

The New Theology Magazine

A POPULAR RELIGIOUS REVIEW

Untrammelled by Seetarianism or Dogma

CONTENTS

Is Nirvana Extinction—What is Eternity	<i>Editor</i>	217
Broken Threads (poem)	<i>Bertha A. Weeks</i>	221
The Word of God	<i>Henry Wood</i>	222
The Present Revolution in India	<i>Charles Wright</i>	223
The Subconscious	<i>Anna B. Davis, M.D.</i>	229
Christian Science and New Thought	<i>Editor</i>	235
The Second Coming of Christ	<i>Bertha A. Weeks</i>	237
Did Man Live Before This Life	<i>Editor</i>	239
Desire A Soul Factor	"	240
The Bible and Proof Text Fiends	"	241
Opportunity is Self Created	"	242
Demonstrated Immortality	<i>T. S. Glean</i>	243
The Mystic Blessing (an Occult Story)	<i>Mary Eupha Crawford</i>	247
Belief as Obsession	<i>Editor</i>	250
The Resurrection of Jesus	<i>Rev. R. J. Campbell</i>	251
Reviews		253
Editor's Chat		255
Poems by <i>Mrs. A. E. Robinson, Charles Lincoln Phifer</i> <i>Georgia Gladys Cooley, Grace E. King, Alonzo Hatfield</i> <i>Jennie Nash, Lesley Pinckney Hill</i>		227-8-246-249

AUGUST 1908

Published Monthly by Frederick P. Fairfield, 21 Madison Street
Boston, Massachusetts, U.S.A.

THE NEW THEOLOGY MAGAZINE

PUBLISHER'S ANNOUNCEMENT

Published Monthly at 50¢ (fifty cents) a year prepaid anywhere in the international postal union. General Advertising not published.

The April, May and June numbers are out of print. None were issued in February and March.

The contents of this magazine are such that many will wish to file and preserve it. An Index will be printed.

Address editorial matter to the Editor, JOHN F. PEASE, and business communications to the Publisher, FREDERICK P. FAIRFIELD, 21 Madison street, Boston, Mass., U.S.A.

This magazine was established in January, 1908, to teach the Gospel of the New Life, as exemplified in the New Scientific Religio-Philosophical movement of the present day, which is world wide in its scope, appears under many names, and is confined to no one society, or religious, philosophical, or scientific system, but is working as leaven in them all.

It takes Christ and traditional Christianity as its basis, but it reaches out with hands across the sea to grasp in loving fellowship and religious sympathy all people who are striving after God, in whatever manner they may. Instead of condemning other religions with an insular prejudice and a suspicion born of ignorance, it seeks to enclose them in sympathetic tolerance, and recognize and make use of all the good which they will bring to us.

Without wasting time to attack or oppose obsolete religious beliefs which have become anachronistic and a stumbling block to religious people of the present day, it will seek to place in view for consideration the new truths which are coming with these days to give man a broader spiritual horizon and a higher spiritual life.

The Annals of Psychical Science

A HIGH-CLASS MONTHLY JOURNAL, DEVOTED TO
CRITICAL AND EXPERIMENTAL RESEARCH IN
THE PHENOMENA OF MODERN SPIRITISM

Conducted by Darlex, Richet, Crookes, Flammarion, Lombroso, Maxwell, Morselli, de Rochas, and other eminent scientists. Published simultaneously in English (London) and French (Paris). 4th year, much enlarged. Subscription \$3.00 a year, single copies 25¢. Sample copies, returnable in one week, will be sent for inspection. Liberal premiums to new subscribers.

Address subscriptions and enquiries to

The Annals of Psychical Science

American Office

1443 Q St., N.W.

Washington, D.C.

The Oriental Esoteric Center of Washington, D.C.

Is conducted under the direction of the Initiates of Thibet, for the aid of those seeking a knowledge of the Eastern wisdom. Besides local lectures and classwork, the Center publishes a weekly Bulletin or Leaflet, containing a helpful editorial, suggestions for courses of reading, and other useful matter. This will be sent free for a time to those requesting it. The Center has a library of books on theosophy, occultism, psychical research and allied subjects, which will be loaned to persons in any part of the United States or Canada, some free, others at a small rental. It sells books on these subjects. All receipts go to the Library Fund. For Leaflets, library lists of free and other books, price lists and other information regarding the work of the Center, address

THE LIBRARIAN

1443 Q St. N.W., Washington, D.C.

Truths for the New Age!

HANDY VOLUMES OF SWEDENBORG'S WORKS

Sent postpaid on receipt of price. Stamps may be sent.

HEAVEN AND HELL—405 pp. paper 15c, blue vellum cloth 640 pp. 40c.

DIVINE LOVE AND WISDOM—384 pp. paper 15c, cloth 30c.

DIVINE PROVIDENCE—640 pp. paper 15c, cloth 640 pp. 40c.

THE SPIRITUAL LIFE AND THE WORD OF GOD—192 pp. paper 15c, cloth 80c

GOD PROVIDENCE AND CREATION—256 pp. paper 15c, cloth 30c.

Each of the above volumes can be carried in a pocket.

Address, Pastor Landenberger, Windsor Place, St. Louis, Mo.

The Lightbearer

A California Journal devoted to Teaching

✱ THE SCIENCE OF THE SOUL ✱

✱ THE FORGOTTEN CHRISTIAN MYSTERIES ✱

OCULT LAW AND PHILOSOPHY ✱ ASTRAL SCIENCE

✱ BOOK REVIEWS, NOTES AND EXCHANGES, ETC. ✱

Monthly, \$1.00 per annum, 10c per copy

Goulson Turnbull, Alameda, Calif.

Voice of the Magi

A monthly magazine of Occult Science, Spiritual Philosophy, and Religion.

Published at WALDRON, ARKANSAS,

at 50¢ Sample Copy Free. Address

Magi Publishing Co. Waldron, Ark.

The New Theology Magazine

Vol. 1

BOSTON, MASS., AUGUST, 1908

No. 6

IS NIRVANA EXTINCTION—WHAT IS ETERNITY

NIRVANA is not negation. It is not a vacuum of nothingness. It is the fruition of individual unfolding brought to bear upon, and the result of, an infinitude of experience which gives to the man (who has then become more than man) all the life that there is in all things in such manner as he at the time wants it. It is not quite true that the man *creates* this life of infinitude either subjectively or objectively. The life is. It is going on all the time in one vast panorama, one vast cause and effect, one vast passing but never beginning or ending show.

Some call it Nirvana. Some call it At-one-ment. Some call it Eternity. In its wholeness it is unspeakable to man because he is unable to hold it. But we may approach a conception of it in the words above written. Man lives in the world of time and space. Nirvana is beyond these limits. That is why man is unable to grasp the significance of eternal life. Nirvana is the coming in touch with all or any part of the great universal life. The man can hold back and indefinitely prolong, or he can accelerate and indefinitely synthesize moments or aeons of time as we know time, and also come in touch with all the experience contained in all the temporal and spacial allotments that ever were, that now are, or ever will be. There is no beginning or ending; no past and no future as such. Both past and future are brought into the present whenever we wish to use it.

It is evolution and involution, cause and effect, folding up and unfolding, beginning and end, life and death, all spread out as one vast picture, for the man to dwell upon when he will. And it is real,—with an intensity of reality which is so far above man's sum of reality that words are inadequate to convey the idea even if man's stature was such that he could receive the idea when given to him. No, Nirvana is not dreaming. It is not "all in the mind." It is objective and external to the man just as much as objects are here, such objects as other men, and houses, and trees, and mountains, and the stars. It is more substantial than are these objects, for with us all objects which we see are but reflections and images which we make in trying to translate human experience. With us there intervenes between the ego and the real phenomena of life a something which we call the subjective shell, the mental bias, the apperceptive mass, the ability to understand, the mental constitution of the man. This intervening subjective opacity makes our interpretation of life and the sensations, the perceptions, and the ideas we get from our contact with things.

No two men sense things alike. No two men receive like results from identical phenomena, and no one man receives the same impressions

from the same object at different times, for both he and the object have changed in the interim. No two men describe an occurrence or an object alike, for they both see it differently. And the same man who sees the same occurrence or object afterward will see it in a larger or more complete way according to the enlarged capacity of his mind.

This well known psychological fact is because he is enmeshed here in a veil of illusion which I, and some others, call his subjective, his mind, his finite and limited personal equation, his partiality because of his separate position, and his covering with what one might objectify and call ignorance, or unknowingness, or darkness from immersion in deep and dense matter. We must use many words, and then fail to convey our meaning. Some have called this personal it-me and I-me a shell within which a man lives, and which he fills full of mental images which he casts out of mental stuff as a result of what he imagines he sees and hears and feels of the phenomenal world about him. This shell is his world, his microcosmos. In it he lives, and moves, and has his being. But it is not the real world. It is a world of unreality and illusion. It is just what he makes, or creates, himself.

Nirvana is not this. Nirvana is a dissolution of the shell. It is a direct contact with the universe and with the phenomena and noumena of the universe. And vaster and more varied than man, as man, may ever know. In Nirvana there is no intervening veil and all is objective and palpable, and intensely real and distinct to the man and from the man. And yet, apparently paradoxical as it may seem, the man becomes so closely in touch with phenomena, with the objects of sense, with the varied objects and states of life and experience, that he actually becomes at-one with the object and that world, in whatever direction he chooses to turn. Nirvana as a state of being not only brings us into touch with things as we see them here, but it brings us into touch with many and many other planes of life which are imperishable and unrecognizable to us now, but which can be opened up at will in Nirvana like the leaves of a book are turned by us here. And as man may now turn to any part of the book, or to any book he wishes, and enter for the time into such and whatever experience the writer has therein transmitted, so can he then in that extra-cosmic state variously called Nirvana, Eternity, etc., do the same. The difference now and then is one of intensity and rapidity. Here we obtain but a faint glimmering of the writer's experience from his words in the book, and it takes time to reach the book on the shelf and turn to the page, and search the author's meaning,—which we often do not find. But there we are beyond time and space and are able to turn to what we will, with any intensity we wish, slow or fast, this plane of emphasis or that, and with a closeness of touch which makes us at-one with all the states of consciousness of the man who wrote the book or lived the life, whether that man was ourself, or someone else.

In Nirvana we have a clear cognition of sole reality, an eternal union

with all things, but a power to intensify by closeness, or externally by distance, as we will. Here we are separated from things by our covering, by that which we call the personality. There is no personality as we understand the word here, but an intense and exalted individuality and I-ness beyond human expression. For while the ego is at one with all things and there is "eternal union," yet the selfhood never becomes merged, absorbed, or lost in the whole, for it always retains and develops to infinite capacity the power of differentiation which enables it to maintain its individuality and contact other individualities.

Many in studying the higher cosmic states of consciousness, and necessarily emphasizing the quality of one-ness there which is opposite to the blind conceptions which we have here of mine and thine and of I and thou, have gone to the extreme of considering that the man loses all his selfhood, and is absorbed into an absolute identical oneness. This is an error. The innate quality of truth and rectitude which is in every man and which comes out into the external life as common sense, will not "stand for" this illogical and extreme statement. The truth is exactly opposite. While his individuality and I-ness always remains and he is always himself and never entirely somebody else, yet he comes in such close touch with things,—with the essence and substance of things,—that to a great degree he becomes for the time, that other thing in feeling, in knowledge, and in memory. This is not annihilation. It is just the opposite, for the ego never becomes lost in this other thing which he becomes for the while, and he leaves it and turns to some other thing whenever he wills. For that essence which makes a man a separate unit,—the individual will,—is never lost, tuned though it shall be by Man's various experiences, to different notes and chords of the divine harmony, and finally strung to that entire harmony itself so that it vibrates and swings in perfect accord with and as a part of it, and as one with it. This we conceive of as God. This we call Nirvana.

But I can hardly emphasize enough the fact that individuality remains, though that individuality reaches the center in which all converging individualities meet. It is true that "individual attainment is there merged in general attainment," but not lost in that attainment or so filled with it that it cannot move about and change itself as it individually wills, and vary itself with changing circumstances there. If when "each consciousness gathers into itself all others" it did not retain power to put out or differentiate from some of all others as it chose the ego would become a mere willless automaton, those others as it chose the ego would become a mere willless automaton, without individuality at all, and then, surely, there would be absorption, annihilation, nothingness. If people like that sort of thing they may have it. I don't want it.

The trouble is these finer and more exalted ideas are misunderstood and become of man's incapacity. Each man gets a part of the truth and had it is true that there is a perfect blending and absorption, or union and at one-ness. But there is complete separation, individuality, defined.

And that separation continues to the extent that man's separate will is left him, and although it is perfectly attuned to the will of God, yet there is enough of man's will left to leave him with power to choose and act. But he chooses and acts in harmony with God, and for the common good, but all men do not think alike there any more than they do here, but they do think more like God there than they do here. That is the difference.

There is perfect concord in Nirvana between all beings and all forces. Everything works harmoniously together for the fulfilment and consequent joy of all. But while there is perfect concord there is not always accord, for all men there, while precisely the same in their natures, do not function all the same way together. They differ, but they differ harmoniously and beautifully. Men are sometimes in accord there. They are when their state accords with that with which they accord. When this transpires that which accords becomes as one for the time being, and the two or more make one. But this union is not everlasting, and the accordance passes, and then the separate parts that accorded change their state again and accord with others.

Nirvana is not a dead level. It is not a uniformity. It is not even sameness. It is not a universal likeness. It is a constant and perpetual diversity. But this diversity is a concord of the diverse strains of love and mutual well being. The diversity there is similar to the diversity here with the exception,—and that difference makes all the difference between earth life and that transcendent life,—here the diversities are such in discord, and there is never any real accord here. Take out of human life the remotest trace of discord, conceive an accord so absolute that it makes for the time those things in accord as one, and you can gain a faint idea of the concord and accord of Nirvana.

In Nirvana man is always in accord with the Whole, always in concord with all parts of the whole, as well as in concord at all times with the whole, but he is not in accord with all the parts of the whole at the same time, for accord is a closer intermeshing, an individual and especial functioning.

There we enjoy our differences as well as our similarities. Here our differences pain us and our similarities nauseate us. The reason for this is because here we are looking to the lower selfhood for satisfaction and perfection and there we are looking to the Lord God for all.

I hope to take up the question of accord and concord later, and show that there is a kind of accord in the hells which corresponds but is not identical with the accord in the heavens, and that there is no real concord below.

THE lower orders of the church's workers, the mere runners of her machinery, have always been strictly and scrupulously orthodox; while all the church's noblest servants, they who have opened to her new heavens of visions and new domains of work—Paul, Origen, Tertullian, Dante, Abelard, Luther, Milton, Coleridge, Maurice, Swedenborg, Martineau—have again and again been persecuted for being what they truly were—unorthodox.—PHILLIPS BROOKS.

BROKEN THREADS

Have you broken the threads, in weaving
Your life's wonderful warp and woof?
Are the threads of harmony severed?
Do you stand in shadow, aloof?

While the law, that Infinite Wisdom,
Has scattered with bountiful hand,
Is yours if you'll only receive it,
'This power, so mighty and grand?

Have you broken the threads, in weaving
Your life's beautiful woof, and web?
Have the strands of happiness parted,
And for you, life's tide is at ebb?

Do you sit in the shaded gloaming
And grieve over trials in store,
When measureless God-given forces,
But wait for an opening door?

Have you broken the threads, in weaving
Your life's marvelous fabric, rare?
Are the threads of destiny tangled,
And your days full of weary care?

Do you see not the golden sunshine,
The sunshine intended for you?
Do you still walk on in the shadow,
When harmony's law glimmers through?

Then pick up the threads that are broken,
Untangle the strands that are crossed;
And weave into life's varied texture,
New aims, e'er its purpose be lost.

Let gladness fill up the moments,
Bid sadness and sighing away!
Nor see but the sweetness of living,
And the golden dawn of today.

So, the mended threads, that are weaving
Life's strangely wrought fabric anew,
Will gather up harmony's keynote
And entwine its beauties for you.

Then peace, that is past understanding,
Shall fall on your soul; and its balm
Will be as the sea, when the Master
Cast o'er it His shadowy calm.

BERTHA A. WEEKS

There are two pathways by which mankind can to virtue mount upward;
If thou shouldst find the one barred, open the other will lie.
'Tis by exertion the Happy obtain her, the Suffering by patience.
Blest is the man whose kind fate guides him along upon both!

—SCHILLER

THE WORD OF GOD

NATURE is the larger "Word of God." Its rhythm marks his omnipresent and pulsating life which unfolds every leaf, paints every flower, warms the sunshine, and shimmers in the sea. . . . Each delightful object in nature is but a letter in the great open volume of the universe. . . . The thought of the life and soul of the rose, and of its inner motive and ideal, far transcends its mere color and proportion. It is eloquent as an expression of the beauty of the Divine Mind. And in the deeper analysis, its life and soul is the real rose rather than the material which it has grasped and erected into the graceful form. Who can be an atheist and thereby conclude that the rose grows by chance, or even in consequence of a force of law which is blind?

All truths are stays and reinforcements to Truth. To support a noble edifice every column is needed and must occupy its rightful place. . . .

If we cannot find God in our hearts and homes; if not in the field, forest, and the shimmering sea; if not in the bursting seed and the blooming flower; if not in the busy occupations and the silent hour; if not in human experience, somber or bright; if not immanent today and here, we may look in vain in the manger in Bethlehem, on the shores of Galilee, or even the hill of Calvary. If we must have miracles of attestation, let us look at the working of divine forces at the present time, as well as those which are embellished by tradition and mysticism. . . .

The word is made flesh. The invisible and spiritual translates itself into the visible and material. Are our eyes keen enough to penetrate the veil even though it be so thin? Wherever we find a human soul which breathes forth a divine quality, a book which lifts our thoughts from the mundane to the celestial plane, character which impresses good by simple contact, poetry which kindles aspiration, loving ministry which heals and soothes prevailing woes; there, in some fitting and peculiar translation, is the larger "Word of God."—HENRY WOOD, in the book *Life More Abundant*.

BUT what is success? Success is inward,—not outward. Success is subjective, not objective. Success is in the man,—not in things. Success is quality,—not actuality. And yet true inward success makes outward success, and quality dominates life. Therefore, to attain success one must cultivate the mind. There is no other way.

HAVE a high and noble ideal in life. Be sure it is worthy of a noble man. Then work for it. Have a faith born of the consciousness of the indwelling presence of God in all things and the divine purpose of fulfillment for all who strive. Then strive. But not impatiently and fretfully, not hot and nerve-strained, but steady and upheld by that high purpose of divine unfolding that is within all men, though not equally apparent in the external lives of all.

THE PRESENT REVOLUTION IN INDIA

GREAT changes are taking place in India both religiously and socially. In fact religion and social life is one with these people, and not divorced as it too often is with us. Here we have such a thing as "business ethics" which is quite distinct from religious ethics, and we in many ways separate our social life from our business life. Religion has always entered more deeply into the life of the people of India than with the Western nations. Now this religion is changing among a vast number of people in India, and consequently there are great social and political changes taking place. The Hindus will never become Christians any more than we of the West will ever become followers of Buddha or of the Hindu religions, although there will be many "converts" here to Buddha and to Krishna, as there have been many converts there to Christ. But these converts are not "a drop in the bucket."

There has been a Christian community in South India since the third century at the latest; since the sixteenth century there has been a vigorous Roman Catholic propaganda; and for the last two centuries there have been Protestant missions. Yet even today the Christians all over India are only one per cent of the population, surely a small result of seventeen centuries of Syrian Christianity, four centuries of Roman Catholicism, and two centuries of Protestantism. But this salt has savored the mass and will do so more in the future, and it will have its effect to modify the thought of India in like manner as the thought of America, and England, and Germany, and all parts of the Christian field has been modified and is being modified by the inculcation of Eastern thought as a result of studying the sacred books of India and coming in contact with their religious men.

The people of India have continued in their religions for hundreds and thousands of years, notwithstanding the political changes which have swept over the country. Their caste system may have been the principal cause of this religious exclusion and purity from contamination. The original conquerors of India brought a higher religion and a higher social order. They prevented this higher order from being adulterated and destroyed by building up a system of separation between the new comers with their higher standards and the indigenous people with their lower standards. Caste may have been a good thing in the past, but it has outlived its usefulness, and one of the changes taking place in India today is along the line of gradual caste modification and obliteration. The brighter minds of India,—those who are a part of the new movement,—see this fact and are doing all they can to reach a more democratic standard.

Caste has kept people apart in the past. Also the doctrine of reincarnation and karma, so generally prevalent among Eastern people, has operated to prevent men from making strenuous endeavor to improve their social environment. For, as a people, they have looked within, and not without. Perhaps they have carried this introspection too far. At least we of the West are generally inclined to think so. This doctrine of karma, and

rebirth, brought with it the conception of human life as *maya* or illusion, with every object transient, unsubstantial and shadowy. They looked upon human life as a drama, comparable to the irresponsible play of the fancy,—beautiful, fascinating, but void of reality. Hence it was that the ancient Hindus wrote no history. They would as soon have thought of chronicling the play of the clouds. Politics and human government were never taken seriously, but were left to the illusioned men who did not see into the reality of things,—who did not see into the life beyond this evanescent bubble of human joys and sorrows. All external systems of religion and government passed before the Hindu's vision as the transient play of the wind among the leaves of the forest, while the great trees, and rocks, and mountains remained undisturbed.

The virility of the ancient Hindu religion is seen in the most complete elimination of Buddhism from India. With its great moral quality, and at one time great pre-eminence, Buddhism was completely subverted and crowded out of India by the stronger and more ancient religion. The fall of Jainism in the West and South of India is a similar, if smaller instance of this crowding out by the old. Another example is Mohammedanism. In the eighth century Mohammedanism came in with fire and sword and conquered its way to political power. For five full centuries Mohammedanism as a power was supreme in India. What do we see today? The whole number of Mohammedans in India at this time, including those of foreign descent, is little more than one fifth of the population.

What has been the reason of the survival of the old religion and the decline of the new? Is it because the old has the more vitality or adaptability to the people? No doubt the religion of Mohammed and of Christ has had an effect on the thought of India to modify it, but if it has done this the old forms and ideas seem largely to be maintained and survive amidst all the changes. The contact of Christianity with India, both as a religion and as a government, has resulted in creating a spirit of newness among the people who cling to the old while at the same time entering largely into the spirit of the new. This is shown in the recent intellectual and moral upheaval among the educated Hindus today. It has so far scarcely touched the main body of the people, but is working and broadening its field among the various classes. Young men have been sent to the English schools in great numbers. Others have been sent to England, Germany and America for college training. After taking university degrees they return to India and become factors in the making of a new India. But not a Christian India, or a Mohammedan India, but an India fired in spirit with the old religion fructified by vitalizing contact with the religious and scientific thought of the world.

Educated Hindus have come to see the pit of weakness, suffering, and degradation into which India has fallen, and their greatest passion is to retrieve this and give her honored place among the nations of the world. The old policy of east-iron exclusiveness and conservatism is breaking down

and they realize that they must make progress by assimilating foreign ideas. There is great enthusiasm for education among all. And with this education comes a demand for freedom, equality, and a greater share in the government of India. This New India movement is gradually putting away caste, and men are being valued for their real worth and not for their family antecedents. As the lines of caste are being strengthened in America they are being loosened in India. But as yet this larger movement is only among a few,—the more enlightened and progressive, and large classes of people of India are wedded to the old. But the heaven is working. It is working by the Western method of bomb throwing, among the less intelligent people. Returning missionaries report unrest tending to violence and anarchy, where formerly they found contentment,—or apathy. In the Punjab and in Calcutta the government has found quantities of bombs prepared. The country is flooded with literature of insurrectionary tone. Among the better classes, however, this spirit of unrest exercises itself in the various societies which have for their object policies of political, social and moral improvement.

One of these is the "Swadeshi" movement which has for its object the government of India by Indians, for India, and not in the interest of foreigners. It believes in developing the country for natives. Another movement which is less recent than the "Swadeshi" but whose influence has been great, is the Brahmo Somaj, a Christianized form of Hinduism. Other societies have tended toward agnosticism.

A great and progressive movement has sprang into being in India which is distinct from the Brahmo Somaj in that it seeks the revival and reconstruction of the old. This movement has carried along with it the great majority of educated men. It is characterized above all things by faith, by deep appreciation of the place of religion in the life of a people, and by a passionate desire to restore Hinduism to the old place of supremacy. A new type of literature has appeared, defending Hinduism from Christian criticism, and by means of an army of lecturers teaching the people everywhere to look to their glorious religious and literary heritage. This movement is not unanimous in method or in intellectual point of view, but it has one common purpose of renaissance of Hinduism. One society emphasizes the Vedas, another the Upanishads, another the Bhargavadgita, another Krishna, etc.

Recently most of these different leaders have allowed themselves to be grouped in one great organization for the renewal of Hinduism and the preservation and interpretation of Sanscrit sacred literature. Everywhere in India one hears of the revival of Hinduism, of the Bharat Dharma, Mahamandals and of Mrs. Annie Besant and the Theosophical Society. Several groups continue to go their way, refusing to be swept along by the flood of the multitude, but all the organizations have a common purpose, that of an autonomous India and a renewal of Indian religion. There is a general opposition to Christianity as a system, by members of this move-

ment, but an adoption of much of the essential spirit of it, claiming that such is the spirit of their own religion as well. How much has the contact of Christianity with Hinduism been the cause of this upheaval and recasting? We have in America and England a similar amalgamation or assimilation of Hinduism with Christianity and a claim that the two are fundamentally similar and complementary. Is this correct?

Along side of this intellectual and religious movement, and doubtless as a result of it, has come a realization of higher moral values. Old double standards of chastity, strict for women, lax for men, is steadily changing. Gross polygamy so long practiced by Kulin Brahman in Bengal is rapidly being put down by public opinion. A second wife, married in accordance with Hindu law when the first wife is childless, is now felt to require an apology. People are beginning to realize how irrational and unmanly it is to allow remarriage in the case of men and to forbid it in the case of women. There is an increasing number of remarriages of women even among the higher castes. All Calcutta was recently stirred by the remarriage of a widowed daughter of an orthodox Brahman to a judge of the high court.

The government of India, while neutral in matters of religion, has during the past seventy years been forced by the demands of morality to prohibit certain inhuman usages which were ordained or at least condoned by ancient Hinduism, i.e., *Sati* (burning of widows), *Thugi* (the murder and robbery of travellers), infanticide, human sacrifice, torture in worship and obscenity. There is not an enlightened Hindu today who would wish to reverse the action of government on any one of these points. License and obscenity of Holi festivals and the abominations of the left-hand Saktas are now almost universally condemned, although temple prostitution goes on unchecked in South India, and child widows are most cruelly treated in many cases all over the country, even in the houses of educated men,—and all in the name of religion.

All this reform is a part of the new movement in India. Educated Hindus now welcome with eagerness and prize as their most cherished possession a mass of foreign ideals and ideas which are in opposition to the old methods of living and religious ideals. This change in the thought of India has gradually taken place within seventy years, but its culmination in the recent movement for the renaissance of Indian religion and civilization has taken place within a very few years. The Theosophical Society has been one of the greatest factors and prime movers during these latter days. Surely, the Thought of the East and West shall blend, and out of this conjugal union shall come a child with the better characteristics of both father and mother. This father is the West, with its masculine understanding and frontal brain, while the mother is the East with her intuitive, synthetic, mild-mannered, sweet and lovely disposition. How wonderful are the works of God in bringing the fierce man to learn of the woman even while the ravished woman clings to him by the law of compensation.

I AM THINKING TODAY

I am thinking today of this beautiful world,
With the flowers, the birds and the trees ;
And my spirit goes out in its mantle of joy,
Drawing deep inspiration from these.

Oh this beautiful world with its songs of the morn,
As the sun rises over the hills ;
And the anthems of peace mid the night watches fall
And the heart with its melody fills.

Oh the love of the Father is shown in them all :
In the blossom that waves on the green,
In the light of the sun as it kisses the earth,
And the soft tinted shadows between.

On the silvery surface of river and stream,
On the blue of the deep heaving sea ;
Smiles a heaven without when we've heaven within,
And becomes all a bright heaven to me.

Robinson, Maine.

MRS. A. E. ROBINSON

A MESSAGE OF LOVE

A message of Love unspoken,
A message of Peace divine,
Sent down from heaven above us,
Some weary hearts to find.

To renew again their courage ;
To help lift their heavy load.
Dear friends, this message I bring you
Is a message sent from God.

25 Bellevue St., Willimantic, Conn.

It says, "Look up, my children ;
Let not your hearts be sad.
Know ye that I am with you !
Rejoice ! Rejoice ! and be glad !

Yes, I am with you always,
Even in trouble and pain.
So open your hearts to love and peace
And start on your way again."

GRACE E. KING

CAN MAN FORGET

Can summer's skies grow dark and
cold ?
Can azure blue turn into gold,
And rivers cease their endless flow,
The sun e'er lose it's wondrous glow ?
Can ocean waves grow calm in rest,
And pulsing life in Nature's breast
Forget its stir, nor know its own ?

If this can be,

Perhaps when I am older grown,

I may forget.

Perhaps when night turns into day,
When all life shows another way,
When all the birds forget to sing,
When memory's bee has lost its sting
And in man's heart no serpent dwells
But love the one true story tells—
Perhaps when all this comes to pass,
My hands across my heart at last—
I may forget.

GEORGIA GLADYS COOLEY

WE make our lives. We have infinite potentialities within. We can make our lives what we will them to be. Our lives are our thoughts of life. Life to each of us is what we think it. We can control the mind. We can think beauty, and peace, and sweetness to all. These thoughts will make our lives such.

THEORY IS TRUTH ON TRIAL

MANY persons value a theory higher than they value a truth. For instance, I have a theory that a man, as an ego, was never created and will never be destroyed; that life is continuous but ever changing; that identity and individuality persist throughout all the changes that take place in the experience of the ego; that human life, or life on the external plane, is resorted to again and again in order to gain that experience which fills out the man and brings him up to the stature of Christ and into fulness with the Divine; etc., etc.

But these are theories at best. At least they are such to the man who is clothed in matter,—in the garments of flesh and encased in a mortal body. I constantly apply these theories to life and they appear to work out completely. Therefore they are truths to me at this time, or, rather, tentative or approximate truths. But how may I know they are Truth, or Absolute, Inflexible, Inexorable Truth?

Almost all people who adopt a theory which proves thus to be truth, become enamoured with it to such an extent that when some other deeper conception of truth comes to them they hold back longer than necessary, and fail for a long time to see it, because they will not give it proper consideration. They thus hold on to outgrown truths long after the beliefs which their mind is filled with become obsolete and useless.

An "open mind" to truth does not make us undervalue the truths we already have. The open mind is receptive to new ideas but it does not necessarily value lightly the tried and true which it already has. Let us cultivate the open mind, and learn to value truth for its usefulness.

DOCTOR MOTHER

Doctor Law and Doctor Bill,
Doctor D. and every other,
All combined, have not the skill
Of **Doctor Mother**.

She can heal each childish pain
With a rub, or pat, or kiss,
And the smile comes back again
Where **Doctor Mother** is.

Pill or powder, faith or mind
Work not such a spell
As the **Doctor Mother's** kind
Look, that makes it well.

Honor to the healing man,
But there's not another
Who can cure like mother can,—
None like **Doctor Mother**.

CHARLES LINCOLN PHIFER, Rich Hill, Mo.

FREEDOM

How does the Meadow-flower its bloom
unfold?
Because the lovely little flower is free
Down to its root, and, in that freedom,
bold:
And so the grandeur of the Forest-tree
Comes not by casting in a formal mould,
But by its own vitality.

W. WORDSWORTH

All are needed by each one;
Nothing is fair or good alone.
I thought the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home in his nest; at even
He sings the song, but it cheers not now,
For I did not bring home the river and
sky—
He sang to my ear—they sang to my eye.

R. W. EMERSON

THE SUBCONSCIOUS



We are perpetually hovering between two worlds, the subjective world of the soul, the inner world, and the objective outer world of the here and now, the world of the outer life, of work-a-day facts and of most people's realities. Did it ever occur to you that all the progress ever made by a struggling world has been the result of unseen energy; that by far the larger part of all that goes to make you a living, vibrant, working personality is all unseen, and is to the greater mass of humanity an unknown quantity? Every observing person knows that each person has his own peculiar life, his own peculiar experiences and diseases and needs, but it has remained for the students of mind to discover that these diseases and experiences are the results of temperament and can be corrected at will, for temperament is only the sum of the individual's fixed habits of thought. The changing of the habits of thought with the consequent changing of the outward self and the life becomes simply a matter of forming new habits.

Now the mind of man is forever dual in nature, there are the positive and negative sides of the one personality, the objective conscious thinking positive mind and the subjective, unconscious, negative mind which contains all the centres of automatic activity for the life, and also does the greater part of our thinking for us. The sum of these two minds, their interaction upon each other, is the I-AM,—the individual mind or the ego.

All thinking is the result of impression received through the senses. The conscious mind is continually employed in gaining new experiences and from these forming new habits of thought, and as thoughts become habitual they gradually sink down out of our field of conscious mental activity and act unconsciously in us through the sub-mind. It is said that fully ninety percent. of all our thinking is done in this subconscious mind. And all this has been started there by the conscious ten percent. of our thoughts during our past life. Now the conscious thinking, the objective ten percent. of thought, is done by the use of the upper brain. The subconscious ninety percent. of thought is all done in the rest of the body. Every organ and ganglion and cell of the body thinks. And it thinks just what it has been taught to think by its teacher. That ten percent., objective, every-day mind which is constantly taking in ideas from outside itself, and the whole body, will continue to think and feel just as it has been taught to think and feel until its teaching is reversed by the changed commands of the conscious mind.

Since whatever shows forth in the body was sent there at some time or other by the conscious thoughts, we begin to realize how much thought is doing to mould our conditions of life. The body is simply the obedient servant, it is never master unless the upper brain allows it to usurp authority, which still places the responsibility upon the thinking brain. But there is a still higher intelligence than that of the conscious mind. It is

the all intelligence, the great universal life force which we constantly absorb from the atmosphere, the universal uncreate energy which unites with the life energy which is create in us and makes us positive, creative beings. The divine point of contact between the subconscious create, negative energy and the positive, universal uncreate is the brain. We create nothing for ourselves, we only absorb and transform the energy which already exists. We are told that the atmosphere presses upon us at a rate of fifteen pounds to the square inch. It contains that mighty force which will not be denied admission to our lives. We are obliged to receive some of it, otherwise we could not live. But eye hath not seen, neither hath the ear heard, nor hath it entered into the heart of man what we may be when we open the door and consciously drink in this stream of finest energy which is ready to recreate our lives at our own commands. The moment we stop trying to work alone, to build our lives with our own personal purpose and power, and begin to depend upon the absolute energy which is God, that moment begins the change to better, richer, broader life for us. We are no longer working from the negative pole of the battery of life, but we have the perfect polarity from the union of the positive God energy with the energy contained within ourselves.

The subconscious mind is never dormant in anybody. It is always active, though its field of activity in the average person is far too small. The power of the mind, ability, genius, success in life, all depend upon how much of the subconsciousness is alive and in action. All the knowledge we have ever received, is stored away in it, and all this subconscious knowledge has been the outcome of thought, tried and proven, therefore it is far more reliable as far as it goes than any conscious reasoning. All this deeper knowledge is connected with the conscious mind and can be recalled, remembered, we say at the bidding of the will. Thus we see what a vast and wonderful storehouse of knowledge exists within this human self and how limitless are the possibilities for training and developing ourselves into whatever we desire to be.

Every atom of the subconscious mind and every atom of the thinking mind has its cry constantly going out for more,—more knowledge, more growth. All the tried knowledge within us, all the wisdom of the mind, is forever united in one great desire for something yet unattained. That something which we must have is life and more life, the sap by which the tree is fed, the great universal energy by which the man grows. This great cry of the soul we call desire. To deny the desires which cry out for recognition is to refuse the life to the body, the growth to the mind. Man grows only by gratifying his desires, for desire is law recognized. The longing within which is gratified brings new experiences, new means for orderly development. Man has never grown by repressing his longings. Repressions only make the hungry cry of the subconsciousness stronger and stronger and sooner or later it will break the bonds imposed upon it and will bring calamity in its bursting forth. It is the reason which refuses

to listen to the cry of the inner self for more life, it is the mind of man which has built up complex systems of right and which has branded the development of the self in any other way than the circumscribed path it marks out as wrong and evil.

There is no fixed dividing line between the conscious mind and the subconscious,—they are one. There is no war between right and wrong, between good and evil, excepting to the mind which denies the oneness of all life and of all intelligence. The longing that dwells away down in the depths of the heart, whatever it may express to us, is the only one desire. It is to grow and always to grow more. We deny it and deny it. We repress and repress for duty, for religion, for conscience, we say, and often for the simple reason that we have been led to believe that there is virtue in self denial simply because it is self denial. After a time we grow sick, unhappy, out of harmony with life, dissatisfied with everything, and all because we are starving ourselves to death by inches. By and by we wake to the fact that there is no need for war, that the seeming duality of life is in reality unity, that the real self is good and pure and that the following of the voice within will lead always upward to better life. Henceforth we are free to follow all desire, all inward longing, for we know whither it will lead us; we know that it is the voice of that ninety percent. of subconscious self which is the result of demonstrated truth which has been written in the heart, and that it is only calling for experiences which shall enable reason to find new truths to enrich the self and enlarge the man. It was written many many years ago in the book of Genesis: "I will put my law in their inward parts, I will write it in their hearts, and will be their God and they shall be my people, and they shall teach no more every man his neighbor and every man his brother, saying Know the Lord; for they shall all know me." The great subconsciousness is the inward place upon which the law of God is forever written and is constantly being written every day. And the law that is written there is always the law of good. Everything else is discarded as unserviceable, useless. Reason finally accepts only the good and that good becomes instinctive and is God dwelling in the heart.

It is a scientifically demonstrated fact that no man can be compelled or coaxed, even when fully hypnotized, into doing anything which is against his nature as it dwells in his subconscious mind,—against his principles, we say. Read what Hudson says about this in his law of Psychic Phenomena. He is supported by other scientists. All agree that man's principles are instinctive, though they have not yet demonstrated just how they become so.

There is no danger in teaching the reliability of the subconscious voice as a guide. There is no fear that people will become unsettled in belief or harmed in life by telling them that they may safely follow their desires because no one can follow the voice within until he fully understands the laws of being and realizes the inherent goodness and the oneness of all life.

In other words, reason must first be convinced of the right of the principle. Should any accept this simply to follow evil desire the experiences he will meet will be those which will soon turn him about to the right direction. The moral law of man varies in accordance with the circumstances and geographical situation under which the life is lived, but the height of the law, the only immutable law of the universe was announced by Jesus in a very few words. It is the law of love and attraction, "Do unto others as ye would, as ye desire they should do unto you." Upon this saying hangs all the law and the gospel. We need only recognize the good and know that all is good, we need only turn toward the good and all else will fade away. It is faith that saves rather than works. We may fight and fight tendencies to evil and they will but fight back and grow more and more destructive in our lives. It is our recognition of them,—our constant thought of them,—that keeps them alive. A starved, hungry animal is more dangerous than a well fed one; so a starved, hunted tendency in the heart is a more destructive agency in the life than the weak will can contend with. Let it alone, to live or die as it chooses and you will find that it will be crowded out of your life and will finally disappear.

Thus we see that the subconsciousness is like a field of rich soil. It has the power to produce an abundant harvest from any seed sown. Nothing is really made in the subconscious, but whatever is directed to be done there will be done. It will not do anything until directed, but there is no end to what it can do if made the factor in life that it may be. All the elements of greatness and power are latent away down within the individual. The subconscious mind has unlimited power to produce but the conscious mind must first sow the seed. Thus we see that the whole responsibility for the life and all it accomplishes rests with the ten percent. objective thought. The work of this upper objective brain is to collect information and sort it over, decide what to keep, what to reject, and to send what it keeps into the great ninety percent. of subconscious mind to be made an integral part of the life and its expression.

Now the subconsciousness can produce weeds as well as flowers, it can produce a scanty harvest or a rich one according to the mental atmosphere that existed at the time of the growth of the harvest. To impress an idea upon the deep inner mind is not enough. Suitable conditions for its growth must also be provided. The mind must pour sunshine into the life. The attitude must be kept bright and sunny and the thoughts must be pure. Perfect harmony must prevail and the consciousness should occupy itself constantly with the highest thoughts of which it is capable if it desires to grow up to the highest capacity.

The mind forms a conception,—a picture if you will,—of everything it thinks about, and these pictures by and by individualize themselves into fixed ideals. In minds that really think, many ideas may be evolved in a day, though a great many minds evolve not more than half a dozen in a day and those may be inferior in quality. All the ideas that are formed

during the day, be they few or many, are taken into the subconscious mind, when the outer objective mind is shut off in sleep, or whenever you consciously impress them upon the subconscious. You can readily see that as your thoughts are today so will be your general state tomorrow or the next day. If you give the subconscious life good materials to use, it will build you a life worth while, but if you give it discord, depression, anger, hatred, discontent, you will reap sickness, failure and lack in your life. Whatever you constantly see in the great within, that the mind will create and will express in the personality. This law never fails. The mind is constantly creating and cannot cease as long as life shall last and life is eternal. To live is to think, and thinking is creative in some form or sense and all that is created will come forth sometime unless it is recreated before that expression has begun. It is a metaphysical law that what has been created may be recreated, that is, made over, provided its expression in the life has not advanced too far. This accounts for the shattering of so many good conditions by the negative states of fear, worry and hate, just as they have begun to come into expression. Constancy to the ideal is therefore one of the first essentials whenever you are trying to improve your condition. The secret of rebuilding the life is to keep the eye single to the purpose in hand, upon the ideal you desire to make real, and to keep it there until you get what you want no matter how many obstacles may come in your way. Do not become impatient if results do not come just as you expect them. Know that the subconscious can produce what you desire, and continue to expect the results you desire until you finally realize them in your life.

Get your new ideas, your new plans, your ways and means, from your subconsciousness, and get them direct. That is where they will have to come from anyhow, and you may as well go there for them in the first place instead of waiting until you have made many mistakes trying to succeed with inferior methods. Whatever you have to solve, place it before your subconsciousness and expect results. They may not come for days or for weeks, but wait and some morning you will wake with an inspiration. Follow it and you will find by actual test that it is just what you wanted. The only obstacle to this method of managing your life will be your own anxiety. The average person will be anxious for speedy results and this anxiety disturbs the perfect harmony and delays results. Just try this method. Your results may be few and insignificant at first but they will constantly increase and as soon as you begin to see results you will feel that quiet assurance which always knows and which never disturbs the process and always makes results more sure and speedy.

Remember that the subconscious mind is the negative pole of your battery of life and must be polarized with the indrawing of the great universal energy and intelligence. Do not depend upon your own personal strength, when you have the infinite energy of the universe to draw from. Harness your chariot to a star. Reach out and up for the highest inspira-

tion, the greatest measure of the God energy you can draw yourself,—th will your work always be of a superior type, it will be effective. But your ideals just as high as your consciousness can conceive them. There is no limit to the power of God. Live not in eternal fear of evil but eternal recognition and union with the good,—so shall your life be renewed and your body transformed from glory unto glory into the very image and likeness of God.

ANNA B. DAVIS, M.D.

New Thought College, 280 Huntington Chambers,
Boston, Mass.

RECOGNITION OF ONENESS.

PERVASIVE POWER! all-present and all-free!

Within whose greatness I myself am great!

Since first I recognized myself in Thee

Where are my burdens flown, my low estate?

Ye pains of earth, that held me in your power,

Beclouding the divine I vainly sought,—

Say! whither did ye vanish in that hour?

Ah, pains, ye cannot answer—ye are naught!

Within myself are the Eternal Springs,

And rise they high as I myself rise high.

What wonder that uncramped my spirit sings,

And that I younger grow as seasons fly!

Since I am one with all the good there is,

No prayers I have, but only symphonies.

220 Devonshire St., Boston.

JAMES H. WEST.

PEOPLE often rob themselves and then think others have robbed them. Nobody can deprive us of a good name in certain minds,—not in God's mind or the minds of those who see behind pretensions.

No one can deprive us of good fortune. They may take away our goods and chattels, our things and implements, but to the man who is interiorly wedded to good fortune these things are results and not causes, and in a few moments he brings good fortune back again. In fact if he really has good fortune in his heart it never leaves him for a moment.

No one can deprive us of a sweet and forgiving disposition. That is something we can never lose unless we ourselves throw it away. And the more we exercise it the greater it grows.

NEW Theology does not oppose or undervalue the discoveries of science. It gladly accepts them, as far as they prove true by use, but it sees in external, or physical science, but the outworking of inner spiritual forces. We seek to bring man into the knowledge of those higher forces, laws and facts, in order that he may better understand those external objects which our much respected co-laborer, Modern Science, has unearthed and spread out to external view.

CHRISTIAN SCIENCE AND NEW THOUGHT

THE basic principle of Christian Science, New Thought, and all other modern metaphysical systems, is the control and proper use of the mind. In slightly different words and with a little different emphasis upon certain phases, they all teach the same basic truth, that the real man is above the external mind, that as he makes that mind so does he make the life of the mind, and that life is man's physical or human life, for only through that mind can man feel and know the physical world about him, and only through that mind can he express himself in that world and become a part of it.

The mind is man's personal and external expression, or more correctly speaking his vehicle of expression. And he can rise above that mind,—he can get a leverage upon it, as it were,—and he can move and control it as he will. By controlling it he can control the world of which that mind is the vehicle and the manipulator.

The truth in Mental Science, Metaphysical Healing, New Thought, Christian Science and all the modern methods of mental healing which are just now coming to the front, is principally contained in this discovery that man is more than his physical body, and that he has power, if he will use that power, to rise above that physical body and its conditions into a higher state where there is no pain or sickness. Even the religious faith healers and the Emmanuel Psycho-therapeutics, though they turn to Christ as the source of cure, yet must start with the personal will or incentive which turns to him to come under his sweet and lovely dominion of health. Thus man exercises his will to be made well, and gets into the receptive attitude of health himself, even when he gives Christ the glory and realizes that man of himself is powerless. There is no difference; it is a matter of terminology. The man, in his lower nature, is powerless. And that is why he gets sick and stays sick until that higher nature is aroused into activity. And to Christ be all honor and glory. He did it,—not man.

Rising into this higher state, I say, is the fundamental truth in all these systems. The differences in them, if there are differences, of which I am frequently inclined to doubt, are differences of nomenclature and administration. The Christian Scientists follow what appears to me to be some very inaccurate conceptions of Mrs. Eddy. They are obliged to do so, or become taboo. And yet Mrs. Eddy is right in the basis and practise of mental science. The differences and the inaccuracies are unimportant,—if we do not enthrone and give them too great prominence. The Emmanuel Movement people, though practising almost identically the same treatment, based on the same fundamental truth, try to correct some of Mrs. Eddy's errors regarding mind and matter and good and evil, by going to an opposite extreme. But for all this they are on the same platform, practising the same truth, and doing the same good in the world.

That basis, as I have said, is the truth that the physical does not limit man, and that he can rise above it if he will,—and more, that he can mold

it as he wills, by means of the higher forces of the higher body in which he may function. By means of this higher body we may come into contact with vibrations of health and trueness which are not possible to the lower sensations; that there is an ocean of divine love and beneficence all about man which he may reach into and be cleansed into purity and wholesomeness when he learns that he can; and that the external senses blind the man to the glory of this health-giving and rejuvenating fluid. I have used my particular phraseology. Each thinker uses his. Mrs. Eddy calls the higher and lower the Divine mind and mortal mind. Good terms. I find no fault with them, if they enable me to get behind external terms into the unspeakable things of the spirit. But when I wish to demonstrate as far as words may enable me to do so, I prefer other terms than she does, for I can make a better use with my terms than I can with hers. That is all the difference there is between different schools of mental science.

This is the basis of the modern metaphysical movement, but it has many lines of development which make the superstructure. From this foundation are built up the various systems of healing, of happiness, and of worldly prosperity.

It is a religion,—it is a discovery. It is not only a philosophy,—it is a science. But it is not a theory,—it is demonstrable in terms of concise analysis and actual daily living. But it cannot be said to be an original discovery, although in another and very true sense it is always an original discovery to those who become acquainted with this truth for the first time. Long before Mr. P. P. Quimby and Mrs. Mary Baker G. Eddy discovered it others had done the same in a greater or less degree. Every person who persisted in looking upon the bright side of life was to that extent a Christian Scientist and a metaphysical healer, and every person who held pure and holy thoughts and offered devout prayer to their Most High were putting into operation those subtle forces which rule the world and which the metaphysical sciences teach the rationale of.

People practiced and demonstrated unknowingly oftentimes, and therefore they practiced blindly.

We have learned that man is in the midst of unseen but powerful forces which are ready for him to use whenever he learns how to do so. Every man, wise and foolish, uses these forces from the time he commences to think. The purpose of the metaphysical propaganda is to teach him how to think and therefore how to better use those forces.

These forces are without man, above man, and within man, and they are really not many forces but one Force with many modes.

That Force we call God.

RELIGION is the conscious connection of the human soul with the great whole of things of which it finds itself the vehicle of expression. All people have vital connection with this whole, but only the recognition of the connection makes religion. The exercise of religion makes piety, sanctity, morality, devotion, integrity, virtue, righteousness, etc.

THE SECOND COMING OF CHRIST

OUT of the diversity of interpretation with regard to the second coming of Christ, but one perceptible reality can be grasped by the seeker after knowledge—the birth of the spirit within man and the world of men. The Jews believed the Christ was to come with power, pomp and splendor to rule over them as a royal sovereign. Why? They could not conceive of a king in any other sense. Their conception of a ruler was one of despotic power, swaying the countries round about them; and they utterly repudiated the tender Presence, whose birth was shrouded in mystery, whose kingdom was the boundless light of truth, whose speech was peace.

Oh! the brooding mystic spell hovering over the place where the Divine child lay! How the waves of Celestial melody rolled through the humble stable, unheard by those who cradled the tiny form. Mystic His birth, mystic His life. Mystical words were those He uttered, as he went on his journey of love. Only to the few was given the key to unlock the door of understanding. "I and the Father are one, I in Him, and He in me." Words fraught with hidden meaning. God is Omnipresent. Christ is Omnipresent. Spirit is Omnipresent. God is love. Christ lived love, taught love and *is* love.

Interwoven and intermingled are the threads of Divine power and love in each spiritual Presence, making the one sublime whole,—*"I in Him, and He in me."* Down through the distant ages, come the mystic words of the Christ, in the Book Divine. Oh! what grand hidden treasures lie as yet buried in deeper and yet deeper meanings, hid from mortal eyes in the sacred pages.

Golden mines of mystery, through whose chambers of beauty mortals will yet walk in wonder and amaze. The second coming of Christ. Sweeping through the wheeling centuries these prophetic words roll onward. CHRIST THE ANGEL OF PEACE. "As the lightning shineth from the East unto the West, so shall it be in the coming of the Son of Man." Flashing from zone to zone, shall this glorious light of truth burst asunder the bands of darkness enveloping the country of shadows. Then shall the key be fitted, the door of understanding swing wide ajar. The veil shall be swept aside from mortal vision, and the Christ, the angel of peace, shall come again in a like manner, and every eye shall see him; for the mortal shall then perceive the spirit. Light shall dawn upon darkened souls, the sorrowing shall be comforted, and the angel of peace shall fill every aching heart, and with one accord swell the grand old song, "Peace on earth, good will to men." The mountains shall give their strength, the floods shall rejoice, and the rivers shall sing for joy.

"I am the resurrection and the life." What fitting words are these that are used in this sentence. Life; what grand possibilities thrill the soul, and permeate the inner consciousness, at the contemplation of that beautiful word,—Life. Deep breaths of inspiration fill the being like the

silent throbs of Nature's forces. A holy calm envelops the soul, like the soft drooping mist of evening upon the waters. The resurrection of the old to the new. The change from darkness to light in the twinkling of an eye. Caught up to meet the Divine current that flows steadily onward from the realms of the Unseen. How the soul mounts upward to mingle with the dazzling radiance flowing downward, from the halo surrounding the Angel of Peace. Let your lights be all trimmed and burning, and when the Angel cometh, go ye out to meet him.

BERTHA A. WEEKS.

THE physical world amidst which we are is the most dense and palpable world we know of. In fact to the vast majority of people it is considered to be the only world, because no other world is sensible or conceivable. But there are other worlds,—a chain of worlds,—each world being as real as this world and as palpable and dense to the senses as this world is,—though not dense and palpable to the man who is at the time functioning on the physical plane. Each world is the most dense and palpable world to the man at the time his consciousness is focussed upon it, and every other world or plane of consciousness is shadowy or non-existent to him. The character of the body which a man occupies at the time makes the particular functioning of the man on that particular plane, although each man has within himself the several bodies which he can utilize almost simultaneously, but not really at one time. There is a high degree of ability wherein a man can so rapidly alternate the use of the various bodies that the consciousness receives such a quick succession of images that we might say that the man is functioning upon several planes at once. But this is not really a fact. The real fact is that he can only function upon one plane at a time, and that the sensations only of that plane are palpable to him, and all others are dim or uncognized. Those who have acquired that higher degree of ability of which I speak have learned to rapidly alternate,—that is the only difference, and that rapid alternation results in what appears to be an unbroken state of consciousness, and what is called “second-sight,” “clairvoyance,” “adeptship.”

OUR friends are not liked because of their virtues, but (it often seems) because of their faults. Those whom we love the most, and are the most near to, we see them in their limitations, and yet we love them just as much. I realize that in the amorous state of love each is blinded to the imperfections of the other, but my statement above has reference to the dearly loved friends of the work-a-day world when the glamour has passed away and we like them for themselves. People like each other because each supplies something to the other that he has not within himself. This is so in friendship, and so in all truly mated conjugal life.

THE New Theology is based upon the fundamental unity of God and man. It teaches that God is one aspect and man the other of the same. Different ends of the pole. No wall of separation. One blends into the other. The conception of the two as really distinct is illusion.

DID MAN LIVE BEFORE THIS LIFE

THE theory that each and every person who lives now has also lived before in this world is a reasonable one, even though it may not be capable of absolute proof in all cases. This theory is called the Doctrine of Reincarnation, and originated in Hindoo and Buddhist religious philosophy. Thousands of years before the western nations of the present day existed the old world people of India had thought out conclusions to problems of life which are all unsettled or even unknown by the western peoples. One of these problems is the differences in character of each child born, as manifested in its life. Children who have the same parents and the same training turn out to be radically different in their character and consequently in the lives they lead.

We of the west have accounted for this fact by external (or physical) causes, which are accidental. We have said that the child is marked in body and character by the condition of the mother before the birth of the child. This theory has at best been but an insufficient one, for it has never been proven that the radically different characteristics of the different members of a family, are caused by physical conditions surrounding the mother during gestation.

It is not our intention here to discuss, pro and con, the theory of rebirth, leaving that for a later issue of our magazine. We wish to briefly state, however, this eastern teaching. It is this: Man, who is an indestructible ego, co-ordinate with God, the Creator, emanated from God and is now making the circle of lives from his source down into matter back to his source again. For ages upon ages he went through the process of involution (involving) and now he has started on the upward arc (evolving).

The earth is the outermost ring or plane. From his source he has involved to that outer plane through successive degrees of elemental substance, which is finer or less palpable than the dense earth plane. What each man is now is the result of his past growth upward from the lower form of life to his present mental and moral status. He is the product today of infinite yesterdays, and he will be tomorrow what he strives to be today, plus the accumulation of past growth, which is now his character.

The differences in people is because of the differences in the lines of development, which will eventually converge into one line, when the man will rise above the law of earth living.

We have merely touched upon the matter. It is capable of extensive elaboration. There are many books which present the matter in a complete manner. It behooves us all to have an open mind and look upon all sides. We may not have quite all the truth in our system of thought, and if others have any truth which we can utilize we want it. The test of truth is use. If the doctrine of reincarnation is useful in building up the character of a man, in making life sweet and wholesome, and in filling us with a lofty and noble ideal, then it is a good teaching, even if of itself it is not a fact. Truth is trueness,—not facts. Whatever makes a man true to his highest

ideal of living is Truth. We may apply this test to the doctrine of reincarnation, for we may not of itself be able to prove if it is a fact.

DESIRE A SOUL FACTOR

ALL desire is a winding up,—an involving,—an intensifying. All action is an unwinding,—an evolving,—an extensifying. Desire narrows and encrusts the ego with a covering, it fastens the ego with a chain, it binds the ego to the wheel of causation. Desire is good. Action is good. Life is good. All things are good in their places and for their uses. Enlightenment finds those uses and shows the reality of things which desire of itself prevents. Man is desire. God is fulfilment. Man is an intensified concentric atom of I-ness. God is an extensified universal unity of All-ness. Man is the unfulfilled. God is the Fulfiller. Man is strung on the chords of desire. God is attuned to the melody of supply. Man is constantly converging toward God through wantness which is the exercise of desire. Desire is unfulfilment. God is constantly surrounding and touching man through the infinite law of supply. Only through desire can man grow toward that fulfilment of the Good about him which comes through striving and seeking for it. Man is demand and God is supply. But there is something higher than desire for the man who has grown to it,—but not higher to the man who has not grown to it. Rather is it the lower to him. Evolution is the law of desire as well as involution, for evolution and involution are but twins or sides of the one law of action and interaction. Where there has been involution there must come evolution. Where evolution is possible there must have been involution. Desire is the law of both. Desire is the dynamic force that turns the wheels of life and makes them go round and round and bring man on and on through desire or want, or hunger, or necessity, to his infinite containment. All hail desire!

RELIGION is our relation to God. Theology is our description of that relationship. Morality is our relationship to man. Ethics is our description of that relationship. And as you cannot separate God and man, the one being the one end or phase and the other being the other, neither can you separate religion from theology and morality, and ethics from morality.

ALL men are seeking God, the atheist and the agnostic as well as the professed religionist, for all men are seeking life and happiness, and this is God.

BIOGENESIS is eternal. Eternal life is constant biogenesis,—ever beginning, never ending.

WE do not choose our business associates because of their theological belief. We choose them because of their integrity. Then we place integrity the highest, do we not? And will God do otherwise?

THE BIBLE AND PROOF-TEXT FIENDS

THE BIBLE should be used as illustration, and not as proof. It should be quoted, by those who wish to explain their meaning, but it should not be quoted as authority. And yet, the Bible is God's Word, and surely God's Word should be obeyed and looked to for authority. Yes. But obedience and authority are spiritual,—not literal. Man is a spiritual being. The bible is written to teach man how to be a spiritual man. If the teachings in the Bible were so plain that all people would understand them alike then we would become a collection of automatons, with no variety, and all together would be but one. Whether or not we ever arrive at that degree of unity man is not there now. And as the Bible is written to help man upward it must take every man where he is and help him upward toward the fullness of God from the point where he is at the time.

That is why the Bible is a different Bible to every man. That is why every man can go to the Bible find in it something that agrees with him. If it did not have this quality it would not be the book of books to him. The mistake many people make is to think that because the Bible is the word of God it is a code of laws which are to be followed literally, and that there is an exact meaning in the words which if a man learned and followed he would be saved. This is a great mistake.

Truth and righteousness are not in any code, or literal following of an external law. True righteousness is internal and above all words or literal measurement. Truth is quality. Men who go to the Bible to find some text to substantiate their pre-conceived opinions abuse the Bible. No, they do not abuse the Bible,—they abuse themselves. These people are proof-text fiends. Do you know what a proof-text fiend is? I do. He is one of those argifiers who settle all points of dispute by carefully preparing a proof-text from the Bible, any part of the Bible since it is God's Word, from the old version if it is convenient, or from the new if it is at hand, and showing up that proof text as argument instead of giving an intelligent answer. Perhaps no one values the Bible more than we do. But we value it too highly to use it as a hammer with which to pound our antagonists with. We refer to the Bible frequently, but not to strengthen and bolster up our opinions. We read it in a prayerful, reverent, receptive mood, realizing that its divine message is different to each inquiring soul, and that our interpretation, although we hope the proper one for us at the time, is not necessarily proof to another. We may have occasion to refer to the scriptures, but never as argument, always as illustration, and then not necessarily a pat illustration to the reader, although it may be so to us.

The Bible is too sacred a book to be used as a weapon of offence and defence.

The Bible is the most wonderful of books, full of hidden meaning and with infinite shades of meaning. It is not a fetish. It is not a book of magic. It is not made to prove man right, or theology right. It is verily *The Living Word*,—alive in men's hearts, not their heads,

OPPORTUNITY IS SELF CREATED

THE great man creates opportunity. The weak man hunts for it and misses it. The great man *is* opportunity,—it is within his capacity. The weak man is a failure,—it is the result of his incapacity. Opportunity is not a thing we must look for,—it is all the while looking for us and we denying it and not recognizing it. All life is opportunity to the opportune man. The able man finds his luck everywhere. The inefficient man finds disaster in every direction he may turn. The able man will take the very same circumstances that brought defeat to the weakling and make these circumstances the rounds of the ladder of success up which he will climb. It is a fallacy to expect success from things and circumstances and conditions. Success never comes from these. It always comes from greatness. It always comes from the greatness of the man in capacity to do and to transform. It is the transforming power within a man that translates life into success. Any old jumble of bits of things; any collection of pieces and patches; any sort of condition and circumstances; these are good luck to the resourceful man. And the best arranged; the best grouped; the most perfect assortment; the most complete collection; these are all turned into chaos and to failure by the man who has not grown to the co-ordinating capacity of utilizing things. It is this capacity which is greatness. It is the power of co-ordinating and using that makes for greatness. It is the seeing into things. It is understanding the innate potentialities and values of things. That is what success is. No man is born to success, although some men appear to be born with more of this seeing and using capacity than others. But success is never foisted upon a man. It never comes to a man without the man's own energizing activity. Success will dodge the most fortunate man who does not exercise this creative and sustaining energy which holds success by exercising capacity. The lazy man never is successful. Success places its garlands only upon the brow of the man who strives and conquers by persistency.

THE SIMPLE LIFE

I have no deep desire or plan
To over-reach my fellow man,
I only wish to do my work
Clean bosomed through, and never
shirk.

The blazoned way I would not go,
Unless my Lord would have it so,
But rather through the lowly lanes
Of simple human joys and pains.

Health in the morning with a zest
For the whole day's task, and then a
rest
At evening round the family board,
Are all my strivings would afford.

And if there is reward for me,
I think it is not far to see—
Not gold, nor fame, nor distant skies
But the glowing glance of loving eyes.

LESLIE PINCKNEY HILL

DEMONSTRATED IMMORTALITY BY THE MOST INFALLIBLE ASSURANCES

THOSE WHO HAVE LIVED GREAT LIVES HERE HAVE COME
BACK TO ASSURE US OF THE ETERNAL
EXISTENCE OF THE SOUL

[SECOND ARTICLE]

IT is agreed among all who believe in a future life, I think, that the soul is an invisible entity. If this indwelling spiritual guide, with its elemental energies, its emotional sensories, and intellectual faculties, which alone radiates the countenance with laughter and love, and makes the flesh glow with roseate charms, can escape *unseen from the body*, retaining its integral parts, and continue to exist as a spiritual entity, why could it not have existed *before* that body as well as now *without it*?

It can *not be believed* that an eternal king had its first and only existence in this span of material life, for that alone which has had *no commencement* can be eternal. Eternity is *without beginning* as well as without ending.

As God could not have created himself, because he would have had to exist *before* he existed to do so, and as something could not be made out of nothing, it is self-evident that *there was no beginning!* The immanence of God and Nature comprehensible and visible in the Universe of Universes, spread and sustained by immutable laws and of inspiring grandeur before us, attest this fact. They exist. They could not have sprung from nothing; nor can *anything* be produced, except *alone* from some *pre-existing* seed, given on condition, and then each is "after its kind." This *demonstrates* that the *same elemental life principles*, with the *same* inherent properties or faculties, are *perpetuated*, as evidenced by the complete identity of each, whether in flower and fragrance or in form and faculty.

But let us make this very plain. For a moment consider the field. The plowman has turned the sod, has harrowed the soil to mellowness, and is ready for planting. The seeds are dropped at the crossing furrows, and there are hills in which are planted the seeds of corn and beans and pumpkins. Here are the same environments of soil, of sunshine, of rain, enclosure and culture, and their fruitage is each "after its kind."

But why plant these grains? Because if we sow no wheat we will have no wheat to harvest. It is *known* that the *pre-existing* wheat is the only source for its embodiment into new stalks and grains. Just so with human and animal life; neither springs from nothing, nor from any *other* source, but each after its kind.

That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit.—St. John, 3, 6-8.

Although you cannot see the spirit there is evidence of its existence in every thought and feeling and movement of all within and around you.

Christ gave his disciples to understand clearly that no matter what became of his *body* no man could take his *LIFE* from him, for life could neither be created nor become extinct; that he *had* passed from death unto life, and so had we; that *he* would do so again, and that *we* must be born again; and to show that the spirit is a separate entity from the flesh, and that we can exist disembodied, he re-appeared in a temporarily visible form, sufficient to distinctly identify himself, and prove by this process his personal immortality.

He conveyed clearly to their minds that the greatness of a man's character does not all spring from the one span of life that he lives here, but partly came with him into this life, in the acquired character of the ever-living soul. He talked to them of his own pre-existence, that before Abraham was, as they had heard of him, he existed; even before all the beginnings that could be enumerated, he "was set up from everlasting, and his delights were with the sons of men," and that this great man, John the Baptist, "if ye will receive it", is Elias, the grand old prophet, who had lived a former span of life on this earth.—Matt. xi, 14 : xvii, 12, 13.

He made it distinctly comprehensible to them that "He that heareth my words *Hath* Everlasting Life—is from Everlasting to Everlasting."

For he is not a God of the dead, but of the living, for *ALL LIVE* unto him, (Luke 20, 38), whether on this earth or elsewhere or in the body, or out of it.

The soul, if immortal, existed before our birth.—Hume.

Souls are continually born over and over again from another life into this life.—Plato.

The soul itself is not born, it does not die, it was not produced from any one, nor was any one produced from it.—Emerson.

The soul is without birth.—The Bhagavad Gita.

The "flesh which is born of the flesh," is *alone* the physiological result and representative of those who stand in the relationship to the child as its father and its mother, while the soul, *which is without birth*, "having neither beginning of days nor end of life," (Heb. 7.) is an ever-existent, self-intelligent entity.

The expression, "I was set up from Everlasting, and my delights were with the *sons of men*," (Prov. 8.) is, perhaps, as definite and comprehensible as human words can convey to us the runic record of our eternal past existence. It shows that men were with God, from all Eternity, just as much so as we are now under his observation or ever will be. The beginning simply means the same as the beginning of one's life here, which implies parentage—that back of us were other beginnings, the beginning of our parents, and of their parents." And the beginning of worlds, empires, epochs in history, are, like the changing seasons, preceded by an *Endless Chain of Beginnings*.

"There is no new thing under the sun. That which has been now is, and that which is to be hath already been. All the rivers run into the

sea, yet the sea is not full; unto the place from whence the rivers came thither they return again."—Bible.

As rivers run from source to sea,
And sea to source eternally.
No final end, no great first cause,
Can Reason find within its laws;
This one Great Truth, seen as it is,
Will solve a million mysteries.

The absolute proof of pre-existence, and the correctness of this doctrine, is established by the fact that it solves the World's Greatest Problem, which otherwise cannot be solved; and it makes consistent and simple the manifold problems of life, which otherwise must ever remain as matters of chaos and doubt.

Read the masterly thoughts of the world's great scientist, Prof. Agassiz.

"It is impossible to go back to the origin of life, because it is of Eternity. I believe candidly there was No Beginning. I know there are more worlds than the sands of the sea shore, peopled with beings, who live on forever, and, as the winged seed is borne in the air to fructify in distant soil, so spiritual beings are carried by magnetic and electric forces to people distant worlds."—Prof. Agassiz.

In the "Blue Grass Blade," of Lexington, Ky., Sunday, March 4, 1906, its editor asks:

"Does death end all? Let it be observed that life is not an entity. Life is not a thing. It is simply a result. For every germ that succeeds in struggling into life there are a thousand that are lost."

There is no "struggling" without life, therefore struggling is the "result" of life. Souls are entities from all eternity, the living and real things without which there is no cognizance of *other* things. If life is *nothing* how can death affect it, and why should germs be "lost" because they failed "in struggling into life" if they could struggle just as well without life? Instead of being *nothing* life is the elemental energy of causation in all animated nature,—a most potential something. Death does not end all.

The soul retains its general elementary character, and during its stay in the spiritual world, the powers of the mind are quickened, the memory strengthened, and the joys are the richer or the regrets are the more rankling, according as the deeds of its late earth-life shall merit. After living a similar period in the spiritual world it is reborn into physical form, the elemental traits of character being retained to such an extent as to reassert themselves, often contrary to expectations of those who believe in heredity of parental characteristics, and many ideas and desires spring up within them from indistinct memories.

As Prof. Agassiz says: "People who live on forever," disembodied for a time and as "spiritual beings," are still subject to the irresistible laws of God and nature, which the mightiest exertion of intellectual energies cannot impede or change. They can no more prevent a transition from

that sphere than from this, and their fitness for this inevitable change is as agreeable to reason as their fitness to escape unseen from the physical body. It is claimed that spiritual beings can pass unhindered through closed doors, and if their texture is so transcendently fine as that, surely when they shall have been purposely prepared for the process of reincarnation, as much so as that seeds are prepared and intended for reproduction, we should not wonder that, as Prof. Agassiz says:

"Like the winged seed is borne upon the air to fructify in distant soil, so these spiritual beings are carried by magnetic and electric force to people distant worlds."

Louisville, Ky.

T. S. GIVAN

MEDITATION

Softly the day is dying
In a halo of golden light,
And I fancy I'm mounting upward
On the dewy wings of night.

And some of the stars seem brighter,
And oh, so near to me;
While others are far beyond them,
So pale I can scarcely see.

Oh! sometime in the spirit
Shall I fly from star to star,
And see the different peoples
And know them as they are?

Shall I find myself transported
Through the endless realms of space,
And with many worlds about me
Meet Nature face to face?

And if I should travel onward
As far as thought can reach,
There would still be worlds beyond me
With a law to govern each.

For this little world of ours,
Though held here in its place,
Is only a floating atom
Among the worlds in space.

And then I sometimes wonder
If Christ for sinners died,
If all His earthly sorrows
Have thus been multiplied?

Must He through countless ages
From star to star appear,
And give His life in ransom
As it was given here?

Will God give all His creatures
One law by which to live?
And must Christ die to save them,
Before He can forgive?

Or are they made so perfect
That they can never sin,
And heaven's gates swing open
And welcome them within?

If God so loved His people
He gave His only Son
To buy the world's salvation,
Is ours the only one?

And if God gave the ransom
Who, then, the ransom sought?
Did we belong to Satan?
Of whom were we then bought?

One law,—'tis universal,
Holds all the worlds in place,
Revolving on their axes,
Their orbits, too, in space.

And if one law upholds them,
One universal plan,
Then don't you think most likely
He'd make one law for man?

But if Christ dies for sinners,
On every world in space,
When will He get to heaven,
His final resting place?

JENNIE NASH

Joplin, Mo., April, 1908

THE MYSTIC BLESSING

AN OCCULT STORY

THE STORY comes down from olden time, when feeling hearts and love of the good things of life pulsated in humanity as intensely as in latter days, that three men reputed to be wise, having heard a rumor of the birth of a redeemer who should lead men into paths of righteousness, met and eagerly inquired each of the other for news of the place of his avatar. After earnest discussion of the rumors that had reached them as to the aura of glory surrounding him, and the sweet blessing his presence diffused, a distant place of meeting was appointed whence, after arranging their affairs for a long journey, they should start together in search of him, and enlist as his devoted followers, if, was the unspoken thought that vibrated through the desert air from two minds, it should appear to be an advantage to do so. They separated and each went his way to prepare to travel the one way together. But one of the number who had been most enthusiastic and insistent about starting on the long weary quest which was fraught with danger and possible disappointment, was delayed on the way to the rendezvous by frequent stops to raise and administer of his supply of food and water, to fellow men who had fallen upon the pathless, shelterless desert, and were perishing. So frequent were these ministrations and delays that at sunrise of the second day he had traveled but a third of the distance to the appointed place of meeting. On the third day after giving the last of his supply of dried dates and water to famishing pilgrims whose faces were turned toward their mecca, himself fasting, and exhausted by sleepless travel, and the constant ministry his sympathy for suffering could not refuse, he mounted his camel and paused with hand shading his eyes to scan the horizon for some sign of his comrades. His camel stood motionless with the bridle reins hanging loosely upon his neck. The sandy level, pulsating with glowing colors, stretched away to the horizon with the belated Samaritan and his camel. The stillness was oppressive. The anxious thoughts of the mystic questor flashed with positive force through the clear desert air in search of his comrades, for he felt unworthy to pursue the search alone. His being thrilled at thought of the greatness of the privilege that might ere long be his, of gazing upon a redeemer incarnate, and basking in the blessing of his atmosphere, but he was unconscious of the psychic trail of pilgrim blessings that marked his way over the pathless desert which were not palpable to physical sight.

No one was in sight and he pressed on. The camel, sensing the tensiety of its master's mind, though weary from the unresting journey, strained its muscles to make speed. At last the Samaritan reached the rendezvous exhausted in body, but at peace in mind from having responded to every call for help, so that he could go into the presence of the master with no self reproaches for having failed to bless humanity to the extent of his power. Ere he could dismount a scroll was handed him that had been left

by the other two men, berating him as lukewarm and a laggard, who was unworthy to belong to their number, as they had been too faithful in quest of the Buddha to heed wayside appeals for help from beings too low down to ever become worthy, or able to raise their eyes to the plane on which his glory shone to a finer perception.

With a groan of despair he sank upon the sand beside his now kneeling camel whose head pressed against his shoulder in mute sympathy, as he sat with face buried in his hands feeling rejected from and unworthy of the company of his brother pilgrims, who had pursued their journey with an eye single to the object of it. At last he raised his head with tear-stained face and clasped hands exclaiming with all the intensity of his being, "Oh, my Lord though I may not behold nor worship thee incarnate, I will continue to love and serve Thee through my fellow men."

As he spoke a great light shone about them and the Buddha, who unseen by him had attended his progress across the desert, appeared in splendor holding in his hands a golden scroll, bearing the names whom love of God had blessed with wisdom that survives the changes of aeons of time, and lo, the lover of his fellow man led all the rest. Overwhelmed with joy he prostrated himself upon the sand exclaiming, "Oh Lord, make me worthy to minister to my fellow men, since doing so in my weakness and ignorance, led thee to manifest thy glory unto me." Then the desert air vibrated with harmonies of sweet accord while the Buddha bestowed his blessing, "as ye have done good to the least of these thy brethren ye have done it unto me, for I am in all men as the spirit of love in all. Go forth in the power of consecrated love and wisdom to serve humanity."

208 N. Grand Ave., Los Angeles, Cal. MARY EUPHA CRAWFORD

ALPHA AND OMEGA

Love is the flower of youth, a growing jewel!

Love is a crucifix, sublimely cruel;

Love is a crucible where life's alloy
Becomes pure gold, if self be used for fuel.

Love is a lamp that gaineth day and night,
Nor waneth in the storm's too garish light.

Love is the star that harbingers the sun,
Putting dim doubts like shadowy bats to flight.

Love is the fadeless crown on brows grown hoary,
The nimbus of the saint, the sinner's glory.

Love is the rythm of every poem true—
The never-ending, still-beginning story.

Love is the music and the song above
All else. For love the spheres concordant move,

Aye, to that heaven whereof all lovers dream,
Death must be—just a gate divine for love.

THE SIGNIFICANCE OF LIFE

While dreaming in thought on the ways of life,
Its crosses and glories, its weak and its strong,
My mind became calm and ceased of all strife.
Then I saw approaching a shadowy throng.
In lead of the company there came a lad
Whose form and features familiar grew.
I feared to meet him, and yet felt glad
To see clearly shown the face that I knew.

I said, "Your face and form familiar appears."
In sad and sober tones he replied,
"I'm yourself of boyhood years,
Returned to see if my dreams you've applied."
Then turning to those who were 'round about,—
Forsaken and lonely they seemed to be,—
"These are opportunities not worked out,
And unreachd successes you promised me."

There was silence now. 'Twas then clearly shown
The company expected an answer from me,—
The opening up of my innermost own,—
My life and character to plainly see.
Yet silently and sadly I sit musing
On the air castles reared high in the blue,
The book of my past life perusing,—
All those hopes and those fears I once knew.

Then raising his head my former self asked,
In words searching deep but tender,
"Where are your fortunes vast,
And Fame's high castle splendor?
Is your name enrolled with the great of earth,
In science, theology, or morals?
Your honors have never had birth,
You have had neither riches nor laurels."

At that I make an attempt at reply,
For though I have but a small humble home,
With my only wealth a care to apply
Love's toil and talent to its dome;
I have forsaken these hopes of other days,
But treasures my heart doth hold:
Trust, Truth and Valor, God's sunshine rays,
And love for my dear ones untold.

I have done nothing renowned or great,
But tried to be loving and kind to all.
Then I saw at my conscience's gate,
A being most beautiful and tall,
Who said, "My name is Hope. I've come to tell
Human kind whose hearts beat true,
That living kind is living well,
And life holds much for you."

"The renown of earth," my soul replied,
 "Is wrought with greed and strife."
 Hope said, "The good of heaven is ne'er denied
 To those who are true in life.
 Look away from the toils and cares of earth,
 Look upward and follow me,
 Heaven contains the only worth,—
 The joy that you will see."

Then with heaven I sought with all my might,
 Beyond the range of blue,
 From star to star, to the farthest height.
 Space answered, "No heaven for you."
 The door of my heart opened wide,
 And in through its portals I've come,
 There a mansion and throne I espied,
 A kingdom of beautiful dome.

God is enthroned at the center of life,
 Where death and destruction ne'er comes,
 But love, and joy, and peace is rife,
 That is my heavenly home.
 I am in heaven from henceforth on,
 And heaven is dwelling in me.
 I fear no future nor the past that's gone,
 I AM, what I will to be.

ALONZO HATFIELD

Hallsville, W. Va.

BELIEF AS OBSESSION

BELIEFS POSSESS PEOPLE, and people possess beliefs. There is a radical difference. When a belief possesses a man he is hypnotized by that belief and shut out thereby so he cannot truly observe things. He sees through the glamour of the belief into the phenomenal world about him, and the world is that belief. Such beliefs make a subjective shell,—a chrysalis. Like the shell of the chicken these beliefs keep the man inside himself, until he eats himself up. Then the shell cracks.

There is another kind of belief that a man possesses, but which does not possess him. The former kind of belief was the "bigger man," but this last kind is smaller than the man, for he can see

all around it, or he can see around it just enough to see the possibility of its imperfection and temporary nature. Such a belief is a "working hypothesis." The wiser man,—perhaps there are no really wise men,—has many working hypotheses. A man could not get up from his bed in the morning and carry on the duties of the day, unless he was filled with belief,—unless he was a conscious embodiment of belief. The most necessary thing in the world is to believe. But to the wise man these beliefs are hypotheses. To the foolish man they are hypnosis. Life is both a working hypothesis and a hypnosis; both an absolute reality, and an illusive phantasmagoria. How shall we separate these two? Let us try.

THE artistic impulse and the mercantile impulse are always at the antipodes. The artist values lightly the profits of trade,—if he is a true artist he feeds on his art, and it clothes his spirit with the splendor of the sun and supplies him with food at the banquet of the gods. The value of life is in its beauty.

THE RESURRECTION OF JESUS

It is almost indisputable that in some way or other the disciples must have become convinced that they had seen Jesus face to face after the world believed Him dead and buried. The earliest apostolic utterance on the subject in the New Testament is the familiar passage from 1 Cor. xv: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again on the third day according to the scriptures: And that he was seen by Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." This statement is clear enough and almost unquestionably authentic. It places beyond doubt what the apostolic church thought of the resurrection of Jesus. The little group of disciples must somehow have become convinced that their Master was not really dead, but alive and reigning in the world unseen, interested as much as ever in the work His followers were doing, and spiritually present with them in the doing of it. . . .

But how are we to account for this new-found confidence of theirs that they had really once more looked upon the face of Jesus? The subject has been discussed so exhaustively that no possible explanation of it has been left altogether untouched. Such a unique event as the raising of a physical body from death is one which the average western mind of the present day would reject as incredible if we had never heard it before, consequently there exists a widespread tendency among liberal Christians to try to account for primitive Christian belief in the resurrection of our Lord in some other way. Thus we have the hallucination theory, the apparition theory, the swoon theory, and others of a similar character. . . .

It is clear that the earliest Christians were absolutely certain that the body of Jesus after the resurrection was the body of Jesus as they had known it before, although apparently it possessed some new and mysterious attributes. In my judgment, also, insistence upon the impossibility of a physical resurrection presumes an essential distinction between matter and spirit which I cannot admit. The philosophy underlying the New Theology as I understand it is monistic idealism, and monistic idealism recognizes no fundamental distinction between matter and spirit. The fundamental reality is consciousness. The so-called material world is the product of consciousness exercising itself along a certain limited plane; the next stage of consciousness above this is not an absolute break with it, although it is an expansion of experience or readjustment of focus. Admitting that individual self-consciousness persists beyond the change called death, it only means that such consciousness is being exercised along another plane; from a three-dimensional it has entered a four-dimensional world. This new world is no less and no more material than the present;

it is all a question of the range of consciousness. It is this view, the view that matter exists only in and for mind, that leads me to believe that less than justice has been done by liberal thinkers to the theory of the physical resurrection of Jesus. What is the physical but the common denominator between one finite mind and another? It is a mode of language, an expression of thought as well as a condition of thought. Imagine a being functioning in a three-dimensional world trying to converse with a being still limited to a two-dimensional world, and we have a clew to what I think may have happened after the crucifixion of Jesus. The three-dimensional body would behave in a manner altogether unaccountable to the two-dimensional watcher. The latter, knowing only length and breadth, and nothing of up or down, would see his three-dimensional friend as a line only. The moment the three-dimensional solid rose above or sank below his line of vision, it would seem to have disappeared like an apparition, although as really present as before. To the two-dimensional mind it would seem as though the solid were a ghost. Does this throw any light upon the mysterious appearances and disappearances of the body of Jesus? . . .

For, after all, that body was but a thought-form, a kind of language, a mode of communication between mind and mind; it was no more and no less a thought-form than an apparition would have been, and, from the point of view of monistic idealism, it is no more difficult to believe in the reanimation of a physical body than in the use of any other thought-form to express a fact of consciousness. Here, then, we have a being whose consciousness belongs to the fourth-dimensional plane adjusting Himself to the capacity of those on a three-dimensional plane for the sake of proving to them beyond dispute that—"Life is ever lord of death, and love can never lose its own." This seems to me the most reasonable explanation of the post-resurrection appearances of Jesus, and the impression produced by them on the minds of His disciples.—R. J. CAMPBELL, in book, *The New Theology*.

THE least we can demand of a world that tells its own story is that the story be consistent with itself. This consistency is truth. At least it is truth for the time being, or as long as consistency continues. But when some other object enters the mental field it co-relates with every other object. Then consistency must enlarge to hold the newer object. If it cannot do so it has lost the truth until it does. There can be no fixed truth as long as it is possible for man to see some new thing, or to see some new combination or juxtaposition of things, for the new thing demands a new statement of truth, and that truth must be different in so far as that new thing is different, and larger in so far as that new thing increases the sum total of things which the man has in his world. Every new thought contradicts every other thought until it is properly co-related to them and thus adopted, as it were, into the family and made a member through ties of blood covenant. And this adoption is truth.

MAGAZINE AND BOOK NOTICES

The New Old Healing is a new book by Henry Wood, author of "Ideal Suggestions through Mental Photography," etc. It is published by Lothrop, Lee & Shepard Co., Boston, Mass., at \$1.30 by mail postpaid. This book is an attempt to render helpful truth in familiar terms, and to show the way of its practical application. It is arranged as a treasury of many different, though related topics, to be drawn upon as needed, so that consecutive reading is not essential. The identity of the new and old spiritual and psychical healing laws and forces is shown and their working utility explained. We will publish copious extracts from the book in the next issue of our magazine.

Divine Love and Wisdom, by Emanuel Swedenborg, 598 pages, pocket size, leatherette cover, Pastor Landenberger, St. Louis, Mo. This is a handsomely printed book, with large type on white book paper, and is just the size for the pocket. One can turn to almost any part of this book and find nuggets of wisdom which cannot be valued too highly. No man who claims to be a deep thinker can afford to leave this book unread.

The Oriental Esoteric Center, 1443 Q street, N.W., Washington, D.C., supplies books and literature on the New Age of Spiritual Life. Meetings are held regularly at which lectures are given and questions answered. This Center is but one of the many methods which the Wise Ones use to bring the higher truths to mankind. Similar movements are taking place in America, England, Europe, Asia and Australia. They differ some in form, in method, and in scope, but essentially they are one great movement, of which our magazine is but one of the many co-worker's in the Master's Vinyard.

The Public, Louis Post, editor, 357 Dearborn street, Chicago, Ill., is a virile weekly newspaper filled with interesting news and comment relating to social and political matters. I consider this journal to be the best published in this country in the direction of a better democracy. It is sane, conservative, practical and liberal. Long life to it.

The New Church Messenger, 501

Masonic Temple, Chicago, Ill., is a well printed and ably edited weekly journal published in the interests of the New Jerusalem (Swedenborgian) Church. I find it very interesting, and, although we necessarily take a somewhat different position in some matters, I find the Messenger always fair and kind,—eminently so. How beautiful and inspiring it is to come in contact with large and loving minds. Amidst all the clang and din it brings home to our heart the reality of the brotherhood of man and the Fatherhood of God, and the deep down hope and trust that in some unknown way, perhaps, we shall "wake up in the morning" and find all these lines of separation obliterated. Praise the Lord for this inner consciousness.

The Balance, Denver, Colo., is improving in quality each month, both artistically and in literary quality.

The Swastika, another Denver magazine, comes to our study each month fresh and cosy.

The Theosophic Voice and **The American Theosophist** are two new Theosophical magazines to enter the arena. Both, in their different forms of expression, are good. Emily M. Hiestand-Moore, Somerville, New Jersey, is editor of the Voice, and Mr. L. W. Rogers, 496 Broadway, Albany, New York, is the editor and publisher of the Theosophist. Both are valuable helpers in the Theosophical field.

The World's Advanced Thought, published by Lucy A. Mallory, 501 Yamhill street, Portland, Oregon, has a distinctive quality of its own, which is very good.

The Cradle, which was first launched upon the waters of publicity in Holyoke, Massachusetts, has been toted to Edgemoor, Delaware, by its editor, Rev. Mabel McCoy Irwin, and altered in shape but improved in quality. It is devoted to "Pure monogamy, chastity in marriage, and the right of the child to be well born." Of course! Long life to it.

The Individualist has had a rest, but makes a new and handsome appearance. It has an individual charm of its own.

The Master Magazine, Amsterdam,

* California, is not a great, bulky magazine which requires a wheel-barrow to get it home from the shop, but it is very good in every line, and full of "meat" and "drink." It has distinctive quality. It deserves to be read and cherished. The following extract will give you an idea of the vitality of the magazine: "I have passed into the metamorphosis of Truth. I am fixed in Truth and Truth is fixed in me. I know the truth which makes the heart light and the soul happy. I am initiated into that superior degree of the great lodge of Nature which exempts one from all sorrow of heart; yea, and death! I wrestled with Nature and discovered this great secret in the central heart of love.....I am totally abandoned to Nature, and she caresses me most kindly in return. I am completely lost to the formal code of the high mass of accepted so-

cial ethics. I am loafing with my soul in the wild arena of Nature, with the virgin beauty of her nude form at my side. I may not now speak, but the very flowers will hear and answer with tempered platitudes to the satisfaction of my soul."

Myerza's Horoscope is a peach all the way from Hollywood, California. I don't understand a word of Astrology. To me it is all Buncombe. But let us all pick out the things we like and stow them in our crops, even if they make us sick and give us the hen-ail, and we have to have a hen-doctor to pump the stuff out again. For if the stuff we pick out of the pie we call human life disagrees with us we will learn to dislike it, and then we will avoid it in the future. Therefore, Myerza's Astrology is all right for those who like that sort of thing, but for me,—faugh!

EDITOR'S CHAT

WE should never bicker. We should never argue. We should never controvert. If you like that sort of thing there is a lot of that sort of thing in this great good world to like. Go get it. Eat it. Get your noughness. Get it as quick as you can. But as for this magazine it pursues a different policy,—a different goat. If you like a goat with horns on him who is a good butter go corral that goat and turn him loose in the back yard to browse on tomato cans and clinkers. We like a tame, polite goat.

Our plan is to allow each man (or woman) to have his or hiszen's say. Then we leave him alone. If we feel inclined to say something a little different than he did we try and make our story so impersonal that you will not realize it has any connection with the article which prompted us to write. Truth does not come by knocking this thing and that on the head and trying to kill it because it is bad. It is impossible to make a statement that has not some truth in it. It is impossible to make a statement that has not much error in it. Truth is beyond words,—and when we gain that poise of consciousness

there is no error, but we see that all things have their place in the passing show. Here there is error, but that error or that truth is such as related to the *I*, and not to the *thou*. We can never know here whether conduct and statement is true or false as related to some other person. Only God knows. It is God's Business. We must not meddle with the right of private judgment. On peril of condemnation.

However, we must constantly endeavor to know whether conduct and statement are true or false as related to us. On peril of condemnation. If we do not we shall be of less value in the mosaic of eternal life than the veriest clod. We shall be less than the clod and become as nothing, if nothingness were possible, for we would lose the intrinsic quality which animates every body, from the infinitesimal atom to the sun and solar system. Every thing in the universe minds its own business, but man. If every thing did not mind its own business it would dissipate and perish. It is the integer quality that preserves. In man we call this integrity the moral law,—discrimination. In other things it is Choice,—and that is its mor-

al law and discrimination. For every atom is impelled by its likes and dislikes, by its loves and fears, by its attractions and repulsions, by its standards of goodness and badness. This is the moral law. The moral law is the saving quality in all things, and rectitude its expression. But the moral law is each man's own particular personal property. My moral law is mine and yours is yours. I have no right to yours and you have no right to mine. Each atom, each sun, each ray of the sun, has its own particular moral law which another should not controvert or try to break down. We should each have a different expression and allow a different expression. The difference makes the Whole,—the Unity. We cannot separate ourselves from the moral law if we would, not until we gain absolute equilibrium, which is beyond man,—as man. Those who talk about transcending the moral law are wrong, and so are those who want you to adopt theirs. Both extremes are to be avoided.

And yet, we should "let our light to shine," but not try and put out the other man's light. We need them both.

THE Catholics and Protestants are having a splendid time swapping horses, and it makes them real mad if you tell them they get the worst of the trade. Each likes to think the bargain is all on his side, and that the other fellow gets badly left. That is human nature, and is seen in wee kids who make mud pies and swap marbles, in lads who trade jack-knives and do each other up as they fold the broken blades together, in men who sell commodities, and in women—and men—who swap yarns! It's natural. And each feller likes to do the other feller. That's natural.

Then why should we wonder at our ecclesiastical friends when they chuckle and chortle in great glee after a score or more Protestants turn Catholic. Why shouldn't they shout? and eat pie together? But the Protestants have their jamboree as well when a score or more Catholics are "converted." And they eat pie together, and grin when they think how the other fellow is done up brown. Both sides ought

to be happy, but neither look or act happy. What is the reason?

Looking back over my boyhood days I can well remember that each boy who thought he got the best of the bargain at the time was later sorry as the working quality of the acquisition proved unsatisfactory. When will we learn the Higher Law, that giving makes joy, and not getting, and that shuttlecock and pulling and hauling, brings us no farther forward into the Divine Life of Peace and Plenty?

I AM Protestant "born and bred," of a long line of Protestants who came out from the Mother Church before the days of Oliver Cromwell, and fought many a valiant fight for the right of private judgment. In fact I am an Ultra Protestant,—way out among those who protest at Protestantism for its inadequacy. And that shows me that I am at heart a Catholic, also. Extremes meet. I love the Catholic Church, its priests, its people, and its grand ritual. Strange, isn't it? Inconsistent? Likely.

And yet I am no less a Protestant. I am proud of my Protestant ancestry. And yet I love the glorious old Church which they so gloriously protested against. O, man, what a strange creature art thou, and what strange complexities!

I believe I am not an exceptional case, but that there are many Protestants who feel much as I do. And I know a number of liberal Catholic laymen who are as much Protestants as they are Catholics,—when you talk to them heart to heart, as brothers. The battle is over. We have fought the fight. We have maintained our principles. We have brought the Banner into and out of the fight, and our love for it has not waxed cold. It is a dear and precious thing to us.

And yet, and yet, what lovely people they are whom we at one time fought! What a glorious fight they made! And as we penetrate deeper and deeper below the surface we see that they are our own brothers, and that we are of one family, and that we were illusioned all the whiles and that the higher light shows us the loveliness of both.

DO not take what I tell you in this magazine about the deeper mysteries of life for granted. Doubt them if they seem doubtful. Scan them if they need scanning. Consider them interiorly if they seem worth considering. They came to me interiorly. I never take things for granted. I must always "try the spirit." On this external physical plane the criterion, the last word, is the outer reason. Though the outer reason is but a transient thing of little value, yet, while we are here we should exercise it, and for human expression give it authority. If we do not do this we shall lose all value as human beings. I do not mean that we should go by the light of the human reason alone. It is a check, a mode of expression, an instrument for the real man to use. The realities of life are far beyond the human reason. If we trust alone to reason we shall become as the beasts of the field. That is what Swedenborg doubtless meant by "scientifics." He tells us that we must use the scientifics (facts of outer reason) as vessels in which spiritual things abide. But we may go to extremes in spiritual as well as material life. We must properly correlate the two. We must translate the internal into the external in order to make it useful in the external. Else it will have no value here. Consider well that which you read. Measure it. Try it. If it is true it will be all the truer for inspection. If it is false (to you) its falsity will be made apparent.

I AM never going to beg for subscribers. I am never going to plead for help. I am never going to print any of the letters I receive in praise and appreciation. That is too cheap. I am going right ahead to do the best I can to get out a handsomely printed magazine filled with pure, and elevating, and beautiful thoughts, without patting myself on the back or putting forth a great howl for money. I am going to get a daily joy and interior recompense from my work and carry it on as long as I have the means. If I do not make an external success I shall not mind, but quietly fold my tent. Life is Beautiful. Life is good.

YOU WILL NEVER REGRET

- For helping the helpless.
- For being kind to the poor.
- For asking pardon when in error.
- For harboring clean thoughts.
- For keeping temper sweet and tongue still.
- For hearing before condemning.
- For stopping your ears to slanderous gossip.
- For forgetting other's faults and remembering your own.
- For sympathizing with the oppressed.
- For being as true to others as you are to yourself.
- For being generous with your enemies.
- For not believing evil of all who are evil spoken of.
- For talking about the good this world contains.
- For being patient with your cranky neighbors.
- For paying your debts, then you will know what is your own.
- For hiding injuries in the dust, for silence is golden.

MARY FRANZ

Grand Island, Neb.

Search all things, try all things, prove all things, discriminate, discriminate, then thou shalt enter the eight-fold path. "By their fruits ye shall know them."

The Order of Illuminati

Founded by Adam Weishaupt in 1776, has established a Branch in America. In the course of time many reorganizations have been made, so that publications from 1784-1786 have no more authoritative, but historical value only, to the Order today. The Order has nothing whatever to do with politics, and does not interfere with any existing forms of government or religious confessions. Its aims are philosophical researches, improvement of human character, and mutual assistance in ideal pursuits. The Order possesses a systematic Course of Instructions, which tends to destroy fanaticism and superstition, but warrants the attainment of Self-Knowledge, Knowledge of God, and Human Nature. The members are distinguished in degrees, and united in Lodges, etc., under established ritual. The Order being international, members may be admitted anywhere, and where there are no Lodges as yet, the instructions are given by mail. Parties interested in the above pursuits will receive full particulars by applying to the Custos, Alexander P. Riedel, No. 1031 Eighth St. N.W., Washington, D.C.