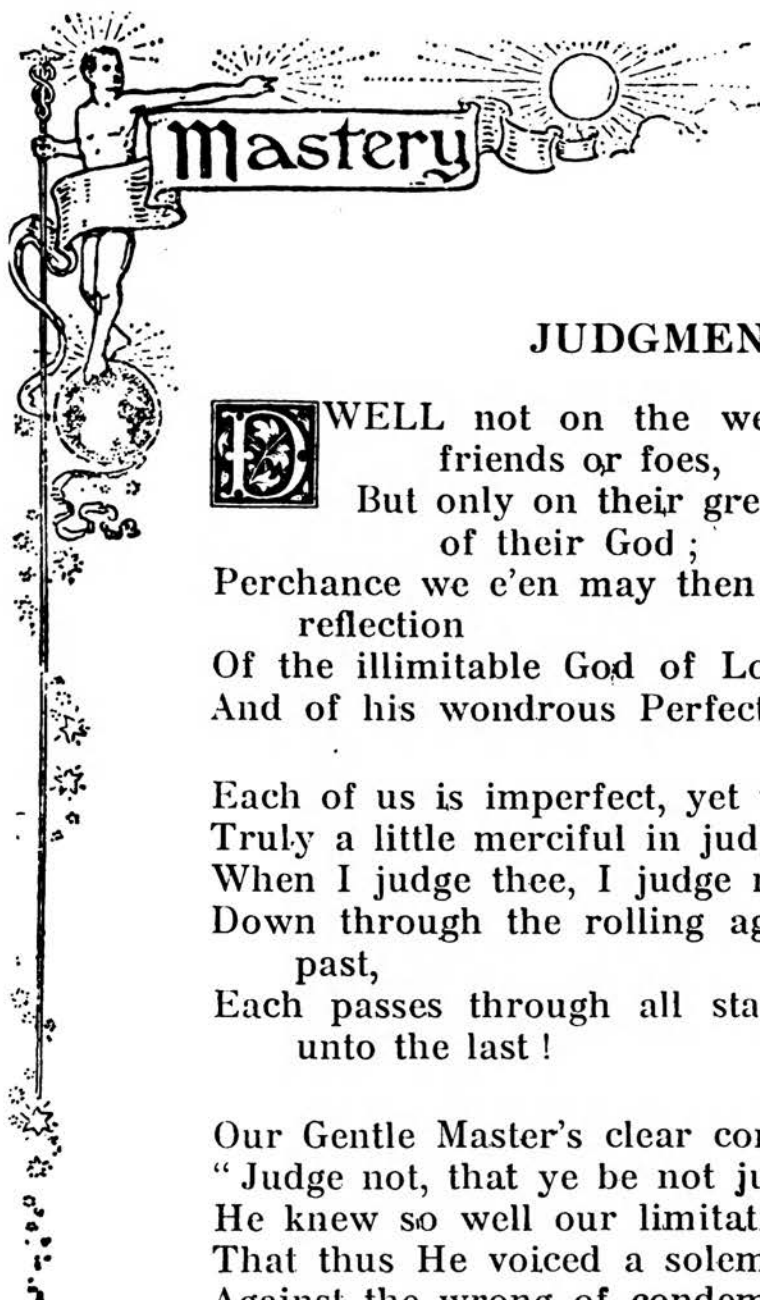
I know a preacher, a genuinely spiritual man and endowed with a brilliant intellect. So delicately was he organized that his body was frail to attenuation and his flesh almost transparent. When in the pulpit he seemed to forget completely this physical weakness. Throwing himself into his sermon, his eyes blazed with intensity, his voice vibrated with power, his hearers were carried away by the force of earnest conviction he put into his words. But on concluding the sermon he frequently collapsed in a faint, so that through many years he was only saved from utter breakdown by the prompt and skilful care that hurried him to the restfulness of his bed in the rectory. All this time his life seemed to hang on a thread, as the saying is. The marvel was that the thread held so long. Of course, his work was done under the handicap of constant pain and constant weakness in all the time outside of the exalted moments of sermon preparation and delivery. At last it was borne in on him that the handicap might be thrown



off to advantage; that his sermons would not lose in effectiveness, nor his soul in virtue, if he let the life of God vitalize blood and tissue as well as thought and tone; that if his message were really important, he was hardly justified in taking chances of its being side-tracked, nor in considering that ill health was a necessary price to pay for spiritual power. And to-day he is eloquent as ever—a trifle less aggressive perhaps, and with intensity so well restrained that it illumines without consuming—but robust, vigorous, happy in the enjoyment of the equilibrium of forces that means health.

His is only one of many instances familiar to us all of the “vicissitudes” and weaknesses of the flesh dominated through long years by the power of the spirit. The late Alexander H. Stephens, of Georgia, during all his twenty odd years of service in the national legislature had to be wheeled into the halls of Congress in an invalid’s chair, but he exercised by the power of his thought and its utterance a leader’s influence in the councils of the nation. The names of Ruskin and Carlyle, and of Robert Louis Stevenson, suggest similar demonstrations of the supremacy of the will as developed in man. Let us go forward bravely, boldly, serenely to the time when there shall be no more death; when the former things that meant sickness and crying and want and sin shall have passed away, and the individual emerging makes the world more and more.

*(Conclusion.)*



## JUDGMENT.

**D**WELL not on the weaknesses either of  
friends or foes,  
But only on their greatness in the image  
of their God ;

Perchance we e'en may then present some faint  
reflection

Of the illimitable God of Love  
And of his wondrous Perfection !

Each of us is imperfect, yet we can strive to be  
Truly a little merciful in judging thee and me—  
When I judge thee, I judge myself.

Down through the rolling ages of future as of  
past,

Each passes through all stages, from the first  
unto the last !

Our Gentle Master's clear command was  
"Judge not, that ye be not judged."

He knew so well our limitation  
That thus He voiced a solemn warning,  
Against the wrong of condemnation  
Of others—and ourselves !

—M. W. PENROSE.



## WHAT "NEW THOUGHT" MEANS.

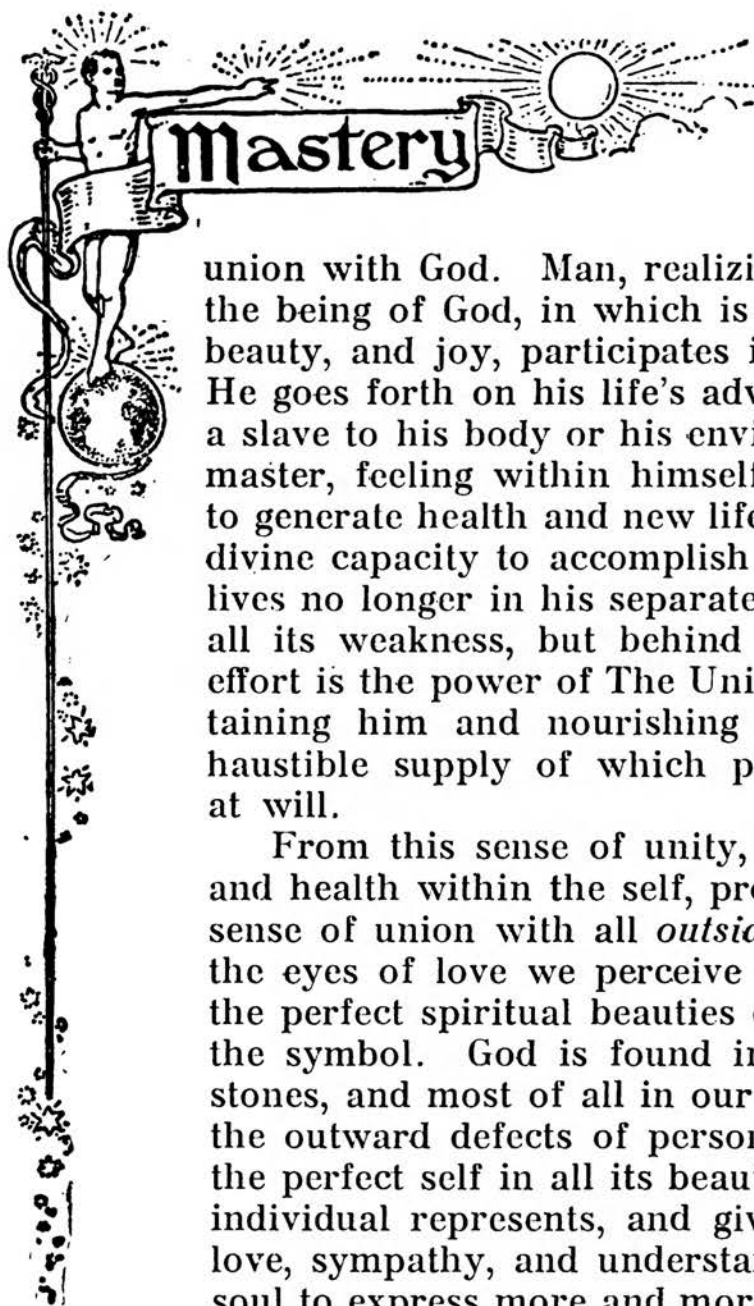
By MURIEL BROWN.

**B**EFORE all things, the New Thought movement stands for unity. It is trying to do what perhaps has never before been attempted—trying to gather together the great fundamentals of all religious and philosophic thought, both ancient and modern, and to unify this thought into a complete and harmonious whole. I say it is *trying* to do it, because this idea of the oneness of all thought and life is still largely in the realm of the ideal. It will take the age which is just dawning, the future race of which we are the forerunners, to show that this unity can be worked out on the human plane, an accomplishment which demands from New Thought men and women the wide, comprehensive vision which understands all, loves all, and condemns nothing.

It demands understanding based upon no authority, be it Church, book, or teacher—although these are necessary aids to unfoldment—but upon the earnest and fearless study of life itself. In the light of the mighty truths which the study reveals, man is able to see the universe as God sees it, and to realize life, not as discord but as harmony, not only as endless diversity, but also as a vast unity.

This vision of unity saves man from his age-long seeming separation from the Divine Life, and lifts him into his rightful heritage of

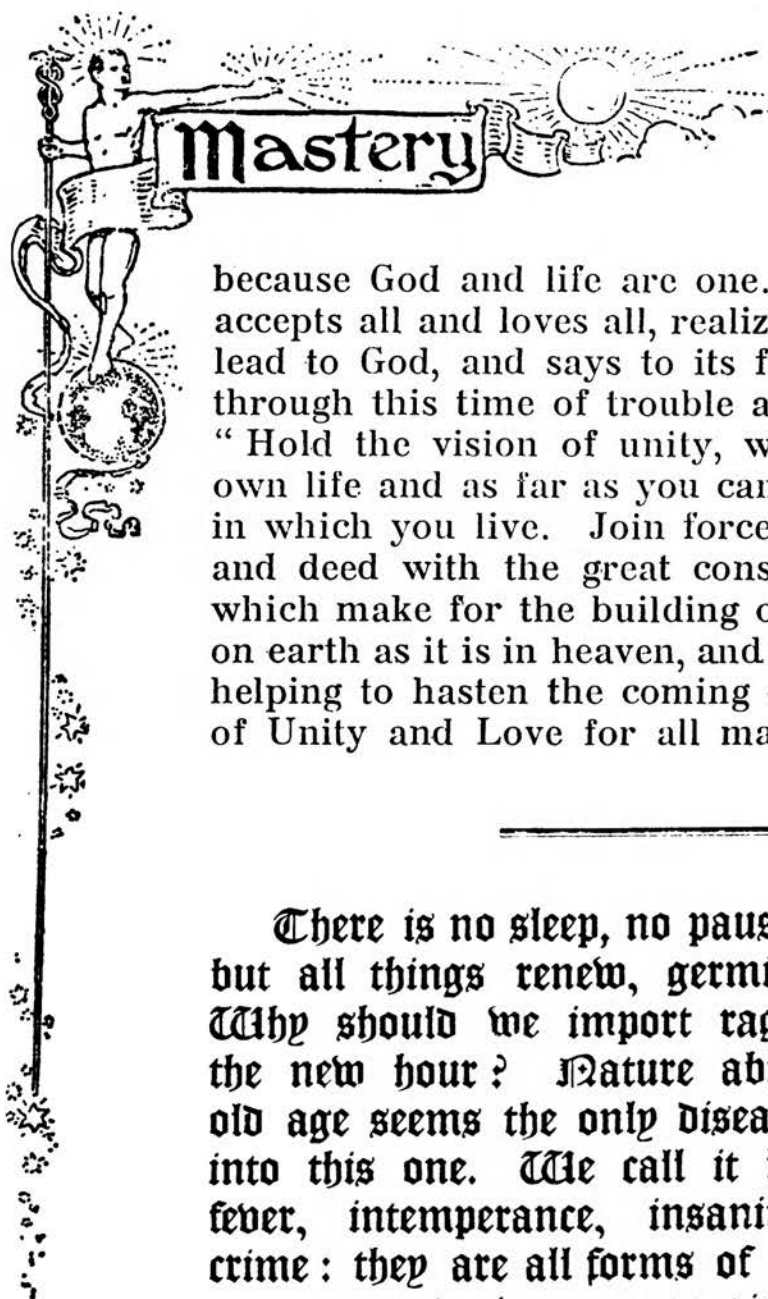




union with God. Man, realizing his oneness with the being of God, in which is all health, life, beauty, and joy, participates in these qualities. He goes forth on his life's adventure, no longer a slave to his body or his environment, but a master, feeling within himself the divine power to generate health and new life each day, and the divine capacity to accomplish what he will. He lives no longer in his separated selfhood with all its weakness, but behind him in every effort is the power of The Universal Spirit, sustaining him and nourishing him—an inexhaustible supply of which power he can draw at will.

From this sense of unity, of growing power and health within the self, proceeds naturally a sense of union with all *outside* the self. With the eyes of love we perceive in natural things the perfect spiritual beauties of which they are the symbol. God is found in the trees, flowers, stones, and most of all in our fellow-men. Below the outward defects of personality we perceive the perfect self in all its beauty, which each individual represents, and giving freely of our love, sympathy, and understanding, we help each soul to express more and more of this inward beauty in the outer life.

From these first principles of New Thought, Unity and Love, is born Joy—the illumined consciousness which through all life's shade and sunshine helps us to be glad and cheerful. In each fleeting moment, whether it be of struggle or rest, work or relaxation, joy is to be found



because God and life are one. So New Thought accepts all and loves all, realizing that all roads lead to God, and says to its followers, especially through this time of trouble and darkness :

" Hold the vision of unity, work it out in your own life and as far as you can in the community in which you live. Join forces in thought, word, and deed with the great constructive powers which make for the building of the perfect order on earth as it is in heaven, and in so doing you are helping to hasten the coming of the new age of Unity and Love for all mankind."

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There is no sleep, no pause, no preservation, but all things renew, germinate, and spring. Why should we import rags and relics into the new hour? Nature abhors the old, and old age seems the only disease : all others run into this one. We call it by many names—fever, intemperance, insanity, stupidity, and crime : they are all forms of old age : they are rest, conservatism, appropriation, inertia, not newness, not the way onward. We grizzle every day. I see no need of it. Whilst we converse with what is above us, we do not grow old, but young.—EMERSON.

# SCIENCE AND THE RELIGIONS OF THE UNIVERSE.

BY W. G. HOOPER, F.R.A.S., F.S.S.

*(Courtesy of the Editor of "Bibby's Annual.")*

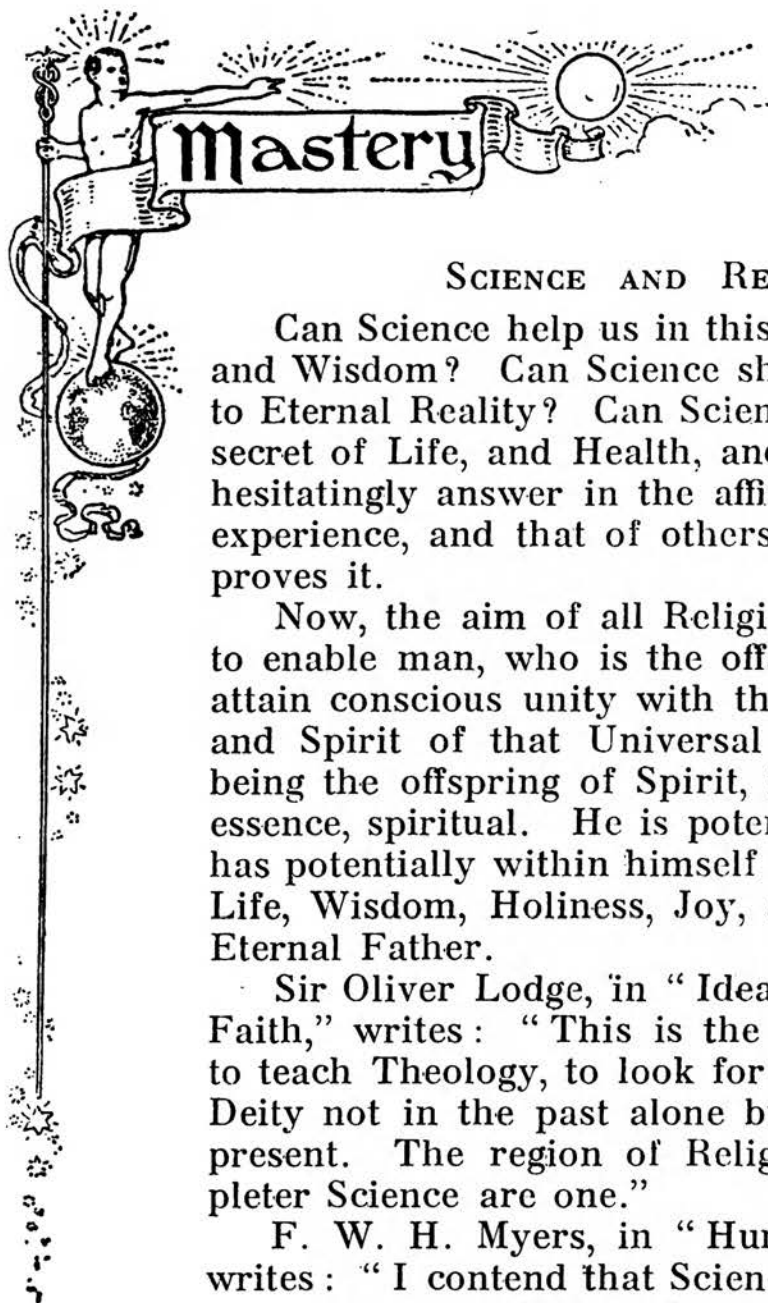
**T**HIS article is for the seeker of Truth. Some seekers find Truth by the pathway of Philosophy, others by the path of Art ; the writer tries to show how he found it through the study of Science.

A knowledge of Truth reveals the secret of Life, Health, Wisdom, and Power. The wise man truly said : " Wisdom is better than rubies, and all the things that may be desired are not to be compared to it."

Yet how few comparatively really set out to find Wisdom, Divine Wisdom, the real Theosophia, or are prepared to pay the price which she demands for her attainment !

It is Truth, and Truth alone, that can make us Free—free from the power of sin, disease, and death, and gives us the key to eternal Life. It is Truth alone that brings to us a knowledge of the Laws that govern Life, Health, Peace, and Eternal Progress.

This Divine Wisdom is coming to the race to-day. A larger Revelation, through Science, is being opened out to mankind, a fuller revelation of the spirituality of the Universe, and the greatness and grandeur of man as part of the eternal Cosmos.



## SCIENCE AND RELIGION.

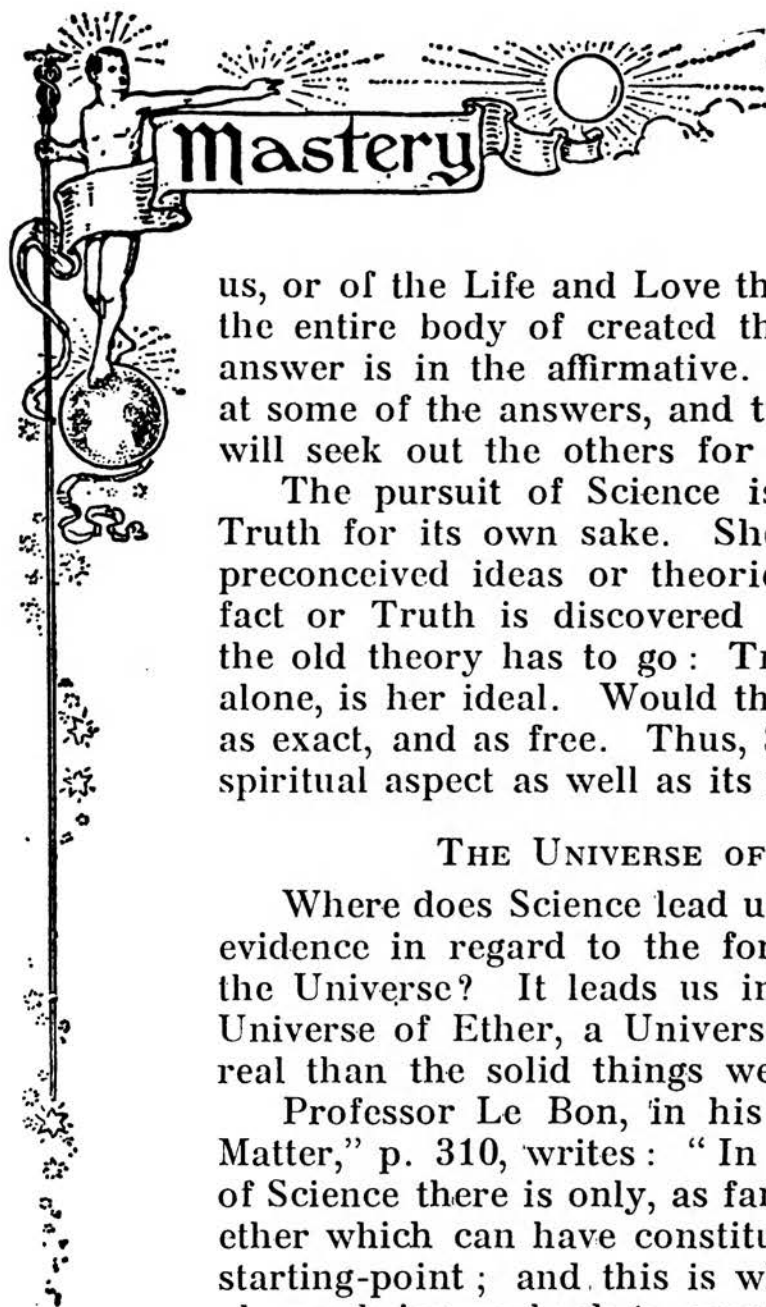
Can Science help us in this quest for Truth and Wisdom? Can Science show us the pathway to Eternal Reality? Can Science teach us the secret of Life, and Health, and Peace? I unhesitatingly answer in the affirmative. My own experience, and that of others, conclusively proves it.

Now, the aim of all Religious teaching is to enable man, who is the offspring of God, to attain conscious unity with the Life, Wisdom, and Spirit of that Universal Being. Man, being the offspring of Spirit, is, in his real essence, spiritual. He is potentially Divine, and has potentially within himself some of the Power, Life, Wisdom, Holiness, Joy, and Peace of his Eternal Father.

Sir Oliver Lodge, in "Ideals of Science and Faith," writes: "This is the lesson Science has to teach Theology, to look for the action of the Deity not in the past alone but equally in the present. The region of Religion and a completer Science are one."

F. W. H. Myers, in "Human Personality," writes: "I contend that Science and Religion are not separate or independent provinces of thought and action, but rather that each implies a different aspect of the same Ideal."

What has Science to say about the Life of the Universe? What is her teaching about its forces and energies? Are they primarily material or spiritual? Has she anything to declare about the mental and spiritual worlds that surround



us, or of the Life and Love that interpenetrate the entire body of created things? Again the answer is in the affirmative. One can only hint at some of the answers, and trust that the reader will seek out the others for himself.

The pursuit of Science is the pursuit of Truth for its own sake. She is careless of preconceived ideas or theories. If some new fact or Truth is discovered by experiment, the old theory has to go: Truth, and Truth alone, is her ideal. Would that all theology were as exact, and as free. Thus, Science has its spiritual aspect as well as its material.

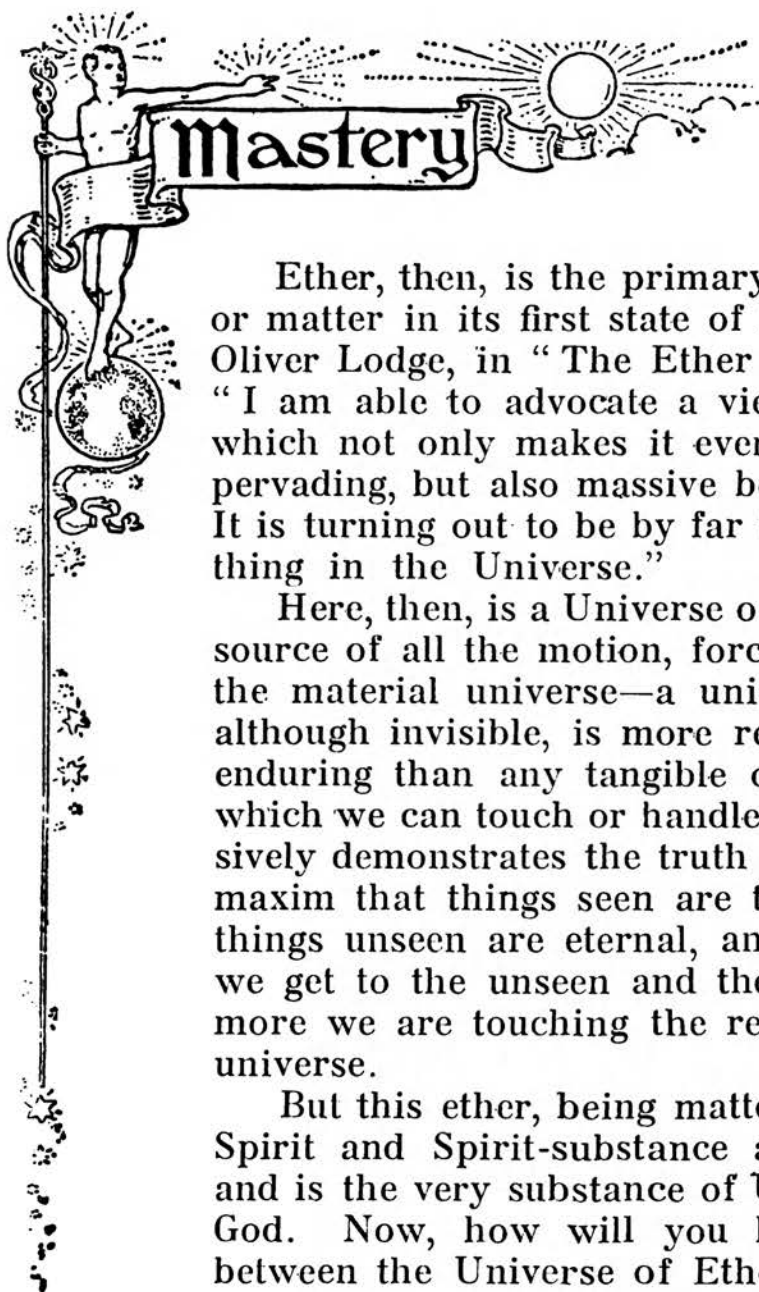
#### THE UNIVERSE OF ETHER.

Where does Science lead us from experimental evidence in regard to the forces and matter of the Universe? It leads us into an invisible Universe of Ether, a Universe which is more real than the solid things we touch and see.

Professor Le Bon, in his "Evolution of Matter," p. 310, writes: "In the present state of Science there is only, as far as we can see, the ether which can have constituted this cosmic starting-point; and this is why all investigations always bring us back to consider it as the fundamental element of the universe."

Young, in "Philosophical Transactions," 1802, writes: "A luminiferous ether pervades the Universe, rare and elastic, in a high degree." It took the writer six months' search to discover that germ of Truth in the "Philosophical Transactions" at the British Museum.

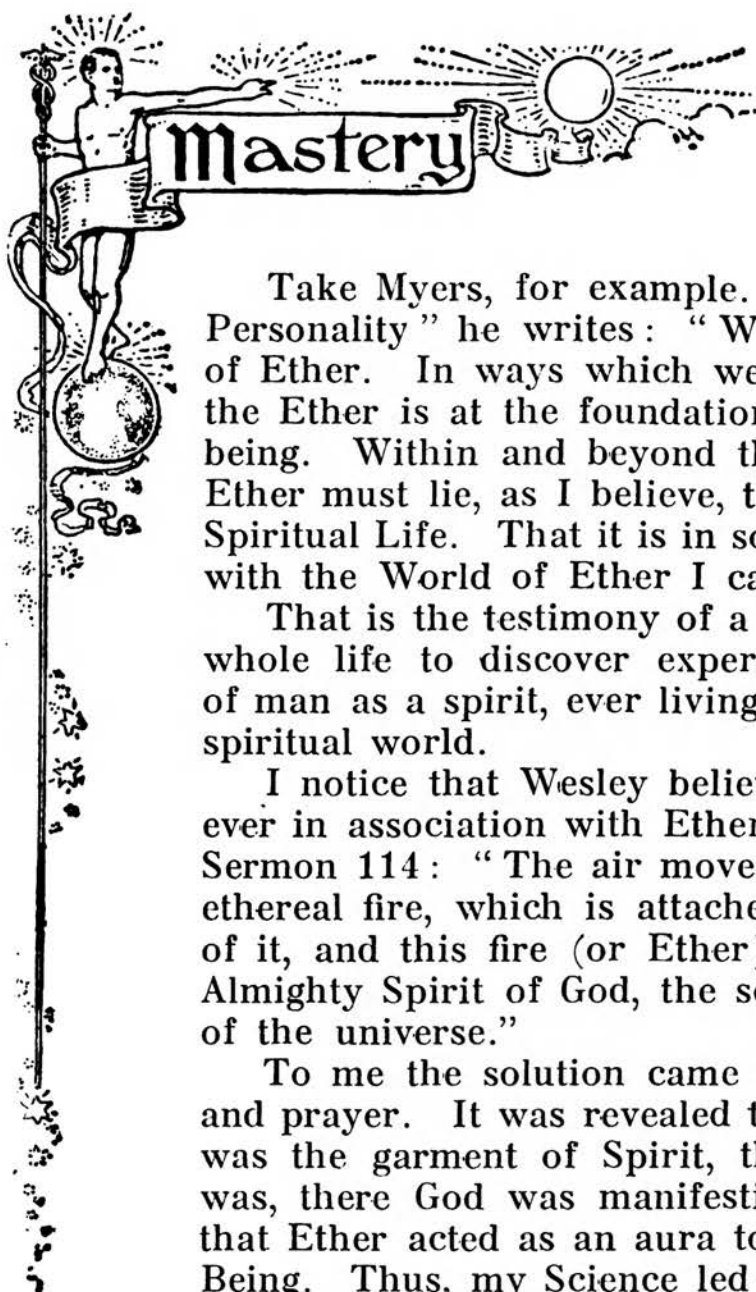




Ether, then, is the primary form of matter, or matter in its first state of manifestation. Sir Oliver Lodge, in "The Ether of Space," writes : "I am able to advocate a view of the ether which not only makes it ever-present and all-pervading, but also massive beyond conception. It is turning out to be by far the most substantial thing in the Universe."

Here, then, is a Universe of Ether, the physical source of all the motion, force, and energy of the material universe—a universe which, although invisible, is more real and more enduring than any tangible or visible thing which we can touch or handle. Science conclusively demonstrates the truth of the old-world maxim that things seen are temporal, and that things unseen are eternal, and the nearer we get to the unseen and the invisible the more we are touching the realities of the universe.

But this ether, being matter, is not eternal. Spirit and Spirit-substance alone is eternal, and is the very substance of Universal Being, or God. Now, how will you bridge the gulf between the Universe of Ether and the Universe of Spirit? How will you link this ever-present and eternal substance of Spirit? That there is a relationship between Ether and Spirit has been suggested and thought by thinkers in all ages. Plato, Seneca, Milton, Shakespeare, Goethe, F. W. H. Myers, Lodge, all suggest some affinity and relationship between Ether and Spirit.

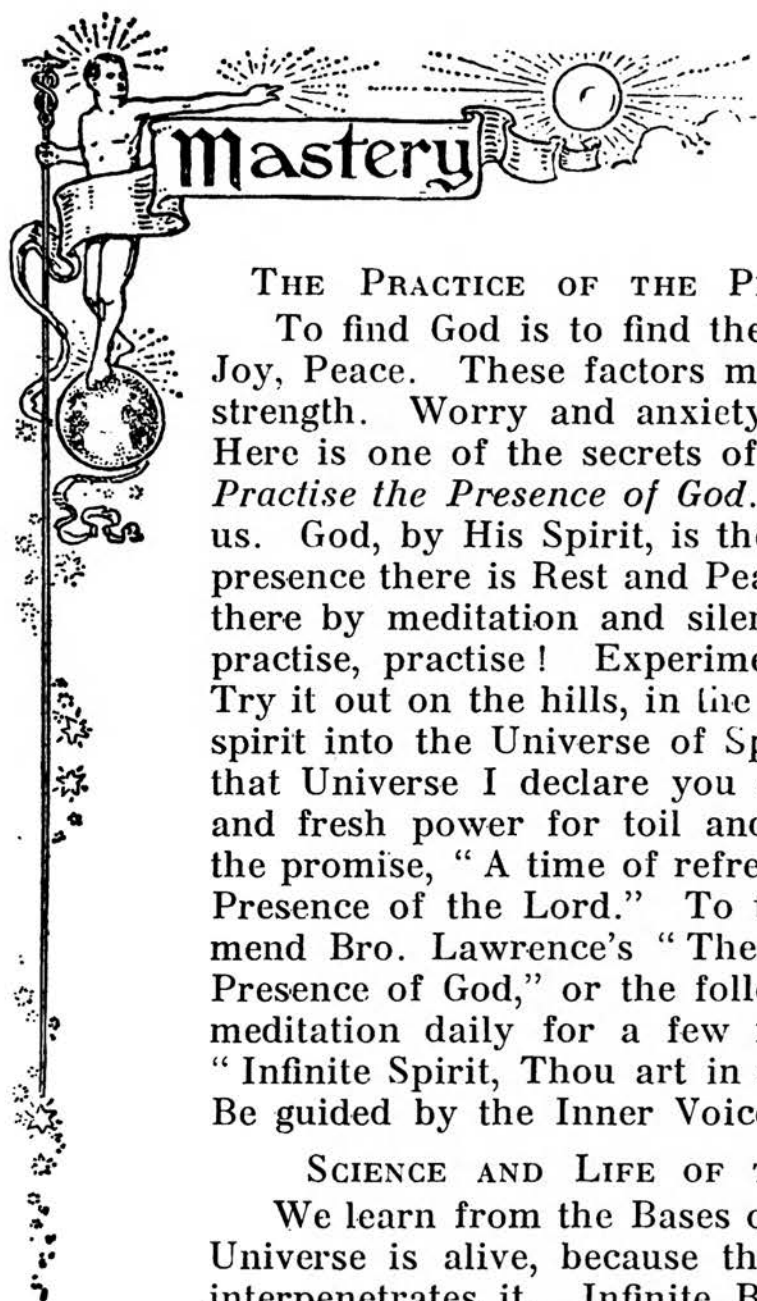


Take Myers, for example. In "Human Personality" he writes: "We exist in a world of Ether. In ways which we cannot fathom, the Ether is at the foundation of our physical being. Within and beyond the world of Ether must lie, as I believe, the world of Spiritual Life. That it is in some way continuous with the World of Ether I can well suppose."

That is the testimony of a man who gave his whole life to discover experimental evidence of man as a spirit, ever living in touch with a spiritual world.

I notice that Wesley believed that Spirit is ever in association with Ether, for he writes, in Sermon 114: "The air moves. It is moved by ethereal fire, which is attached to every particle of it, and this fire (or Ether) is moved by the Almighty Spirit of God, the source of all motion of the universe."

To me the solution came through meditation and prayer. It was revealed to me that Ether was the garment of Spirit, that where Ether was, there God was manifesting Himself, and that Ether acted as an aura to the Universal Being. Thus, my Science led me into the very Presence of God, a Presence not a million miles away, but ever near to us, around us, within us. From that moment the Universe was changed to me; the whole outlook of life was changed. I had found God, Spirit, Universal Being, and I had found Him the source of Life, Strength, Power, Wisdom, Love, through Science and not through a Church, or through Theology.



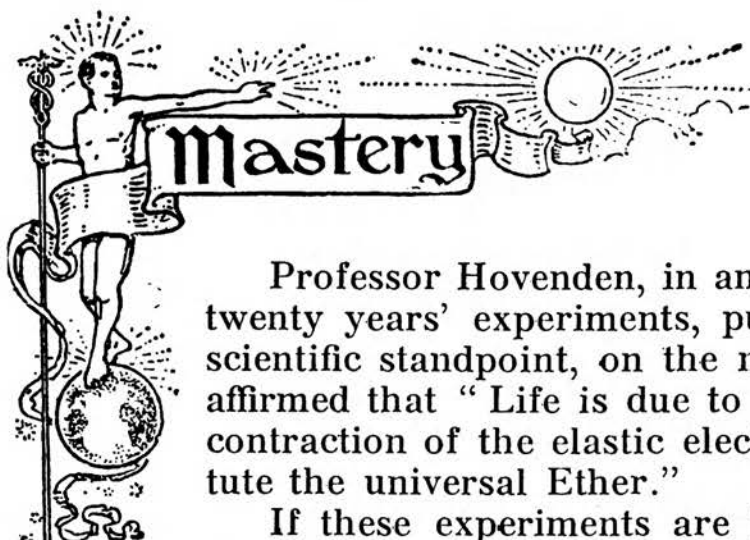
### THE PRACTICE OF THE PRESENCE OF GOD.

To find God is to find the secret of Life, Joy, Peace. These factors make for health and strength. Worry and anxiety destroy health. Here is one of the secrets of life and health. *Practise the Presence of God.* Ether is around us. God, by His Spirit, is there also. In His presence there is Rest and Peace. One can arrive there by meditation and silence. Therefore practise, practise! Experiment, experiment! Try it out on the hills, in the fields. Merge the spirit into the Universe of Spirit, and out from that Universe I declare you can get strength and fresh power for toil and service. Realize the promise, "A time of refreshment from the Presence of the Lord." To the seeker I recommend Bro. Lawrence's "The Practice of the Presence of God," or the following form of meditation daily for a few minutes in silence: "Infinite Spirit, Thou art in me and I in Thee." Be guided by the Inner Voice.

### SCIENCE AND LIFE OF THE UNIVERSE.

We learn from the Bases of Religion that the Universe is alive, because the Living Spirit interpenetrates it. Infinite Being is Infinite Life. Eternal Being is Eternal Life. "This is Eternal Life, to know God."

But what has Science to say about this Universal Life? By definite experiments performed by Professor Bose of India, Professor Loeb of America, Professor Hovenden of England, the conclusion has been reached that "all matter is alive."



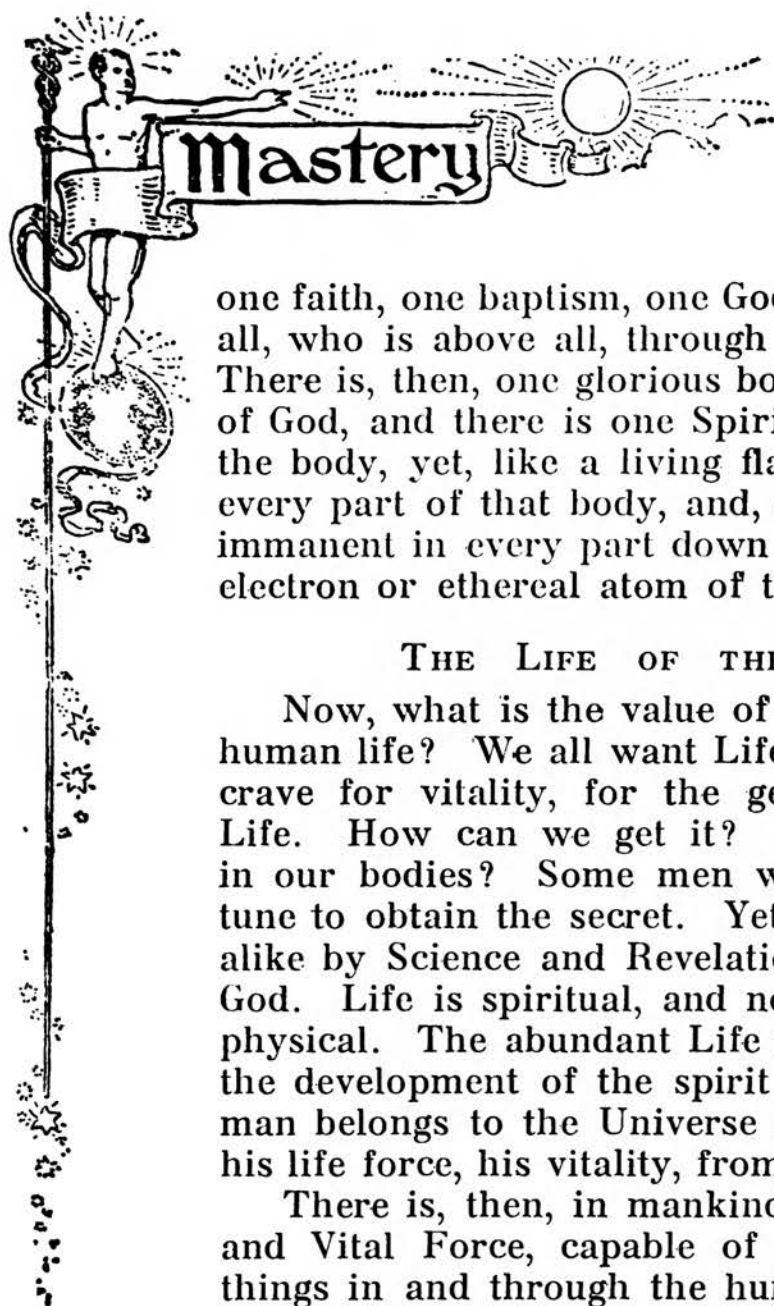
Professor Hovenden, in an address based on twenty years' experiments, purely from a scientific standpoint, on the nature of life, affirmed that "Life is due to the expansion and contraction of the elastic electrons, which constitute the universal Ether."

If these experiments are true, and the conclusion derived therefrom also true, then we come again to the Universe of Ether as the source of Life from the standpoint of Science.

But we have already learned that all Life is from God. "He is the fountain of Life." "It is He who giveth life to all things." I was then seeking after the Life of the Infinite. Where was it? What could it do? What was it like? How did it operate? Was it true, as Jesus declared, "This is Eternal Life, to *know* God"—i.e. Universal Spirit, the source of one's own inner Life and vitality?

According to Science, here was a real Life around us, interpenetrating all things, filling all things. Now, whose Life was it? If it were not the Life of Universal Being in various modes of manifestation, whose life could it be? Were there two universal lives, or only one? And was that one material or spiritual? There is only one answer. There can only be one answer. All Life is spiritual in its essence. All life proceeds from the One Life, the Life of God, and this is entirely in accord with Revelation.

Some such vision of a Universal Life St. Paul seems to have had, for he writes, in Ephesians: "There is one Body and one Spirit. One Lord,



one faith, one baptism, one God and Father of all, who is above all, through all, and in all." There is, then, one glorious body. It is the body of God, and there is one Spirit which transcends the body, yet, like a living flame, runs through every part of that body, and, moreover, is immanent in every part down to the smallest electron or ethereal atom of that body.

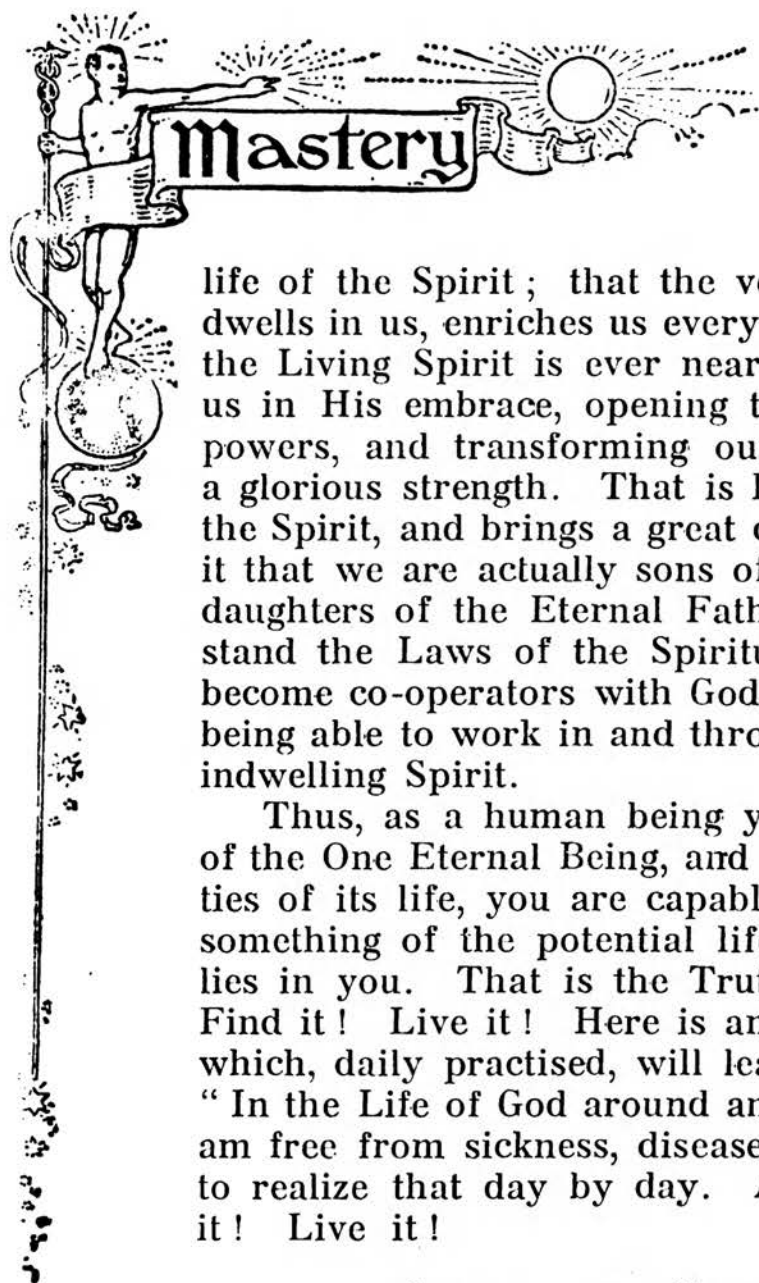
#### THE LIFE OF THE SPIRIT.

Now, what is the value of that secret to human life? We all want Life and Health. We crave for vitality, for the generous elixir of Life. How can we get it? How to realize it in our bodies? Some men would give a fortune to obtain the secret. Yet here it is declared alike by Science and Revelation. Life is from God. Life is spiritual, and not material or physical. The abundant Life is dependent upon the development of the spirit in man, because man belongs to the Universe of Spirit, and gets his life force, his vitality, from that source.

There is, then, in mankind a mighty spiritual and Vital Force, capable of working wondrous things in and through the human body. Once realized, it becomes the central focus of a new life, and out from it there can spring a great tide of redemptive energy, which is capable of working miracles in human life, even as the Spiritual Forces were used by Jesus nearly two thousand years ago.

To accomplish that, we must realize, every moment, that we are living here and now the free





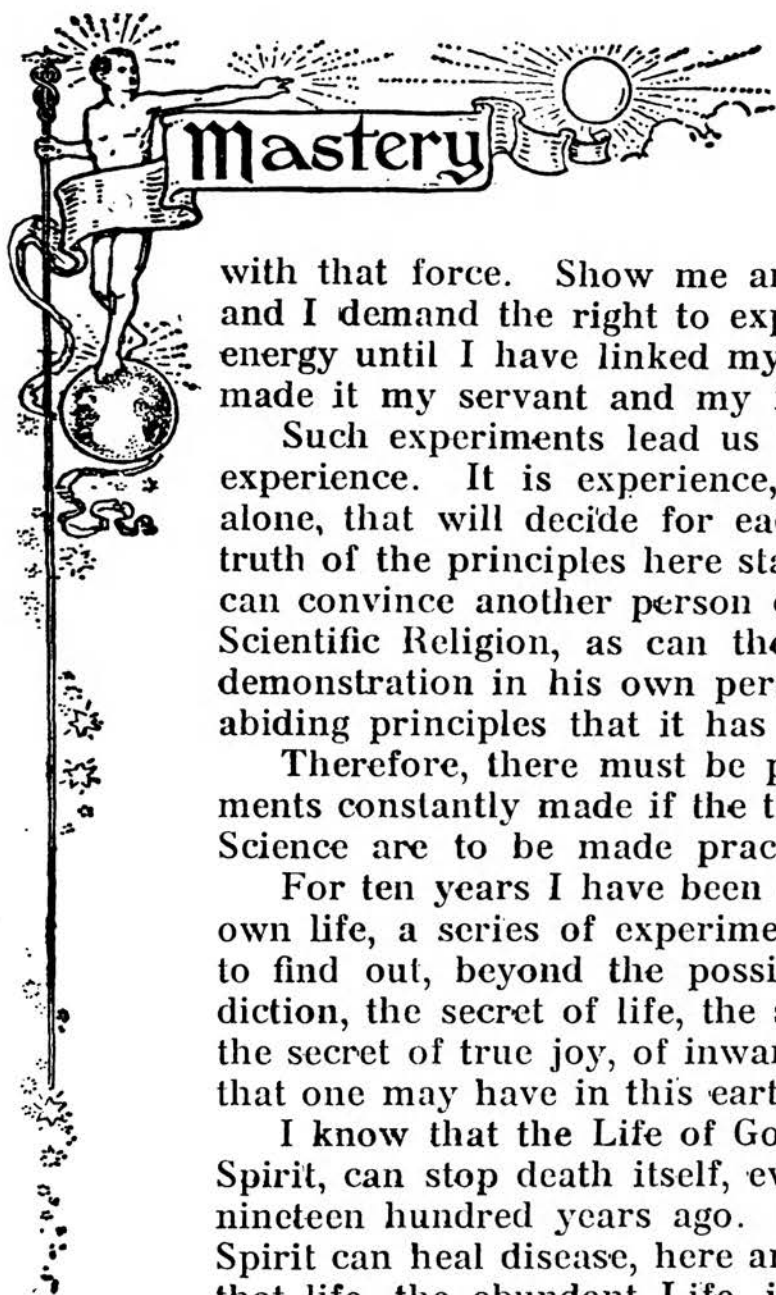
life of the Spirit ; that the very Life of God dwells in us, enriches us every moment ; that the Living Spirit is ever near to us, enfolding us in His embrace, opening to us His mighty powers, and transforming our own frailty into a glorious strength. That is living the life of the Spirit, and brings a great consciousness with it that we are actually sons of the Living God, daughters of the Eternal Father. As we understand the Laws of the Spiritual Universe, we become co-operators with God Himself, He then being able to work in and through us by His ever indwelling Spirit.

Thus, as a human being you are a member of the One Eternal Being, and sharing the qualities of its life, you are capable of realizing something of the potential life of the God that lies in you. That is the Truth ! Seek it ! Find it ! Live it ! Here is another meditation which, daily practised, will lead to a richer life : " In the Life of God around and within me, I am free from sickness, disease, and death." Try to realize that day by day. Affirm it ! Believe it ! Live it !

#### SCIENCE AND EXPERIMENT.

The key to all Science lies in experiment. All the greatest discoveries have been made by experiment and by watching results from those experiments.

Science says, I demand to know. I demand the right to experiment. Show me any force in the universe, and I claim the right to experiment



with that force. Show me any form of energy, and I demand the right to experiment with that energy until I have linked my life to it, and made it my servant and my friend.

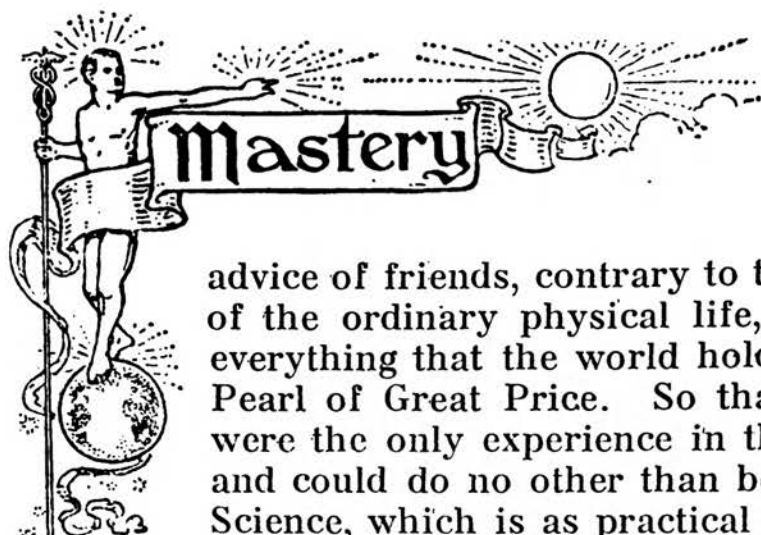
Such experiments lead us to the realm of experience. It is experience, and experience alone, that will decide for each living being the truth of the principles here stated. No argument can convince another person of the reality of Scientific Religion, as can the experimental demonstration in his own personal life of the abiding principles that it has to declare.

Therefore, there must be persistent experiments constantly made if the truths of a Spiritual Science are to be made practical.

For ten years I have been conducting, in my own life, a series of experiments in order to try to find out, beyond the possibility of contradiction, the secret of life, the secret of health, the secret of true joy, of inward peace and calm that one may have in this earthly life.

I know that the Life of God, through the Spirit, can stop death itself, even as Jesus did nineteen hundred years ago. I know that the Spirit can heal disease, here and now. I know that life, the abundant Life, is within the grasp of every living being. I know that Wisdom and judgment may be had for business purposes, and that by the Spirit a man may be helped to do, and to say, the right thing at the right time.

I know that Energy and Power may be received direct from the Spirit—gloriously know it, for the simple reason that, contrary to the



advice of friends, contrary to the laws and rules of the ordinary physical life, I have risked everything that the world holds dear to find the Pearl of Great Price. So that if my experience were the only experience in the world, I must and could do no other than believe in a Spiritual Science, which is as practical to everyday life as is the food we eat and the air we breathe.

What is more, there are hundreds of others that I have met, and with whom I have corresponded, that confess to similar experiences. They have entered into the joy and life of the sons and daughters of the Eternal Spirit. They know something of a conscious living union with the Divine. So that to me a Scientific Religion is becoming more and more known and experienced, its life revealed, and its Truths applied to the evolving life of a Divinely created and a Divinely redeemed humanity.

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I am the owner of the sphere,  
Of the seven stars and the solar year,  
Of Cæsar's hand and Plato's brain,  
Of Lord Christ's heart and Shakespeare's  
strain.—EMERSON.


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Self-gratulation, O Disciple, is like unto a lofty tower up which a haughty fool has climbed. Thereon he sits in prideful solitude, and unperceived by any but himself.—*The Two Paths.*

# THE WILL AND THE WAY

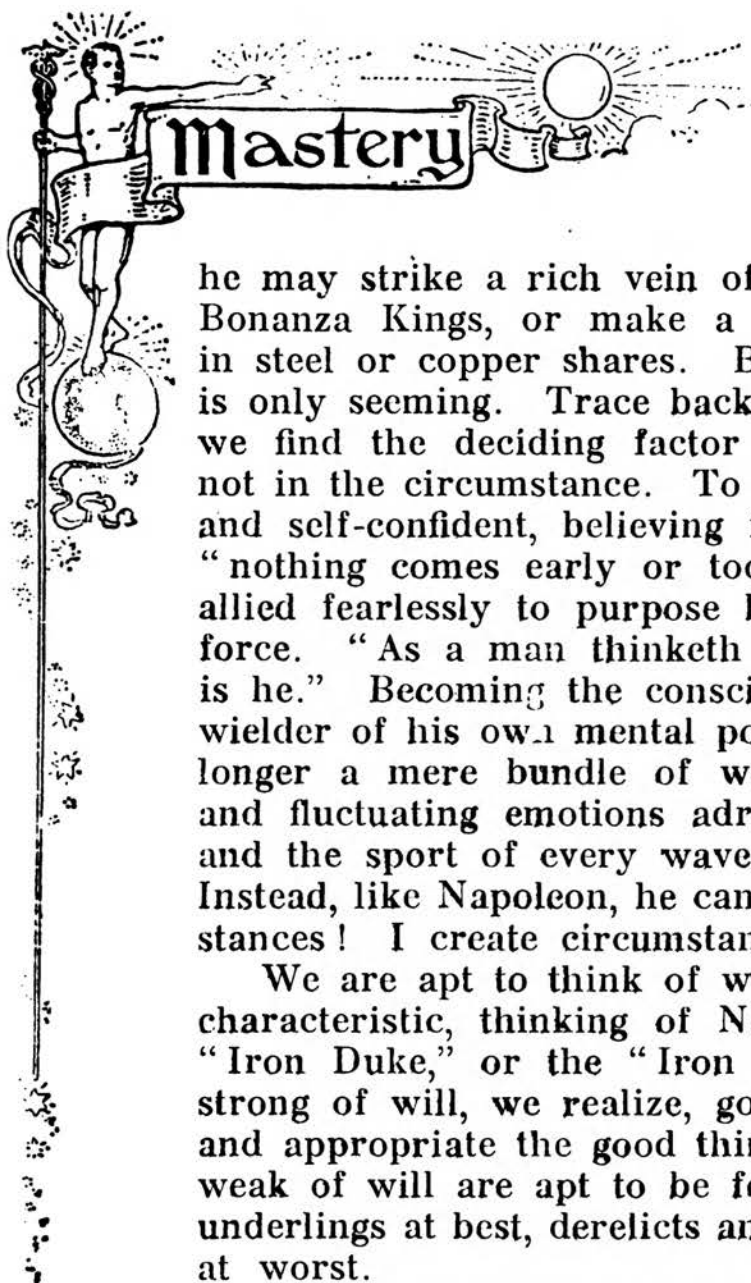
BY MAURICE MANNING.

If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place and it shall remove, and nothing shall be impossible to you.

“ HERE there's a will there's a way," surely fulfils the definition of a proverb as "the crystallization in a sentence of the wisdom of centuries." In our New Thought, great stress is laid upon the power of the will and the importance of its cultivation. It is axiomatic with us that "the man who wills is the man who can." We affirm, "I shall be what I will to be!" The phrase, "I can and I will!" taken as embodiment of the Chicago spirit in the accomplishment of the great World's Fair of 1893, is fast becoming the assertion of conscious power and purpose in the heart and the life of every aspiring soul.

Psychologically, it might be more correct to say, "I will and I can!" The will must be there before we have the realization of the ability to accomplish a thing. Where there's no will there's no way.

It may seem that experience furnishes exceptions to this rule. What we call opportunity opens before a man. He "strikes oil" while digging a well on his farm. Without trying, apparently, he wins the favour of powerful friends who push his fortunes, political or commercial. He may have a clever wife who gets him into a judgeship or a governorship;

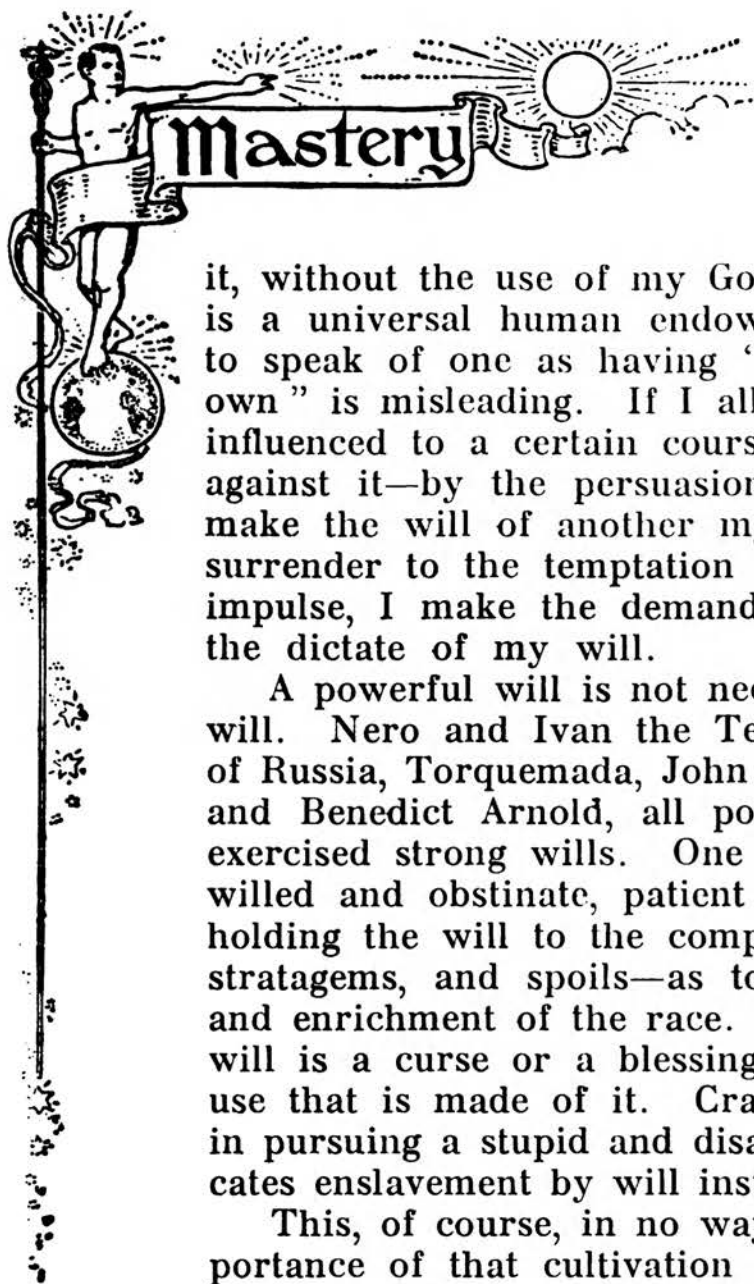


he may strike a rich vein of ore like the Bonanza Kings, or make a lucky investment in steel or copper shares. But the exception is only seeming. Trace back these cases and we find the deciding factor in the man and not in the circumstance. To him who is poised and self-confident, believing in his destiny, "nothing comes early or too late." Thought allied fearlessly to purpose becomes a creative force. "As a man thinketh in his heart so is he." Becoming the conscious and intelligent wielder of his own mental powers, man is no longer a mere bundle of wavering thoughts and fluctuating emotions adrift on life's sea, and the sport of every wave of circumstance. Instead, like Napoleon, he can declare, "Circumstances! I create circumstances!"

We are apt to think of will as a strenuous characteristic, thinking of Napoleon, of the "Iron Duke," or the "Iron Chancellor." The strong of will, we realize, govern the world and appropriate the good things of life. The weak of will are apt to be forced to the wall, underlings at best, derelicts and human wreckage at worst.

Will, memory, and understanding, according to the old writers, are the divine endowment of every human being. The greatest of these is will. And what is will? We all have it. We are all exercising will every day of our lives in everything we do, and in everything we fail to do. I cannot do so simple a thing as drink a glass of water, or refuse to drink

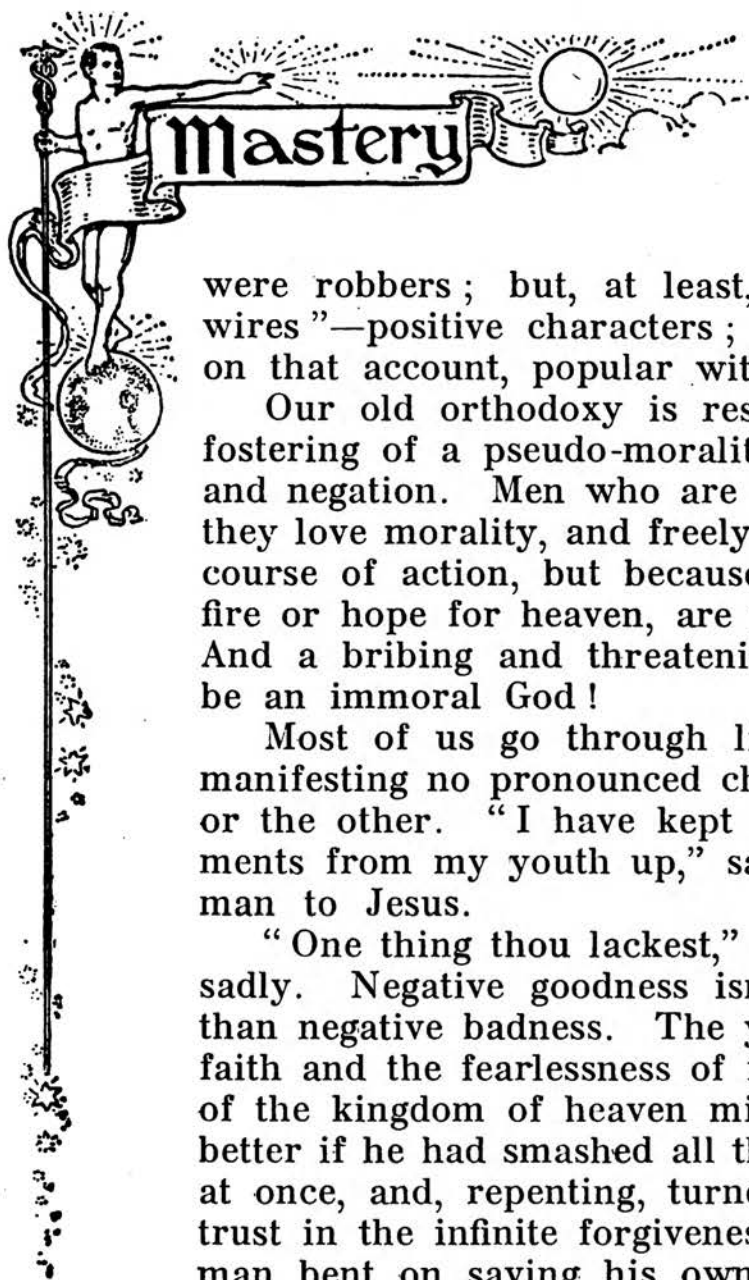




it, without the use of my God-given will. Will is a universal human endowment, so that to speak of one as having "no will of his own" is misleading. If I allow myself to be influenced to a certain course of action—or against it—by the persuasion of another, I make the will of another my own. If I surrender to the temptation of appetite or impulse, I make the demand of my appetite the dictate of my will.

A powerful will is not necessarily a virtuous will. Nero and Ivan the Terrible, Catherine of Russia, Torquemada, John Calvin, George III, and Benedict Arnold, all possessed and exercised strong wills. One may be self-willed and obstinate, patient and persistent in holding the will to the compassing of treasons, stratagems, and spoils—as to the emancipation and enrichment of the race. Whether a strong will is a curse or a blessing depends on the use that is made of it. Crass stubbornness in pursuing a stupid and disastrous course indicates enslavement by will instead of its mastery.

This, of course, in no way lessens the importance of that cultivation and development of the will which the New Thought so constantly enjoins. What we mean is the development of consciousness of the will; of the conscious exercise of choice. It is recognized that *advance* for the individual and for the race depends on the development of positive rather than negative virtues. Barabbas and Robin Hood, Dick Turpin and Captain Kidd

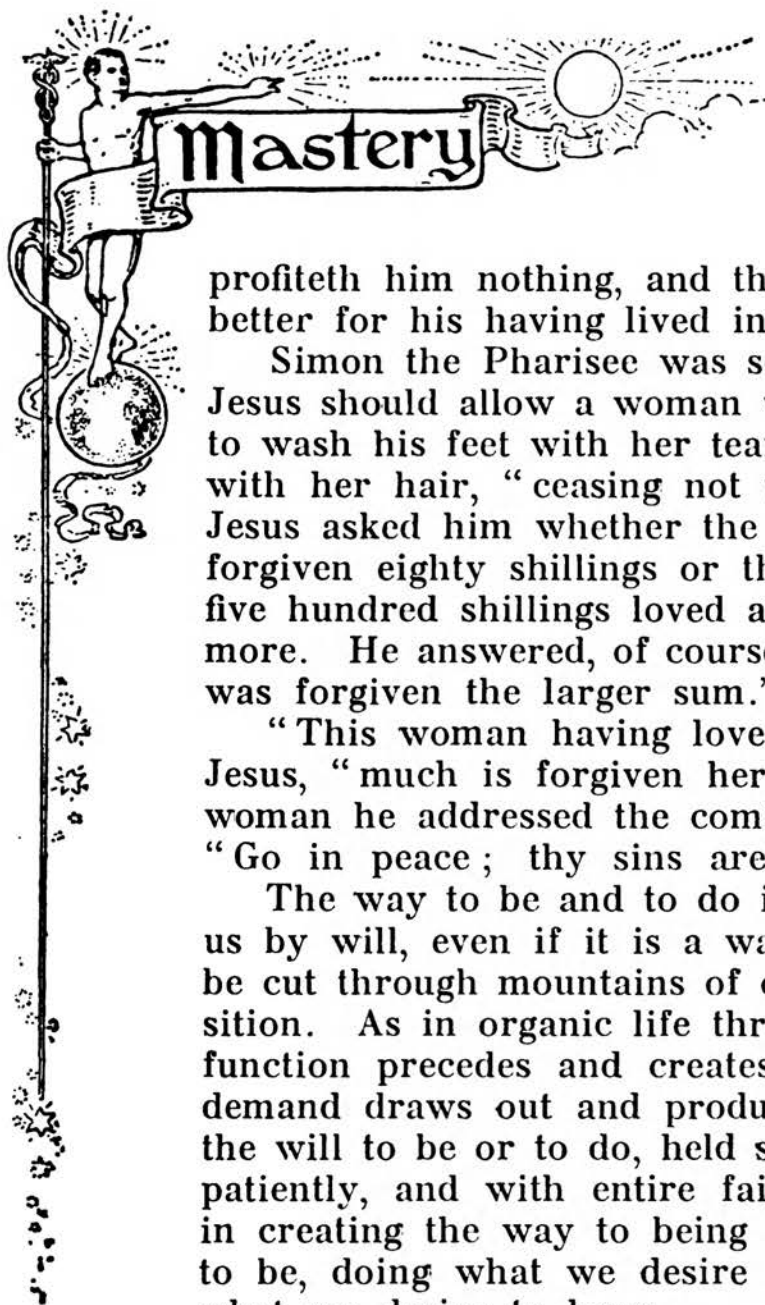


were robbers ; but, at least, they were "live wires"—positive characters ; fearless and, on that account, popular with the crowd.

Our old orthodoxy is responsible for the fostering of a pseudo-morality built on fear and negation. Men who are moral, not because they love morality, and freely choose the moral course of action, but because they fear hell-fire or hope for heaven, are really immoral. And a bribing and threatening God would be an immoral God !

Most of us go through life "blamelessly," manifesting no pronounced character one way or the other. "I have kept all the commandments from my youth up," said the rich young man to Jesus.

"One thing thou lackest," replied the Master, sadly. Negative goodness isn't much better than negative badness. The young man lacked faith and the fearlessness of faith. His chances of the kingdom of heaven might have been better if he had smashed all the commandments at once, and, repenting, turned to God with trust in the infinite forgiveness. Suppose a man bent on saving his own selfish little soul suppresses every natural instinct and passion, keeps the ten commandments literally, is regular in church attendance and prominent in prayer, even giving alms to the poor, but stands ever alert to proclaim his own righteousness by stoning the sinner. Without love, the apostle tells us, such a man is "as sounding brass or a tinkling cymbal." His morality



profiteth him nothing, and the world is no better for his having lived in it.

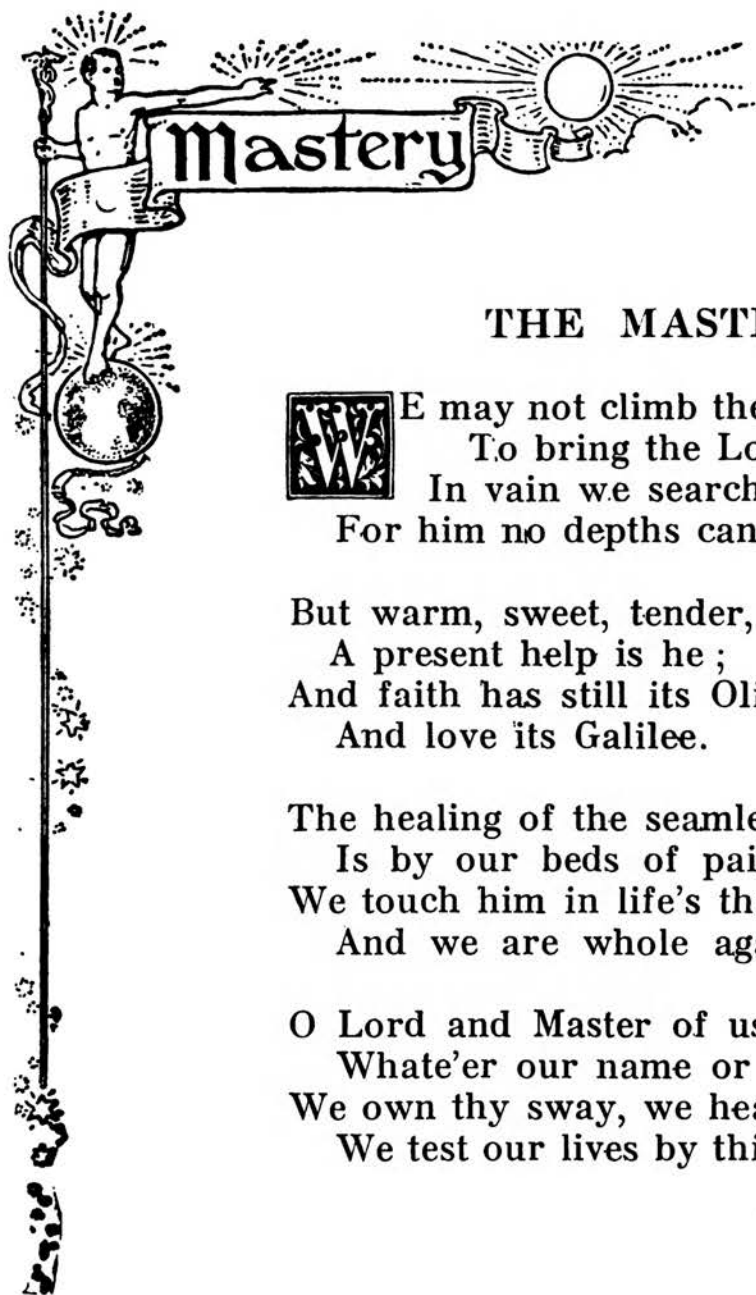
Simon the Pharisee was scandalized that Jesus should allow a woman who was a sinner to wash his feet with her tears and dry them with her hair, "ceasing not to kiss his feet." Jesus asked him whether the debtor that was forgiven eighty shillings or the one forgiven five hundred shillings loved and was loved the more. He answered, of course, "The one that was forgiven the larger sum."

"This woman having loved much," said Jesus, "much is forgiven her." And to the woman he addressed the comforting assurance, "Go in peace; thy sins are forgiven thee."

The way to be and to do is opened up to us by will, even if it is a way that has to be cut through mountains of obstacle and opposition. As in organic life throughout the world function precedes and creates structure and demand draws out and produces supply, so the will to be or to do, held singly, persistently, patiently, and with entire faith, must succeed in creating the way to being what we desire to be, doing what we desire to do, having what we desire to have.

Recognition of the great law of thought-creation is beautifully expressed in that old Vedic scripture, the Bhagavad-Gita, in the lines thus translated by Sir Edwin Arnold:—

Thought in the mind hath made us. What we are  
By thought was wrought and built. If a man's mind  
Hath evil thoughts, *pain* comes on him as comes  
The wheel the ox behind. . . . If one endure  
In purity of thought, *joy* follows him  
As his own shadow—sure.



## THE MASTER.

**W**E may not climb the heavenly steeps  
To bring the Lord Christ down ;  
In vain we search the lowest deeps,  
For him no depths can drown.

But warm, sweet, tender, even yet  
A present help is he ;  
And faith has still its Olivet,  
And love its Galilee.

The healing of the seamless dress  
Is by our beds of pain ;  
We touch him in life's throng and press,  
And we are whole again.

O Lord and Master of us all,  
Whate'er our name or sign,  
We own thy sway, we hear thy call,  
We test our lives by thine.

—J. G. WHITTIER.



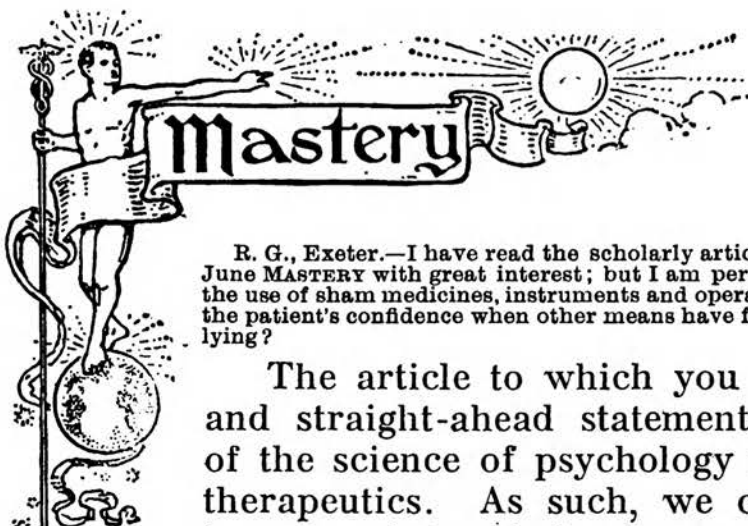
## SOME QUESTIONS ANSWERED.

*NOTE.—Readers are invited to ask freely any questions suggested by their reading, study, or experience, as seekers of the light, as well as to call for such light as sympathetic interest and understanding, with desire to help, may enable us to shed on their personal problems in "living the life," freed from sickness, unrest, or lack of any good thing.*

**Meta Brand.**—The page headed "Your Birthday" in **MASTERY** would seem to indicate a belief in astrology. How do you reconcile the New Thought teaching that men are masters of their own fate, and their destinies in their own hands, with the fatalism and foreordination that attributes rule to the stars?

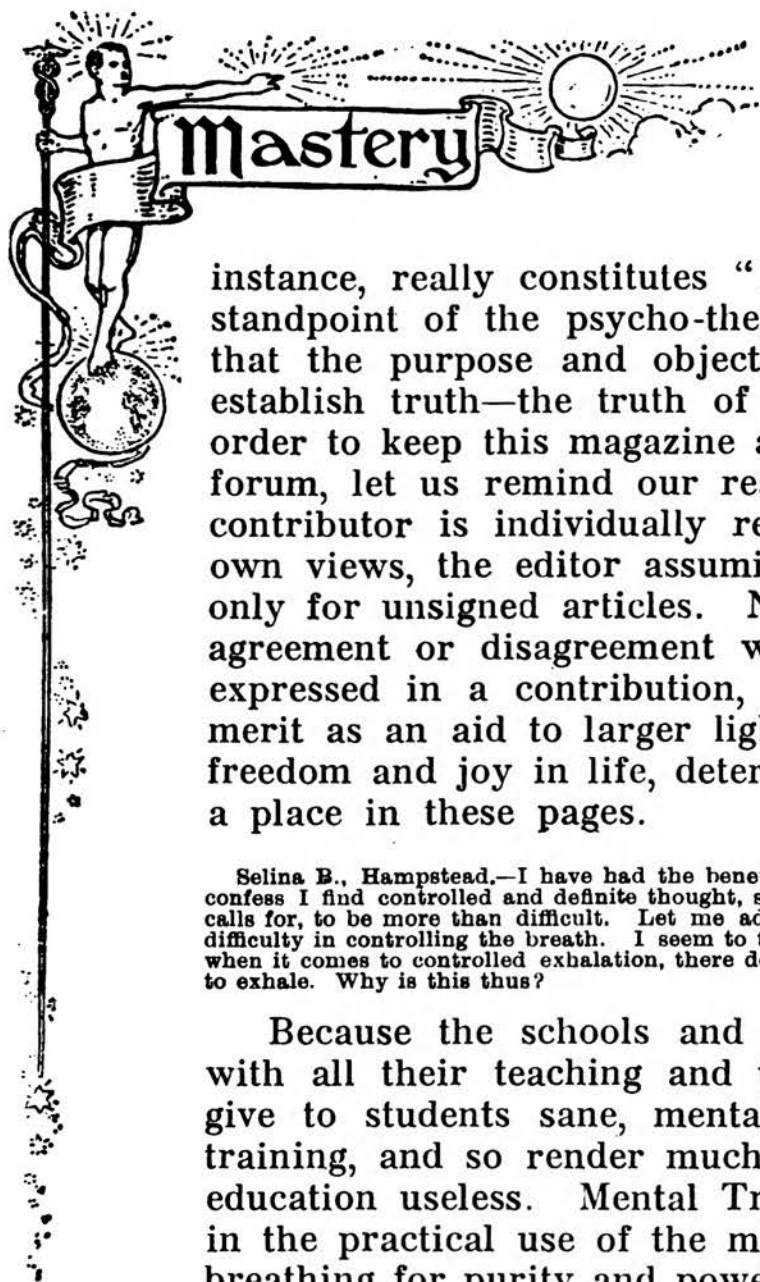
The wise man governs not his stars but his life by intelligent understanding of their influences. This knowledge is to such a man as the chart showing tides and currents of ocean and shoals and quicksands of the shore to the master mariner. The spiritual man is absolute monarch over every physical condition. Every malady and misfortune, a tendency to which may be indicated by the planetary conjunctions at the moment of birth, can be entirely dominated and for ever cast out by those who realize that Mind is the master and Body but the servant of Mind. An acquaintance with the Domains and Signs of the Zodiac places in the hands of every intelligent person a strong overcoming force—and "the overcomer shall inherit all things." Let it be remembered also that not to know one's special genius and ability is to be tossed about by the storms of life or to drift on its waters. To be able to knowingly embrace Opportunity is to live in the native sphere, whence all harmonies proceed.





R. G., Exeter.—I have read the scholarly article by Miriam C. Gould, M.A., in June MASTERY with great interest; but I am perplexed as to what she says about the use of sham medicines, instruments and operations being justified to captivate the patient's confidence when other means have failed. Does New Thought justify lying?

The article to which you refer was a simple and straight-ahead statement of the progress of the science of psychology in the domain of therapeutics. As such, we conceive it has immense interest for every student of the New Thought for its verifications and corroborations, from that point of view, of the conceptions of Truth reached by others from other points of view. New Thought is concerned above all else with the quest for Truth, and its practical demonstration in the ennobled mind and healed body. It is free from dogmatism, prejudice, and preconception and so open-minded and receptive to every honest and sincere presentation of fact and argument. But it certainly does not justify deception, and on this very point the true metaphysical or spiritual healer and teacher would probably take exception to the position of the psychotherapist stated by Miss Gould. "Ye shall know the truth and the truth shall make you free," is a basic position in metaphysical healing. Quimby's aphorism that, "Disease is but a manifestation of erroneous thought and healing consists in removing the delusion by establishing an understanding of truth," well expresses the now thoroughly demonstrated fundamental in permanent and true healing. But there is room for a difference of opinion as to whether or not the administration of the placebo, or a mock operation, for

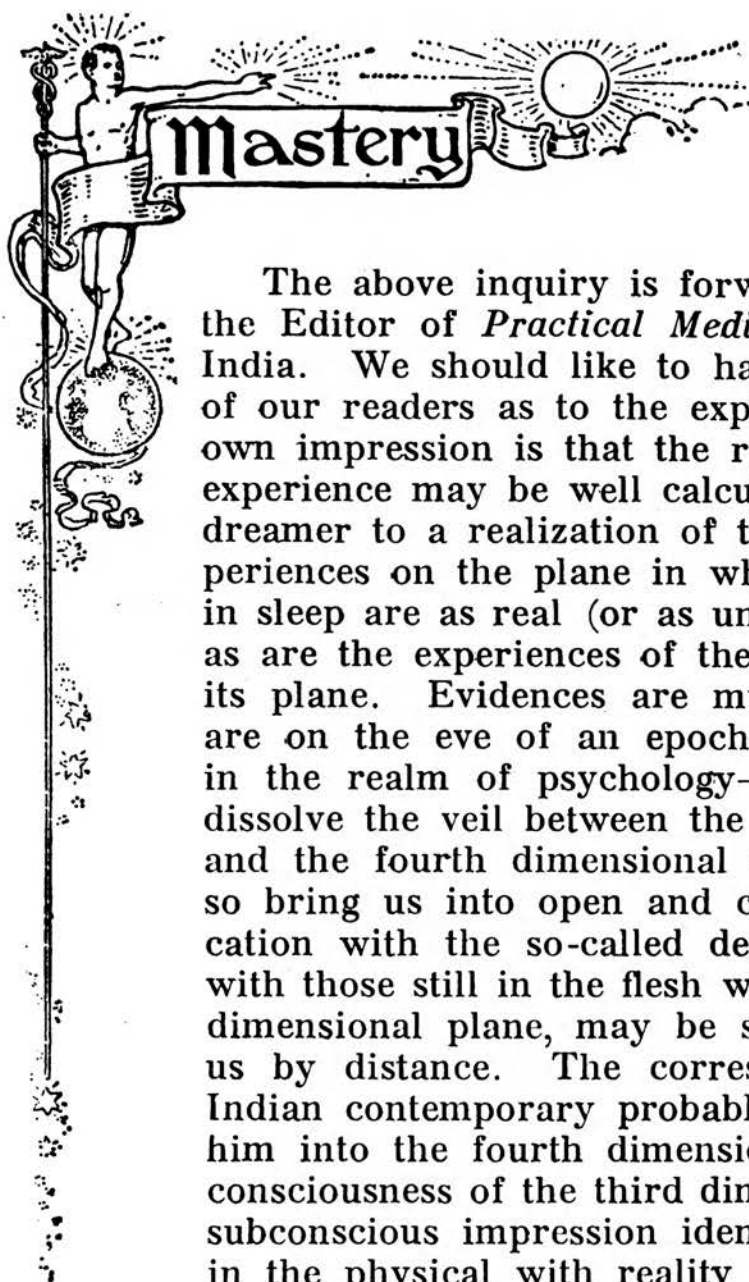


instance, really constitutes "lying" from the standpoint of the psycho-therapist. Remember that the purpose and object always is to establish truth—the truth of wholeness. In order to keep this magazine a genuinely open forum, let us remind our readers, every contributor is individually responsible for his own views, the editor assuming responsibility only for unsigned articles. Not his personal agreement or disagreement with the views expressed in a contribution, but its intrinsic merit as an aid to larger light and life and freedom and joy in life, determines its right to a place in these pages.

Selina B., Hampstead.—I have had the benefit of University training, but confess I find controlled and definite thought, such as much of your teaching calls for, to be more than difficult. Let me add that I have much the same difficulty in controlling the breath. I seem to take in a good full breath, but when it comes to controlled exhalation, there does not seem to be any breath to exhale. Why is this thus?

Because the schools and the universities, with all their teaching and training, fail to give to students sane, mental, and bodily training, and so render much of their so-called education useless. Mental Training—training in the practical use of the mind—and correct breathing for purity and power should be included in every rational system of education.

W. S. M.—A gentleman in sound health, both physically and mentally, is having a dream almost every night when he goes to sleep, and in his state of dream he addresses an assembly of men, the majority of whom are his friends and acquaintances. During the course of his speech he explains to his friends that it is a dream and all the people before him are the creatures of his dream. Some of the audience ask him what proof he has to give them that he is right in what he asserts. To this he replies that he will think over the question when he wakes up and will explain his reasons when he meets them next time in his dream. At this explanation they all laugh at him and call him a lunatic. When he wakes up he finds himself very much puzzled, and in his waking state even he is unable to find any solution to the problem. He wants now to know how he can convince those creatures of his dream during the dream state that it is really a dream.



The above inquiry is forwarded to us by the Editor of *Practical Medicine* of Delhi, India. We should like to have the opinions of our readers as to the explanation. Our own impression is that the repetition of the experience may be well calculated to bring the dreamer to a realization of the truth that experiences on the plane in which one functions in sleep are as real (or as unreal) on that plane as are the experiences of the waking state on its plane. Evidences are multiplying that we are on the eve of an epoch-marking discovery in the realm of psychology—one that will dissolve the veil between the third dimensional and the fourth dimensional consciousness, and so bring us into open and constant communication with the so-called dead, as well as with those still in the flesh who, on the third dimensional plane, may be separated from us by distance. The correspondent of our Indian contemporary probably carried with him into the fourth dimension an overlapping consciousness of the third dimension, or a strong subconscious impression identifying experiences in the physical with reality and experiences beyond the physical with unreality—not an uncommon assumption. In one sense, of course, he would be as correct in telling his friends whom he visits in the sleep state of his experiences in the waking state as a “dream.” Iamblichus told us that “the night time of the body is the day time of the soul.” And Shakespeare declared: “We are such stuff as dreams are made of.”

## VIEWS AND REVIEWS.

**Reversion to  
Type or  
Religious  
Evolution !**

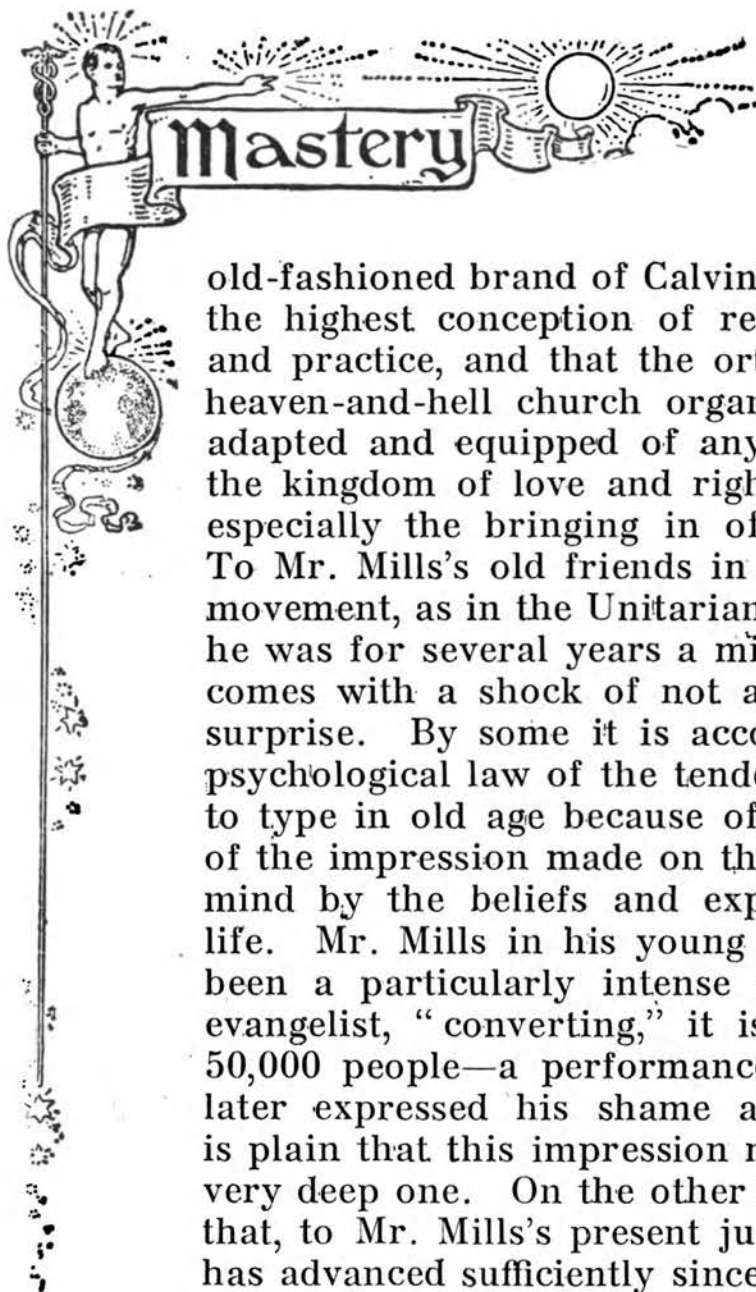
In one of Charlotte Perkins Gilman's cleverly satirical poems she pictures a creature just emerged from the chrysalis, but bewailing its fate and declaring that it didn't want to be a butterfly, but wanted to be a worm.

" O yesterday of unknown lack !  
To-day of unknown bliss !  
I left my fool in red and black,  
The last I saw was this—  
The creature madly climbing back  
Into his chrysalis."

We are reminded of the verses by the news from Chicago that the Rev. Benjamin Fay Mills has recanted and been received back into full fellowship in the ministry of the Presbyterian Church, from which he withdrew some twenty years ago.

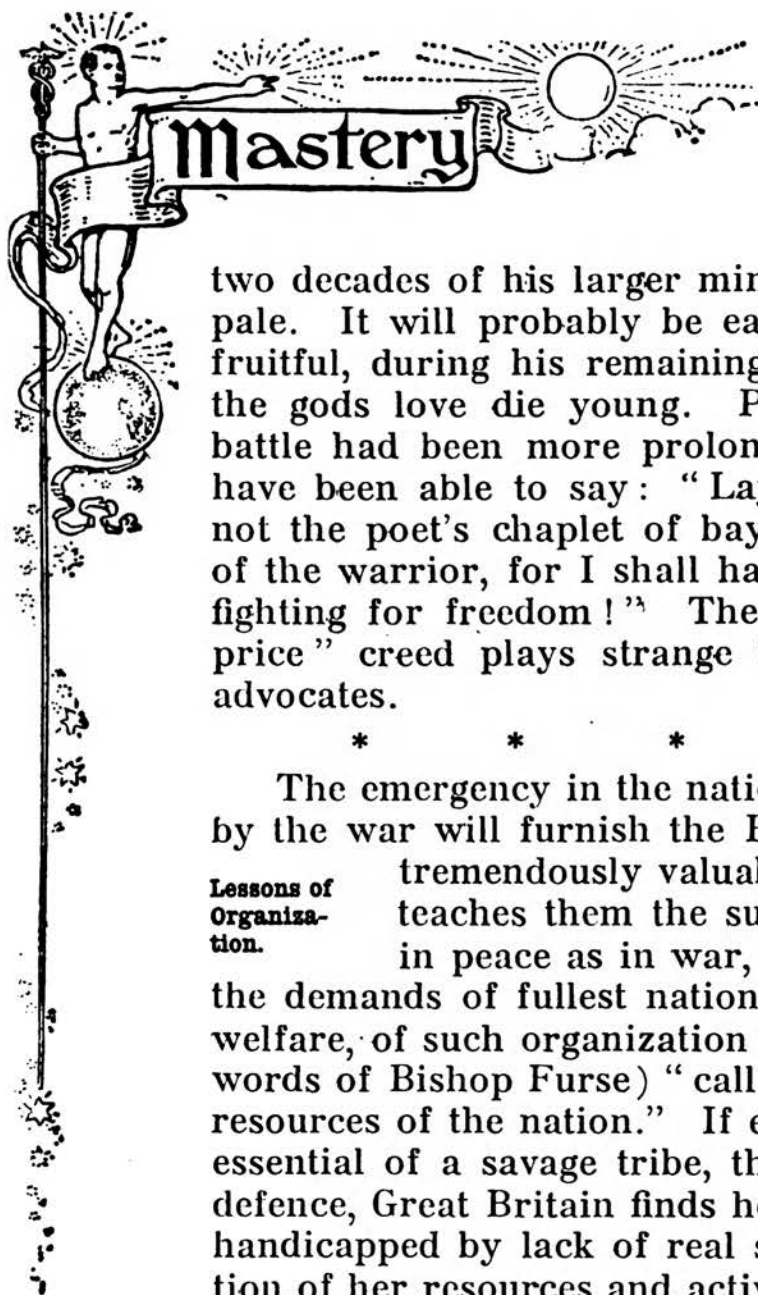
In the meantime, the whilom evangelist had turned his energies and enthusiasms to preaching the social gospel, to organizing the Fellowship Society of Los Angeles, with branches in many cities, and editing its magazine.

With Mrs. Mills he embraced the metaphysical movement, teaching and practising spiritual healing, became a disciple of the Swami Vivekananda, and subsequently taught classes in the Bhagavad-Gitâ and in Emerson and in Whitman, taking conspicuous place in the New Thought movement. Now he announces that, having studied all the great religions of the world and shared in these forward and reform endeavours, he has reached the conclusion that orthodox and organized Christianity of the



old-fashioned brand of Calvin and Knox presents the highest conception of religious teaching and practice, and that the orthodox-trinitarian-heaven-and-hell church organization is the best adapted and equipped of any for bringing in the kingdom of love and righteousness to men, especially the bringing in of social justice! To Mr. Mills's old friends in the New Thought movement, as in the Unitarian Church, in which he was for several years a minister, his action comes with a shock of not altogether pleasant surprise. By some it is accounted for by the psychological law of the tendency to reversion to type in old age because of the very depth of the impression made on the subconscious mind by the beliefs and experiences of early life. Mr. Mills in his young manhood having been a particularly intense and zealous evangelist, "converting," it is said, some 50,000 people—a performance for which he later expressed his shame and repentance—it is plain that this impression must have been a very deep one. On the other hand, it is possible that, to Mr. Mills's present judgment, the church has advanced sufficiently since he left it to have caught up with his own mental evolution. He has one son in the Unitarian ministry, and another a Universalist preacher. Wherever he is, he is a force certain to make himself felt, and his return to the orthodox fold has been hailed with great rejoicing by the ministers of Chicago and other American cities. His life had been a strenuous and difficult one during the



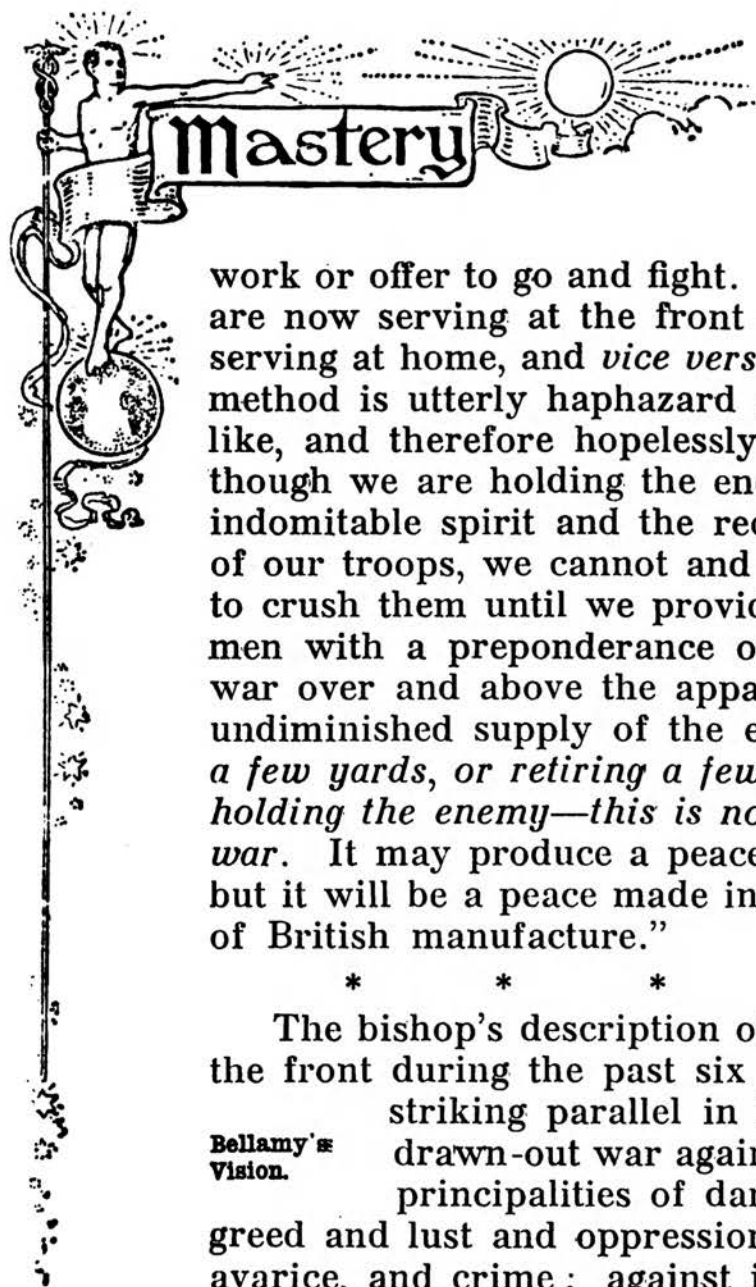


two decades of his larger ministry without the pale. It will probably be easier, if not more fruitful, during his remaining years. Whom the gods love die young. Perhaps if Heine's battle had been more prolonged he would not have been able to say: "Lay on my coffin not the poet's chaplet of bays, but the sword of the warrior, for I shall have lived and died fighting for freedom!" The "Peace at any price" creed plays strange tricks with its advocates.

\* \* \* \* \*

The emergency in the national life created by the war will furnish the British people a tremendously valuable lesson if it teaches them the supreme necessity, in peace as in war, for adequacy to the demands of fullest national strength and welfare, of such organization as shall (in the words of Bishop Furse) "call on the whole resources of the nation." If even in the primal essential of a savage tribe, that of military defence, Great Britain finds herself crippled and handicapped by lack of real scientific organization of her resources and activities, how much more is she handicapped in the larger and more complex business of a normal life and growth for a civilized and progressive people! The good bishop tells us that "to-day the right spirit is lacking because the conscience of the nation is uneasy. As individuals we do not know whether we are doing the right thing or not—whether we should go on with our ordinary

Lessons of  
Organiza-  
tion.

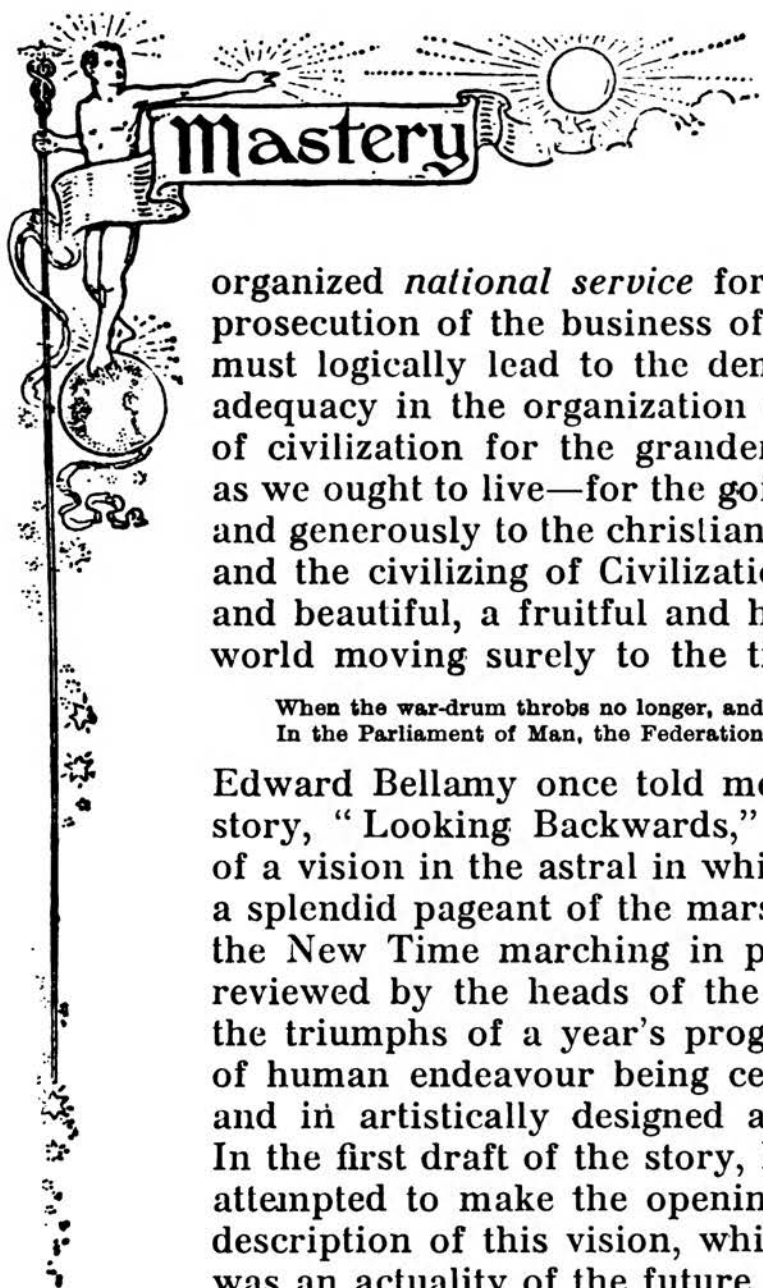


work or offer to go and fight. As it is, many men are now serving at the front who ought to be serving at home, and *vice versâ*. The present method is utterly haphazard and unbusiness-like, and therefore hopelessly inadequate . . . though we are holding the enemy through the indomitable spirit and the reckless self-sacrifice of our troops, we cannot and never shall be able to crush them until we provide our fighting men with a preponderance of munitions of war over and above the apparently ample and undiminished supply of the enemy. *Advancing a few yards, or retiring a few miles, or merely holding the enemy—this is not going to win the war.* It may produce a peace in the long run ; but it will be a peace made in Germany and not of British manufacture."

\* \* \* \* \*

The bishop's description of the situation at the front during the past six months or so finds striking parallel in humanity's long-drawn-out war against the powers and principalities of darkness ; against greed and lust and oppression ; against poverty, avarice, and crime ; against ignorance, inefficiency, and disease—to use many names for the one great evil of *selfishness*. It is cause for rejoicing to every lover of humanity, and to every friend of real freedom and progress, that even this eleventh-hour awakening on the part of Cabinet Ministers and editors and bishops and "the men in the trenches," as well as the man on the street, to the vital need of adequately

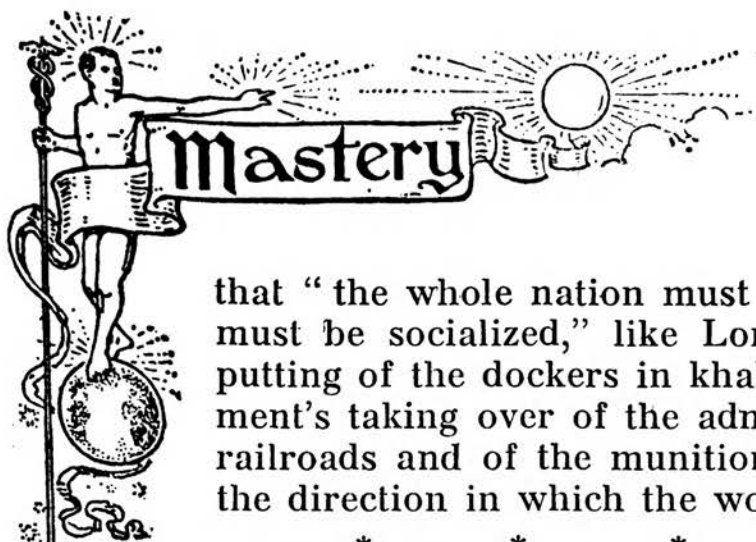
Bellamy's  
Vision.



organized *national service* for the successful prosecution of the business of human slaughter, must logically lead to the demand of equal adequacy in the organization of all the resources of civilization for the grander business of living as we ought to live—for the going forward grandly and generously to the christianizing of Christianity and the civilizing of Civilization in a slumless and beautiful, a fruitful and happy world—a world moving surely to the time

When the war-drum throbs no longer, and the battle-flags are furled  
In the Parliament of Man, the Federation of the World.

Edward Bellamy once told me that his great story, "Looking Backwards," was the outcome of a vision in the astral in which he clearly saw a splendid pageant of the marshalled workers of the New Time marching in procession and reviewed by the heads of the administration—the triumphs of a year's progress in many fields of human endeavour being celebrated in songs and in artistically designed allegorical groups. In the first draft of the story, Mr. Bellamy attempted to make the opening chapter a description of this vision, which he fully realized was an actuality of the future and truly prophetic. He changed his plan to give his story a more "realistic" appeal to the practical, matter-of-fact mind of the time, feeling that it would have lost in effectiveness if his picture of life in the Boston of A.D. 2100 had suggested fancy rather than fact by a too highly coloured dramatic presentation. But Mr. Winston Churchill's declaration in his Dundee speech

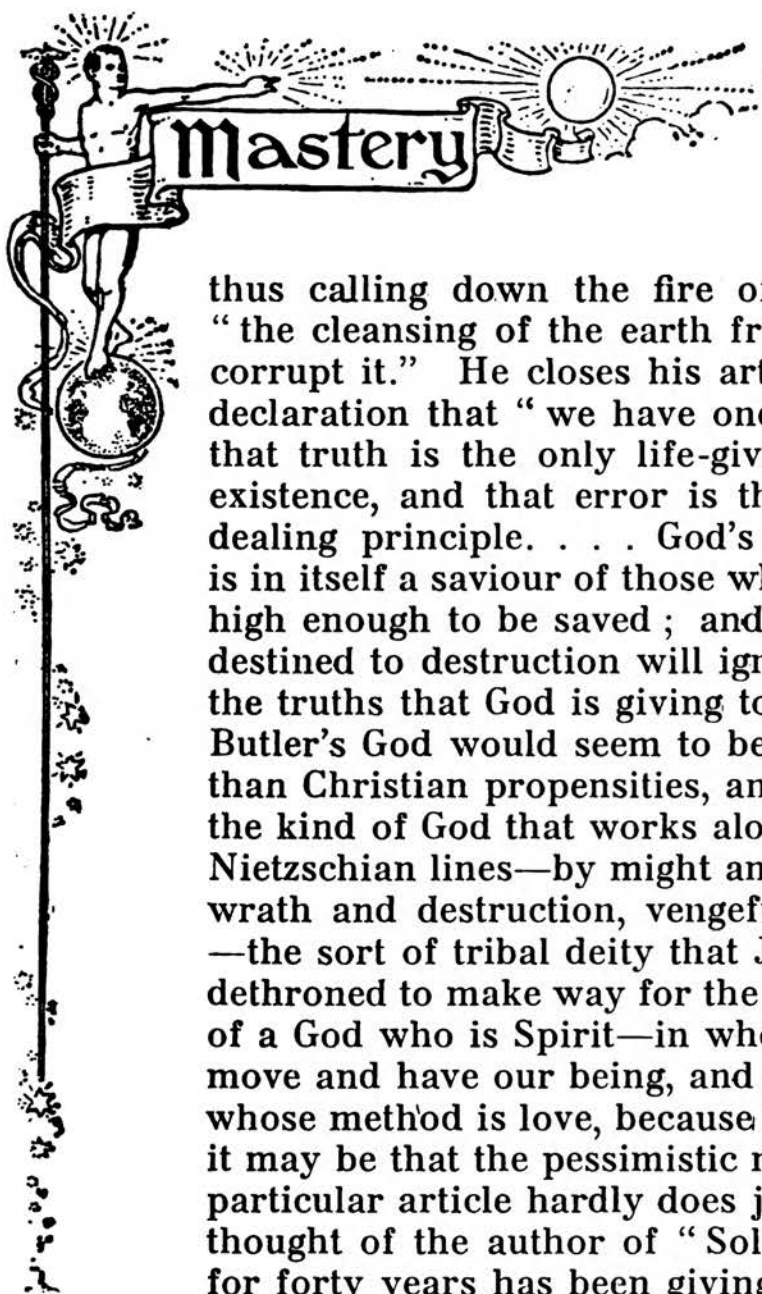


that "the whole nation must organize; it must be socialized," like Lord Kitchener's putting of the dockers in khaki and the Government's taking over of the administration of the railroads and of the munition factories, shows the direction in which the world is moving.

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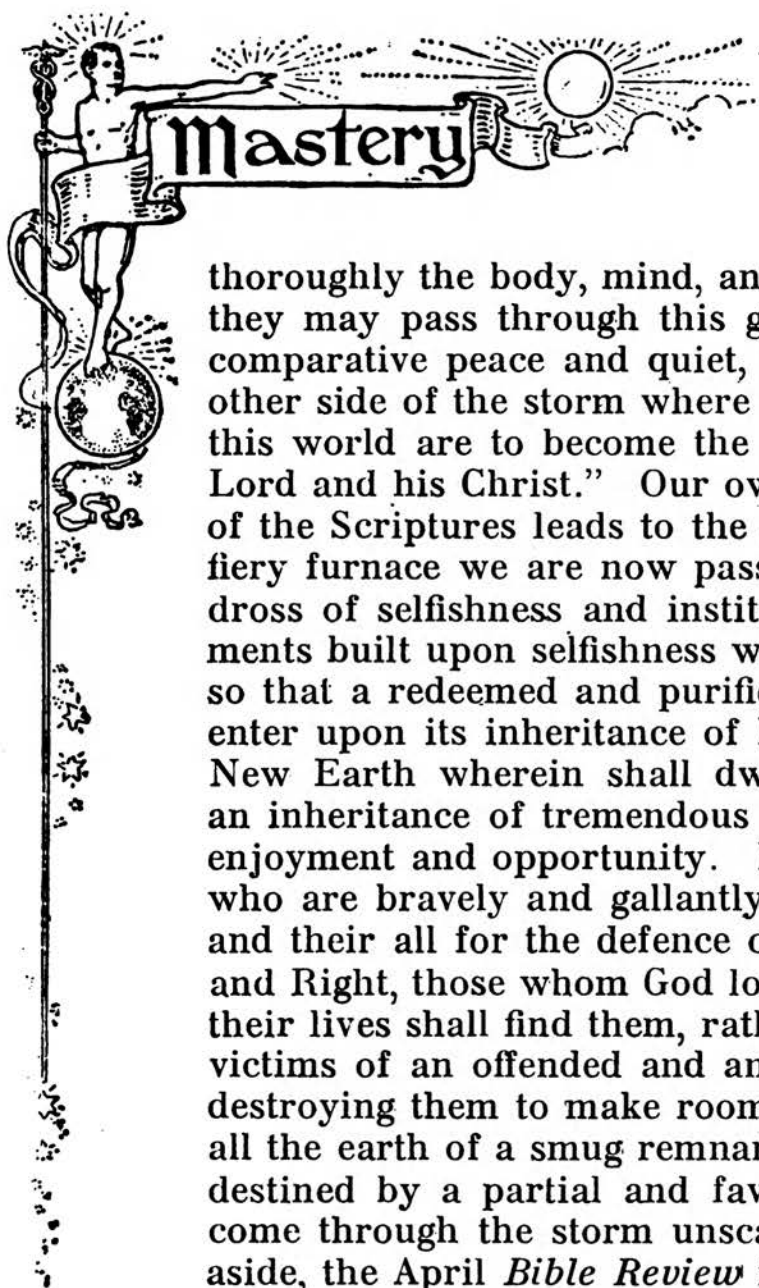
This is the very broad title of an admirable monthly review of advanced esoteric thought, edited by Hiram E. Butler, and of special interest at this time of seeking for larger light concerning the meaning of the Scriptures and understanding of those natural laws which are truly divine. In "The Time of the End," the editor gives us in the April number an article characterized by very plain speaking concerning the attitude of the American people in the present crisis: "They are saying, 'Peace, peace,' when there is no peace, and making no preparation for self-defence." He says: "The most unprepared nation of the world for self-protection is the United States . . . they know not the purposes of God in the creation of the world, and they depend on their own arm for their salvation. The people do not desire to know the truth, they are too busy with money-making; and yet they expect to escape the punishment that is already upon the nations of the eastern continent." The war and all its horrors, according to Mr. Butler, are the direct consequences of the falling away from God of the whole human family (with few exceptions),

Bible  
Review.

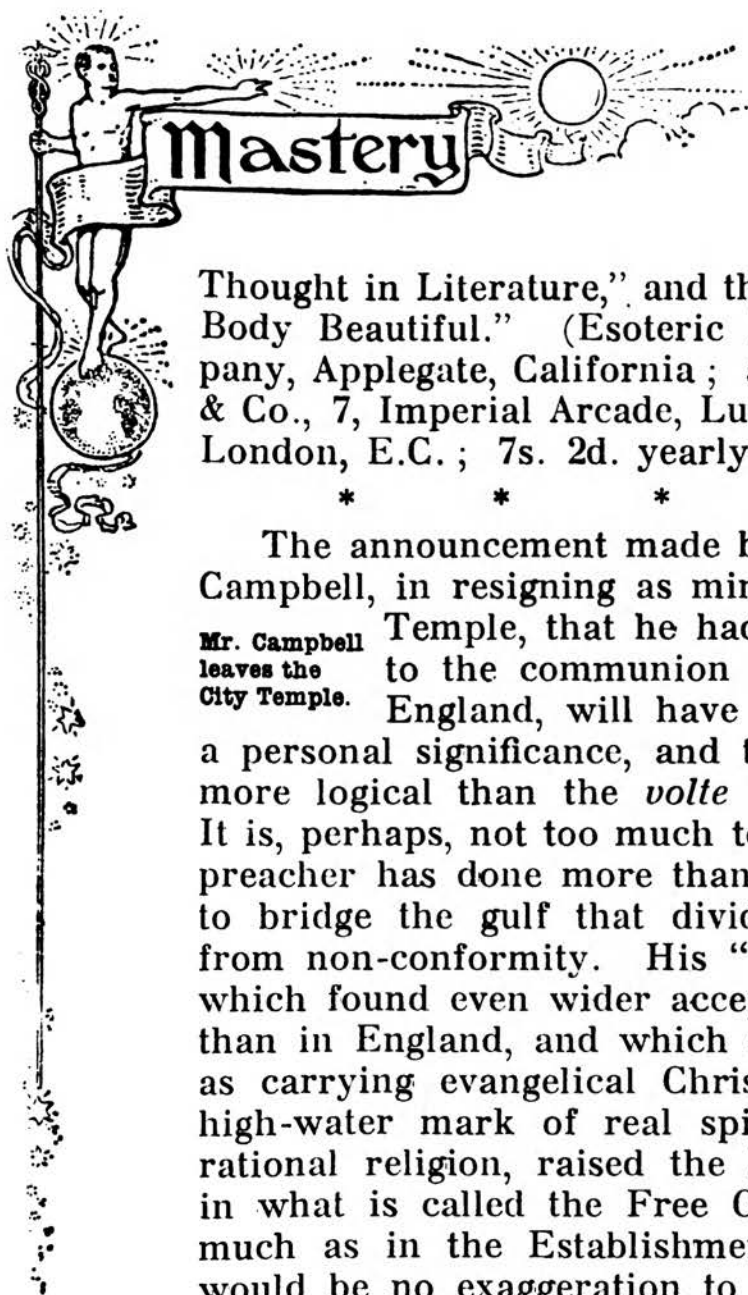


thus calling down the fire of divine wrath for "the cleansing of the earth from those that corrupt it." He closes his article with the declaration that "we have one great consolation, that truth is the only life-giving principle in existence, and that error is the great death-dealing principle. . . . God's life-giving truth is in itself a saviour of those who are developed high enough to be saved ; and those who are destined to destruction will ignore and scoff at the truths that God is giving to the world." Mr. Butler's God would seem to be of Hebraic rather than Christian propensities, and very evidently the kind of God that works along Teutonic and Nietzschean lines—by might and by power, by wrath and destruction, vengeful and bloodthirsty—the sort of tribal deity that Jesus of Nazareth dethroned to make way for the grander conception of a God who is Spirit—in whom we live and move and have our being, and whose law and whose method is love, because He is Love. Yet it may be that the pessimistic mood of this particular article hardly does justice to the deeper thought of the author of "Solar Biology," who for forty years has been giving the world the ripe fruits of spiritual illumination and inspiration. In fact, in an editorial in the same number, he tells us that while those who are unfit for the higher order of life which the new cycle ushers in shall perish and pass away in the disaster and destruction attending the closing of the old cycle now upon us, "there is a way which every soul that *will* may find to prepare





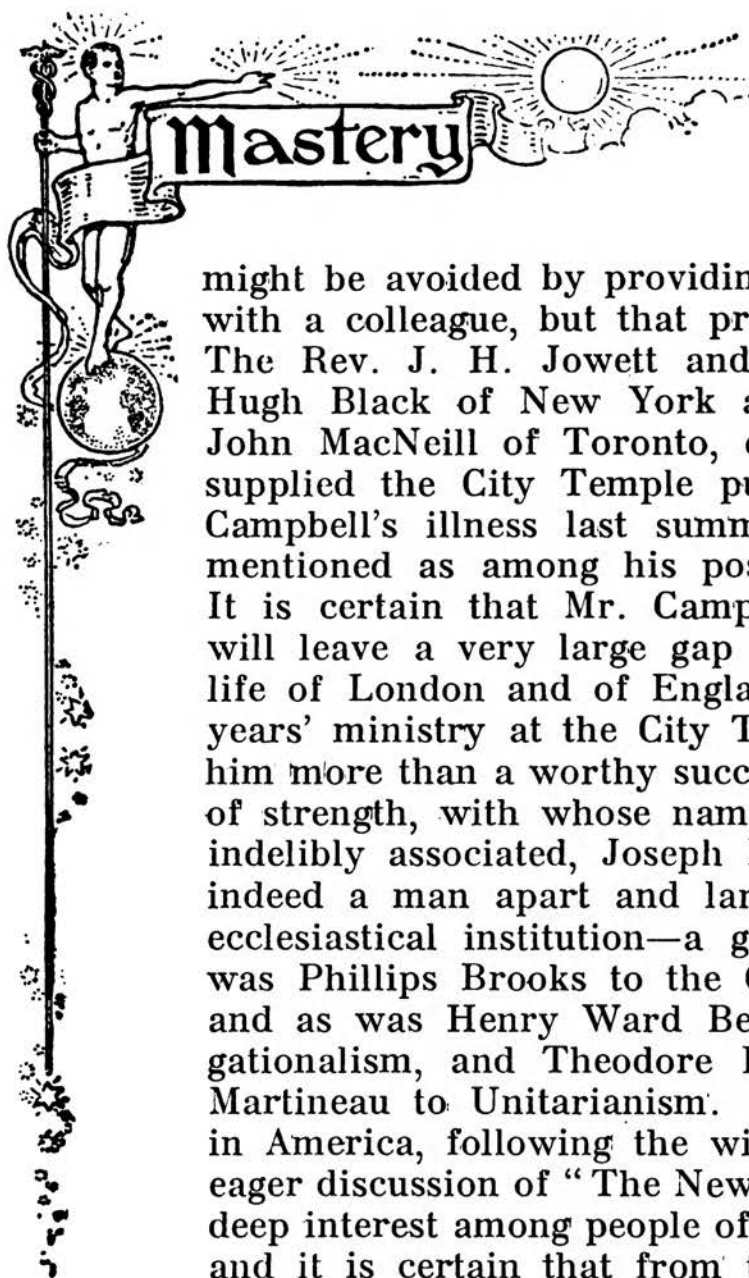
thoroughly the body, mind, and soul in order that they may pass through this great change in comparative peace and quiet, and reach the other side of the storm where the kingdoms of this world are to become the kingdom of our Lord and his Christ." Our own interpretation of the Scriptures leads to the belief that in the fiery furnace we are now passing through, all dross of selfishness and institutions and Governments built upon selfishness will be burned away, so that a redeemed and purified humanity may enter upon its inheritance of New Heavens and New Earth wherein shall dwell righteousness, an inheritance of tremendous responsibility as of enjoyment and opportunity. But we see in those who are bravely and gallantly giving their lives and their all for the defence of Freedom, Justice, and Right, those whom God loves and who losing their lives shall find them, rather than the sinful victims of an offended and angry Yahveh destroying them to make room for the rule over all the earth of a smug remnant of 144,000 predestined by a partial and favouring Deity to come through the storm unscathed. All this aside, the April *Bible Review* is a wonderfully interesting and valuable publication, for in one brief but lucid article the attainment of immortality in form and function and the structure of the true social state are clearly explained, while another article points out the spiritual truth underlying the law of suggestion, while our good friend Henry Proctor gives us two thought-kindling essays, one on "The Power of



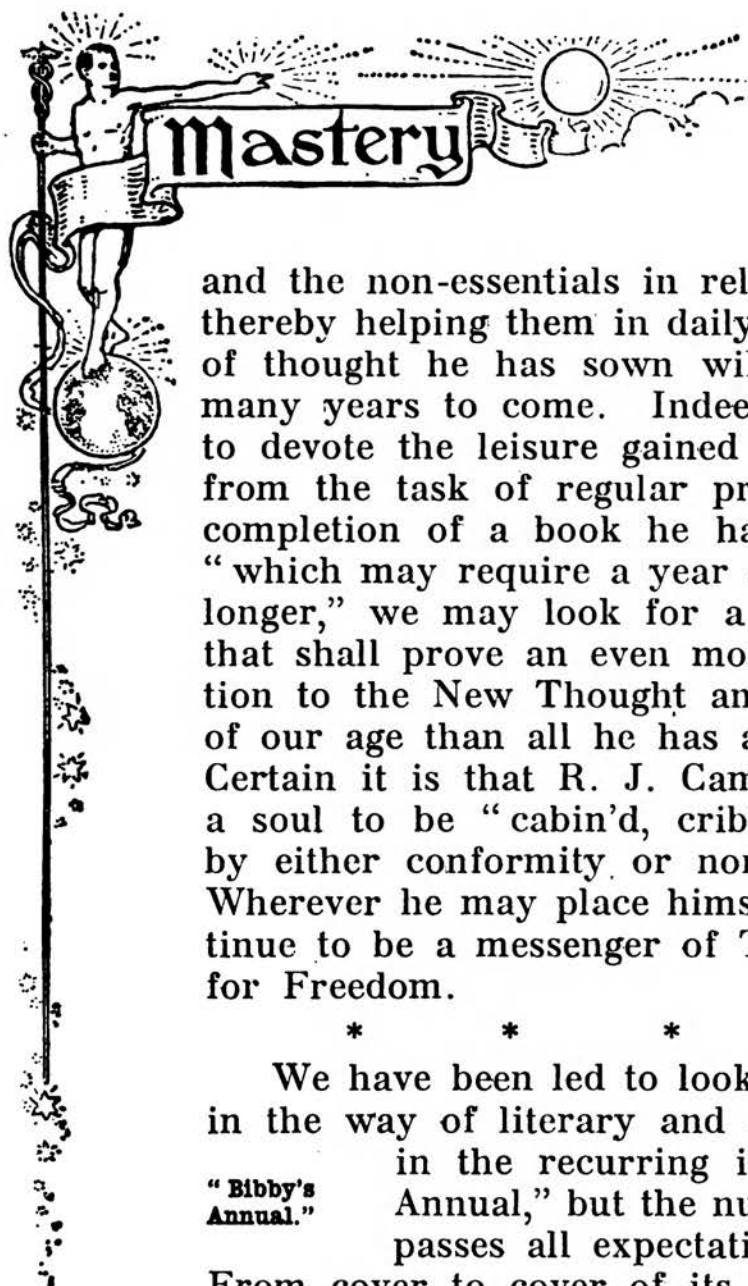
Thought in Literature," and the other on "The Body Beautiful." (Esoteric Publishing Company, Applegate, California; and L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London, E.C.; 7s. 2d. yearly.)

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The announcement made by the Rev. R. J. Campbell, in resigning as minister of the City Temple, that he had decided to return to the communion of the Church of England, will have much more than a personal significance, and to us seems much more logical than the *volte face* of Mr. Mills. It is, perhaps, not too much to say that no living preacher has done more than has Mr. Campbell to bridge the gulf that divides conformity from non-conformity. His "New Theology," which found even wider acceptance in America than in England, and which may be regarded as carrying evangelical Christianity to its high-water mark of real spirituality and rational religion, raised the banner of revolt in what is called the Free Church, quite as much as in the Establishment. Indeed, it would be no exaggeration to say that it met with a broader and warmer intellectual hospitality among Anglicans—as among clergy and laity of the Episcopal Church in America—than it did among Nonconformists. The immediate reason for Mr. Campbell's resignation is the failure of his health and strength under the strain imposed by the labour of conducting three services a week. It was hoped that this



might be avoided by providing Mr. Campbell with a colleague, but that proved impracticable. The Rev. J. H. Jowett and Professor Hugh Black of New York and the Rev. John MacNeill of Toronto, each of whom supplied the City Temple pulpit during Mr. Campbell's illness last summer, have been mentioned as among his possible successors. It is certain that Mr. Campbell's withdrawal will leave a very large gap in the religious life of London and of England. His thirteen years' ministry at the City Temple have proved him more than a worthy successor to that tower of strength, with whose name the Temple is indelibly associated, Joseph Parker. He is indeed a man apart and larger than any ecclesiastical institution—a giver of life, as was Phillips Brooks to the Church in America, and as was Henry Ward Beecher to Congregationalism, and Theodore Parker and James Martineau to Unitarianism. His lecture tours in America, following the wide publication and eager discussion of "The New Theology," aroused deep interest among people of all denominations, and it is certain that from the pulpit of the City Temple his words have stirred the minds and moved the hearts of thousands, week after week and year after year. His great service will undoubtedly lie in the permanent contribution to theological thought which has so largely broadened and clarified the vision of the entire English-speaking people, enabling them to distinguish between the essentials



and the non-essentials in religion as a life, thereby helping them in daily living. The seeds of thought he has sown will bear fruit for many years to come. Indeed, as he promises to devote the leisure gained through release from the task of regular preaching to the completion of a book he has in hand, and "which may require a year or two or perhaps longer," we may look for a *magnum opus* that shall prove an even more vital contribution to the New Thought and the New Life of our age than all he has already produced. Certain it is that R. J. Campbell is too great a soul to be "cabin'd, cribb'd, confin'd" by either conformity or non-conformity. Wherever he may place himself, he will continue to be a messenger of Truth and a voice for Freedom.

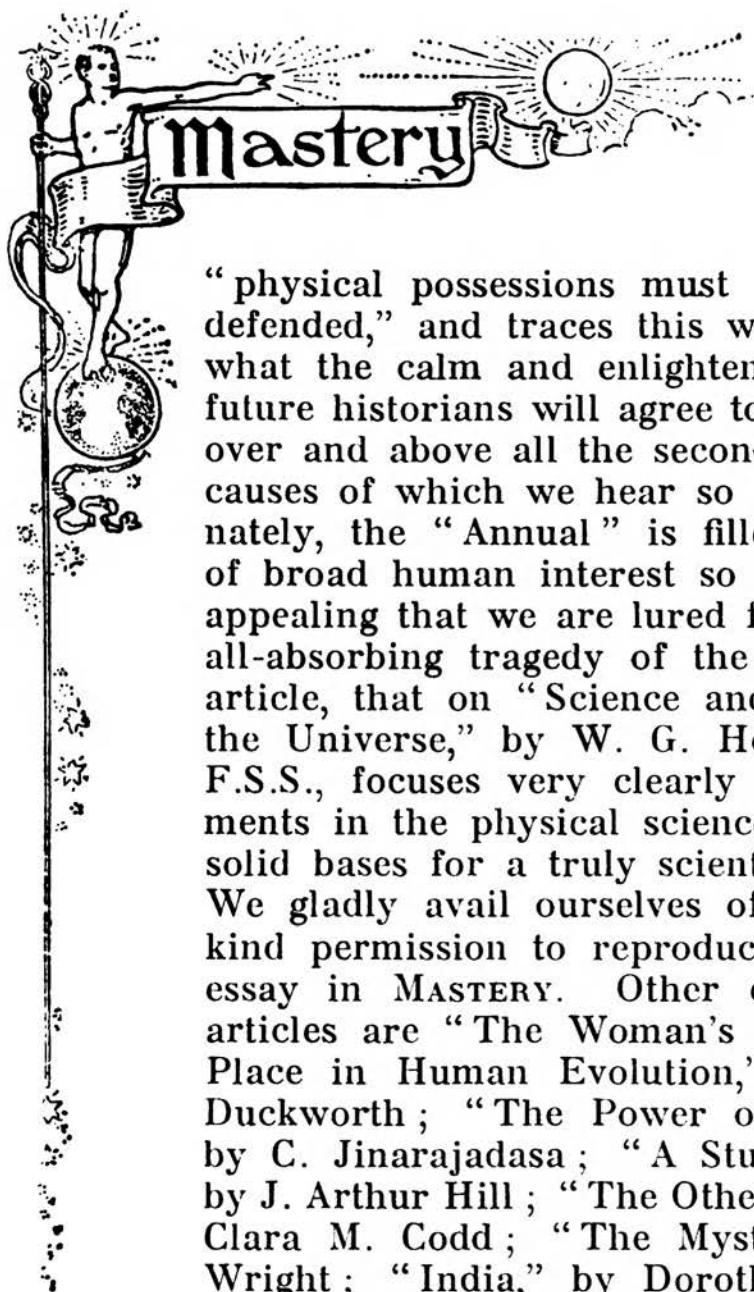
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We have been led to look for the superlative in the way of literary and artistic excellence in the recurring issues of "Bibby's Annual," but the number for 1915 surpasses all expectations in this respect. From cover to cover of its 64 large folio pages the publication is a treat of the highest order. Indeed, it would be no exaggeration to say that this number of the Annual is in itself a liberal education. This although, according to the broad-minded and cultured Editor, it is confessedly a "war number," many of the pictures and articles having been suggested by the world tragedy in the midst of

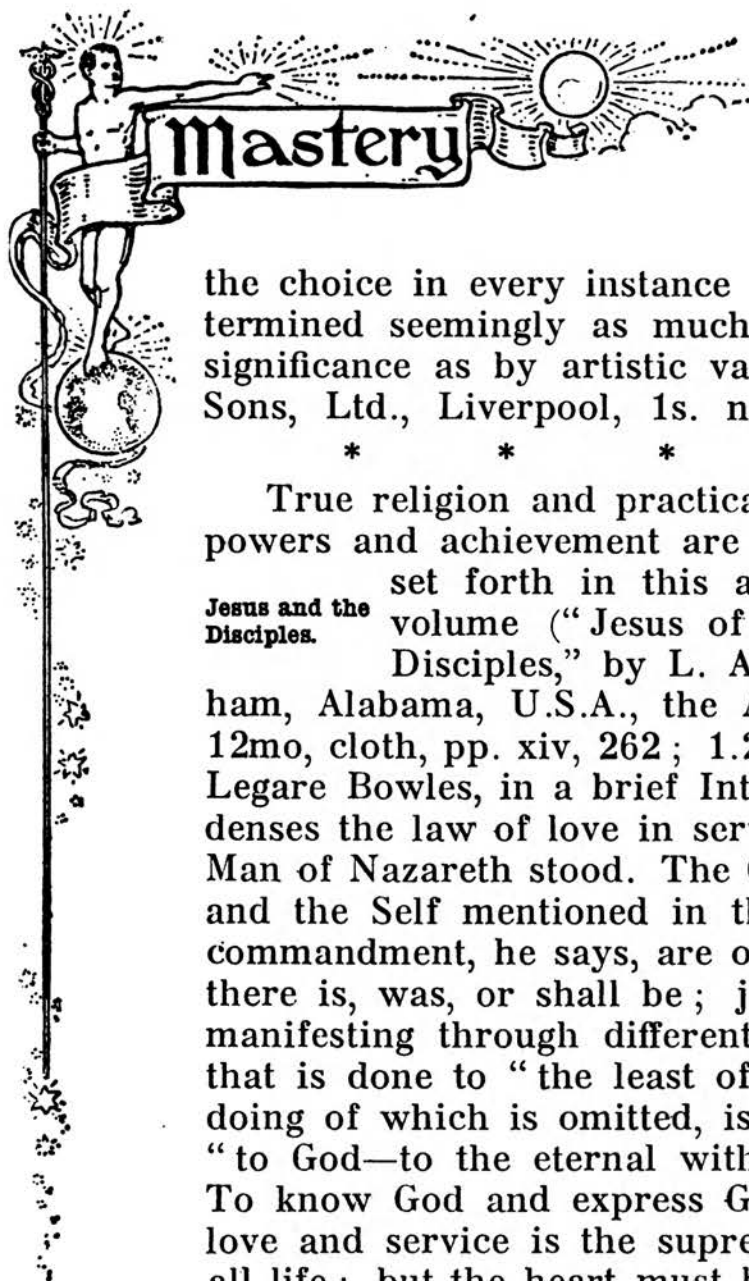


which we have been living for the past year, and which naturally focuses the mind of the age. It must be said, however, that the Editor has succeeded admirably in both reducing this topic of the hour to its true perspective, and in treating it with a refreshing clarity and soberness of thought and feeling. Annie Besant discusses "Germany's War Methods," declaring the conflict to be one between opposing ideas of world-empire; Josephine Ransom shows "How the Fighting Spirit can be Transmuted"; the Editor writes on "The War: Its Unseen Causes and Some of its Effects," a paper already noticed in these pages; James L. MacBeth Bain writes on "The Great Peace," incidentally criticizing British greed and avarice, but claiming a superiority for British colonizing methods and policies, which shows that he is unacquainted with France's achievements in this field; Jean Delaire contributes an illuminating article on "Alsace-Lorraine and the Great War," which makes it clear that the German rape of these Rhine provinces after the war of 1870 made the present war inevitable and justly so. "A Modern Arjuna," by A. Hannam, and "A Story of the War," by S. E. Gay, represent the fictional element of the war contributions. Far and away the most suggestive and convincing of the articles on the war, in our opinion, is that by Donald Fraser, and headed with the pointed query, "Who is the Real Enemy?" He brings home with tremendous force of logic the truth that





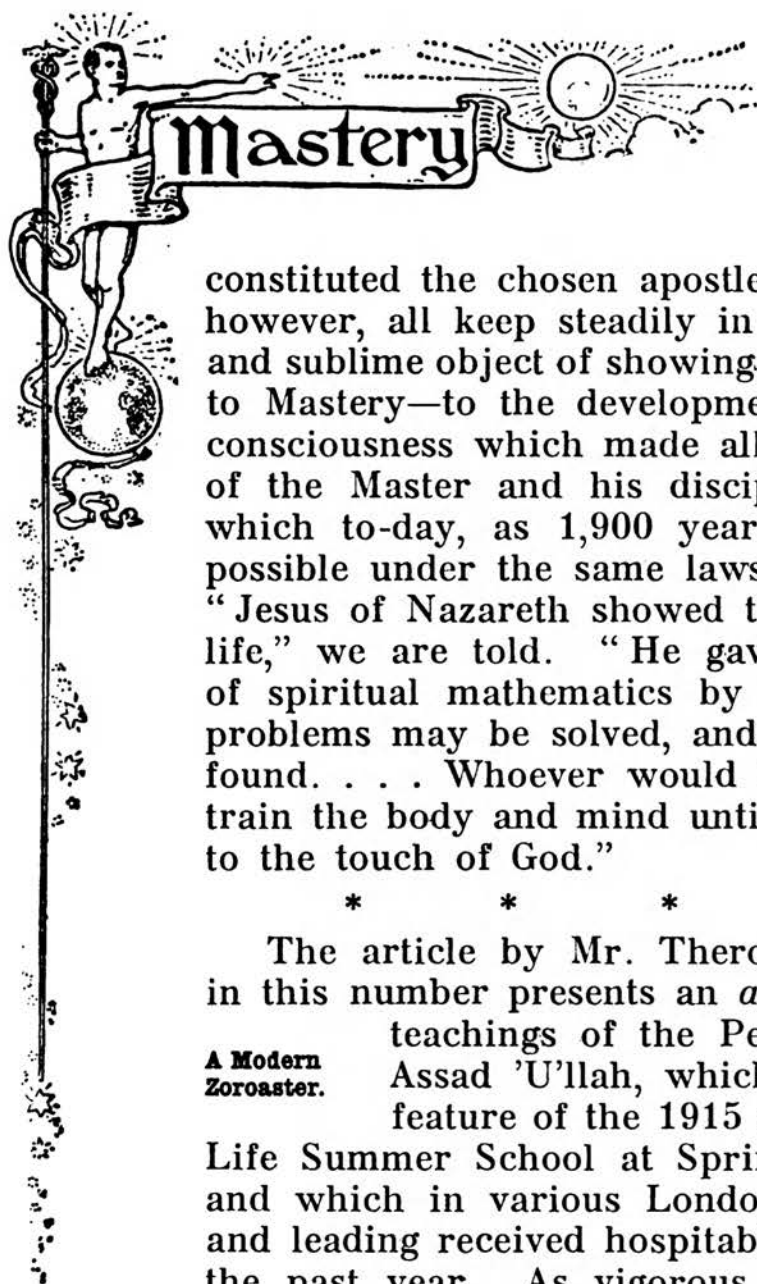
"physical possessions must be physically defended," and traces this war and all wars to what the calm and enlightened judgment of future historians will agree to be the real cause, over and above all the secondary and incidental causes of which we hear so much. But fortunately, the "Annual" is filled with articles of broad human interest so well written and appealing that we are lured from the otherwise all-absorbing tragedy of the hour. One such article, that on "Science and the Religions of the Universe," by W. G. Hooper, F.R.A.S., F.S.S., focuses very clearly those developments in the physical sciences that furnish solid bases for a truly scientific world religion. We gladly avail ourselves of Mr. Bibby's kind permission to reproduce this striking essay in MASTERY. Other distinctly notable articles are "The Woman's Movement: Its Place in Human Evolution," by Christiana Duckworth; "The Power of the Intuition," by C. Jinarajadasa; "A Study in Fechner," by J. Arthur Hill; "The Other Side of Death," by Clara M. Codd; "The Mystics," by J. C. Wright; "India," by Dorothy Mary Codd; "The Cult of the Child," by W. Marriott; "The Purpose of Pictures," by J. E. Reid, and "The New Socialism," by Joseph Bibby, to which last we devoted special attention in the July MASTERY. The annual is especially noteworthy for its wealth of pictures, numbering more than seventy in all, and including numerous reproductions in colour of new and old masterpieces,



the choice in every instance having been determined seemingly as much by spiritual significance as by artistic value. (J. Bibby & Sons, Ltd., Liverpool, 1s. net.).

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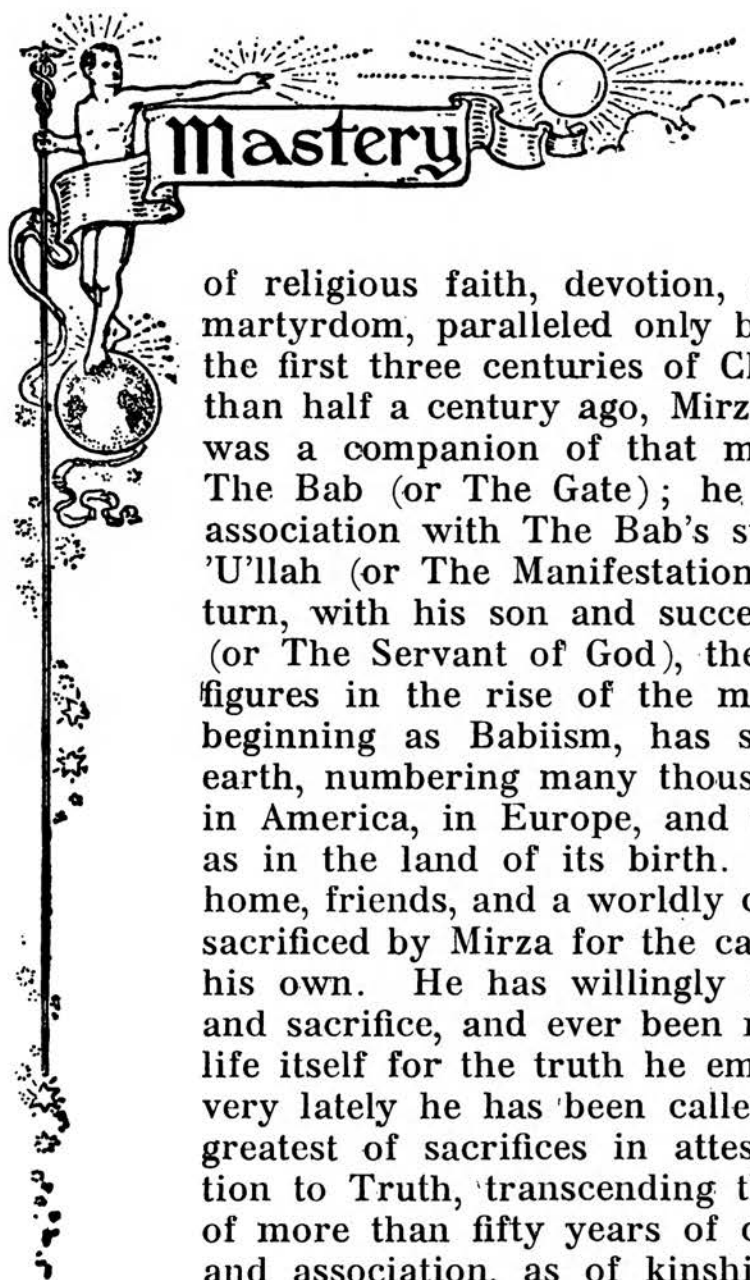
True religion and practical and its fruits in powers and achievement are simply and clearly set forth in this admirable little volume ("Jesus of Nazareth and His Disciples," by L. A. Fealy, Birmingham, Alabama, U.S.A., the Alturian Society, 12mo, cloth, pp. xiv, 262; 1.25 dols. or 5s. 6d.). Legare Bowles, in a brief Introduction, condenses the law of love in service for which the Man of Nazareth stood. The God, the Neighbour, and the Self mentioned in the first and great commandment, he says, are one: "all that there is, was, or shall be; just the one life manifesting through different forms." All that is done to "the least of these," or the doing of which is omitted, is done or omitted "to God—to the eternal within you, yourself!" To know God and express God's attributes in love and service is the supreme purpose of all life; but the heart must be pure and the soul ruler of the physical house before one can serve the Master, and thus become a master. In the fourteen chapters of the book, Dr. Fealy gives us illuminating studies of Jesus of Nazareth, Discipleship, Matthew, Mark, Luke, John, Peter, Stephen, James, Nathaniel, Judas Iscariot, Thomas, Timothy, and Paul. These are the twelve who, in his opinion,



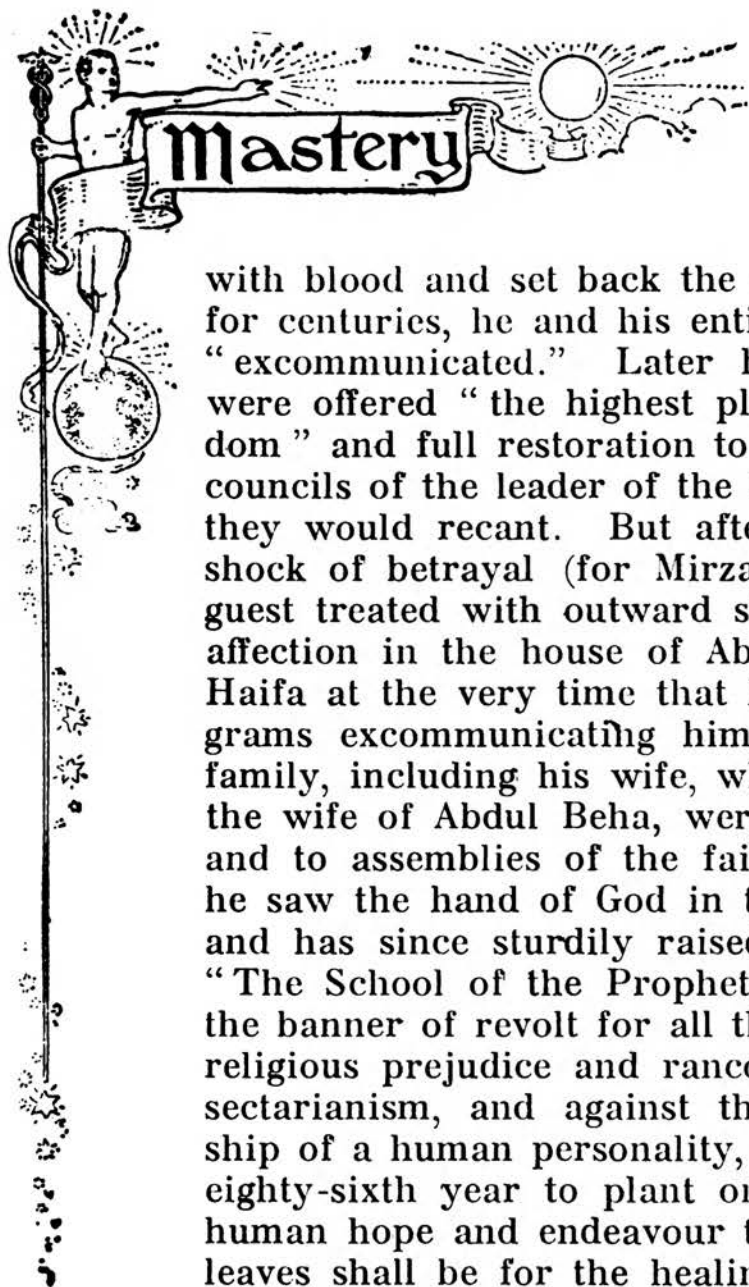
constituted the chosen apostleship. The studies, however, all keep steadily in view the simple and sublime object of showing the reader the road to Mastery—to the development of the divine consciousness which made all the mighty works of the Master and his disciples possible, and which to-day, as 1,900 years ago, are still possible under the same laws and conditions. "Jesus of Nazareth showed the way to eternal life," we are told. "He gave the theorems of spiritual mathematics by which life's problems may be solved, and the way to truth found. . . . Whoever would know God must train the body and mind until both are vibrant to the touch of God."

\* \* \* \* \*

The article by Mr. Theron C. Crawford in this number presents an *aperçu* of the teachings of the Persian sage, Mirzad Assad 'U'llah, which have been a feature of the 1915 session of the New Life Summer School at Spring Grove House, and which in various London salons of light and leading received hospitable hearing during the past year. As vigorous, alert, and enthusiastic as many a man of half his years, it is difficult to realize that this revered and brilliant teacher of the very latest word in the religious thought of our time presents in his own person a living link between our own day and the beginnings of the heroic episode of The Bab, which furnished the first half of the nineteenth century in Persia with an epoch

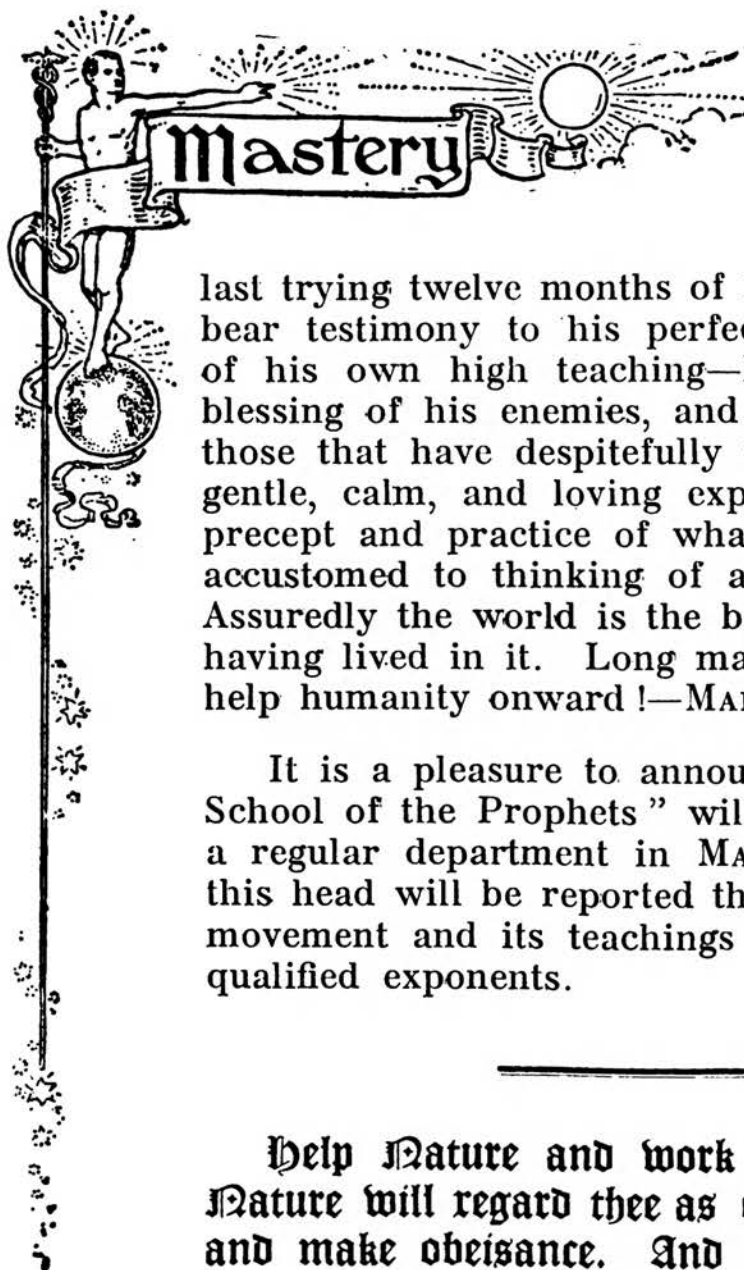


of religious faith, devotion, and widespread martyrdom, paralleled only by the story of the first three centuries of Christianity. More than half a century ago, Mirza Assad 'U'llah was a companion of that marvellous figure, The Bab (or The Gate); he continued in close association with The Bab's successor, Beha 'U'llah (or The Manifestation of God), and, in turn, with his son and successor, Abdul Beha (or The Servant of God), the three notable figures in the rise of the movement which, beginning as Babiism, has spread over the earth, numbering many thousands of adherents in America, in Europe, and throughout India, as in the land of its birth. Rank, fortune, home, friends, and a worldly career were gladly sacrificed by Mirza for the cause which he made his own. He has willingly endured hardships and sacrifice, and ever been ready to lay down life itself for the truth he embraced. And very lately he has been called on to make the greatest of sacrifices in attestation of a devotion to Truth, transcending the natural ties of more than fifty years of close affection and association, as of kinship. For venturing, in all love and affection, to protest against certain actions of Abdul Beha, indicating an unmistakable falling away from the original teaching of both The Bab and of Beha 'U'llah as to keeping the movement free from personality worship, and from the priesthood, ecclesiasticism, sectarianism, and sacerdotal domination that have drenched the world



with blood and set back the clock of progress for centuries, he and his entire family were "excommunicated." Later he and his son were offered "the highest places in the kingdom" and full restoration to favour in the councils of the leader of the Bahai movement if they would recant. But after the first terrific shock of betrayal (for Mirza was actually a guest treated with outward signs of honour and affection in the house of Abdul Beha in Haifa at the very time that letters and cablegrams excommunicating him and his entire family, including his wife, who is a sister of the wife of Abdul Beha, were sent to London and to assemblies of the faithful in America), he saw the hand of God in the painful blow, and has since sturdily raised the banner of "The School of the Prophets"—that is to say the banner of revolt for all the world against religious prejudice and rancour, against narrow sectarianism, and against the idolatrous worship of a human personality, setting out in his eighty-sixth year to plant on the heights of human hope and endeavour that tree whose leaves shall be for the healing of the nations, indeed; the tree of UNITY IN LOVE, which shall carry men's minds and hearts with new and vital emphasis to the understanding and living of the great essential of all religion, regardless of the non-essentials of names and forms and creeds and dogmas. All who have had the privilege of close contact and communion with Mirza Assad 'U'llah during the





last trying twelve months of his stay in London bear testimony to his perfect exemplification of his own high teaching—his constant blessing of his enemies, and doing good to those that have despitefully used him, his gentle, calm, and loving exposition in both precept and practice of what most of us are accustomed to thinking of as the Christ spirit. Assuredly the world is the better for Mirza's having lived in it. Long may he be spared to help humanity onward!—MARCO TIEMPO.

It is a pleasure to announce that "The School of the Prophets" will hereafter form a regular department in MASTERY. Under this head will be reported the progress of the movement and its teachings elucidated by qualified exponents.

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