

# THE NEW THEOLOGY MAGAZINE



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# The New Theology Magazine

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No. 2

## OUR PRAYER

Father, into thy hands my spirit I commend,  
And pray that to thy Blessed Will my stubborn will may bend.  
Lead me, O lead me, through Christ the Living Way,  
Until at last shall dawn for me the Everlasting Day.

Make me to hear Thy Holy Spirit's call;  
Make my own spirit rise whenever it may fall.  
And by Thy Spirit's aid still may I go  
To happier, holier heights than now I know.

JENNIE M. CRANE.

**C**OME BACK TO CHRIST, dear brother and dear sister, come back to Christ. Come to his loving bosom. He wants you, he needs you, he loves you. And you need him. He cannot get along without you and you cannot get along without him. Come to Christ. Nestle in his loving bosom. He will bring you to the Father, to the Home of the Soul. Over there, just over there, not far away from any man, is the Home from which we roamed, the House Celestial, the Home Supernal, filled with light,, with banquet spread for us, with the Loving Father ready for us and calling us to him through Christ who will lead the way. Come to Christ, our brother, come to Christ.

**C**HRIST IS NOT CREED, Christ is not dogma. Christ is not even belief or faith, although we reach Christ through belief and faith. Christ is love and life. Christ is being. Christ is the essential inwardness of the righteous life. Doctrines and dogmas often obscure Christ; beliefs and persuasions often stop the soul in its reaching out toward Christ.



## SELF AND SELF

I, the poor prisoner, pleased with clanking of my chain;  
 Blind archer, aiming still at a high mark in vain;  
 To spirit-natures kin, yet to the beast still bound,  
 Pursuing still myself, that never can be found;  
 Who knows not what he is, or was, or is to be,—  
 What were I, then, if *I* were all there is of me?  
 I am Thou, too, for Thou art that which is in me!  
 I am more than I am; my all is found in thee.

THE BRAHMIN.

## SIMPLIFIED

Past, present and future are all of renown;  
 Eternity to each will proffer a crown.  
 The story of each involves the three—  
 Profoundest of truth that the foolish may see.

Length, breadth and height are three in one;  
 The mete of all things beneath the sun.  
 Dimension the *fourth* (by love 'tis so)  
 Royal road to learning the foolish may know.

LUTHER W. MCINTYRE

Ashley, W. Va.

## A SONG OF GLADNESS

Sing a song of gladness, sunshine, love and joy,  
 Borrow not the cares and troubles that annoy.  
 Love will drive the shadows from our daily way,  
 When we seek life's brightness comes a joyous day.

He who borrows trouble, bearing weights of woe,  
 Half the joy of living surely will not know.  
 Let the light and sunshine of sweet love creep in,  
 Then the soul's contentment we shall surely win.


Why should we be tearful while the world is gay  
 If we are only trying to see it come that way?  
 Better smiles and sunshine than a face of woe;  
 So love's gladness ever let us try to know.

MARTHA SHEPARD LIPPINCOTT

Moorestown, N.J.



## WHAT IS NEW THEOLOGY

HE NEW THEOLOGY IS NOT A THEORY. It is not speculation. It is not all up in the air. It is right here and now, and is the most practical and real thing in the world. It has facts to stand upon, facts of the continuity of life, and the demonstrable reality of the inner world, of the powers of the trained mind in realms hitherto ignored or antagonized, and the ability of man to reach out beyond the confines of the material life into the world of spirit. It uses physical facts and spiritual facts, and investigates logically and psychologically.

It translates the psychological into the logical, and proves the higher facts to be facts just as the most physical and ponderous facts are proven, i. e., by the resistance which they cause when opposed to other facts, and by the results which come from those resistances.

There are some movements—nameless—which are very nice to consider, but they have no facts to demonstrate with. Not so with the New Theology. We know whereof we speak. We come laden with the goods. We have the power. We speak with authority of spiritual things,—the authority of demonstration and absolute knowledge.

We do not try to be consistent. We leave consistency with fools and God Almighty. We try to be honest. If honesty leads us into contradiction and inconsistencies, well and good; we are not all-wise. We try to reach beyond external facts into the realm of Truth, and this Truth is not words, or beliefs, or formula, —it is quality. The honest man need fear for nothing, for he is at-one with the All-in-all in so far as he is honest. The man who tries to square himself with some statement of truth is going to lose truth and wake up some morning and find himself tied to the tail of a whirlwind.

We will not take up the cudgels of theological controversy. Nothing is to be gained by this wordy warfare, and the common people whom we hope to interest and help are tired and nauseated by such stuff. This magazine seeks rather to infill the soul



with the spirit of the New Age. This comes through teaching, to be sure, but not by controversy or violently destroying the old beliefs. We would treat all our old friends and relatives with kindness and respect. We would build the new into shapes of loveliness, and beauty, and joyfulness. The old will quietly and peacefully pass away.

We will briefly summarize a few of the things which this magazine stands for:

It rejects the Old Theology plan of salvation by grace and by redemption, and teaches instead salvation by aspiration and persistent purpose. It teaches salvation by growth,—not alone by faith, or works, or thoughts, but that which is the result of these three: character which is spiritual quality. There is no other salvation.

It does not teach that all is subjective, i. e., that all the universe comes into man, but teaches that instead, as man expands, he becomes all universe. The difference here is radical, and will be fully elaborated. And upon this difference lies the difference in the statement, "I-Am-God," one of which is blind egotistical self delusion, and the other of which is self-renunciation, glorification, and true Divine Egoism. Today there are many blind leaders of the blind. Let us have light.

It teaches that God is justice, and equilibrium, and balancing, and completeness; and not fiatism, or freakism, or foolishness. And yet God is love, and fostering care, and personal and especial in all his operations, especially so in man's behalf. To some this statement may appear to be a contradiction. To me it seems plain that God is both immutable law and changing in his manifestation of love to man. Let us consider this later.

It will try to show that no man is forced to be good or to be evil; that he is the arbiter of his own destiny; that no outside force has power to help or harm him; that he is the manifestation, and embodiment, and monument to the outworking of free-will, while at the same time held in the iron bonds of predestination which is the outworking of his own previous choice or free will. In other words both free will and predestination are immutable and indisputable facts. Let us consider the matter together.

It claims that all men are inherently divine, and that the real



part of man is never lost or destroyed, but evil is its own destruction, as good is its own survival, and those who choose the evil path shall meet destruction of all that selfhood which is evil. If little or no good remains then it may be said that something is destroyed, but no real thing is destroyed, and only virtue is real. Sin is darkness and blindness, and when men are in the dark or blind they lose the way and become lost. But not destroyed.

It teaches the beauty of holiness and the holiness of beauty. It teaches the beauty of True Christian Character, and considers that so far nothing has appeared that is ahead of it, but it does not confound Churchanity with Christianity, or posing with true religion.

It teaches that there is a spiritual world in and about and above the physical world from which all things have their origin and sustenance. It believes that it can bring into the consciousness of each one of its readers who will patiently follow the teachings, a higher rate of vibration which will intermesh with that world and bring man into a higher state of God-consciousness.

It believes in and teaches practical mysticism, which is another name for true spiritual insight, but believes that we should always "try the spirit" with the outer reason, and in case of doubt go by reason's dictum, especially when functioning on the external plane of matter. Therefore it does not take the extreme position of either the ultra spiritualist who places all authority and being in the subjective, or the ultra materialist who denies the inner spiritual world and refuses to recognize as real anything that is not cognizable by the outer senses.

It teaches the reality of both spirit and matter, and considers that they are not a one, but two, at least on the external and human plane, but can see that they become a one when viewed from the Ultimate Source of Life.

It believes in a personal God to almost an anthropomorphic extent, and on the other hand in a God which is Spirit and Universal Being to almost a Pantheistic extent. However, it opposes Pantheism as it understands the word. It does not limit God to his expression but predicates something more than Nature as God, although admitting that Nature is God in material situ.

It believes man and God unite through Sacrifice; that during Sacrifice God and man contact, and become for the time more



closely conjoined; that all growth is by and through the law and exercise of sacrifice; and that love is the higher law of sacrifice while fear is the lower law, both bringing its votaries along the Path of Service and Discipleship, the one through concomitants of pleasure and light and the other through concomitants of pain and darkness. Church Sacraments, such as the Sacrament of Baptism, the Lord's Supper, etc., are forms of religious Sacrifice; so the mother-love which hungers for her brood, and the lover-love which brings his best self denial to bestow upon the person he loves, are forms of social Sacrifice. All Devotion is Sacrifice. All Sacrifice is Divine Infilling and Communication.

It believes in conversion—that man can be turned about in his path and pointed in an opposite direction by the help of God and his own initiative and determination, but does not advocate violent conversions, although gladly admitting that there have been many great examples and may be others in the future. "God works in mysterious ways his wonders to perform."

It recognizes two forces in human life: good and evil, toward which man should aspire and from which he should shun, but considers that in the final analysis, and upon higher planes of consciousness, all is good.

It recognizes the moral law as the basis of all thought and all life, and love as the basis of the moral law, as its fulfilment, and as its final supererogation.

It believes that the greatest, and really the only imperative duty of man is to strive after God, and that in as much as he does strive he reaches sunshine and success, and by neglecting this duty he reaches darkness and defeat.

It recognizes the oneness of God and the oneness of Man, and makes Man an expression of God and God an expression of man; but does not take the extreme view that all of the human expression of man is divine and worthy.

It stands for the World Beautiful which is the World Divine, but places that world within and not without; and teaches that man has bound up dynamically in his own will the power to "make the desert blossom as the rose," and to fill his world with beauty and with joy. Only those who learn to do this shall enter the Coming Kingdom. Those who do not pull themselves up now to this capacity will not have the opportunity again for an-



other millenium, for the wheels of Time go round and round, and now the juxtaposition has come, the doors are opening wide, and God's Angels are passing in and out and up and down. This is not foolishness, but deep spiritual insight, testified to by many seers and prophets of diverse external expression.

It believes that Love is constant fulfilling, ever renewing, constant unfolding, ever aspiring, ever cleaving the skies; while hate cramps the soul, dwarfs its faculties, distorts its sight, and perverts its divine expression.

It teaches a Divine Overruling Providing, personal and individual in its nature, which watches and cares for man in all his daily and hourly trials and joys; that Providence is not Luck or Blind Law, but careful and considerate personal supervision and helpfulness by Higher Power which saves man from destruction and answers his prayers, but does not do the work for man which man must himself do in order to achieve that final victory which comes only through growth, and not through grace. And yet, it believes in Divine Grace, and that man is the constant recipient of that grace, the so-called sinner as well as the so-called saint; and that this grace is the expression of the love of God toward struggling man in his upward climb. There is much that is beautiful, and helpful, and uplifting in the subject of Grace. Let us take it up at some future time.

It rules out Blind Chance and Blind Law. It claims that God is all-seeing; that the Universe is an Eye; that everything sees; and that man is in the midst of the all-seeing, all-feeling, all-sensing interacting cosmos; that man can never escape the consequences of this law because he can never escape from himself, and that therefore every thought, word and deed is of infinite importance and will hold man to a strict accountability.

It will try and teach how man may become the sovereign of the world about him, and not the blind slave of his own blindness.

It will have much to say about the relative and absolute views of life, and will try to keep these views separate and show the difference, believing that much of the sophistry and false philosophy of the present time, and of all time, is caused by falsely applying misfit truths.

It will try not to be exclusive or dogmatic, probably to such



an extent as to offend many of opposite beliefs who will blame it for making some extreme statements, or for not being positive enough in its position.

It would be liberal, and generous, and loving to all sides, and would give all a show, knowing that truth makes its appearance from unexpected directions and comes in strange guises, even from those who hold opposite views from us.

It is an attempt to reach a deeper significance of the love and justice of God than can be found in the older schools, for it believes that in that significance comes a deeper ethical conception of the purpose of life.

It claims that worldly prosperity is not a true criterion of spiritual prosperity or welfare, and that many times there are noble souls who are poor and lowly, but whose sweet and pure lives draw the angels to them, who pause to admire, and to praise. It will have occasion, therefore, to repeat in every possible variety of expression, the statement that poverty and riches are in the soul of man and not in things or conditions.

It teaches Success, Happiness and Health? O, yes, this magazine stands for these also, but in a secondary sense, or rather as the result and outgoing of that inward and real success and health. It believes that to gain the outer first is to lose it; that to seek the kingdom within is to gain the kingdom without; and that people need to know what real success is, and then they will not seek the evanescent baubles of life and be satisfied for the moment with the trinkets and triumphery of child's play.


We have necessarily mentioned but a few of the subjects which this magazine intends to present for consideration, and given our present standpoint, which may change at any time. Are you with us? We hope so, but if not we love you just as much, and bid you God-speed in your especial manifestation of the divine glory and infinite becoming.



No bounds of time or space can compass God around;  
 Whene'er, where'er, He works, God then and there is found;  
 And God works all the time, and God works through all space;  
 Forever is His time and everywhere His place!  
 He is the centre, He, circumference also,—  
 World's End and Genesis His breathing's ebb and flow.



## BEGIN AT THE BEGINNING

HE OLD GERMAN SAYING, "Never do the second thing first," would make a grand rule for all students to adopt, for the greatest obstacle to growth in this work of mental science has always been the failure to begin at the beginning, and the more intellectual the student the longer the first lesson is deferred, and the harder its acquiring seems. The school-room training, which compelled the first principles and rules to be thoroughly learned, that everything else might follow in natural sequence, seems to be often neglected. But it is as easily applied to soul development as to grammar or to algebra.

What is the beginning? What is the first thing? What are the principles and rules governing it?

There is a great principle which must be lived and applied every moment of our lives: "SEEK YE FIRST THE KINGDOM OF GOD"—no matter what the need may be, for there is this beautiful promise in the same verse: "ALL THINGS SHALL BE ADDED." Just think what that promise means to a seeking soul! *All things*,—for just the seeking and believing. And then we also have the key given us that we may not make any mistake in our seeking. "THE KINGDOM OF GOD IS WITHIN YOU!" And then the additional promise which removes all doubt of success: "SEEK AND YE SHALL FIND!" and when we have found, ALL THINGS are ours.

Among the many charms which this God Kingdom reveals is increase of wisdom and understanding of all things. Better and fairer estimates of the actions and purposes of our associates, the saving of errors in the making of important decisions both in business and the every day problems. That there is no longer space for criticism; that love is everywhere. The knowledge that we must give strength in place of the rash emotions which ever weaken both the giver and the receiver.

Observe, please, that this principle which is intended to rule our lives does not advise developing on the psychic or occult side first. It does not say, begin by studying vibrations, phys-



ical and mental poise, evolution, re-incarnation, or the subconscious. No! it plainly says, "Seek ye FIRST the Kingdom God and all things shall be added." But still we learn second lesson first.

But there is this beautiful plan of God evident in even seeming waste: If we did not find disappointment, pain unhappiness as we pursue first this thing and then that would not have the hunger and thirst which is never satisfied til we know that within ourselves is everything we desire.

Let us, then, stop learning our second lesson first. just as the school master demands that the first lesson shall be learned, God makes this order imperative in his great spiritual school, where we never reach the last lesson, but where are ever finding greater heights and depths of learning than we have dreamed of.

Begin today to realize that "Ye are the Temples of living God," and by right living, right thinking, and right understanding, make this temple such a beautiful, pure instrument, that it will show forth in every thing we do the God expression which it was intended to manifest,—TODAY!

FRANCES TILLINGHAST

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**F**EAR is the greatest signal, that we have endowed something with power over us; the things we really fear always come upon us, because in the moment we fear it, we get up a reaction with it, and by the great cosmic law of attraction, drawn into our current, and it cannot refuse to manifest for us. So one has said: "Fear is the only live devil." This must be true for fear is the great, great grandfather, and father, and mother of every position which makes for disease, sorrow, sickness, loss, or poverty, or LACK of any kind.—From "Freedom Talk" by Julia Seton Sears, M.D.

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**O**NE DETERMINES HIS OWN FATE. All one's experiences and environments are the result of his own comparative ignorance or wisdom. If we reap what we sow, there is sufficient reason for complaining of others, or of harboring will or unkind feeling. Inherently either one is or is not an individual, but he cannot at the same time consistently place himself in both categories.—From "Living Ideals," by Eugene Del Mar



## WHY WE HAVE BURDENS

**B**URDENS ARE SEEN AS BLESSINGS to the soul deeply rooted in the divine source of life, and prosperity is made a hindrance and a snare to the shallow souled man. Burdens bravely borne are always blessings to all whether they understand or not. Burdens can be shifted about but not shaken off. Postponement is not Prevention. Rather is it Accumulation. The brave man loses his burden by wearing it. The coward fastens his burden tighter by running away.

Things are not what they seem. The purpose of all life everywhere and at all times is to grow character. The daisies in the field, the worm gliding along the ground, the butterfly floating hither and yon in the sunny air,—these, all these, are growing character and growing God. Character is God, and growing character is growing upward to God, and growing upward to God is growing in to God, and growing in to God is becoming at-one with God, and at-one-ment is glorification, and glorification is—A MYSTERY!

(What is a Mystery? Something beyond human ken. Is there anything man does not know? Yes, very much. Is there anything he shall not know? No, but not as man.)

Man is their elder brother; they are but younger members of the family, to be loved and cherished as offsprings of one common source. And all have their burdens, their times of elation and their times of dejection.

Life is universal. Man is not a separate and distinct segment, but a segment ordained after the common pattern though differentiated by and through his growth in character.

The stars in the sky, the mole in the ground, and the wingless tailless biped called man, all, each and all, have their periods of occultation, their periods of sunshine-splendor, their burdens and their blessings. And darkness is necessary as well as the light, and the periods of occultation are periods of growth and of preparation.

Then let us be patient in our troubles and learn their divine uses. Thus shall we grow. God is always with us, in shadow



as well as sunshine. It is God's shadow and it is God's sunshine. And because they are God's they are good, for God is good and real goodness is God.

The evils in life come from man's misinterpretation of life. He misinterprets the shadows and calls them bad. When he UNDERSTANDS! when he UNDERSTANDS! then shall he see the beauty and the joy in all things!

What would the seed do if it could not go into the ground and hide, and break apart, and travail in birth of the new life that springs from out its belly? And when this new life makes its way into the upper world of light it reaches the glory of its hours of darkness and of obscurity.

Then shall we say that the darkness and obscurity are not necessary? Shall we say that he who is tied to the chariot wheels of growth shall not also meet decay, and renewal again, and travail, and birth, and sorrow, and joy?

The secret is to find the divine uses of things. Then we mount the steed of fate and direct it. All trouble is self inflicted. It comes as a lesson. When we learn the lesson we have forever removed that trouble and removed the possibility of its recurrence. That is what life is for, and heaven (or hell) is the resting time between.

JOHN FRANKLIN PEASE

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**R**EVELATION IS ALWAYS PROGRESSIVE. It is also always individual, subjective, especial, inward, and therefore different in its expression to different persons, although one general revelation as a totality. It changes to fit changed conditions. Religion is not a formulary but a vitality,—not in living but in life. Religion is not a childish tutelage but an internal spiritual leading. And the truths of religion (theology we call it in its aspect of concrete thinking and theorizing, and righteousness when it gets into the active life) the truths of religion, I say, are not in codes, in rules of conduct, in moral or theological systems, but in the spirit of truth, which is above them all. And yet I do not mean that rules and formularies are unnecessary. Religious life expresses itself in these rules and formularies, but is above them, for they change with changed conditions, and the spirit of truth which is the basis and the reality of religion never changes. It is God.

J.F.P.



## PLANETARY INFLUENCE ON HUMAN AFFAIRS

Paul writes to the Romans, "For no one liveth to himself," and probably few question the truth of this statement. Passing by the influence of example—which often resolves itself into a convenient wall behind which we dodge to excuse our own shortcomings and delinquencies—we are continually sending thought waves and desires, helpful or harmful, out into the astral realms, to breed weal or woe to others. Much of the effort for success in business, or to obtain a livelihood, is tinged with the desire or attempt to hinder other fellow mortals from succeeding in the same direction. "The trail of the serpent is over it all."

This influence, plainly apparent in communal life, is more plainly in evidence in relationship and the family circle. And while in these circles the thought and desire may enfold the interests of those near and dear, the focal point centers finally in the personal ego.

The whole material universe seems to come under this law. Each atom seems bent on drawing to itself other atoms, and is itself equally drawn, by affinitive atoms, and the result is cohesion of atoms in masses, which masses seem often to be in the attempt to draw atoms from other masses or conglomerations, until it sometimes appears to the *superficial* observer that the universe is an assembly of sentient entities engaged in the universal and eternal effort to disintegrate each other, and absorb the fragments into itself.

And I say superficial observer, because this universal process of apparent destruction, and pulling down, is really a process of rebuilding in grander form, and on more enduring foundations—a fact which we may attempt to prove in future papers.

Astrology, of late, has been demanding and receiving the attention of the community. Not that the shafts of ridicule are not still launched at the science, its devotees, and practitioners. Doubtless many attacks have been invited, and opposition attracted by the claims and operations of its adherents, who can see nothing higher in the Science than Judas Iscariot saw in The



Master—only an opportunity to gain some money or power. But spite of the wide spread idea that this Science is a species of “Madness,” many seem to have concluded that “there is Method in it.”

“As it is in the above so also in the beneath,” and it is no very wild idea that this great family of planets of our Solar system—and there are more of them than we at present know of—is subject to the same law that governs the family of human beings. We speak of the benefic aspects and influence of Jupiter, Venus and the Moon, and malefic influence of Mars and Saturn, and the weird influence of Uranus. But what if the *supposed* malefic influence of Mars and Saturn is but the reflex of the baleful torrents that this earth sends continually out into the interplanetary spaces? For does not our earth radiate a malefic Sphere? No dweller on this sublunary globe can doubt it for a moment. Saturn and Mars may not be so tenderly patient with these ebullitions from our orb as Jupiter and Venus, and even these, in certain aspects, scourge us. The reputed black sheep of the family may be only so as to his coat,—inwardly his blood may be rich and pure while the white lamb of the family is inwardly diseased.

That certain configurations of the planets have marked effect on the substance of this earth, on the mental condition of its inhabitants, on their physical organisms, and business operations, is well known by those who have made a study of these things. That there are many who do *not* know it counts for nothing in the argument. That there are men who do not know Greek has no bearing on the fact of Astrology, that extensive epidemics, business panics, remarkable series of accidents, murders, suicides, are always accompanied by certain planetary configurations, and these indications are fairly well mapped out—not as exactly as they will be after a longer study of the science, but still to such an extent that surprisingly accurate prognostication of event is no very marvellous affair. And the source of a serious disease and its termination, favorably or unfavorably, is a very simple matter to the physician who has studied along these lines.

The influence of the planetary bodies on our earth is not confined to the effects which color the life, and become ruling



external or internal traits, dependant on the sign in which the Sun is at birth—the rising sign—the polarity—the aspects of the various planets, powerfully as these influences operate. The mental forces of the inhabitants of each planet play upon the mentality of the inhabitants of this earth. This fact has not, in the opinion of the writer, received the attention which it deserves, and it is his belief that the time is not very remote when this section of the regions of Astrological Science will be explored. For it is the belief of the writer that enough data concerning the characteristics of the inhabitants of “other spheres than ours” is fully available. It is the intention of the writer to go more at large into this phase of the Science, if the Editor considers the papers that may be submitted of sufficient interest to be worth the space they may occupy. They will be free from dogmatic assumption, but rather in the form of suggestions that the readers may work out for themselves, according to the light that is given to every honest investigator. He wears no man’s collar in science, medicine, nor religion, and claims no authority for his conceptions, either from the fact that he has worked them out, or that some would-be oracle has stamped them with his own ipse dixit. If his suggestions are met with ridicule it will not ruffle his feeling in the least,—if they receive kind and courteous consideration it will not stimulate his self-conceit, for he parted with that commodity long ago.

DR. JAMES R. PHELPS.

Dorchester, Mass.

[We gladly give space to the Doctor’s able article, the more so because we have held rather different views from him. If anything would make us change our mind his argument would. We have been unable to see any practical good in the practice of Astrological Divination, and we have seen much of what appeared to be foolishness and moral weakness. But, the wise man keeps an eye open and yet single to the truth, and learns a little every day. It is to be hoped that the charlatanry, the mental perversity and the moral inadequacy we have seen is exceptional, and not truly representative. In connection with this subject of Planetary Influence it might be well to consider Mrs. Davis’ article on the following pages on *Personal Influence*.]



## A HUMAN CREED

Whoever was begotten of pure love  
And came desired and welcomed into life  
Is of immaculate conception. He  
Whose heart is full of tenderness and truth,  
Who loves mankind more than he loves himself,  
And cannot find room in his heart for hate,  
May be another Christ. We all may be  
The saviors of the world if we believe  
In the divinity which dwells in us  
And worship it, and nail our grosser selves,  
Our tempers, greeds, and our unworthy aims  
Upon the cross. Who giveth love to all,  
Pays kindness for unkindness, smiles for frowns,  
And lends new courage to each fainting heart,  
And strengthens hope, and scatters joys abroad,  
He, too, is a redeemer, son of God.

ELLA WHEELER WILCOX.

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**A**LL THROUGH THE AGES man has been in bondage to superstitions, but none the less effective or "real for the time being". Superstition is an excessive reverence or fear of that which is unknown or mysterious. Nature's ways are always knowable and are awaiting revelation to him who seeks, nor is there anything mystical or mysterious about them. Solomon's declaration, "As a man thinketh in his heart so is he", is so comprehensive that were man to recognize its full significance he would begin to free himself of the superstitions in which he is involved and which he has permitted so long to dominate him.—Margaretta Gray Bothwell.

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**M**IND YOUR OWN BUSINESS, expressess one of the underlying principles of action most conducive to general peace and happiness. There are few who do not accept the conception theoretically, and equally few who practice it. The problem of rightly determining what is one's own business seems full of difficulties, even to the best intentioned.—From Living Ideals, by Eugene Del Mar.



## THE POWER OF PERSONAL INFLUENCE

“Is it not written in your law : Ye are all Gods.”—Hebrews.

“The night is far spent, the day is at hand. Let us cast off all works of darkness and live in the light of the living truth.”

**T**HE ONLY RESPONSIBILITY that a man cannot evade in this life is the one he thinks the least of all : his personal influence. Man's conscious influence,—his influence when he is exerting it by his own will upon those about him, may be small or great, but the subtle, silent power of his individuality, the effects of the words he speaks, the little acts he performs, the trifles he never considers,—is tremendous. Every moment each person living is changing to a degree the life of the world ; each person has an atmosphere which he carries about with him wherever he goes, which is affecting everyone with whom he comes in contact. This influence is so silent and so unconscious a man may forget all about it, but nevertheless it exists, and is constantly working for or against his power and influence among his fellow men.

Into the hands of every person living is given this marvelous power to be used for the good of the race, the silent, unconscious, unseen influence of his life. This power is not what the man pretends to be, not what he thinks people believe him to be,—it is the constant radiation of what he really is at heart. It is the morbidness, the cynicism, the narrowness, or it is the breadth of sympathy, the generosity, the charity and the love which are felt by all who come within the sphere of his influence.

There are people who go through life like icebergs : cold, reserved, unapproachable and self contained. In their presence others cannot feel at ease. Those who come near them feel like getting away as soon as possible to escape the depressing influence they shed about them. There are also men who literally poison the atmosphere where they go : they are heavy, weakening, and carry gloominess with them always. They



seem forever to be in mourning, though they know not themselves why life is so sad and hopeless. There are those who are insincere, and nothing is more surely felt in an atmosphere than insincerity. These people smile and take a great interest in your welfare, but you feel the ring of insincerity underneath the fair words they speak. Perhaps you have not studied human nature enough to know just what it is you feel in the presence of these people,—you may not be able to put it into words yourself,—but something tells you that honesty is not there.

There are also people who are warm hearted, full of love, helpful, genial, who warm and strengthen all who come into their presence. They shed about them the glow of the morning sunshine wherever they go.

No person can escape for a moment from this radiation of character. He cannot evade his responsibility by saying it is an unconscious influence. Every man passes for what he is worth. It may be that for a little time one may deceive a few, but sooner or later he receives just the place which belongs to him and reaches his own level. There is nothing hid that shall not be revealed. Truth tyrannizes over the individual, over the acts and expressions of his life. Faces never lie, and none need be deceived who can read their changes of expression. The man who speaks truth has an eye clear as the rippling brook, but the man who speaks falsely has an eye which is cloudy. A man always comes to be known for what he is worth. How wasted is the curiosity we feel concerning other people's estimate of us. All the virtue a man has appears. All his goodness surrounds him like a halo. No sincere word is wasted. The heroic deed will be found out, and no word, or even thought, of sweetness and love is ever lost.

Since this is true,—and we all know that it is so,—let us accept the fact, let us submit to the inevitable, and let us learn to be, and no longer try to seem. If we are sincere we need not publish it to the world; it will soon be known. If we are trying to cultivate the higher self and to leave behind the baser passions and emotions, there will always be those who can see our silent struggles and help us. No one wants either a friend or a teacher who reaches out with an earnest desire to grow:



teachers and friends will walk into his house and make their abode with him.

All the forces of nature, heat, light, electricity, and gravity, are unseen; they are silent, invisible. We only know they exist by the effects they produce. Since we have discovered that force which goes out from the mind in silent waves of vibration, let us make use of it. The fact that the discovery of this force has been made is proof that the world is ready to use it. The age is now ready to come out from the materialism in which it has lived so long, and to explore the higher realms of life, to learn how to develop the full powers of the self, and how to use in everyday life the finer elements of mind and soul. In every age there have been men who have studied the finer forces of life, but it is only recently that we have known there is a real, tangible, and scientific basis for the belief in the power of thought and of the radiations sent out from the personality. The forces of the mind have been found to correspond to the finer electrical forces recently demonstrated by science,—those higher and more subtle vibrations which are above the range of our perceptions, and are therefore unappreciated by the ordinary individual. One of these forces has been called the N ray, but in reality it is only a fine radiation from the human dynamo.

No man can isolate himself from his fellow men, and none can evade his constant power of influence. No individual is so insignificant as to be without influence. The changes in our moods are all registered in the delicate barometers of the lives of others. Let us see to it that our influence is always full of human love and sympathy, full of sunshine and light, full of courage and cheer.

We should not be an influence when we can be so much more. We should be an inspiration. By our very presence we can, and may be a tower of strength to all about us. And this influence of ours never dies. It is like the circle in the water which never ceases to enlarge itself till by broad spreading it spans the confines of space. As Longfellow says,



“Were a star quenched on high  
 Forever would its light,  
 Still travelling onward from the sky,  
 Shine on our mortal sight.  
 So when a great man dies,  
 For years beyond our ken,  
 The light he leaves beyond him lies  
 Upon the lives of men.”

Let us train our lives so that our influence will be just what we wish it to be,—just what it ought to be to express the life into which we wish to build our brothers. So shall we achieve health, and happiness in its highest and best form, not because we seek it, not because we seek to absorb it, but because we seek to radiate it, and therefore shall invariably attract that which we are.

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**I**F WE HAVE our faith in human nature and stand in momentary expectation of receiving an affront the only attitude to take is to go forth in a courageous yet loving spirit, courageous because we know nothing can hurt us, and that God is greater than all the world. Believing that he loves the poorest creature as well as he does the Prince upon the throne and will right all wrongs sometime, we meet people once more with the old fearlessness, and forgiving spirits of childhood: because when we know ourselves beloved, and are sure of our position, we are always humble and forgiving. Love is the only remedy, and when we cannot find it in humanity, we must find it in God.—From Reason And Faith, by Louise Wetzel. [The foregoing appears to be a very partial statement of truth. No man should lose faith in man, for thus does he lose faith in God and in himself. There are no wrongs to right. This is God's World. Be Good. Be God. Get Right With God. Get Right With Yourself. Then you have righted all wrong. But there never is really any wrong. That is an illusion of mortal mind. When man reaches the Higher State he realizes that what he called wrong was but God's Method of Loving Kindness and Fostering Care.]



## THE SIXTH SENSE

**M**AN HAS AN INTERNAL as well as external mind. This is not the same as subjective and objective, for the internal is both subjective and objective in its functioning, as well as the external mind. The difference between the internal and external mind is that the internal functions on a higher plane than the external. It is higher in the sense that it is one which is grown to from the external, and one which has added quality and greater capacity in functioning.

In many persons this inner mind is not developed, but is inert though capable of complete development and use. In some it is developed but not used, for the passageway connecting the external and internal minds is either filled up with rubbish (by carnality) or it has never been opened.

The utilization of this passage constitutes the sixth sense.

It brings the higher knowledge which the internal mind has into the external mind.

It is intuition.

It is spiritual insight.

It is interior knowledge, or "pure reason."

It is conscious influx from the Divine into the outer mind, which is accorded by the physical brain and the external physical sensation.

There was a time in the distant past when this sixth sense was universal on this planet, for the earth, the sky, the waters upon the earth, and all living things, were composed of finer matter than now, so fine that we could not see those people and things now if they were placed in our midst. Mankind functioned on a higher plane of consciousness then. They were in constant and conscious touch with the divine spirit, and it flowed into them consciously and they could, by its aid, "discern spiritual things."

But men degenerated and lost this sense through an abuse of it. Only a few persons continued to have it,—prophets and wizards. The prophets made a good use and the wizards an



evil one. Finally greater obscuration took place and fewer prophets appeared, while the wizards were leashed in blindness.

The sixth sense was then lost entirely, except that upon occasion some man was raised up and given the temporary use of it. The cycle then turned toward the brighter side and the faculty commenced to gradually return. We are now approaching the time when the sixth sense will be common, and finally universal.

With the sixth sense one has telepathic communication with all thought vibrations, and can consciously and intelligently register and interpret them. Even without using this sixth sense man lives in a sea of thought vibrations, and is affected by them every moment, more or less, for good or evil. But they affect him in a blind, unintelligible way, even though at the same time they move him through his emotions in a powerful manner. Now he "feels"; with the higher sense he perceives and knows. The sixth sense gives as clear recognition of these thought vibrations as do the lower senses the physical vibrations of sound and sight.

The seat of the organ of the sixth sense is a spot in the brain between the eyes and above the nose. It is not in the fore-brain, but in the centre, and sees all ways. Dormant in every man, at this spot, is an eye which, when developed, will open into a higher world of consciousness. Now man is subdivided by polarity into opposite tendencies and attributes. There are two men to every human. These men point two ways. In the "single-eye" man duality ceases; the single eye takes its place. There is an "evil-eye" that is single, as well as a divine-eye. Man has free will to interplay between.

It is hoped to be able to give some practical instructions for acquiring this sense later. C

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SOMEBODY did a golden deed;  
 Somebody proved a friend in need.  
 Somebody sang a beautiful song;  
 Somebody smiled the whole day long;  
 Somedody thought, "Tis sweet to live;"  
 Somebody said, "I'm glad to give;"  
 Somebody fought a valiant fight;  
 Somebody lived to shield the right;  
 Was that somebody you?"



## DON'T WORRY

**I**T IS EASY to say "Don't worry" but not always easy to heed the admonition. There are real obstacles in the pathway of most of us and it is simply impossible to help worrying until we get them out of the way. It is right to devote a good deal of earnest thought to such difficulties until we are able to devise away to move them, or get around them.

The fact that these are things which we can't help worrying about is all the more reason why we should not worry about imaginary evils. Worry is killing thousands of people and half of it could be done away with if we would cease to worry about nonessentials. A great many people will sacrifice all the sweetness of life worrying because everybody does not agree with them regarding the origin.

For instance, we all love the sunshine, because it gives us life, health and a thousand things to satisfy the mind. What difference does it make because one believes the sun is eternal and another believes it was created six thousand years ago? The origin of the sun is a non-essential. The fact that it exists is enough and as long as its benifecent rays reach the earth there is no need of wasting our energy worrying about how it was created.

Beliefs about God are non-essential. There has been more blood spilled over the existence and character of God than any other question. There is no virtue in believing. Rather the contrary, for dependence or Providence has a tendency to weaken self-reliance. But what a waste of force to worry about it anyway. Here are the flowers. They smell as sweet to an Atheist as they do to a Christian. If you believe God made them don't lose their fragrance worrying because someone else thinks they were produced by the expansion and contraction of unintelligent matter.

Don't worry because everybody can't see things just as you do. Nine tenths of all the wars are caused by trying to make all people see and act alike. Uniformity is a nonessential. If your simple minded neighbor takes comfort in believing that two and two are five it needn't cause *you* any worry.



You can make your calculations on the basis that two and two are four. Believing an error often leads to suffering, consequently it is wise to become familiar with *facts*, but if one persists in hugging a delusion it is well to leave him till experience teaches him better, contenting ourselves with the thought that "where ignorance is bliss 'tis folly to be wise."

If people have tastes different from yours; if they do things which you wouldn't do, *don't worry* about it. It isn't essential for all to think and act alike. If people would resolve, and stick to it, not to worry over *non-essentials* they would soon find that half of their troubles were over.

J. A. WILSON.

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**A**LL THINGS are subject to man, or rather, all things are made to serve man, but he cannot gain control over them or use them properly until he finds the God within and takes that God power into the outer life. He must form a partnership between the inner and the outer, and give the God within a majority of the stock. Then man will learn that to obtain the rightful dominance which he is heir to he must first gain control of himself; then all things will come willingly under his sway.      ⊙

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## OVER MY SHOULDER

"Now close your eyes," said my little boy,  
And his words and his tones grew bolder.  
"When I count two, you just turn around  
And see what is over your shoulder."


He climbed my chair,—my eyes were bound  
By the bands of a silken folder.  
As he loosed the knot he said "One—two—  
I am here looking over your shoulder."

I think when the path of life looks dark,  
And the winds and the waves seem colder,  
If I loosen the bands of doubt, I shall see  
God's face smiling over my shoulder.

RACHEL B. McMULLIN.



## ARE TRIALS HELPFUL

HE QUESTION IS RAISED so frequently and has been so variously answered that I thought it was worth while to take this question up: "Are Trials Helpful?" We want to look at it both from the light of history and personal experiences to know whether they are helpful, and if they are then what attitude should we take towards them? In the first place all trials are a sign of ignorance. Every bit of suffering comes in the form of physical, mental or moral. It is simply the ego within saying to our conscience, "You are ignorant, you are not letting me express through the external, and until you do you feel this stirring which is not my work but yourself in opposing me, and that must go on until we cease to oppose."

We say ignorance of what?

Ignorance of the law. Now what is the law? The law is the universal will. No one can define the law fully, but we can come to an approximation of it as far as we understand it.

In one place we have it said in Isaiah—"And the ransomed of the Lord shall return and come to Zion with everlasting joy upon their heads and sorrowing and suffering shall flee away." Now here it is the ransomed of the Lord. What is the Lord? We are all dominated by our limitations, some more than others, because their limitations are narrowly drawn.

Some have set their limitations far out within a broader sweep, consequently they do not fear half as much because they have a greater room for freedom. Now the *Lord* is our conception of the law, and we are all governed by the "Lord."

The man who is opinionated and says, "I am right and everybody else is wrong," is dominated by a small Lord. This has very largely been the case in the past: what we thought right everybody else thought wrong. We had a very small conception of this great Universal Law.

In so far as we make that small we are dominated by smallness, i. e., we take it in its "embryo" without realizing its meaning. All works are inspired by a great or small soul—



dominated by a great or a small law, but what ever he writes is his inspired writings. So the Bible has a great many largely inspired thoughts. The Lord is a great Lord because of the great understanding of the law, so the one who has a great understanding has a larger freedom—more room to move, not cramped about with the little conventionalities of life. He has his own conception of life, and that is increasing and increasing his Lord, *which means his knowledge of the Law.*

Then we begin to see something of what life is. If you stand close to a fence it shuts off everything. Suppose you move and get so you are far from it. You can see more than your own few little acres. So we must get a broad view of life,—not keeping up close to the fence, for just so far as we do we are bound to suffer. What does that suffering tell us? It says: Look out beyond our little narrow life, and in that view that we get beyond we are enlarging our own sphere of life. Paul tells us “We are to glory in tribulation because tribulation brings out our patience”—our patience because of our experience; our experience opens into hope, and hope finally opens into a consciousness of God in us. These are the steps,—first, tribulation; that must come to all who are living in any kind of bondage. Breaking the shackles hurts, and if we get out we are bound to break them.

Suppose there was a fire and in order to rescue someone you had to knock down a wall and had nothing but your fist to do it. You get hurt. Suppose you look at that hand and worry and fret over it. Of course you suffer, you see nothing but suffering, and the pain increases. Suppose you say, “Another blow and the wall comes down.” You are looking then at that which is yourself, not the blood on your hand. You are looking to that which is greater,—the Law. Then the hand is healed. The suffering is an indication of ignorance of the law. We ought then to rejoice in this tribulation because it is showing us that we are ignorant, and if we do not know that we are ignorant how can we learn. It is through the knowledge of ignorance that comes through pain—suffering—that we learn to know there is something beyond to learn.

Then why should we grieve over our sufferings? How about pain? It means there is something about the law of our



nature that we do not understand yet. Dwelling upon the pain, we cannot find the cause in that way. We go on suffering, but suppose, as we wonder why this is, we begin to look at the other side. We lose sight of the pain in finding that which governs us—increasing our knowledge of the law, in making it a part of our education—a part of our enfoldment, and we cease to feel the pain when intensely interested in study.

Just like the man who tries to break down the wall does not feel the pain, he recognizes what has been accomplished. After we have broadened our horizon we may have a faint recollection of a pain, but it has drawn our thoughts in the right direction, then there is no pain there.

Suppose it is poverty,—and you cannot help that—no way of getting out of that, it is here to stay. And if I feel poverty and I try to get a position and cannot, there is no way of getting over that. Instead of spending so much exertion in getting a position find your limitations and break them down.

Work in harmony with the Universal Law—I am one with this eternal power—it has given me power to protect myself—power to do my work in the world—power to find my place—and now I go forth to find it. Then, as the writer says, “Step right out on the clouds without any foundation and the clouds will change to solid rock; although it seems nothing but empty space you will find that empty space has changed, and the very faith you have changes into a solid rock.” If this is accepted, instead of dwelling upon disease, dwell upon that which is strong and work toward a high aim. As you step forth even in pain you will find the pain disappear.

But, you say, I have the greatest faith in the world in this, I know there is nothing else can help me and—I am afraid this will not. That kind of faith in yourself accomplishes nothing. It is the faith that will make us walk out into any condition knowing that there is a power that will protect us through all. We find that the disease, the suffering, is bound to disappear—cannot help it.

When we know that this is ignorance, and we are controlled by our limitations, then we are bound to extend these limitations, and we will keep extending them until they are out of sight, but that comes from the consciousness of the source of all law.



We find that all great minds sometime during their unfoldment feel that life is a failure. There are moments when they feel their personality, i. e. the separation from the Universal, a lack of consciousness of the ego, of knowing what you are, *a free born son of the universe*. There will be moments of discouragement, but they are only moments, that is all. They do not bar the great soul from going at it again and realizing eventually what he is. But it is only the very ignorant that thinks, "I am the great one."

Two persons could say that and one be true and the other false. When we say,—I am great, and realize that everyone is included in that, I am then manifesting greatness; but when we say "I, John Smith, am great," then that shows John Smith's smallness, because he is thinking of himself separately. We must be careful how we use these words and express ourselves.

Let us go back for a few centuries and see whether anything has come out of great trials. I suppose when Joseph was sold into slavery he thought it was the worst thing could befall him. Sold into the slavery of another nation, what could be greater humiliation, and yet he had to be sold into slavery in order to rescue his own people. But when he saw only that little bit of his life it was a terrible thing—the worst that could befall him. That is the way we look at life,—we take it only in little slices. As a slice it is not very good, but in its place it is good. So when Joseph was sold into slavery—taken as a whole it was the best thing for Joseph and the best thing for his brethren. If we take out that one little slice it is a very bad thing, but in its whole relationship it goes to make up life.

So we must take a broader view of life. We can see in the life of Moses an example. The command was that the first-born should all be slain. Out of that horrible calamity Moses was educated and prepared for leading the Israelites out of the wilderness. Then they grumbled and complained, "We wish you had left us in our bondage, there we at least could see that we could live, but here you have brought us to die."

Take out that little piece and that is bad too. But Moses goes up in the mountain to commune. What does he find? He finds that the teaching of the past has not been the highest. He realized that they were not in touch with the Universal. So out



of his running away for a little rest from the fault-finding, he came to the consciousness of one God that never changes—an inspiration that was a big step.

We no longer say that God is a spirit—not one of many—but God is spirit, the very essence of all things, so from out of these tribulations has come a greater conception of life. These have been our education—these trials—these tribulations.

Now when we take these little experiences out of our lives, for instance, hold them up by themselves, they look bad, but if you take it in connection with your whole life, it is the means of your education, you have learned something, and if you do not take your lesson you will have to have something else. Then the only way is to take our lessons and learn them well and we will never have to have them again: take them with rejoicing. It simply shows my greatness in my smallness. It has taught me the greatest lesson of life.

When we take it that way the suffering cannot possibly exist. Then when Moses was in Egypt and was being educated in the Court he saw some of the greatest carvers in the world, so he learned to carve,—and we have the Ten Commandments. So we all learn to carve by these experiences. We may be hid in the bullrushes for a time—may be taken away from our people, but we are learning to carve character.

We are learning to know what we are,—stronger men and stronger women, and only through this that we do learn, and out of all these past sorrows and tribulations has come the world as it is today. Columbus tried and tried amidst much tribulation to carry out his idea of the Western world, and every time that he was thwarted he became stronger, and so when he came on the great seas and the storms came on and his men mutinied, he was stronger to withstand, while if he had been granted the money the first time he might have succumbed on the ocean.

San Francisco was almost wiped out. The whole world deplored it, but out of the ashes there was unearthed—graft—the city hall was undermined—there was discovered seven underground stories. Out of that destruction is coming a better San Francisco. So when these convulsions of nature come to us just take them as being the sign of a greater life within,—only the life within trying to express something. Finally after many pangs



and much tribulation we give up, and in giving up this great love expresses itself and shows us our greatness.

We are today a remnant of the thought of many Gods working among themselves—and that remnant is still in the minds of the people,—one worships money, another pleasure, and so it is only a remnant of the past. Out of war has come peace. Every war has been the means of helping people to desire peace. Every bit of hatred that we see helps us to see the beauty of life; every bit of suffering helps us to appreciate health more, and be more helpful; and so all these are just lessons bringing us into the consciousness of one God, and that is necessary, absolutely necessary as we have built up about us these walls. They must be knocked down, and as soon as we realize what they are for, what the suffering is for, it disappears; so that suffering is necessary in order to show us that it is not necessary—that there is a way for us to find. Then when we learn to declare the “I”—to realize that this “I” is one with the great I of the universe, it is all one—you are one with it—every clod and rock and animal—everything is a manifestation of one life; that is the lesson that we are to learn, and in so far as we know this lesson and apply it in life (and as soon as we really know it we do apply it) then the suffering passes away. Then out of every nation’s suffering comes greater knowledge, then comes peace.

So with every individual. Then we are getting more and more into the idea of united nations. Out of this idea of one God is bound to come the brotherhood, and there is bound to come one nation, no possibility of wars because all are one. Then while we are in the throes of it,—as one has said—the throes of agony is a sign that something is being born. Then let the birth come forth and not keep it back. One brotherhood—when there is the full conception of one brotherhood there is no pain.

One has expressed it beautifully,—“Man then will find out what it is to be a man.” To be a man means to be God. We are on our way to Godward, and in finding out that we are Gods we get through with this suffering. Then humanity is here glorying in His power. We will know that we are all through with suffering.

Illustration: Two children in school, one loves his studies.



is glad to find a hard problem,—the other one struggles on, hates arithmetic and makes it a hard matter. He suffers all the way through the reproof of the teacher.

We do not love what is helping us to unfold. We will find then, as we come to understand this unfoldment, that the way is much clearer. If it had not been for the crucifixion of Jesus his name and teachings would not have come down. It took the sufferings to perpetuate, that brought out the love of humanity,—“Father, forgive them, they know not what they do.” Everywhere we find the same idea, through suffering comes peace,—rejoicing.

Now if we let the rejoicing accompany the suffering then the suffering ceases to be. For tribulation has for its twin brother, rejoicing, and when twins work together you will find that the greater of the two takes the lead. Now make the rejoicing so great that we forget all about the other. If it is sickness rejoice because every pain is a sign of life. If poverty, rejoice because we can feel the poverty.

Then go on and you will find that the way will open up in abundance. If misery, there is gladness right ahead. The rejoicing will always open the way to that which is desired. Then let rejoicing go hand in hand with tribulation. Travail only comes when nativity is at hand. Every bit of suffering that comes indicates a birth—I have been waiting and waiting to express through you,—let me express and let this love out in all its fullness that so rejoicing we cannot think of suffering. Nothing but love. Then if we take this view and let all suffering be accompanied by joy the joy and gladness will be so great that the suffering sinks into oblivion and then we realize that it never was there,—it was only a sign of the new birth.

CAROLINE E. C. NORRIS

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## THE LIGHT OF LOVE

The night has a thousand eyes,  
And the day but one;  
Yet the light of the bright world dies  
With the dying Sun.  
The mind has a thousand eyes,  
And the heart but one;  
Yet the light of a whole life dies  
When love is done.

BOURDILLON.



## SOUL AND BODY

**T**HE SOUL IS NEVER WITHOUT a body. It may leave the physical body and become immuned for a while in an astral body that is beyond our sense of sight or our power of understanding; then it may come back to this physical sphere in another physical body. I believe that I lived before—but that's not the way to put it. You don't say "I believe I was a child"; you know that you were a child. I know that I lived before.

It is all a matter of memory, this proving a previous existence; some people train their memories so that they can remember when they were very young children. The Theosophists go further and train their memories to comprehend what occurred when their soul was in another fleshly garment. When I was 20 years old I was materialistic and unbelieving in every thing. I could not know that I had a previous existence. Later I came back to the power of turning the inward mind back to the time when I was not myself, but somebody else. All the trend of modern science is toward a recognition of spiritualism, which we will call idealism, for that is a far better word for something that defies exact definition. Science is coming very near the point where it can prove the existence of a soul, just as it proves and experiments with matter. I build part of my belief on the strides science is taking in this direction. Professor Rossow of Paris has made great discoveries in the realms of hypnotism. He can induce subjects while in a trance to remember what happened in their early youth. I have suggested that he go still further and make his subjects remember what occurred to them in a previous existence. I believe that he is advancing toward this realization.

ANNIE BESANT

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**E**VERY PHYSICAL ILL is the result of a mental imperfection. This is true of ill luck or misfortune that comes into our business and social life, as also the bodily ailments and mental imperfections. The mind is the vehicle of man's expression. When that vehicle is weak or diseased the man's human experience will be the same. The cause and cure is in the mind.



## LIFE AND DEATH

**A**LL THINGS LIVE. All things are forms of life. All things have their varying periods of physical form. They come and go. Life is a constant inception from the inner, a budding into the outer, a flowering, a fading, a withering, and a returning to the within.

The wheels go round and round; some fast, some slow; some circular, some oval; some centred, some eccentric. From the human we see but one section—that which comes into the physical.

All things always did live; all things always will live. But not in the same forms; not in the same states we see them now. All life is onward, and upward, and round about. But always higher, always better, always larger, always nearer the divine.

The form of life which is interesting the scientific world today is that form called the protoplasm: the single cell which stands at the bottom of the ladder of cosmical evolution. This cell is of the same form in both animal and vegetable kingdoms, and the ovum which is the starting point of every growing organism is but a simple cell endowed with life and mind.

What makes the one cell grow into a man and the other an oak, or a tadpole and a buttercup? They have the same globular or ovoid form and chemical elements. The difference is in that inner and unseen realm beyond the physical of which the physical is but the effect of a cause. The life which ensouls the two identical cells is different, and that is why one grows into an animal and the other a plant, and the unseen forces of life place it in the environment which gives it the opportunity to grow towards its destiny.

The various organic developments which the cells undergo is through the infolding of that which is folded up in the unseen world. The lowest form of protozoic life has neither mouth nor nervous system, but is a minute jelly-like mass which secures its food and then encompasses it and digests it. It has no mouth and is all mouth. This is the highest swing which that particular life takes in that particular physical expression. Another form of physical life which is on a higher



round of the ladder grows a mouth, and becomes a stomach. Then at the close of its brief day its little form divides and two separate lives appear in the physical-external, thus perpetuating the form, but not the individual life which ensouled the form, for that individual life is spinning around its cycle, even though its life in the physical is brief and impermanent.

Another individual life reaches a higher development, and so on. But what the external man sees is but a segment, an external view of parts and pieces, of shreds and patches.

The physical form, be it one cell as the protozoa, or myriads of cells as in man's body, is built up and attracts its physical constituents because of that unseen matrix into which the physical flows.

Attraction, conjugation or coalescence, fertilization, propagation, separation, and then the process repeated. This is the order of changing life.

Transformation. Death and life and life and death. If there were no death there could be no larger life. Life without death would be a permanent prison house for the life which ensouls the physical.

Death is liberation. But life continues, and life is ever upward.

J.F.P.

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A crowd of troubles passed him by  
 As he with courage waited ;  
 He said, "Where do yon troubles fly  
 When you are thus belated?"  
 "We go," they say "to those who mope,  
 Who look on life dejected,  
 Who weakly say 'good-bye' to hope,  
 We go where we're expected."

FRANCIS J. ALLISON

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"So every spirit, as it is most pure,  
 And hath in it the more of heavenly light  
 So it the fairer body doth procure  
 To habit in, and it more fairly light,  
 With cheerful grace and amiable sight.  
 For, of the soul, the body form doth take,  
 For soul is form, and doth the body make."

EDMUND SPENSER



## THE GOLDEN AGE

The Golden Age is comin', yes it's comin' bye and bye,  
So we'd best be a thinkin' and a actin' kind o' spry,  
For they tell us if we are not styled and turned about just so,  
That when the Golden Age comes 'round we with it will not go.

I mean that when we're spinnin' roun' on worlds they tell about,  
Where we from here all go, they say, to get more devil out,  
That if our souls are not quite tuned to chord with music here  
We'll turn 'way from the Golden Age to quite another sphere.

And still they say that we've the choice to be born where we wish,  
That's in my mind 'bout long as water's in a leaky dish,  
For seems to me if I'd a choice I'd never been born here,  
'Mongst this New Thought, New Theology, and everything so queer.

Well, what to do I don't quite know, I'm stuck, that's what I am,  
My thoughts seem all piled up cris-cross like logs when in a jam.  
If you want to be muddled like, and not know what you're at  
Take mixture of New Thought, New Theology and things like that.

And when I think of other worlds my head's all on the spin;  
I'd like to know just when I'll end and where I did begin.  
I thought before this New Stuff came (can't say I don't think yet)  
That when we're through with this old earth we're into heaven let.

To heaven? Yes, if you are good,—if not, the other place.  
Now that would make a feller snuff and straighten up his face.  
But this here New-I-don't-know-what, would put you at your ease,  
Where you drift 'round from world to world and get good by  
degrees.

But here again that Golden Age comes up to bother me;  
A person should be fitted up to suit that time, you see.  
But, blame it all, there's so much trash in all this New-found-out,  
And 'bout these upstart, New-made-things I always had a doubt.

And that old hymn, "Change and decay in all around I see."  
That warns, and faith, my mind is now there'll be no change in me.  
The old wild-fire religion may be narrow in its gauge,  
But if I'm fit for Heaven I'll do for the Golden Age!

DORA W.

Dora W. is a member of the editor's household. Naturally some of his theology overflowed, with the above result, for Dora is a good old-fashioned Baptist. Many of the editor's friends belong to the Old Theology, including those he loves most dear. Strange he should wake up mornings and find himself teaching



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New Theology, for he loves and reveres the Old so much, and would fain have remained with it. But there was that Imperative Impelling Force within, ripping and tearing about, refusing to be downed, and constantly reiterating its Ought-to-be. Finally it won out and got John Franklin Pease down and tied a cord around his neck and now leads him in harness into this New Field with its strange wierd voices, its entrancing vistas of splendor, its dubious and gruesome shadows, its strange odors and memories of the Past, and its glimpses of the Future. Could the editor stop? No! All things conspire.

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**W**HEN THE LIFE THAT IS BROKEN and disappointed with failure comes before us, we can make it strong, and new, and powerful, by the SPOKEN WORD of its own immortal birthright; we drive away its darkness by the painting, we can show it the sun of HOPE just over the hill tops; we can pour balm on the troubled waters of its life, by the softened glory of our words, or by the vital pulsing sympathy of our song. With words of strength we build it back into union with happiness, we can think for it and speak for it back, and brush away the cobwebs of its life, by our strong reliant hope and faith.—From Freedom Talks, by Julia Sears, M.D.

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**P**OISE CAN BE ARTIFICIAL and affected as well as true and fundamental. The genuine is from the heart, the artificial is from the head. One is inherent and spontaneous. The other is artificial and put on for times and occasions. Any untoward circumstance may disarrange the one and show the sham beneath. No shock will disturb true soul poise, for it is above the clouds of doubt and wavering. It is in the Hyperborean Regions of Love, and Peace, and Concord. No storms ever reach it. ©

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**T**HE PEOPLE WHO RECEIVE HONOR in this world are those who go through life intent in doing their duty, regardless of whether they receive any pay or not. When we give up fighting against the inevitable and go along with the tide things become easier.—From Reason and Faith, by Louise Wetzel. [The man who seeks honor alone does not deserve honor, and what he gets is vanity and emptiness.]



## MAGAZINE AND BOOK NOTICES

DAWN, 315 No. Charles street, Baltimore, Md., is a periodical issued by the Anti-Vivisection Society of Maryland. It is full of interesting reading.

THE THEOSOPHIC MESSENGER, 4 Ritchie Place, Chicago, Ill., has improved greatly under the new management. To members of the T.S. it is sent free each month; to others the price is fifty cents. It is full of interesting reading.

THE THEOSOPHICAL QUARTERLY, 159 Warren street, Brooklyn, N.Y., is a large magazine of 120 pages, elegantly printed and efficiently edited, at \$1.00 per year to non-members, and 25 cents each issue. The January number has an interesting article on the New Catholic Movement in Italy, The Religion of the Will, Talks on Religion, Mystical Movements of the Middle Ages, A Page of the Apocalypse, The Rythm of Life, The Story of Jonah, etc. It is a high-class magazine, and full of the deepest thought and inspiration.

THE THEOSOPHIC VOICE is the name of a proposed periodical which some of our friends are planning to publish in order to enable them to better express their convictions regarding the policy of the Theosophical Society in connection with the membership of a prominent field worker and author who has been reinstated contrary to their judgment of what is right. We gladly hail the new venture God-speed in its work and wish it every success. And yet we would take issue with its principle position. But we love fairness, and justice, and would give all a show, even those whom we consider to be quite in error, that is, in error from our point of view, but we do not presume to say they are in error from their point of view or from the divine point of view. That is "none of our business". Therefore we extend to our friends our best wishes for success, and we believe they deserve it and will reach it. For further information please write to the Theosophic Voice Publishing Co., 6054 Monroe Avenue, Chicago, Ill.

THE LIGHT OF INDIA has at last appeared and shed its benign effulgence upon the editor's table. And the Baba's serene



countenance continues to beam upon the cover page. It is a very interesting and strong magazine, and full of good things. The Baba wants eight annas now for each number, or \$1.50 for a year. We advise you to send him some annas or some reals at once and get his magazine each month. Address The Light of India Publishing Co., 33-2 Nebootala Lane, Bowbazar, Calcutta, India.

THE OCCULT BOOK CONCERN, NOS. 5-17 Nurray street. New York, publish "The History and Power of Mind" by Richard Ingalese; "Cosmogony and Evolution" by R. and Isabel Ingalese. These books give advanced of teachings Westren Occultism, and explain some points never before given to the public. The chapters on "Immortality," "The Seven Planets of Evolution," "The Seven Cosmic Forces," and "Along the Path," are important for the people of the west to understand.

A SOUL'S PILGRIMAGE, by Annie Bright, Editor of the Harbinger of Light, Melbourne, Australia, is a story told in such a charming manner that interest in it never flags and the reader is lifted onward in spiritual growth. Young ladies should study the character of Stella, the heroine, and take her as an example of how to face the storms of life. Women who may be discouraged and ready to give up will be strengthened by reading how the wife and mother was led on over a very rugged pathway by unseen helpers, even when her mind was shut to spiritual phenomena, how at last light broke in and made life happier and more beautiful. It is a helpful book and should be in the library of every spiritual minded person. Harbinger of Light office, Melbourne. Post paid, 4s.

THE HUMANITARIAN REVIEW, No. 845 East Lee street, Los Angeles, Calif., is a monthly magazine at one dollar per year, issued in the interests of rationalism and ethical culture. The editor, Mr. Singleton W. Davis, is an Agnostic, but he is honest, and as a rule treats his opponents in a fair and straightforward manner. We do not blame a man who has lost his sight,—we pity him. Why should we not take the same attitude toward the man who has lost for the time being his spiritual sight? As we are kind to the one why should we not be kind to the other? And as the physically blind man may be a good citizen and an



honest man why should we not recognize that the spiritually blind man may be the same? For honesty is not in beliefs but in habits of mind,—in the moral fiber of a man's mind. And we find just as many honest men among the Agnostics (literally the don't knowers) as we do among professing Christians. It would be well for all Christians if they were as honest and faithful as some Agnostics.

We have another magazine on our list of exchanges which is similar to *The Humanitarian Review*, but unfortunately not so moderate, kind and tolerant as the *Review*. We refer to

**HIGHER SCIENCE**, published by Franklin H. Heald, Los Angeles, California, at one dollar per year. Mr. Heald has some very good ideas and he expresses them very clearly, but his attack upon religion and the belief in God is unnecessarily vituperous. Difference in belief we must all have, at least as long as we are ranged as separate units which make up the Great Unit, but we should early learn the law of kindness, and that law of kindness will prevent us from hurting the feelings unnecessarily of those who differ with us. We can help them to see the light by a far quicker and sweeter method. And the purpose of all argument is to show the other man the better way which we have. Of course I am willing to admit that all the violence and unfairness in argument is not on the side of the Agnostics. Too many defenders of the faith have done more to undermine and destroy faith by unkind attack upon those who did not agree with them. But we are living in the early dawn of the Coming Age of Light, and those who want to live in that age must live the life of love.

**THE HARBINGER OF LIGHT**, published at Melbourne, Australia, is a monthly journal devoted to psychology, occultism, and spiritual philosophy. It is published by Annie Bright, Austral Buildings, Collins street E, at \$1.50 per year. It is the best edited journal we have seen so far from Australia.

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**I** HAVE A CORRESPONDENT in Bronson, Michigan, by name John O. Smith, who has asked me some very hard questions about the position of the New Theology in regard to Sin, Salvation, etc. I believe I can answer some of them, I hope to the satisfaction of John himself, if not to John Frank-



lin's peace of mind, but important matter has crowded out the articles I had intended to write in answer to John's very apropos questions. They will surely appear later, also some extracts from his letters which I have carefully saved. I expect it is a pretty hard task to get by John, but I am going to try it. Meanwhile I advise my readers to write to John themselves and enclose a few stamps for some of those hard arguments of his which he has had printed. It will well repay you. You may be convinced, and you may be amused. But John is in dead earnest, and all earnest and honest men have my respect.

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**D**ORA W. is trying to learn some theosophical terms, but so far has metamorphosed Bhargavadgita into "barkin' skeeter," Lunar Pitris into "Luny Patricks", and the Logoi into "Goo-Goo eyes". We do not dare to go any farther in one magazine. Dora is country bred. They may have "barkin' skeeters" somewhere lurking about the woods of Canada, but they don't have any in this country, unless it is in New Jersey, around about Hoboken, Weehauken, Passaic or Patterson. (We have no subscribers in these towns.) But there are no B.-S. in Boston. We are willing to confess that there might be a few luny Patricks tucked away somewhere between South Boston and Chelsea, and for goo-goo eyes, well, we hesitate to locate them.

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**I**LLUSTRATIONS DOUBTLESS IMPROVE the appearance of a magazine and add to its value. We are planning to issue this magazine for a while without illustrations, and afterwards to use the smooth paper again and print from six to a dozen illustrations in each number. It is not an easy matter to establish a new magazine; especially such a one as ours. It takes time. We have therefore decided to run the antique finish paper for a while without the pictures, but we are preparing matter for an illustrated magazine. Meanwhile we ask our friends to secure subscribers. We are not concerned so much about receiving the money at once, as we are to gain friends and readers, although money is acceptable also. Therefore, if anyone wants to try the magazine for a while and will write us a letter asking that it be sent them they need not send the money until convenient. We must have the letter in order to show the post office officials that we are not running a bunco game up here on Madison street.

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**T**HIS MAGAZINE IS NOW A MONTHLY. It was started as a quarterly, but with the April number it commences as a monthly, with at least 32 pages and perhaps 40 or 48 pages monthly. This statement will explain why No. 1 is dated January and No. 2 is dated April.