

A Magazine for Character Building through Right Thinking
and for the Study or Comparative Religions

The New Theology Magazine

A POPULAR RELIGIOUS REVIEW

Untrammelled by Sectarianism or Dogma

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IN THE CURRENT

By LURA BROWER

When in the current of God's love
We consciously abide,
Adown the troubled Stream of Life
We shall in safety glide.

When tempests seek to shake our calm,
In this thought we find rest,—
They can but drive our barques at last
Unto the Ocean's Breast.

The Ocean of God's Boundless Love,
Where Ships find Anchorage,
So deep and vast no storm can loose,
However fierce it rage.

THE LIFE TRANSCENDENT

(EDITOR)

THERE IS A LIFE WITHIN which is the life above which is the life transcendent. It is the life transcendent because it is the life which transcends the human life, and it transcends the human life because it removes all the inchoate, inharmonious, painful vibrations of human life.

All have that life within. A few have learned how to bring it into the without. Many have not learned how, but when the trials and vexations of life come upon them they give themselves up to the vibrations of pain and suffer the torment which comes when the soul is kept in the chains of the outer sense.

How can we reach this inner and higher life? In the first place the ability to reach it is nothing new. If there is anything new about the matter it is that a larger number of people are able to reach it now than formerly. That is all the difference. The real basis of the religious life is the ability to reach outward from the carnalities of the animal man into the realm of spirit, and touch in some mysterious way the solid and substantial verities of life which lift man out and beyond the petty round of trials

and vexations. Each religion has its different story to tell about the method of reaching and living this divine life. They all tell a different story, but above and beyond the different story is the same truth.

Every philosophy of the past as well as of the present which has had a right to claim to be a real philosophy of life and not mere external speculation, has reached this same inner quality, but in a different manner, and in a different measure. Real philosophy of life, and real religion, touch in a mutual recognition of the same fact, and when the realization of this fact is crystalized in physical life, the essential quality is the same. That essential quality is the realization of the divine life within and the power to bring it out in the common every day vocations of life.

And how shall we do it? How shall we get this inner life? How shall we spiritualize the life so that it shall be sweet, and pure, and serene? In the first place we must know God. To know God we must realize God within. To realize God within we must transform the life by making it the divine life. This is our terminology, our words, our presentation. Some others use different words. We mean the same. There are not several Gods. There are not several divine spirits, forces, powers, or whatever you have a mind to call it. There is one infinite Reservoir. It is near. It is very near. It is nearer than very near. It is all about us and within us. And it is within our reach. It is easy. It is the easiest thing in the world. If we know how. And we can know how. It is merely to give up all the vain and foolish life of strife, and discord, and worry, and enter the peaceful precincts of the life within, where God reigns, and turmoil and trouble are non-existent.

I have said enough to those who understand. But to others it is necessary to tell them that we must shut out all the thoughts of the external life at certain regular periods of the day, and enter into the silence and commune with God. What do we mean by communing with God? In its reality it is beyond the power of words to describe, but we may approach it, and lead up to the real quality by saying that communion with God is leaving all the bad things behind us and taking into sweet and trusting view all the good things we love. And while we are in the silence with these good things we must enter into the reality of them through affirmation and faith. We must become imbued with them. We must become identified with them. We must think of them and draw them into our consciousness.

But we do not remain in this state always. We must go out again into the physical world and take up the work of life anew. For we are in this world to live, and to live means to work, and to work means to take up the problems of life and solve them. Any philosophy or any religion which teaches that we should entirely ignore this life is in error to that extent. Going into the silence, and communing with God, and receiving the consolations of religion, was never meant to remove man from this world. All this is to give man the power to transmute life. What man is born for is to teach him to transmute life. Life is good. Life is everlasting. The prob-

lem of life is how to attain unto life. That is all. And the silence, as it is called, or prayer, or communion with God, is the method, is the solvent, is the philosopher's stone, which enables a man to transform.

But the novice finds that when he goes out into the world again that much if not nearly all of this heavenly peace, and sublimity, leaves him when the first inharmonious thing comes into his life. This is too often the case. But he is much better prepared to meet the various conditions of life every time he leaves the silence and brings with him the sweet grace and lovely peace of Christ Jesus. He is made stronger even though he know it not, for God's Angels have come near unto him to bless. They have left him the aroma of their presence, and raised the efficiency, to an extent, of the vibrations of the man's spiritual nature. And every time he enters the silence he enters with added quality to reach to its inner depths of grace and glory.

Until,—until,—he leaves out all especial desire when he enters the secret chamber, he brings with him no petition, he brings with him no thought which he wishes to become one with, and he merely enters the bath of the refreshing waters of the soul like a little child, and reaches the depths of glory unutterable. And when he comes out into the external world he comes out so filled with the Grace of God and the Divine Spirit that the man's presence among other men is a source of strength and inspiration to those he meets.

He has reached the Life Transcendent!

Words Unutterable!

The Peace—that Passeth Understanding—Abide With You—to Bless You—to Make Your Lives Fruitful—in Blessedness and Peace.

Amen and Amen!

JUXTAPOSITION makes those things in the group take on an aspect or phase which is because of that juxtaposition. We are all a part of somebody else and they are a part of us. We each take on the atmosphere about us. We do more than breathe it in. Another juxtaposition makes a different phase. Man is here in this world in various juxtaposition. That is why he is such and such as he is. The fundamental or basic principle or essence remains the same as before the juxtaposition. That is more fixed, but not permanent. Juxtaposition is always temporary. This law applies not only to man, but to all things as well. Nothing is seen as separate, and its grouping gives its especial functioning and the quality of that functioning. We think we see things separate. That is not so. Any thing is inexplicable without everything. No fact stands alone. Its meaning and its quality comes from its relationship. Life is never separate. Environment qualifies. Environment is but the physical extension of unseen grouping.

MAN IS FREE only to the degree that he is rational. Ignorance is not freedom. Passion is not freedom. Desire is not freedom. Freedom is self control. Self control comes from the dissipation of passion and base desire through the reason.

OUR FORGOTTEN PAST

By LEON DENIS

EACH HUMAN BEING on returning to this world loses the memory of his past, which is registered in the ethereal body; it disappears for a time under the envelope of flesh. This is a physical necessity. This temporary forgetfulness of our previous existences is easily explained. If our present memory does not suffice to recall to us our first years of childhood, it is not astonishing that we should have forgotten the lives which were separated one from the other by a long sojourn in space.

The states of sleeping and of waking, through which we pass each day, as well as the experiences of hypnotism and somnambulism, prove to us that we can temporarily forget our normal existences without thereby losing our personality. Eclipses of like nature concerning our past existences have therefore nothing astonishing about them.

From a moral point of view remembrance of our previous lives here below would cause very great perturbations. All criminals reborn to re-instate themselves would be recognized, rejected, despised; and they themselves would be terrified, and, as it were, hypnotized by their own recollections. The reparation of the past would be impossible, the present unbearable.

It would be the same, in different degrees, with all those whose past is stained. Recollections of the past would introduce into social life elements of discord which would aggravate the situation and check amelioration. The heavy burden of errors and of faults, the sight of shameful actions inscribed on its history, would weigh down the soul and paralyze its initiative.

When we consider everything carefully, we see that the temporary effacement of the past is indispensable to the work of reparation, and that Providence, in depriving us of our far-off memories, has acted with great wisdom.

HUMAN NATURE IN ITS BASIC STRUCTURE NEVER CHANGES.

Man develops, but he develops along universal, cosmical lines of law and order, that are the same now as yesterday and forever. This cosmical order is another name for human nature, for Man is an epitome of God, and Nature is God in external expression. Human nature is but the human allotment or segment of other nature. Nature is not subdivided. There is not one nature for the man and another nature for the birds, another for the fishes, another for the trees and the stones. When cosmical perspective is reached it will be seen that man but holds his especial place in one vast eternal self-continuous fulfilling cosmo-genesis, the whole of which works along the same mechanism which brought man where he now is, to bring him yet farther forward. And this mechanism is God,—not all of God, but God in that phase or aspect. The brute nature, the animal nature, and the angel nature, are but points, but rounds on the ladder. There are lower rounds. There are higher rounds. It is one ladder. That ladder we see as Manifest Nature.

INDIVIDUAL FREEDOM

BY EUGENE DEL MAR

INCLUSIVENESS IMPLIES FREEDOM, while exclusiveness suggests limitation and bondage. Freedom is direction from within. Slavery is control from without. Growth tends from slavery to freedom. Freedom evolves in individual consciousness, as the Universal is involved.

With a broadening conception of life, a wider environment is induced, greater harmonies and correspondences are consciously entertained, and an increasing self-control is acquired. The more one has conquered the less is he bound.

Each individual will ever be subject to some degree of limitation. No one may become completely universal. But he is competent always to burst asunder temporary limitations, so that growth is interminable and freedom is ever expanding. An epoch in growth dawns when one reaches the consciousness of the possibility of self-responsibility, self-unfoldment and self-control. Until then he is little more than an automation. Believing in his subjection to be to others and to environment he manifests his belief, and remains subservient to his self-imposed limitations.

As he reaches the consciousness that purposely and definitely he may determine and mold his environment, he becomes aware that his limitations are of his own making, and that they may be modified and altered with his changing point of view or attitude of mind. With the first thrill of conscious freedom he feels disposed to break all bonds, and is prone to imagine that he has cast aside forever all the elements of slavery.

The birth of this consciousness constitutes one of the "critical points" of life. It represents a phase of gradual evolutionary development and is not the evidence of any sudden or rapid change or growth. The difference between 51° and 53° Fah. and between 31° and 33° Fah. is the same, and their divergences are equal, although the interposition of the "critical point" of freezing between the two latter conditions would seem to belie the comparison.

The consciousness of self-responsibility and self-control opens up a new conception of life. It foretells one's ability to convert slavery into freedom. It denotes another turn in life's spiral. All that one has learned previously must go into the crucible to be remodeled by the new consciousness. All that he knows must be used in new combinations, remodeled to meet new requirements.

The bonds that fetter are one's erroneous conceptions. These must be conquered gradually; one by one. Not only must they be met and disposed of mentally, but physically also. It may be necessary to meet similar problems under various disguises before one translates the new conceptions into realization. To be free, one must break asunder whatever bonds. One is bound by ignorance, expressed in fear, prejudice, hatred, resentment, and ill-will. One is bound by tradition and convention, by custom and habit.

Prejudice is one of the most enslaving forms of ignorance. The greater one's prejudice, the more enslaved is he. One is bound by whatever arouses his animosity, resentment or ill feeling. One is bound to the extent that he permits a thought, an act, a condition or a personality, to cause him to lose his self-control.

One is the slave of whatever angers him, and of whatever he hates. He permits these to confine and limit him, for hatred obstructs free expression of the spirit and prevents a larger conception of freedom. Freedom's one enemy is fear. The root of fear is in the ignorant belief in duality and separation—in a Principle of Evil. Fear and ignorance are inseparable.

It is the consciousness of truth that sets one free, and the truth reflects only Wisdom and Beneficence. Truth is eternal. As one ceases to cling to the personal and the temporal he absorbs and expresses more truth. Ignorance breeds fear through interpretations of separation and antagonism, while truth breathes courage in its conceptions of essential and fundamental unity.

One is not free until he vibrates with the consciousness of Universal Beneficence, until he knows that nothing can possibly harm him, and that there is no occasion for fear. Then he knows that what he attracts is the result of his desire and is essential to his development and well-being. The Universe offers him only good, and he extracts from what is offered such good as he is prepared to receive.

One cannot be free until he comprehends and accepts as true his essential unity with all life. Lacking this consciousness he indulges in hatred, prejudice, resentment and ill feeling. Unity in Diversity is Nature's riddle: a Unity that is deep and abiding, and a diversity that is vitalizing and complementary, though changing and fleeting.

One is enslaved to the extent that he is bound by tradition and convention, by custom and habit. While these are all necessary and have their legitimate place and purpose, they need not enslave. They are meant especially for those who require them.

The great warrior is he who, with a knowledge of traditions, possesses the greater wisdom that determines when he may dispense with them advantageously. Geniuses are not bound by laws and traditions; geniuses make laws and traditions! In all games of skill, the great player is the one who disregards such rules or conventions as stand in the way of a better play than tradition permits.

No matter how unessential, forms do not bind the free. One may conform to conventions, and yet live above them. Mere observance of forms does not bind. One's conceptions and interpretations determine his limitations. Conformity to popular non-essentials gives one a wider scope for conformity to unpopular essentials.

The free individual's conduct is not directed by man-made laws or statutes. For him these have no meaning, no application. Man's laws are negative—they prescribe what one shall not do. Doing dominates life. The freed individual does what is right because it is right, and not through com-

pulsion of law. Were all individuals freed from the limitations of the conception of separation, laws of repression might well be dispensed with.

One must think for himself if he would rise above the mass. Instinctively the mass conspires to keep the individual on its own level of consciousness. One's efforts to preserve his own freedom assists others to a higher conception and to freedom.

The freed individual lives a life of principle. Personality is not ignored, but it is not permitted to stand between the individual and his conviction of principle. Personality is not ignored, but is exalted, for everything is exalted. The freed individual identifies love and harmony; he vibrates the harmony of love that unites.

One can neither escape nor evade personality, but he rises to the knowledge that his communion with others essentially is of the soul. He knows that it is the animating spirit of others with which he is in harmony, and not merely the outward show of flesh and blood. He recognizes that his love for others expresses his consciousness of a harmony with the truth they represent.

He whose thoughts are centered on personality, takes a microscopic view which brings into prominence each detail of the diversity of appearance. He whose trend is toward the universal, sees a telescopic picture that while ever enlarging, is softened and is combined in an essential unity and harmony.

Each must gain freedom for himself; no one attains it vicariously. Each determines for himself, and receives the consequences of his own judgment. Each makes his own limitations, and the conceptions of others may be imposed upon him only with his own consent.

No one is free until he lives a life of principle. When he does live a life of principle *he is free*. He then lives unswervingly in consonance with his highest conceptions, and his point of view is from the eternal rather than the temporary. He expresses the truth as he knows it, and lives a life of consistency and of integrity.

He lives in the Present, in the ever and eternal NOW. The freed individual lives Here. There is only one place for him—where he is manifesting. Where he is, is so wondrous and beautiful that he sees no possibility of exhausting its ever increasing attractions.

Temporary pains and burdens are accepted gratefully and lose their sting, as one absorbs the eternal truths they serve to exemplify and body forth. He lives in the consciousness that he receives and has received exactly what he is entitled to. The inter-relation of cause and effect becomes luminous to him. His sympathy broadens and deepens until it becomes all-inclusive, and a bond of love unites him with all mankind and with all life.

GIVE THE MAN PLENTY OF ROOM who wants to make you like himself,—or after his own pattern. Give him so much room that he will have his little world all to his little lonesome. Tolerance, and inclusiveness, and lovable differences, make up heaven.

MAN AS A RECEPTACLE

THE beginning, or creation, was not a creation of something from nothing. It was a change from formless to form, from one rate of vibration to another, from inertia to activity. So it was "altered" into matter. A change of aspect. Nothing absolutely new was created. When spirit altered and made part of itself matter there were distinct layers, or degrees of density formed which are distinct from each other. Each fine layer is "within" the next coarser. Each coarser is a receptacle to the next finer. The human physical body is a receptacle of a yet finer body. And so on. We will predicate seven of these finer planes, but we have only gone so far as the three,—physical, mental, and ideal. This is true of every physical object.

I have used the word "receptacle." It is the best word I can find now, but it is liable to convey an incorrect idea. In physics the receptacle is larger than that which it holds. In "psychics" (if I may correspond that word) the law appears to work opposite: the outer receptacle is smaller and less than the inner which infills and overflows it. And yet the outer receives the inner. But not completely. If it did it would become the inner and there would be no outer. Thus, man is a receptacle of God. He receives God into himself. God permeates him. But there is something else about man (the material of man) which is not spirit. That is, it is not spirit as we humans view it, for we distinguish between spirit and matter as cause and effect, action and interaction. In a sense there is spirit and also matter. In another sense it is all spirit, or grades of density of spirit substance, qualified into the different phases of matter by vibration. This, I understand, is Annie Besant's nomenclature. I see it about the same, but I prefer to set off spirit from matter more distinctly, and I have a view of spirit and a definition of the word spiritual, which I think is more convenient as an intellectual solvent of the riddle of the Universe.

Therefore I set off God and man (spirit and matter) more than some do. And yet, though I separate them I identify them as one. I believe, however, that it is more convenient for us to separate them to a great extent, and consider God as a Being infinitely above man, and man as a being so incomplete and unworthy in himself that the chasm which yawns between him and the Godhead is wide and deep. I take both these views in one view, the view of God as being now here below as man's highest manhood, immanent and one with him, and the view of God as beyond and above in time and space, and to be sought and reached by man. But time and space are not in the higher world, and in the lower temporal and spacial world God overshadows all things. That higher world is a state, and not a place, and the sufficiently illumined man enters it at will.

We need to see the duality in unity before we can understand how man is a receptacle of God and distinct from him, and yet how he is one with God, and God is he.

THE SPIRIT OF THE NILE

By BERTHA A. WEEKS

Spirit, thou who claimest
The gleaming, wind-swept Nile,
Floating oft above it
In moonlight's misty smile,

Toying with the lotus,
Blossoming rich and rare,
On the sparkling bosom
Of Egypt's river fair;

Stir the sleeping phantoms,
That o'er the river throng;
Turn the mystic pages
Of Nature's silent song.

Strike the hidden keynote
Of a created sphere;
Let it quiver softly,
In echoes, sweet and clear.

Spirit, lift the shadow,
For it has hovered long;
Breathe to earth, the secret
Of Egypt's liquid song.

Back, in shrouded darkness,
When chaos, reigned supreme;
And all earthly substance,
Was still, as yet a dream.

Watching o'er the blackness,
Was one of hallowed might;
And this all wise Spirit
Said: "Let there come forth, light."

Then, the grand Creator,
Shadowing, with His hand,
The reeling, rocking chaos,
Brought forth from it the land;

Viewed from azure glory,
Creation, as it stood,
And in supernal power,
The Spirit called it good.

Set the shuttle weaving,
Of nature's silent loom,
Fashioned verdant beauty
Of tree, and grass, and bloom.

Crystal lakes, soft gleaming,
And rivers, spreading wide;
Brooklets twinkling murmur
Speed on, to ocean's tide.
Deep, in tangled wildwood,
'Mid fervid tropic clime;

Where the shadows lengthen,
And brilliant runners twine;

Slender threads of silver
Peep forth, like startled fawn,
And, in tropic tangle,
A wondrous gem is born.

A strange water Spirit,
'Pervades this gem of worth,
A weird, mystic power,
Bestowed on it, at birth.

The all-wise Creator,
Gave it a mission true;
Knew life-saving forces
Were 'prisoned in its dew.

Flow these threads of silver,
Afair, round nook, and knoll,
Till they meet, and mingle,
In one stupendous whole.

Drifting on serenely,
'Mid Eastern desert land;
Shadowed by the Spirit,
And its weird, mystic wand.

Lifted be the curtain
From gem of storied fame,
And the water Spirit,
Shall say, how came the name.

Far, in shrouded silence,
Aeons, and aeons gone,
The supernal Spirit,
Who planned this liquid song,

Gave to earth, a people,
In His own image, made;
And, beside the river,
Their vast domain, was laid.

These dark, stalwart warriors,
As purple eventide
Swept the rippling river,
With shafts of glory, wide,

Looked upon its beauty,
And knew, in silent pain,
If it failed, in spreading
Its cool, refreshing rain,

Over plain and valley,
How then, were they to live?
And they supplicated,
That it might succor, give.

So they pondered deeply,
Besought the gods, the while,
Gathered deep, in council,
And called this gem, the Nile.

Water God, or Spirit,
So signifies the name,
Of this grand, Eastern river,
Of story, and of fame,

Where is there another
That ever can compete

Egypt's gem of waters,
With mystery, replete?

Under dazzling sunlight,
'Neath moonlight's silver gleam,
Ever shall earth's pilgrims,
O'er this great marvel dream.

In its sobbing murmur,
Notes of deep sadness throng,
As the Spirit whispers
Of Egypt's liquid song.

EVERYTHING HAS A USE. This statement is true of everything, without qualification. The purpose of life is to find that use and exercise it. Every philosophy is true in its own true sense. The purpose of all intellectual life is to find that sense and make it a part of the mental life of the man. Things out of place are wrong. What we call sin and suffering are some good things out of place. In the Grand View all things are seen in place. In that view there is no evil. But in this Partial View called human life things are seen in their little incomplete pieces and relationships. The purpose of life is to fit things in place. When we pick up a thing and it causes suffering then we know it is wrong, i.e., it is out of place. We must find its place or leave it alone until we do. Man's moral code is but the registry of his former findings. Experience has brought him where he is through the various vicissitudes of joy from the good fits and pain from the misfits. We call the good fits good and the misfits evil. Out here on the circumference of life there must be rights and wrongs,—the fitting thing to think and do, and the unfitting thing to think and do. We must never lose sight of the necessity of this discrimination or we will be kept unnecessarily detained in the meshes of unreality. Bye and bye we shall rise above all this,—even above the moral law. But not now.

PEOPLE OFTEN TALK glib, and smooth, and pretty, about love. They wax eloquent. They grow sentimental in their earnestness. It is all beautiful. It is all grand. But their personal private lives show that much of this love is but an idea, or a thought, and has not as yet actualized in their lives. Then there are some people who do not make pretty talk about love and God, and Jesus Christ, and yet when the test comes in their daily life they respond gladly and instinctively to the call for service or self denial for others. We need not ask which of these two classes of people are the farthest along in the great march of universal progress. Jesus said that as a man thinketh in his heart so is he. But there must be a kind of thought that is not in the heart. When it is in the heart it will spring forth in the hand, and bubble out of the eyes, and move the lips with sweet smiles, and tune the voice to melodious accents of peace and of trusting helpfulness. This empty, vapory, sentimental love may not be all bad. It may conserve a use. It may be the genesis of that higher and deeper love that, though dumb, yet speaketh,—in patient, loving *Sacrifice!*

THE POWER OF THOUGHT

By TINNIE WHEELER, Berlin, N.H.

"Man is the master-power that moulds and makes,
And man is mind, and evermore he takes
The tool of thought, and shaping what he wills,
Brings forth a thousand joys, a thousand ills.
He thinks in secret and it comes to pass;
Environment is but his looking-glass."

THIS IS DISTINCTLY AN AGE OF PROGRESSION, an era of great mental and moral unfoldment, and any delay in joining the great army of Truth Seekers results in being left in the rear of the grand triumphal march of the victorious. Fortunate are we that we are permitted to live in these days and have a share in the glorious work of bringing to mankind the message of God realization in the life. And what do we mean by this new and larger life, this Kingdom of God? What do we mean when we pray, "Thy Kingdom come?" What is this Kingdom? Where is it? The Kingdom of God is the spiritual side of all things—the inner world of causation, the invisible source of all things visible.

"There's not a flower can grow upon the earth,
Without a flower upon the spiritual side,
And all that we see is pattern or what shall be in the mount,
Related royally, and built up to eternal significance."

Then it is within, as Christ plainly tells us, that we are to seek, and "he that seeketh findeth," so it rests wholly with ourselves whether or no we dwell here, now and eternally in the Kingdom of peace, power and plenty. We need not wait till after death to enter that far off heaven in which we have hitherto believed,—it is ours NOW to bring heaven down within our reach and to participate in all the blessed rights and privileges of citizens of that spiritual realm.

We would all gladly attain to this mystical life, but how can we? What medium is there between the physical and spiritual planes? "Be ye transformed by the renewal of your *minds*," says Paul. This then, is the secret of the higher life, to let the same mind be in you which was also in Christ Jesus.

Of all the wonderful truths which have been resurrected and brought to light in this age of unfoldment the one of greatest importance is that thoughts make the man, and that man is, or can become, absolute master of his own thoughts. Consequently man has it entirely in his own power to make himself what he will. "Man is made or unmade by himself; in the armory of thought he forges the weapons by which he destroys himself. He also fashions the tools with which he builds for himself heavenly mansions of joy, strength and peace. By the right choice and true application of thought man ascends to the divine perfection. By the abuse and wrong application of thought he descends to the level of the beast. Between these two extremes are all the grades of character, and man is their master and their maker."

It is in the power of every one to demonstrate this truth. It easily

admits of personal investigation and self analysis. Let a man radically change his thoughts and the external conditions and circumstances of his life will be transformed with surprising rapidity. "As a man thinketh in his heart so is he" is one of the greatest scientific truths of the day.

We possess unlimited potentialities in the great within. We have an inseparable relation of beneficence with the Infinite. Thoughts are dynamic forces. Every thought sent out acts upon the object and reacts upon the sender. Love begets love; hatred rouses anger. Through the invisible medium of mind we are forever transmitting rays of silent influence into the lives of others. Oh, how carefully should we guard our thoughts when we consider this truth in the light of personal responsibility!

"But," you ask, "how can one control his mental habits?" Every time you find yourself harboring an unworthy thought turn at once to something higher and nobler. "Whatsoever things are true, whatsoever things are honorable, just, pure, lovely, and of good report, THINK ON THESE THINGS." It may not be easy at first, but persistent effort will soon become a fixed principle. Life is the result of our mental states, for "thoughts crystallize into habits, and habits solidify into character."

It is not the circumstance itself that creates emotions of joy or sorrow, hope or fear, pain or pleasure, but our mental attitude toward it, as is clearly demonstrated by the fact that the same occurrence may produce a different train of thought in each person connected with it. We can make these circumstances turn to good account with us by finding in them the good and the beneficial. The wind and tide are the same for all. We can allow them to turn us to evil or to good, according as we transmute circumstances by the power of right thinking.

HOW EASY IT IS

W. YALE, 30 Dean Street, Taunton, Mass.

How easy it is to spoil a day!

The thoughtless words of cherished friends,

The selfish act of a child at play,

The strength of will that does not bend,

The slight of a comrade, the scorn of a foe,

The smile that is full of bitter things,—

They all can tarnish its golden glow

And take the grace from its airy wings.

A day is too long to be spent in vain;

Some good should come as the hours go by;

Some tangled maze may be made more plain,

Some lowered glance may be raised on high.

And life is too short to be spoiled like this,

If only a prelude it may be sweet.

Let us bind together its threads of bliss!

And nourish the flowers around our feet.

THAT ONLY CAN BE GENERATED which already exists either in component parts or in some other juxtaposition. Generation is creating a higher or more adapted form from a less fitting one. Generation is creation according to evolving formings according to a systematic order of family or typical development. Creation is the larger and more general word, and comprises generation, integration, formation, adaptation, expression, externalization, manifestation.

NARCOTICS, ALCOHOL AND PSYCHISM

(Teachings of the Order of the 15)

THE HUMAN BODY is the Temple of the Living God. Within it are certain vital centers comparable to doors opening into inner shrines. Using these centers as points of contact, the life forces from the higher planes flow into the physical body through them as an electrical current flows through a wire and it is through these centers that the Christ force must flow to reach and spiritualize man's various bodies before their redemption or resurrection can take place. For while "the Christ is within you" it is within the central point of the whole man, and from that point the force must flow through the various centers to reach all his different bodies.

These centers or doors are normally protected by nature with oily coverings or sheaths (composed of astral and physical matter) that permit the flow of the normal life forces and protect them from all others. These doors should be opened only by a gradual purification and development of the protecting sheaths. Normally this takes place as a natural growth resulting from a life of mental and bodily purity and intense spiritual aspiration. It should not be a forced or hothouse growth; for each door must be opened and closed under the absolute control of the will. Each individual has been given these doors to guard, and is held responsible for their keeping; only as he can master them, and in full knowledge open them to the knock of the Christ and close them to His enemies, can he hope to conquer; for it is only after long training and great spiritual growth that the entities of the astral world can be mastered and held at bay when the doors are opened. In fact the first and most important work of the advanced disciple is to stand faithful watch over these doors. "Keep thou the door of thine heart."

The sin against the Holy Ghost, the "unpardonable sin," (unpardonable only because irreparable) is this breaking down of the doors or the destruction of the oily sheaths that protect the centers leading from the physical into the astral and psychic bodies. Once these sheaths are destroyed the person is no longer able to close the door, and so becomes an easy prey to the denizens of the astral. Such an one is a helpless victim of *any* and *all* sorts of psychic imposition and deception.

There are several abnormal ways in which these oily protecting sheaths can be broken down and the doors thrown open, chief among which are the use of alcohol and narcotic drugs.

Chemically speaking, ordinary alcohol is ethyl-hydroxide. The ethyl (the spirit) is in the highest state of physical matter where it transcends the physical and enters the astral, the ethyl actually functioning on both planes. Narcotic drugs also contain an ethyl element. The ethyl when taken into the body immediately seeks to escape in the astral, and naturally it follows the usual avenues of communication between the two planes. But in escaping it passes through centers in a reverse direction to the normal current

and gradually burns off the insulating sheaths (just as an electrical insulation might be burned off by interference with the normal flow of the current) until, in a comparatively short time, they are utterly destroyed. This leaves the doors unguarded and open for all the horrors of the lower astral to rush in and take possession of the "Temple of the Living God" thus desecrated. Bulwer-Lytton gives a very realistic description of some of these horrors in his occult novel "Zanoni." In that story the student opens the doors abnormally by the use of drugs, and being unable to close them, through fright at the sights that met his gaze, was haunted until his death.

The drunkard and the drug habitue open the doors while in a state of debauchery, and in such a condition, being particularly unable to defend themselves they practically invite all the fiends of the under world to enter and take possession.

While it is our duty to give our sympathy and help to this class of sorely afflicted ones, and while we by no means wish to be understood as discouraging them in their efforts to reform, yet the fact remains that, no matter how sincerely they repent, or what spiritual advance they may make as a result of the sufferings they undergo, when the protective sheaths of these centers are broken or when the aura is tainted with narcotics or filled with fumes of alcohol, it is utterly impossible for a Master of the *Great White Lodge* to contact (or come anywhere near), such an one, *no matter how great the student's psychic or spiritual development*. For these reasons the Bible says that no drunkard can enter the Kingdom of Heaven. The Kingdom of Heaven is the highest spiritual plane, and it can be reached only by the perfect control of the doors or centers through which alone communion is possible. The Bible does not say that no drunkard can be saved, as the churches so often interpret it, but that he cannot reach into the higher spiritual realms and come into conscious touch with his Father in Heaven because he has destroyed the means of communication; and it is only after earnest and persistent effort, through many lives, that such an one can gradually rebuild the sheaths, purify the centers, and again make the body a fit temple for the coming of the Christ.

The karmic results of the use of narcotics and alcohol in past incarnations can be seen in the numerous non-spiritual, subjective mediums, *of the irresponsible type*, that are to be found on every hand. Their doors, destroyed in past lives, now stand wide open and put the person at the mercy of *any* and *every* entity who desires to gratify its animal senses upon the physical plane. Truly, their lot is a pitiable one: the more because they know not the terrible dangers they run.

Another karmic result of the action of alcohol and drugs is found in a certain class of congenital imbeciles whose psychic centers cannot even connect with the ordinary centers of the physical body. They have almost no voluntary control of any but the lowest animal functions, and must finish out their incarnation in a sort of vegetative existence.

Another way in which the doors are frequently broken open is by plac-

ing yourself in a passive, non-resisting state and making the demand for psychic experiences, or "sitting for development," as it is called. In this practice you are placing yourself in a state in which *any entity* dwelling on the lower astral plane can help you break open the doors. This either destroys the doors or abnormally forces the development of the psychic centers instead of unfolding them as a natural accompaniment of spiritual growth. When results have been thus obtained, since the doors are not under the control of your will, they are open to any entity who desires to obsess you. Even if the obsessing entity is a disembodied friend of good moral character your condition is not altered, for he must be near you constantly to guard you from the fiends. This is what takes place in ordinary subjective mediumship.

FREEDOM OF SPEECH (in kindness) and Loving Tolerance of other people's opinions are almost unknown among us. Look on both sides. There is some truth, at least, on the other side, though likely not to the extent our friend carries his story. Don't get hot under the collar if some man says something that wounds your susceptibilities. You had better get them wounded as often as possible until they become case-hardened. Leave the erroneous part where it is, to perish. Cherish the good.

THE ENCHANTED ISLAND

(Benjamin Franklin Taylor)

A wonderful stream is the River Time,
As it runs through the realm of tears,
With a faultless rhythm, and a musical
rhyme,
And a broader sweep, and a surge sublime,
And blends with the ocean of years.

There's a musical isle up the River Time,
Where the softest of airs are playing;
There's a cloudless sky, and a tropical
clime,
And a song as sweet as a vesper chime;
And the tunes with the roses are stay-
ing.

And the name of this isle is the Long Ago
And we bury our treasures there;
There are brows of beauty and bosoms of
snow;
There are heaps of dust, but we love
them so!
There are trinkets, and tresses of hair.

There are fragments of song that nobody
sings,

And a part of an infant's prayer;
There's a lute unswept, and a harp with-
out strings;
There are broken vows, and pieces of
rings,
And the garment she used to wear.

There are hands that waved when the
fairly shore
By the mirage is wafted in air;
And we sometimes hear, through the tur-
bulent roar,
Sweet voices we heard in the days gone
before,
When the wind down the river was fair.

Oh, remembered for aye be the blessed
isle,
All the day of life till night!
And when evening comes, with its beau-
tiful smile,
And our eyes are closing to slumber a
while
May that "greenwood" of soul be in
sight!

WHAT OF LIFE

BY SAMUEL BLODGETT

THE OLD QUESTIONS are ever present—where from, whither going, what for? These questions are only useful as the answers may assist us in the search for happiness, the real end we all have in view. After much study I conclude we are here because the Creator has a use for us, because in some way we are valuable to him. He did not have in view our good or our evil, these things being incidental to his own good. He wants us healthy and happy because our health and happiness react in his favor; he profits by our good condition. He has never given us a direct revelation and he cannot do it, any more than you can reveal your will to the innumerable living molecule entities that you are continually creating in your organism. But they are necessary to your existence, and in the degree that they are healthy you are healthy, or in other words, in the degree that they are harmonious and happy you are harmonious and happy. Power, health, harmony in ourselves gives power, health, harmony in the great Creative life.

It is right to worship God in the sense that it is a natural healthy act for us, not in the sense that he will take his revenge on us if we fail.

We all aspire to happiness; we aspire to it as the supreme object of life, but we enter the world entirely ignorant of the road that leads to it; and we grope in complete darkness, except for the light that ancestral experience sheds upon us, which sometimes leads wrong, and sometimes we refuse the true guidance it gives. But we must work out our own salvation, or our own harmony with ourselves and our surroundings, which is the same thing. No one can do it for us, though others may remove some impediments, and society can do much toward giving each an opportunity; and we may frequently profit by friendly suggestions.

Some inherit preponderating instincts that help them in the right direction, and some inherit a balance of degrading instincts.

It is much harder and slower work for the latter to rise.

They can only do it through knowledge acquired and a persistent wilful struggle. There are unpleasant results that follow an imperfect life; follow into the next grade of living, but no angry God.

ONE MAN SAYS OF LIFE: "What is life? 'Tis but a vapor. Soon it vanishes away. Life is but a dying taper. O, my soul, why wish to stay?" Another sings: "Life is real, life is earnest, and the grave is not its goal. 'Dust thou art, to dust returneth,' was not spoken of the Soul!" Though expressing themselves differently these two singers meant quite the same: the joy of living, the joy of going on. Thus we often differ and yet do not differ. Have patience with thy brother. Give him room and time to express himself. Then you will find that he has expressed yourself.

OBSESSION BY EARTH-BOUND SPIRIT

(Letter by Georgia Gladys Cooley to Hereward Carrington
published in *The Annals of Psychical Science*, London)

IN the city of Stockton, Calif., where I was lecturing, a lady came to me, claiming to be greatly annoyed by hearing a voice almost constantly talking to her. The voice purported to be that of her first husband, who had passed from earth several years before. At times it spoke in endearing tones, and again, quite severely—presuming to be interested in most all her earthly affairs and quite dictatorial regarding them. It spoke of relatives gone on, and of many things in her past life which led her to believe, at times, that it might be the voice of her departed companion; at other times she felt that it could not be he.

The attendance of this queer visitor grew more constant as the days passed, and became a great source of annoyance, as it interfered with the woman's rest—the voice often keeping up its chattering the greater part of the night. The lady, who knew nothing of spiritualism or the occult, was sorely upset. On looking into her case, I found it was not imagination nor hallucination on her part, as I discovered an individual in spirit form hovering near her. He was low in stature, crass in appearance, and had an exceedingly low forehead, covered with dark and coarse looking hair. Heavy, dark eyebrows, which met, added to his unprepossessing appearance. There were days when he would scold her for being over liberal, and perhaps the next day he would call her stingy, etc.

I could not now relate a hundredth part of what he did and said in order to annoy this good woman; and, in time, a new phase of his actions manifested itself. The lady felt at times a sensation as of someone pinching her, and soon thereafter a bruised spot would appear upon the flesh. I must not forget to state that the description of this man, as given by myself, did not tally with that of the departed husband. While living, her husband had always been very good and kind to her.

It was an impostor, endeavoring to pass himself off as the departed one. He was low in spiritual development, as well as in intellectual growth, and seemed bent upon mischief. With the help of wise and generous loved ones of the higher spheres, we undertook to rid the lady of her annoying and misleading visitor, but found it by no means an easy task. He was cynical at first, then grew rebellious, and refused to listen to pleading or kindness. He was hard to awaken spiritually, and it was trying indeed; cunning and shrewdness were fully developed, and altogether it was a sad yet interesting case that lay before us.

When he refused to listen to all kindness and pleading, force was called into play. I shall state immediately how this was done. I cannot go into great detail now, but will give the essentials of the case, which is of great interest, no matter how we choose to interpret it.

Shortly after retiring one night and having had one nap, I was awakened by some strange vibrating force, and saw several forms in the room, as though they had just passed through the door. Two were leading or pull-

ing by either arm the form of the man that had become so familiar to me; and directly back of the form was a third spirit known to me as Uncle Eli, who was making passes over the head or back of the head of the spirit that was being dragged in. They had hypnotized him, and pulled him from the house!

A pallet was improvised in the corner of the room, and the poor, helpless fellow placed upon it. I knew then that a victory had been won. I watched the good friends work on him for a time, and then fell asleep—to be awakened in the morning to see the same form quietly lying where he had been placed. I was informed later in the day that the lady had had her first full night's sleep in three months.

From that night on she was little disturbed—the visitor returning but a few times, and upon each occasion was taken away immediately. He learned to dislike me very much, feeling that I was in some way responsible for his losing something he felt it his right to possess. He often came to me with threats, trying hard to intimidate me but I was too well guarded to fear him. I felt that in time he would understand that I was his friend.

In his most furious states he would forbid my entering the lady's house, which recalls to my mind one strange and almost weird experience I had in this connection.

I had an appointment with the lady one evening, and was on my way to her home. When about two blocks from her house, I saw the Salvation Army people holding a meeting. I felt impelled to stop and listen to their remarks, and was greatly impressed with their sincerity. When the time came to pass the tambourine for offerings, a familiar voice said to me, "drop a dollar in," and I followed the suggestion. I turned away and crossed the street, when suddenly a man appeared before me, put his hand to my throat and said: "If you go to that house, I'll kill you." Until that moment I thought it was a man of flesh, but instantly everything was clear to me. I drew back in a most positive manner, and declared: "*I am going, and you will not harm me!*" At this the figure passed from sight, and I saw it no more until I stepped up to the door, when he followed me in, took up a position at my right, and stood there, apparently listening to everything I said. He made several threatening remarks, which I did not heed.

After I had been in the house a short time, I was impressed to form a small circle, which circle consisted of the lady in question, her husband, Mr. Cooley and myself. To our surprise the lady was influenced by some one who went through the performance of playing a cornet; this influence lasted about ten minutes. I then became very clairvoyant, seeing many familiar spirits and a great many unfamiliar ones. Benches were around the entire room, next the wall, and all were filled with (what seemed to me) real human beings—my judgment leading me to believe of rather a low type, as the clothing of some of the men was torn almost to tatters. Their hair was dishevelled, and one man had a large, ugly scar over his right cheek. The annoying friend was still at my right.

I was next entranced by Uncle Eli, who gave a very interesting and encouraging talk, in which he told a great many things of which I was entirely ignorant—one in particular I learned of. He addressed the lady I had gone to see, and stated: "Not only yourself but this house is obsessed by a class of poor, unfortunate, discarnate spirits, and if it were not for your law, we should advise that it be burned to the ground. When you bought this house you thought you got a great bargain, but you got much more than you bargained for. You have become sensitive and receptive to outside influences, and consequently are affected by these unseen inhabitants: but fear not, no harm shall come to you, as we have brought help this evening, and many of them will be released from their imprisoned condition."

He then withdrew and instantly I was controlled by a Salvation Army girl who gave the name, I believe, of Sarah or Sadie Jones. She poured forth a regular Salvation Army lecture, imploring the poor souls to go with her, etc., reaching out her hands as in the act of drawing something over to her, encouraging them for their bravery and for an hour worked as any true woman of her rank can work. Sometimes gently yet positively upbraiding someone for daring to hold another back; finally turning to the mortals and assuring them that all was well, and that those who were to go with her would be on another plane, with new interests and surroundings, never again to return to their earth-bound state.

She then gave the lady some advice as to the care of herself and house, and withdrew, leaving a most hallowed and beautiful influence behind her. During the entire evening I was a silent witness, having seen and heard all, and seemed like a second person, distinctly outside my own body, seeing it used by those who manipulated it for the purpose of bringing peace and joy to others.

I was informed by the lady that the house, though large, clean and new in appearance, had been purchased by her and moved to its present locality. It had, she said, been used as a saloon for many years, before being altered and partly rebuilt, which no doubt accounted for its unseen inhabitants, they having been frequenters of the place in all probability.

Uncle Eli also informed me that it was he who impressed me to stop and listen to the Salvation Army, as well as advised me to help them, as it drew their attention to me, and in return they had aided him, as he felt that they were the only class who could readily reach these poor unfortunates. Thus we learned that each class of spirits has their work to do, and "in unison there is strength."

It was, indeed, a great experience for me, one which money cannot buy, as the knowledge derived therefrom has been of great value.

Yours for truth and progress,

GEORGIA GLADYS COOLEY.

THERE is nothing super-natural. "Nothing is more natural than the supernatural."

AFFIRMATION FOR PEACE AND PLENTY

EDITOR

LIFE IS AN AFFIRMATION. God affirmed. God spoke and his word became manifest life. The cosmos is God's Affirmation. Man affirms. His life is the result. We are what we affirmed we were. That is the same as saying we are what we think. We are this minute what we have been affirming in the past. In this New Age of spiritual potencies we are to know the power of the Spoken Word. We are to use that power for the building up of spiritual values in the lives of those around us after we have made that value apparent in our own lives by means of realizing truth. Affirming truth is more than saying truth, or more than negatively thinking truth, or holding truth in a slipshod, hap-hazard, indifferent manner. Affirmation means living and demonstrating. But the first step in actualizing truth is to know it in the heart. The next step is affirming it in the life. The next and final step is realization. This is easy. This is simple. This is for *you*, whether you are new to the knowledge of mental science or have practiced it for years. Basic principles are the same for all. The basic principle is that we must assert truth and then truth will assert us. It has been doing this all along.

Give Your Affirmation Time! Consider how much you have affirmed the wrong way in the past. But now that you have learned the Law of Affirmation you can undo the work of the past very quickly. Be clear and single in your purpose. Keep the good and the beautiful focalized in the mind. Live on the mountains with holy thoughts as your companions and you will become transfigured like them, and your face will be made to shine like unto the Gods.

The following Affirmation is Basic Truth. It will result in building up spiritual potencies in your life.

GOD IS. God is Good. God is Life.
Life is Good. This is God's World.
This World is Good. Beauty and Joy
abound in God's World. I live in God's
World, and I will partake of his Beauty
and his Joy. Amen.

VEGETARIANISM



WE will consider the flesh of a perfectly healthy animal killed under the best conditions. The muscular tissues of such an animal contain matter in three stages of development: first, matter not yet fully metabolized into tissue; second, there is the fully developed tissue; and third, there are elements which are past the stage of complete development—in other words the production of catabolism—about to be excreted. The last are principally the end products of nitrogenous decomposition, such as urea, uric acid and hippuric acid. In short, they are the solids normally found in the urine of the animal. So that the man who eats meat or uses beef tea is getting a considerable proportion of the elements of the urine of the animal. Aside from the repugnance one must feel at eating such animal wastes, we know all these things are poisonous. In the animal they are eliminated by the kidneys because they must be got rid of or they would cause death. We know that retention of urine for a time causes death from uremic poisoning. Can you imagine, then, that health is promoted by swallowing the urinary waste of any animal?

These chemical elements have no food value whatever; they are irritants and poisons; hence they arouse the activities of the body to throw them off. This effect of irritation the doctors have mistaken for increase of strength, and it is their basis for prescribing beef tea. Instead of giving strength, it actually wastes the patient's diminished strength.

What nourishment there is in meat is due to the presence of the substances mentioned in the first and second classes. There is a little remnant of energy in the partly metabolized substances and there is some second-hand energy latent in the fully developed tissue. But the animal has added nothing to the vegetable food, and has naturally appropriated most of the value for itself. Meat is almost entirely lacking in carbohydrates and is very deficient in organic salts.

I have no use for the fellow who goes through life nursing an unsatisfied desire for the flesh pots of Egypt. If you want meat, eat it. It will make you sick and it will shorten your life, but that is better than to carry that gnawing sense of something lacking, and make everybody miserable about you because of your disagreement with yourself.

Don't be a vegetarian if it is going to be an awful sacrifice to give up meat. You will never be anything but a stomach vegetarian on that basis, and the chances are that you won't stick. We sometimes prate about denying ourselves. That is all rot. No one ever denies himself anything. Every man always does the thing he wants to do—most, and he usually does it in spite of the consequence. The only difference is that some people do what their higher natures want and we call them self-denying, because they have got the best of the animal part of themselves. The other fellow does what his animal self wants, and his higher self—gets a lemon.

But if you find that you have just got to be a vegetarian, then I have

a little counsel that may be of help to you: Don't simply drop the meat from your ordinary diet. Travel the whole way of dietetic reform or stay where you are. Meat and greens are not nearly so bad a combination as some put up by vegetarians. One living on meat, potatoes, and white bread will show signs of starch poisoning by simply cutting out meat. Don't think you must eat more than before. You will need less food, if you use judgment in selection and masticate well. Don't be alarmed if you lose weight and vim at first. When you get adjusted to a natural diet you will have more energy, strength and endurance than before, and your weight will be about normal. Don't imitate meat dishes. Don't parade your mode of living. Keep quiet as though you were doing the natural thing—as you are. Let people ask you about vegetarianism.

Editor of *The Vegetarian*.

DR. WALTER E. ELFRINK.

SPIRITUAL INTERPRETATION OF "HIAWATHA"

THIS poem is an allegory of the development and birth in man of that higher consciousness, the superconscious mind. The Hindoos term it Buddha and Krishna; in Christianity it is Christ.

Mudjekeewis is the soul pressed upon by the Universal Mind, and ambitious to express a higher ideal of manhood. The animal nature (bear) is in the ascendancy (on the mountains) and must be subdued, and its force transmuted to a higher plane.

Nokomis, coming from the moon, is the development in the soul of the Divine Feminine, the outer expression of which is Wenonah, the feminine form.

The union in consciousness of the West Wind or Holy Spirit, and Divine Love, Wenonah, brings forth Hiawatha, the child of wonder. Isaiah calls him, "Wonderful, Counsellor," etc. This is Hiawatha the Jesus of the red man.

Mudjekeewis, as a man, was not his father, as Joseph was not the father of Jesus, but the Holy Spirit or West Wind, manifesting through him, was the primal source. The soul tries to identify and hold in personal limitations this higher principle which belongs to the Universal. This is represented by the grief of Wenonah.

The struggle between Mudjekeewis and Hiawatha represents that constant war that goes on between the old and the new Will. Paul says "the Spirit warreth against the flesh and the flesh against the Spirit." In the regeneration this continues until the intellect is thoroughly wiped out, or crucified.

KEEP YOUR PURPOSE TRUE! Men fail because they fail to keep up. The man who keeps up keeps up. The man who keeps his mind up keeps his body up. The man who keeps his mind noble, and sweet, and mentally exhilarated makes his life the same. For the mind controls the life,—the mind is the life.

FAIRYLAND ALL ABOUT US

(Compiled by the Editor from various sources)

ONLY PART OF LIFE IS VISIBLE to man. All about us is pulsing, throbbing life which we do not see. Man's physical senses respond to but a few notes in the grand octave of physical being, and there are higher and yet higher octaves beyond the physical. There are conscious entities about us who are sub-human, super-human and post-human, according to their respective natures.

The fairies belong to the sub-human, or extra-human, order. They have their world in the Aromal Spheres. This aromal world interpenetrates the terrestrial which we sense, and yet it swings beyond it and in some cases makes a separate world apart from the *terrafirma* of this material life. This aromal world is not the Spirit World of Spiritualists, although the two interpenetrate as do the physical and aromal. The Astral World of Theosophists comprises the aromal and what psychics sense as the Spirit World. All these worlds are material, but of different order of vibration.

Fairies cannot sin. They cannot suffer. They cannot reach man's degradation. On the other hand they cannot reach man's altitude of felicity. They are barred from heaven and hell. Man's orbit swings far upward and far downward. The fairies have a more circumscribed orbit, but one which is more evenly distributed with joy and brightness. In Boston we have the torrid and insufferable heat of summer, and the freezing and insufferable cold of winter. In the summer we pant for the icy blasts of winter, and in the winter we long for the mellowing heat of summer. Then there are some favored isles where perpetual spring exists. These two different climates are analogous to the different orbits of man and fairy.

"The whole creation travaileth." No atom of life is at rest. All wish for "more" (like *Oliver Twist*). Everything in the Universe is "going to be." But all things are circumscribed. The following poem shows the universal longing to break the prison house of being which we conceive to be universal, and the portent of eternal progress:

Weeverly, woverly, stranger man,
Were you wishing a longer span—
Wishing you might begin again
And death call after you in vain?

I am a fairy from fairy land,
With years as many as grains of sand.
Never have I known pain or grief,
Only a vagueness beyond belief.

Change! Oh, change your lot with mine!
Live till the sun has ceased to shine,
Live till the earth is bare and cold,
Live forever and never grow old.

Give your heart to your little guest,
Put it here in my longing breast,
Let me feel the warm blood flow—
All the pain of it let me know!

Oh, the joy of the burning tears!
Oh, the sweetness of passing years!
Oh, the bliss of a mortal breath!
Oh, the rest and the peace of death!

Lady Archibald Campbell, writing in the *Occult Review* on "Faerie Ireland," tells us many strange, mystic things about the faerie folk. She says:

"To group or grade the hidden clans of spirit Ireland's glens and mountains is impossible. The parts assigned to them in Irish mystical romance were especially that of protectors, foresters, inspirers of vegetable and animal life. In short, their dominion was over all forces in Nature."

After describing a glen near the Peacock's Well, near where she has been staying in Ireland, she says:—

"A few years now have passed since Lady Alix Egerton and Miss Coleman Smith visited this gentle glen. A fair wind blew that afternoon, and before they reached the little ford, a certain group of stones mid-stream, they heard a sound—a coming wave of music. Keeping the centre of the wind, though lost in part, they heard the clear definite beat of a march played upon stringed instruments—harps, violins, reed-pipes, strike of cymbals, beat of drums, with much singing, calling of voices, and the clash of arms. The music was loud, so loud as to be almost deafening, louder than the fretful gusts, and independent of the wind's direction, as from a vast advancing throng, who, all unseen, had now surrounded them. Upon the right hand of the river, on the hillside, riders galloped on white horses, and their cloaks, blue, green and grey, streamed in the wind, as in bounding strides their horses rose from the earth, commanding earth and air. Across the broken ground upon the left marched ranks on foot. Close by, and looking down on them, Lady Alix saw a tall man wrapped in a blue cloak; he leaned on a cross-hilted sword. Nearer, still huddled together, were three old men like sages: a young man talked with them: his face was red, his dress was blue, and as they faded out a queenly woman crossed the little river, arrayed in blue, wearing a crown of prehistoric shape."

In the "Theosophist" for October Mr. Leadbeater tells us all about fairies with the authority of one who has been living with them for years. He says that their forms are many and various, but most frequently human in shape and somewhat diminutive in size. They have their tribes and species, just as birds have difference in plumage, and they vary in intelligence and disposition precisely as human beings do.

"For example, no contrast could well be more marked than that between the vivacious, rollicking, orange-and-purple, or scarlet-and-gold mannikins who dance among the vineyards of Sicily and the almost wistful grey-and-green creatures who move so much more sedately amidst the oaks and the furze-covered heaths in Brittany, or the golden-brown "good-people" who haunt the hillsides of Scotland.

"In England the emerald-green variety is probably the commonest, and I have seen it also in the woods of France, Belgium, and Saxony, in Massachusetts, and on the banks of the Niagara River. The vast plains of the Dakotas are inhabited by a black-and-white kind which I have not seen elsewhere, and California rejoices in a lovely white-and-gold species which also appears to be unique.

"In Australia the most frequent type is a very distinctive creature of a wonderful luminous sky-blue color. In New Zealand they have a deeper

blue, shot with silver, while in the South Sea Islands one meets with a silvery-white variety which coruscates with all the colors of the rainbow, like a figure of mother-of-pearl.

In India we find all sorts, from the delicate rose-and-pale-green, or pale-blue-and-primrose of the hill country, to the rich medley of gorgeously gleaming colors, almost barbaric in their intensity and profusion, which is characteristic of the plains. The emerald-green elves are common in Belgium, yet a hundred miles away, in Holland, hardly one of them is to be seen and their place is taken by a sober-looking dark-purple species.

Mr. Leadbeater says: "I well remember, when climbing one of the traditionally sacred hills of Ireland, noticing the very definite lines of demarcation between the different types. The lower slopes, like the surrounding plains, were alive with the intensely active and mischievously little red-and-black race which swarms all over the south and west of Ireland. After half-an-hour's climbing, however, not one of this kind was to be seen, but instead, the hillside was populated with gentler blue-and-brown types which long ago owned allegiance to the Tuatha-de-Danaen. These also had their zone and their well-defined limits, and no nature-spirit of either type ever ventured to trespass upon the space round the summit sacred to the great green devas who have watched there for more than two thousand years, guarding one of the centres of living force that link the past to the future of that mystic land of Erin. Taller far than the height of man, these giant forms, in color like the first new leaves of spring, soft, luminous, shimmering, indescribable, look over the world with wondrous eyes that shine like stars, full of the peace of those who live in the eternal, waiting with the calm certainty of knowledge until the appointed time shall come. One realizes very fully the power and importance of the hidden side of things when one beholds such a spectacle as that."

LIFE'S SONG

The peace of God, which passeth not away,
This shall be thine, my child, forevermore,
If thou wilt live so near its source, each day
Nothing of ill can enter at thy door,
The voice of Silence then will tell to thee
The truths of which thy soul hath need to know,
And if thou wait and listen patiently,
From depths within sounds music sweet and low.

It is the song of life, which ever sings
In all men's hearts, and which they all may hear,
Who live a life above earth's transient things,
And for it listen with the inner ear,
As higher soars the soul above the ground,
Clearer and gladder will its notes resound.

LURA BROWER

MODERN WESTERN PSYCHOLOGY goes the same way to work as all the rest of western science,—it looks to the mind from *without*. It therefore gains knowledge about mental states and processes, but it does not and cannot penetrate to their inner significance. Really to “understand” these mental phenomena in their true etymological sense of that word we must get beneath them,—we must come into direct contact with the reality of which they are the expression, and that reality belongs to the world within,—not without us. With it, consequently, objective science cannot deal. Physical science shows us processess, gives us classifications and sequences, but nothing more. Many of its adherents and exponents have persuaded themselves that there is nothing more,—nothing at any rate penetrable by man. This the ancient Eastern wisdom emphatically denies. It says that we can, if we choose, penetrate beyond the world of sense and inference, beyond the wall of outer reason, and succeed in finding something higher than reason which supplements it and makes fruitful its processess. This something higher is not speculation, or faith, but it is knowledge,—knowledge of the most direct and irrefragible kind.

The *materia* of the western student consists in the telescope, the test tube, mathematical analysis, and all the refined and marvellous instruments of modern research. He works upon the objective plane. He interprets the laws of his own nature by the laws of the material universe. The Eastern student works upon the subjective plane; he has no use for telescopes and microscopes. By means of them he cannot discover the mind and its workings. He turns his attention within. He concentrates all his powers upon such physical and mental training as may enable him to dispense with instruments of research and the round about processes of inductive reasoning. His aim is, not to perfect tuition, but intuition, to attain immediate, not mediate, knowledge. The basis of this Eastern view is that the mind or soul is superior to the body, to the whole physical universe indeed, which is its creature and its servant. Such an assurance has been altogether alien to the habit of thought engendered by orthodox modern science, which is that a man is a slave to his body and his physical environment.

TRUTH IS NOT SO MUCH in what we say as what we do; it is not so much in what we do as in what we would like to do, in what we would do if we could, if we were not restrained. Truth then, is in the will, in the motive, in the inherent quality of love which the man has in his heart.

GOD IS ONE, God is two, God is Three. He is also thirty, and a hundred, and thousands upon thousands, and times innumerable by man. And yet he is One. He is a Person; he is impersonal. He listens to our prayers and answers them, granting them sometimes, at other times withholding through love as a Father would who knew what his children should have even before they ask him. And he is an impersonal force and substance which respecteth not persons, but maketh the sun to shine upon the just and the unjust.

REINCARNATION FROM TADPOLE TO MAN

(Langdon Smith)

When you were a tadpole and I was a fish
In the paleozoic time,
And side by side on the ebbing tide
We sprawled through the ooze and
slime,
Or skittered with many a caudal flip
Through the depths of the Cambrian
fen,
My heart was rife with the joy of life,
For I loved you even then.
Mindless we lived and mindless we loved
And mindless at last we died;
And deep in the rift of the Caradoc drift
We slumbered side by side.

The world turned on in the lathe of time,
The hot lands heaved amain,
Till we caught our breath from the womb
of death,
And crept into light again.
We were Amphibians, scaled and tailed
And drab as a dead man's hand;
We coiled at ease 'neath the dripping trees
Or trailed through the mud and sand,
Croaking and blind, with our three-
clawed feet
Writing a language dumb,
With never a spark in the empty dark
To hint at a life to come.
Yet happy we lived and happy we loved,
And happy we died once more;
Our forms were rolled in the clinging
mould
Of a Neocomian shore.
The eons came and the eons fled,
And the sleep that wrapped us fast
Was riven away in a newer day,
And the night of death was past.

Then light and swift through the jungle
trees
We swung in our airy flights,
Or breathed in the balms of the fronded
palms
In the hush of the moonless nights.
And oh! what beautiful years were these,
When our hearts clung each to each;
When life was filled and our senses
thrilled,
In the first faint dawn of speech.
Thus life by life, and love by love,
We passed through the cycles strange,

And breath by breath and death by death
We followed the chain of change.
Till there came a time in the law of life
When over the nursing sod
The shadows broke, and the soul awoke
In a strange dim dream of God.
I was thewed like an Auroch bull,
And tusked like the great cave bear;
And you, my sweet, from head to feet,
Were gowned in your glorious hair.
Deep in the gloom of a fireless cave,
When the night fell over the plain,
And the moon hung red o'er the river bed
We mumbled the bones of the slain.
I flaked a flint to a cutting edge,
And shaped it with brutish craft;
I broke a shank from the woodland dank
And fitted it, head and haft.
Then I hid me close to the reedy tarn
Where the mammoth came to drink—
Through brawn and bone I drave the
stone,
And slew him upon the brink.
Loud I howled through the moonlit
wastes,
Loud answered our kith and kin,
From west and east to the crimson feast
The clan came trooping in.
O'er joint and gristle and padded hoof,
We fought and clawed and tore,
And cheek by jowl, with many a growl,
We talked the marvel o'er.
I carved that fight on a reindeer bone,
With rude and hairy hand,
I pictured his fall on the cavern wall
That men might understand.
For we lived by blood and the right of
might,
E'er human laws were drawn
And the age of sin did not begin
Till our brutal tusks were gone.
And that was a million years ago,
In a time that no man knows.

Yet here tonight, in the mellow light,
We sit at Delmonico's;
Your eyes are deep as the Devon springs,
Your hair is as dark as jet.
Your years are few, your life is new,
Your soul untried, and yet—
Our trail is on the Kimmeridge clay

And the scarp of the Purbeck flags,
We have left our bones in the Bagshot
stones.

And deep in the Coraline crags;
Our love is old, our lives are old,
And death shall come amain;

Should it come to day, what man may
say

We shall not live again.
Then as we linger at luncheon here,
O'er many a dainty dish,
Let us drink anew to the time when you
Were a tadpole and I was a fish.

THE only friend a man ever had was himself, and that friend proved to be his worst enemy unless he cast him aside and through him found the true Friend which is above all self and all personal advantage, and all thought of the self as a being with rights and personal interests. It is this lower personal selfhood which keeps a man down and shuts him off from that true Friendship which is above all friendship. Every friend that ever lived is but an interpretation of that Higher Friend, and if he is not made to be an interpretation he turns into an enemy and leaves his sting before he departs, in order that the venom of that sting may be the incentive through pain to keep man in the constant quest for the True Friend that is always near but not recognized because the garish light of day hides him from our sight. This Friend is always with us striving to pour out his love to us. We do not see him, and seek that which turns to decay and death. He surrounds us with abundance, and we starve because we strive to appropriate exclusively. When we shake off this selfhood by outgrowing it, then can we gain the true Selfhood. And then all whom we meet will be our friends, and not in the wide, wide world will we find an enemy. For we have put away all our enemies with all our old selfhood.

MAN IS NOT SEPARATE FROM MAN, and what we see of man is not all of man, for he is in the midst of unseen forces and objects which pull him hither and yon, and which he attracts and repels. That is why man often acts unaccountable. No act is really unaccountable by those above the line of vision. Those below find it unaccountable. Space is never empty. Worlds upon worlds are within and within worlds. Nothing is void. Nothing is without result. Thoughts and emotions are real. They are things. The atmosphere is full of them.

Man's emotions generates a steam about him. This steam makes a cloud. This cloud is a mirror on the inner side and a transparent filament on the outer side. This mirror reflects the state of the man, and by means of the multitudinous fascets it cuts up and separates this state into little bits which makes the man's world, as each fascet is itself a reflection of the whole but differentiated according to the position it holds. This differentiation of the fascets make up the component picture,—the mosaic. This picture is constantly changing, as the man's emotions change. This is his world. We call it his subjectivity,—his selfhood.

The man cannot see outside and beyond his cloud, for the multitudinous mirror intervenes. Those outside can see in, for the atoms of shining transparent glass to a man who has the brightness of the sun above him.

THE PROPHET OF TRUTH

HOW some five-and-twenty centuries ago an Indian nobleman, for the peace and prosperity of mankind, left his home and the prospects of a brilliant career at the age of nine-and-twenty is all a matter of history. Moved by pity for the sins and sorrows of his fellowmen, Gautama went into homelessness to find the truths that would liberate them from misery. In this effort to know the truth, he courted every suffering. His life knew no rest. His energies acknowledged no obstacle. Truth was his search. He accepted but one Revelation—that of Reason. Full five-and-forty years he spent in loving ministration to his fellows. Words can only falter and murmur to adequately express the glory of this divine man, this Prophet of freedom of thought, this grand Heretic, this brave Iconoclast, this sublime breaker of false idols, of truthless opinions. With a passionate devotion to truth, with the loftiest and most generous promptings of the heart, he loved and labored for his race.

Generation transmits to generation the holy passion which pants for truth and liberty. Since that rare and rich personality lived and died, centuries have come and gone. All that was perishable in him—his flesh and blood—now lie mingled in the elements. His splendid life, his luminous thoughts, his commanding genius, his soul-ravishing heroism, live yet to astonish and influence the world of thought.

On the palimpsest of the life and teachings of Buddha superstition has scribbled her countless lies. Individual, national, racial predilections have distorted and disfigured the beauties of Buddhism. Around facts fables grew. And this has been the history of every truth.

Gautama's steady hand has lit the sacred fire of truth, and the flame has been passing from soul to soul. What a life of sacrifice was his! O, what a life of love and thought! No history, no romance, can paint a more beautiful character! The saintliest of men! The very God on earth full of a love that knew of no selfish thought. The Master was "an intellectual ocean whose waves touched all the shores of thought." I wish my pen were touched with the fire of eloquence that I might paint for you in all its largeness and richness the glory of this intellectual king, this incarnation of love.

Three points form the basis of Buddha's system:—

1. All component things are impermanent, momentary, unstable, disintegrating, as temporary as a phantom, as the mirage, or as foam.
2. There is no underlying reality beyond the elements of being—organic or inorganic.

Guatama denies the existence of the soul-substratum, but he asserts the existence of the feeling, thinking aspiring soul. To him, as it is today to the greatest of Psychologists, soul meant the totality of our thoughts, sensations, and aspirations.

3. We are all subject to sorrow. Misery has been the constant mate of the human race. To save men from misery, Guatama wants us to

recognize the *Fourfold Truth*: 1.—Existence of sorrow. 2.—Cause of sorrow. 3.—Cessation of sorrow. 4.—Way to end sorrow.

There is sorrow in birth, in growth, in disease, in death, in union with the unpleasant, in the separation from the pleasant, in the craving for things which cannot be obtained.

Sorrow originated in a cleaving to things. Sorrow ends if the fires of lust and hate are put out.

Sorrow can be annihilated by a faithful pursuance of the *Eightfold Truth*. The *Eightfold Truth* consists in purity of deed, word and thought.

There is no annihilation for the soul at death. It continues to live on according to the character of the deeds done in life. We begin in what we end—as even Shelley knew and felt. Our thoughts and loves live on—bodying forth new beauties and joys. We inherit the legacy of the past, and we transmit it to coming generations added by our experience and education. When death strikes down the present personality naught remains but the causes generated, which can be negated only by their logical consequences. And this is the Law of Karma—the Law of Causation.

Ignorance breeds Desire, a low, cleaving, morbid desire, and desire when thwarted, breeds Hate or Aversion, and Hate breeds Misery, and Misery can be put an end to only when Hate can be destroyed, and Hate can be put down only when Desire is lulled into repose, and Desire can be mastered only when Ignorance is removed, and Ignorance can be dispelled only when the sense of separateness is annihilated in Truth.

Where the deluded see annihilation, there the Blessed One bathes in Immortal Peace. None but those who have overcome the lust of self and the canker of Hate, can be given to behold the faint glimmering of the beautiful vision of Nirvana.

This, in short, is the Gospel preached by Gautama Buddha to enable man to lead a healthy life. The system founded by him, the first Rationalism known to History, is as broad as Humanity, as definite as science, and progressive as Thought. Is it then too much to hope, for our national salvation, that we accept and follow the truth he enunciated?—S. A. MUDALIAR in *The Light of Reason*, Ilfracombe, England.

GOD is both Subject and Object; both Spirit and Matter; both Substance and Form; both unthinkable and thinkable; both like man and unlike man; both finite and infinite; both man's size and infinitely more than man's size; recognized in all things, contained in all things, but limited by nothing. He is conceived as Opposed to some things, and therefore different, and as Including All Things and therefore opposed to nothing. It is really possible to hold these two apparently opposite views in one mind and make such a conception of God a practical working hypothesis of life which shall result in a beautiful life of love and self sacrifice here below, and of a supernal at-one-ment with the Eternal Overcoming Life of the never ending and never beginning life of Perfect Bliss.

PERSONAL OR IMPERSONAL GOD

(EDITOR)

MAN AND GOD ARE ONE, and yet man and God are a two. They are separable and yet unseparable. The real part of man,—the vital part,—the everlasting part,—is the Divine Spirit involved (or immersed, or enmeshed) in matter. The unreal part of man—the transient,—the carnal,—the evil,—is the temporary and perishing part of man that is not God in the sense I have used the term, but which wars and strives with God and must be overcome finally in order that man may gain final redemption. The inner divine part of man unifies him with God and all the potentialities of God, and goodness, and love, and peace, and reality. The outer, or grossly material part of man has no virtue of itself and must be put off before the man can really be a man.

When he centers his consciousness in the lower, the coarser, the unsubstantial, the baser matter, he becomes blind to the realities of his being, and if he persists he loses the divine quality, and all that was evil, and low, and vile passes away into nothingness. If all his experience has been of this vile sort then his selfhood is destroyed, for only the spiritual is preserved. If he has not been spiritual he is lost. The lower animals have no spiritual life. They have no divine quality. As sentient, individual beings they do not continue. The divine is the only permanent. It may be possible for a man to sink himself into that bestial nature and entirely lose the divine or God within. Then he ceases to be man. And in so far as man allows himself to become this beast,—this clod,—this unspiritual lump of flesh,—in so far does he separate himself from God and there are then two: God and man. The base and evil in man is not God. If man becomes that base and evil then he is not God. Few men have killed out all this evil. All men have as part of their nature much of the animal which perishes.

It is the purpose of religion to separate the two, and center man in his true being: God. The key-note of this lower self which perishes,—the dominant quality which enables us to put our finger on it and to distinguish it, is the fact that its essential nature is to turn itself inward to the exclusion of all others and to seek to appropriate all to itself without considering the rights of others. It seeks power, and glory, and self gratification. It does not get it. It gets chains and death instead.

It is in this sense that there are two, God and man, and that man is born to death and destruction. But this lower part is not the real man. It is illusion, phantasmagoria, unreality. The real man is centered in God. The real man is at one with God. And yet the real man, though one with God, is always man at the same time that he has entered God and become one with him. And in this at-one-ment man is not all of God, although with a close conjunction with the divine beyond our power to express. Man through that union of love feels and sees, and has his being in God, and moves and feels with him as a one.

Can we enter into this mystery? It is an exalted, an interior, idea.

Can we grasp some of its significance? Separateness in unity; individual, and yet complete oneness; an intense and distinct I-ness and yet a reaching out into the thou-ness which loses all of the old idea of personal selfhood.

Let us go into the inner consciousness with this idea and meditate upon it in the Silence.

MAN NEVER COMES IN CONTACT with the Universe, but the Cosmos he touches everywhere. The Universe holds the Cosmos as one of its parts or aspects. When man idealizes he dimly conceives the Universe. When he actualizes he senses the Cosmos. The Cosmos is always subjective-objective, or the homo-centric it-ness. The Universe is only really known by man when he becomes super-man. It is always Deo-centric. It is divested of the attributes of the personal mortal subjective mind, and it becomes noumena (or what is sometimes called spirit potency) and phenomena (or that potency in expression, or extension, or matter). Spirit is a general term denoting various grades of fineness or phases of matter, and matter means various densities or phases of spirit. Noumena and phenomena are analogous, but not identical, with spirit and matter, the difference being that the one is universal and the other is subjective and personal. The terms Absolute Spirit, or Brahm Unmanifest, are properly used in the same sense as Noumena, while Brahm Manifest, or His Word, is Phenomena. It is proper to speak of man as a little cosmos (microcosm,) but he is all the greater cosmos (macrocosm) there is, there being no cosmos outside of man's mind. Man *is* the cosmos, but he is not the Universe, but he will be, when he transcends. The Universe is Behind the Scenes,—it is the Whole Show, Everlasting unto Everlasting.

The Cosmos is Man; the Universe is God. The Cosmos is always Below, Centrifugal, Knowable. The Universe is Above, Centripetal, Comprehensible. Those friends who use the term Cosmic Consciousness are partially describing Universal Being. They are on the right track, but it is safe to say that we all have much to grow to. It is easy to talk glib, and proper to idealize, but there is an actuality which we must recognize or we shall be buffeted and beat by the Furies till we learn the summum bonum of life. This summum bonum is the proper inter-relationship of the two opposites: Spirit and Matter, Idealism and Actuality, and the interminable number of co-related duals or opposites. (Note that I do not oppose Realism to Idealism. That sounds euphonic, but it is incorrect. The ideal plane is just as real as the most external or most grossly material plane. It is more real, but we do not fully act upon it.)

All Life is an Experience in Opposites. When opposites cease life ceases. Relative equilibrium is a harmonious co-operation of opposites. This we call Joy. Absolute equilibrium is Negation. That may be joy, also, for aught I know. But I do not want it. Do you? Suffering is unbalancing,—too much of one thing. The purpose of all Experience is to gain Relative Equilibrium, which means Felicity. Happiness is temporary Glut from Inequilibrium, and makes room for its opposite, Pain.

MAGAZINE AND BOOK NOTICES

Corpuscula Platonica is the name of a very interesting book by Mr. Thomas M. Johnson, Osceola, Missouri, at 50 cents postpaid. The book contains chapters on The Tree Fundamental Ideas of the Human Mind, Hermias' Platonic Demonstration of the Immortality of the Soul (Original Translation), Thomas Taylor's Dissertation on the Platonic Doctrine of Ideas, and Boethius' Epitome of the Platonic Theory of Reminiscence. The book is so very interesting that I could not lay it down after I had first opened it, until I had read and reread its pages. The following quotations will give a good idea of the value of the book, but it is so rich in ideas that one could not do justice to it unless the entire book was carefully read.

The Idea of an Omnipotent, Omnipresent, Omniscient Deity is one of the original, fundamental ideas of the human mind. Maximus Tyrius observes, "that in other things we find men speaking very discordantly but, nevertheless, in this great war, contention and discord, you will find everywhere throughout the whole world one agreeing law and opinion viz., that there is one God, the Ruler and Father of All, and many gods, the sons of God, co-reigners with him."

Periodically, as shown by history, we are afflicted with a revival or outbreak of atheism and materialism heralded by some man whose followers vehemently proclaim to have made a complete and final demonstration of the non-existence of a Deity, and the mortality of the human soul. Amid a beating of tom-toms, a clapping of hands, a stamping of feet, and a general uproar of applause, Prof. Haeckel was ushered on the stage a few years ago. Here, was shouted, is the man who has solved all the problems of creation and life without the idle hypotheses of a God and a soul! I was not deceived by all this clamor. I had heard and read of similar uproars before. However, I procured Haeckel's Riddle of the Universe, his much-belauded and widely-circulated book expecting to find at least new so-called arguments, but found it to be in substance a mere rehash of the same old dreary stuff which the atheists and materialists have

served up for thousands of years. It is a savage reflection on the intelligence of his age that this and other books of Haeckel have passed through many editions, and that his crude and empty conceptions have penetrated into the Normal schools, colleges and universities, and the public press. Verily, one would suppose, from the shouting and racket kept up by an unthinking rabble, that there was but one God—Matter—and that Haeckel was his prophet! And yet Haeckel has said nothing new or—true. What is announced with a flare of trumpets as new, up-to-date and progressive, is the reverse. These conceptions are decrepit with age, out of date, and retrogressive.

When I introduce Haeckel into my library, I apologized to the mighty thinkers whose works are there, for doing so. But his stay will be only temporary. Some cold morning I will pick Mr. Haeckel up with the tongs and kindle a fire with him. A book of this kind is not really worth the space which it occupies. It is of value only to the extent that it illustrates the vagaries and abortions of the human mind. The mind has wandered far and wide from its celestial abode, and the further it goes amid the particulars of the phenomenal world the more delirious its conceptions become. The book will harm no one whose mind has evolved beyond the animal plane. Its so-called arguments are puerile. It will confirm materialists in their views, and may influence those shallow minds who have only "opinions" on the subjects which Haeckel discusses.

Haeckel says (p.192) that "the dogma of the immortality of the soul is not an original idea of the human mind, nor has it ever found universal acceptance." He claims that "many uncivilized races of the earliest and most primitive stage had no notion either of immortality or of God." He cites for instance the Veddahs of Ceylon, a tribe scarcely above the brutal species, as a people who have no idea of God. *Neither has Haeckel.* Therefore, according to his own statement, he and the Veddahs are on the same intellectual plane! But neither Haeckel nor the Veddahs, try as they may, can eradicate original ideas

from their minds. They may lose the grasp of them, they may fall into the background of the consciousness, by reason of their immersion into sense and matter, but they will remain forever written on the tables of their minds despite the fact that they are unable to read them through their ignorance of the intellectual alphabet. Mr. Haeckel and the Veddahs must first learn the alphabet, and by degrees work upward and out of the material quagmire in which they are now stranded.

Mr. Haeckel and his crowd assert that this being, high in the order of existencies, is a mortal compound of diverse forms of matter—that he has no past, and will have no future. It is no wonder that the teachings of atheism and materialism have produced, and are producing, a vast crop of suicides. Of what value, according to Haeckel's doctrine, is human life? In what way is it worth living? If a man is wholly a material product, a mere transient insect, living an aimless or pernicious life for a few days, and then dropping into oblivion—he is not worthy of an education, or even a passing thought.

If Haeckel is right, the teachers of this and all other countries are wasting their time and the public money. Abolish all schools, public and private, and let man go the way of all other insects.

"Man's life," said the Saxon nobleman to the Saxon king, "is the sparrow which enters at a window, flutters around the house, and flies out at another, and none knoweth whence he came, or whither he goes." This Saxon illustration is false; the exact reverse is true. The sparrow—representing the mind of man—flies into a darkened room (the world) from the celestial light, flutters around a while, and flies out into the light again—or, continues to flutter around amid the darkness of sense, and the oblivion of matter.

The demand of the materialists for physical proofs of the existence and immortality of the Mind is really ludicrous, and cannot be considered seriously. How are you going to prove to the frog that there is any country beyond the boundary of his own pool? How are you going to convince the fish that there is any water other than the stream in which he swim, if he

will not swim out and explore for himself? The frog and fish live exclusively on the plane of sense, and believe in nothing which they do not see or smell or feel or touch or hear. And the condition of the materialist is the same.

Ethnologists tell us that there are tribes that cannot count above eight, or even less. How are you going to prove to these enlightened gentlemen that twelve and three make fifteen?

When you analyze the demand of the materialists you will find that what they mean by "*proofs*" is, the bringing within the grasp of their sense ideas which are absolutely super-sensuous. This cannot be done, by reason of the very nature of Ideas. *Real proofs* are only obtained through *insights*, and insights are only open to those who have thrown off their material shackles. Only when the mind acts by itself, independent of its corporeal instrument and impediment, is it able to gain *insight*, and grasp the absolute realities. This is done by the simple energy of intellect.

The Raven's Leaf, by Aeona, is a handsome volume of poetry, cloth bound, stamped with gold, and sent postpaid for \$1.25. It contains 168 pages of mystical poetry which one might well study into and ponder upon, and gain great and rich reward. For the riches are not on the surface. They are within. They must be dug out. But what a reward! This is true of life. We must dig below the surface for the good things of life. We subjoin a poem by Aeona which will need deep and penetrating study, but which will then reveal deep things to the student.

STEPS TO HEAVEN

Remaineth there rest, for the one stricken
with dart

That hath not preceeded mysterious *dove!*
Throbs here one distressed, quiv'ring, sensitive heart

That shall not find reason in Fountain
Above?
God graciously holdeth rich gift to impart.
That, in longing, we may learn to love.

Has glorified gleam brought divine-prismed
light!

That for you filters strange through matter
drear?
Hast caught starry spark, that athwart the
dark night

That from God's Anvil on high illumined
the seer?
Those echoes of ages reverberate flight.
And listening we may learn to hear.

What eye lifted oft to the vaults of the blue
 To wonder of planets and panoplied maze,
 In the rainbow sees Artist and sunset hue,
 But fails to discern the power which plays
 Through cause and effect,—serving sum-
 mons on you
 To the spacious Court beyond its gaze.

Do the feet grow weary, too many the
 thorns?

Do hands fall feebly, remittent of care?
 Why longer delay, temporizing and worn?
 With weights unwisely exorcising the fair
 Apparitions that vision the rosy Morn
 Belated travellers shall not share.

Shall other *clay* ponder particular "seal"
 For *me* necessary, to unclasp the door?
 Did former *clod* hold credentials felt "real"
 Antecedent to *me*, for munificent store?
 My soul, apprehending truth greater doth
 kneel

In baptisms three, teach faith evermore.

Before race diffusion, might the dwellers
 of earth

An image of Mind, misconceive heaven
 sent?

Could confusion of tongues furnish priest-
 hood worth

Example of "builders" heavenward intent?
 We may certainly know, death crowning
 birth,

Of Christ, left the veil of the temple *rent*.

"ÆONA" author of
 San Francisco. The Raven's Leaf.

Fads or Facts is the name of a very interesting little cloth bound book of 114 pages by M. Rayon. It takes the subject of mysticism and healing and shows the power of the hidden forces of the soul in healing. The author considers that magnetism is the basis of all healing. I am inclined to agree with him, but I would need to define the word before I could exactly coincide. Affirmation, suggestion, hypnotism, "holding a thought," faith, etc., are doubtless the means used to put into operation some other subtle fluid which operates upon the body to make the functions operate normally. "Magnetism" may be a good word for this "something" but I am not sure it is the best word. The book is only 75 cents and will well repay perusal.

J. K. Hicks' Spiritual Life Study is the name of a work which is being carried on in Boston in Sheafe's Hall, by Mr. J. K. Hicks, of 11 John street, Chelsea, Mass. The following brief extracts from Mr. Hicks' writing shows the comprehensive spirit which he brings to bear.

IS DEATH A DOOR

Ask first what death sets free,
 What constitutes the life that none can see
 Or feel, or touch or measured be,
 Save when 'tis captive

In mortal fleshly form?
 What of the body?

Constant stands the storm
 Of life's advance and fall.

Change, constant change from day to day,
 As growth develops form,
 Yet form is but a picture whose substance
 Knows no rest.

Intellectual mind, contained in form,
 Alone retains its being,
 Its mortal span, builds its life in form.

Why then look upon the form, as being,
 When 'tis but the expression of the life,
 'Tis but our aid, in the mortal seeing,
 That which we feel, and think, and know.

All things that be,

Spring from primeval cause.
 Death, but takes the expression, form,
 Being—the Master builder.
 Intellectual life stands
 Invincible for greater victories.

Haeckel, in his "Riddle of the Universe," denies the dead world of the materialist, which ignores the existence of spirit, and resolves the world into a heap of dead atoms. He also refuses to accept the other extreme, that would make all matter an illusion of the mind. He says, that "matter cannot exist and be operative without Spirit, (or Force.) Sensitive, Thinking Substance and Force, or Spirit, are the two fundamental attributes constituting the divine essence of the world." Does sensitive, thinking substance, mean anything different from Manifested Life? Does Spirit or Force, mean anything, but the activating power used by this sensitive, thinking substance? The lowest possible form of life, the moneron, is an animate being without organs, yet it is said that by instinct it manifests all the requirements of its life.

What is this instinct? Is it not the same as the intuition of man? Intelligence, that comes from inner life of man? If, then, there is evidence of inner life in all things, does it not show that the external is but the resultant evidence of the internal? Who then shall say that there is no spirituality for life? Who, taking up a seed of corn, calls in question the inherent life that can unfold leaf after leaf and finally the full grain on the ear? Yet all this has come from within, from the unseen of life.

What is life, but a constant manifestation of intelligence? Who shall say that the voice of a kernel of corn may not speak as loud, or as true, of the Great In-

telligent Universal Life Force than the verbal articulation of human intelligence in the form of thought and speech?

The study and contemplation of the inner life of man is bringing an abundant harvest, with deeper and keener truths.

What sayest thou? No spirit e'er returned?
No voice, or even vision, ever burned
It's imprint on the soul?

Those tales of message, of Bible old,
Where Angels came as God, and warning
told,

And bade men live aright.

All voice that penetrates, the inner—soul,
All vision, whose entraptured higher goal,
Lifts us toward life beyond.

Oh ye, that grope so darkly midst life's
fame,
Call this your science, this your wisdom's
claim?

Seek ye more light.

Seek ye that light, which piercing shows,
Within are all things hidden.
The outer, scarce a kin to life that's real,
within.

Manifest Force is God Activity!

I have stood by the sea when all was peace,
Not a ripple broke the lustre of it's face,
But it rose and fell, like throbbing breast,
Like the heaving of a vast humanity;
It's all but silent wash rolled the pebbles
at my feet.

Again I have stood by the sea midst
lightning's flash,
The thunder's roar broke the howl of the
wild winds,
Whose tearing rage lashed the briny
waters into
Ever crashing mountains of foam.

Again I have stood by the wayside of life,
Where all was peace and beauty about me,
The fragrance of flowers, the birds' glad-
some notes,
All echoed, and re-echoed the joy in life
about me.

The gentle swell and wash of the sea,
The tumbling crashing of the briny foam,
The fragrance of flowers, the birds' glad-
some notes,
Were but the simple expression of force.

What is this force—the all in all—the
final, unresolvable power?
All things contained, universal source,
Therefore Father, Therefore

GOD MANIFEST!

VICTORY THROUGH FAITH

Grace E. King, Willimantic, Conn.

Let Hope be thy watch-word through each
night

Of loss, and sorrow, and pain.

Let Faith be the banner you keep unfurled
And thy Hope will not be vain.

Then put on the armor of Peace and Love,
And thus into battle go.

Thy will is thy sword, untarnished kept,
That will vanquish every foe.

Then guard thy floating banner bright,
And before the day is done

Thy battle is ended, thy foes have fled,
And victory is won.

REINCARNATION

To the Editor: I was glad to see in your last issue the statement that "the theory that each person who lives now has also lived before, is a reasonable one," and with your permission I will submit some opinions of eminently wise men upon that theory:

This is a fundamental law of nature. The past is everlasting; the phenomenal life of the present is but an unfolding of the past; and the future, of which this state will be the past, will again be but an unfoldment of the present.—Leibnitz.

This consequence of our soul's pre-existence is more agreeable to Reason than any other hypothesis whatever; has been received by the most learned philosophers of all ages, there being scarce any of them that held the soul of man immortal but asserted also its pre-existence.—Henry More.

This grand idea of pre-existence and postexistence, as proof of the immortality of the soul, may be traced back to the most remote epochs of antiquity. We find it in all the philosophies; it forms the basis of all the religious systems of the ancients, the Greeks, the Romans, the Egyptians, the Druids, the Indians, the Chinese, and the Japanese. The Middle Ages could not bury the idea in the funeral pile! It has come down even to our own times, braving all persecutions, surviving all the revolution, physical and moral, of humanity, imperishable because it is True.—Edward de Las Graves.

Cudworth, in his "Intellectual System," 1678, says: It is well known that, according to the sense of antiquity, these two considerations are always included in that one opinion of the soul's immortality; namely, its pre-existence as well as its post-existence. And neither were there ever any of the ancients, before Christianity, that held the soul's future permanency after death, who did not likewise assert its pre-existence, they clearly perceiving that if it was once granted that the soul was generated, it could never be proved but

THE MAN LEARNS TO DEFINE HE LEARNS
What Life is and How to Live it.
The Intellectual Conception of Life is Defi-
nition. From the Cradle to the Grave Man
Constantly Seeks Definition.

that it might be corrupted. And, therefore, the assertors of its immortality commonly begin here, to prove its permanency after death.—Cudworth.

To admit that that which has not existed during an infinite period must yet continue to exist during all eternity, is certainly a very bold hypothesis. That only which has had no commencement, or is truly eternal, can alone be indestructible. The Hindoos are more consistent. While they admit a continuation of existence after death, they also believe in a life anterior to our birth in this world, and declare that all which is, is eternal.—Schopenhauer.

Christianity has never yet dared to promulgate the great Platonic veracity of pre-existence, the necessary correlative of post-existence, save in connection with its Founder. Will a logically and metaphysically trained people be satisfied with the absurd assurance that an everlasting existence can have had a beginning in time? The Christian will have to learn that his boasted doctrine of immortality is but a half-truth! The mere hemisphere of the sublime veracity that man, like his divine father, is eternal.—J. W. Jackson.

Dr. Peebles says that "Reincarnation directly and squarely contradicts the grand theory of evolution." And so it should. Evolution without involution is inconceivable and impossible; with involution and evolution all things are then understood as co-eval and always existing. Dr. Peebles further says: "Does the winnowed wheat strive to reclothe itself in its cast-off chaff?" Nor does the unfleshed spirit reclothe itself in the same old body, but by the operation of the laws of nature, the winnowed wheat and the unfleshed spirit are each reclothed in new and useful forms. Again Dr. Peebles says: "Rational man, once out of the body by physical death, naturally desires to stay out." The desire to stay out has no more effect than a desire that the weather may change has in producing a change.

In all of the Doctor's enumerated objections to reincarnation we find no argument against it. He confesses to a belief in his own eternity, and yet belabors himself to find a "starting place" for those who plainly tell him that they have forever existed. We sum up the whole matter under his profound question of: What practical good would be gained by these never-ending reincarnations, with total loss of conscious identity? All the good of living at all, whether in this period or any other. If life is now worth living, without conscious memory of existence beyond our recent childhood, why would it not be so in another period, radiant with similar joy to those we have known in this? Reincarnation is no more a reversal of nature than the repetitions of the seasons, eating

or of sleeping are its reversals. It is neither an inconsistent nor a repellant doctrine, and is no more incomprehensible or mysterious than that we were incarnated, or embodied, as we are to-day; for the soul certainly existed before this embodiment and will exist after its disembodiment if it is eternal. Nor does it interfere at all with the possibilities or probabilities of the recognition of friends in the spiritual world. No man knows of a time when earth and sun and stars, and birds and beast and men, did not exist as they do to-day; nor has he evidence, from any source, that these things will ever cease to be. Matter is the eternal visible identical substance that forms the constituent whole of Nature, or the great integral Universe of visible atoms and bodies, to which nothing can be added, from which nothing can be subtracted: only changed in forms and conditions. Life is the eternal invisible Energy of Causation, embracing all faculties of feeling and intelligence, divided into countless conscious individual entities. That we have no remembrance of a previous existence does not even imply that we did not exist. A fourth of this human life is spent in sleep, utterly unconscious; the incidents of many days and even months are forgotten; the sweet years of infancy, when showers of loving words and caresses environed us are without a single recollection, yet we existed. We can find no absolute beginning of the energies of life or of the substances of matter, *because there was No Beginning, and could not have been, for there is no evolution without involution; no creation of composite things out of nothing.*

God could not have created himself, because he would have had to exist *before* he existed to do so. Intelligence cannot be evolved from a non-intelligent object, nor comprehended by such an object. It is therefore self-evident that there could never have been a time when there was no intelligence, and that whatever is now intelligent always was so. This is as absolutely certain as that the most particular preparation and industrious cultivation of the soil will produce no harvest of wheat or corn unless the *already existing* grains of wheat or corn shall have been planted in that soil. No living entity exists that is not traceable through an endless chain of being. Each future state is but a new span, under new environments, of the same perpetual, immortal, eternal, living entity. T. S. GIVAN,

2706 Garland Ave., Louisville, Ky.
 ✱The Vitalizing Quality of Life is in Ever Newness. Life is Constant Change of Focus. There is no Growth without Change, which Results in Growth, though the Bridge be Disintegration. Nothing Stands Still. Every Atom in the Universe Vibrates with Changing, Renewing Birth. ✱✱✱✱✱✱✱

IDEAL HOUSE CLEANING

By Ada Louise Beckwith, 257 Summit Street
Willimantic, Conn.

OUR HOUSES, the bodies in which we live, the temples of the living God, when first built were clean and pure within. They were erected by the all-wise Architect, who, after completely finishing each room, decided to remain ever present that we might know how to keep all parts clean and in perfect running order and even intended to direct personally every detail, if only allowed to do so.

In my case difficulties began to arise when the furniture was first put in. Every house-wife thinks she knows her needs best, and I was no exception. There were apartments that I did not know their use, but I furnished them to suit my own taste. In fact, I never thought of asking the Builder, although He was present.

My rooms soon became crowded. Old heirlooms, (pessimistic ideas) had been left me and those I would store away carefully in the attic. Dirt began to accumulate. Some of the rooms became real foul, although I worked hard trying to keep them sweet and clean. This state of in-harmony and filth made me miserable. I could not begin to do all the work so I called in a helper now and then to clean some of the rooms.

After destroying many things and using much disinfectant, things were more harmonious for a while and I felt some better. This cleaning was not thorough, however, for I would find dirt in the corners and every time I brought out one of my old heirlooms, the dirt would sift out. My house was fast becoming uninhabitable and I made up my mind that something must be done, so I began to think.

Now right here let me tell you that this is the first important step in cleaning, to think, and to really think. I believed that my house was made for me to live in, that everything should be in perfect harmony, that each apartment had some special use and I did not know what it was. There was only one way to find out and that was to ask the Maker, the Almighty Architect. I was really ashamed to do this after living in the house so long, but I finally concluded to humble myself. The Bible says, "He that humbleth him shall be exalted," and I can testify to its truth. Why, you have no idea of the unfathomable depth of wisdom the Creator of your house has until you ask!

At once I was lifted to the attic, where I threw open the blinds so the light could shine in. Such confusion and disorder I find difficult to describe.

I had already asked my Maker to oversee the cleaning, to guide me, in other words, and the first thing He wished done

was to destroy the old keepsakes. Now these old relics are not so easily given up as you may think. Our Saviour said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven." When you attempt to remove some of the stumbling-blocks you will think of it. After I decided to let them go I found the all-powerful Maker ready to lift all of the weight for me. The space these left afforded me the freedom for the new.

Upon destroying something that I had cherished as long as I had those things gossip was created. For, I regret to say, there are people who often leave their own work to plan for others, but you must not mind it, for

When you know you are right, then work away

Don't care what people say.

You have a Guide to help you through,
So work your own best way.

A SEEDLET

HOW TO BECOME a RADIATING center. Abide in this consciousness that everything your hand touches shall become just a grain brighter,—shine a little more; that every person you come in contact with shall go from your presence with a higher aspiration toward good; that every high thought you think shall go shooting out into the ether like a glimmer of gold, tipped with diamonds and all the bright sparkling gems of good will.

Let your every expression talk LOVE, LOVE, LOVE, right out loud.

Think, say, do, LOVE.

It takes but a very minute thing to make a Radiate. Just a merry twinkle in the eye. Just an upward tilt to the corners of the mouth. Just a pat instead of a push. Just the tiniest love thought toward something and then it is a radiant, glimmering, shimmering, forceful point of light, speeding on its unknown mission for good.

If our eyes could be opened to see the effect this radiate produces I have not the faintest doubt but that we each one would resemble a Diamond Sunburst, with every point extending away off among the countless universes of the boundless Infinite.

Commence this minute and try it.

EMMA BOND STOCKMAN

1180 Harrison Ave., Boston.

NEW THOUGHT is a constant renewal and refreshing of the mind. It is Practical Optimism. It is Idealism Put to Work on the Ground Floor. It is Transcendental Magic Harnessed to the Kitchen Stove. It is the Occultism of the Man on the Street who gives Joy to whom he meet. **It is Christ Jesus.**

EDITOR'S CHAT

WE HAVE BEEN PRINTING our magazine several weeks ahead as a matter of convenience in getting it out. This has disadvantages as well as advantages. We will try for awhile to issue it soon after printing it.

WE DO NOT HAVE room enough in our magazine. We have had to squeeze Mr. Givan's interesting communication on Reincarnation down to small space. I am looking forward to the time when we can issue a 64 or 80 pp. magazine and "get it all in." Size, however, does not always signify. I have listened to some half-hour sermons which I thought could well be cut down to twenty minutes, and that even ten minutes would be better, that even five minutes would be more tolerable, and better yet if cut short entirely.

MANY OF OUR THEOSOPHICAL FRIENDS place too little value upon affirmation, and they consider karma too much. The result is that they become what they think,—living examples of karma. No doubt they are partly right, at any rate, but it would do them a heap pile of good to forget karma for awhile and live on the bright side of the street. Karma is right, of course. Everything is right. The devil is all right. They say he is a pretty good fellow when he goes to church of a Sunday morning. But why not live out in the open with the birds, and the bull-frogs, and the posies of the field, and give karma, and all its devilish brood, the go-by for the nonce. Why not live happy when you can? Kick karma down the back stairs and set your house in order for the guests of the morning. Live in the Parlor.

I WOULD say it in a friendly way, that orthodox Theosophy is much too much for me. I could not be a dyed-in-the-wool theosophist for the same reason that I could not be a thorough Roman Catholic,—I would need to subscribe. I never could subscribe. I realize that it is nice to subscribe, for it gives one a habit, a home, an agreeable company of close friends. But I don't want to put on the blinkers, and moreover I don't intend any-

one else shall put them on me if I can help it. I realize that all of us mortal sojourners wear blinkers. I am no exception to the rule. But standing here to day with two feet firm pressed upon mother earth I say I cannot help it, although probably at the time I could have helped it,—I need not have come under the yoke,—I need not have put on the collar,—I need not have allowed the blinkers. And yet,—and yet,—it is all right. The blinkers are all right. Everything is right in its proper place. We put blinkers on a horse so he will look ahead and step ahead and not go sideways and backward. We yoke the oxen so they will Pull the Load. We put the collar on so we may know who's who and hold him true to his whoness. It is all right. But just now I like the free open air of untrammelled and unbounded life.

I FIND the best feller for me to trust in this great peep show we call life is the feller that's now talking. You may trust your great gods or your little gods as much as you want to. You may tie yourself to the tail of a star, or a bunch of fire crackers. You may "go it whole hog or none." You are free to be free or bound. You are free anyway. I take nothing on "blind faith." I take nothing for granted. I have not much room for faith when it means blind obedience. With me faith means something more real. If it does not it is no good,—or rather it is not so good as it might be. Discipleship is all right. Obedience is all right. Authority is all right. Leadership is all right. Everything is all right,—in its quality of usefulness. But the rightest right thing I have is discrimination,—sound and healthy reason. The next thing is loving tolerance for every other person's right, even though it may be wrong for me. Therefore the blinkers may be all right. They may be a higher way of seeing. Perhaps the horse thinks so when he is out in the noisy and turbulent city streets. But when he gets his nose into his delicious corn and oats,—then, no blinkers for him!

Hurrah for the Corn and Oats!

DO YOU "Go by impressions?" I don't. I heed "impressions." But they must pass the criterion of reason before I "go" by them. I receive a great many "impressions." I am very easily impressed. Moreover, I believe I understand some of the law of impressions, and I realize that we are in the midst of unseen forces of all kinds which impinge upon us and impress beneficially and injuriously. But I have a head on me. That head is there for a use and not altogether as an ornament. I have what we call judgment and discrimination. I am not a senseless lump pulled hither and yon, without volition, although it is true that to a great extent I am operated upon by cosmical forces that pull me here and there beyond my will. But as far as possible I must use my reason and my will, while at the same time realizing that life is more than reason. Beware of those ultra people who believe in listening to all their impressions and going forth with them thoughtlessly pell mell to heaven or hell (mostly hell). If they like that sort of thing they are kindly invited to take themselves off and have just such an animadventure of wild cavoorting about as they like. But they are not agreeable company, for one does not know what wild, iuchoate, preposterous thing they may do.

Do not misunderstand me. Listen to the voice of the spirit. No man can quite cut himself off from these subtle influences if he would, and he should not if he could. But, *try the spirit*. That is what our reason is for. Our reason is our personality. Leave that out and we would lose our manhood and our selfhood. We must have and cherish reason or step down from off the human plane and sink below the higher animals and become as the lower brute beasts. Though transcending reason this magazine stands for the value of reason. In transcending it we include it. When we exclude it we do not truly transcend it. Remember this when any specious sophister comes your way. But in holding fast to reason do not exclude that which transcends reason, i, e., the spirit. But on the human plane try all things by reason,—or you will either transcend or descend. More than likely you will descend.

THERE Is a little room to spare on this last page of our magazine and I will print a brief extract from a letter I received recently. In the first place I want to state that adverse criticism is just as useful, in its place, as favorable criticism, especially when it is truthful and not unkind. We need the truth, even when it cuts. It need not hurt even though it cuts. We need all views to make our view the more true. We need some hard blows to balance us. Our friends pull the wool over our eyes by their kindness. We need others to help us pull it away. Thus we grow in comprehension by standing in the shoes of some other one.

"The August number has arrived, and I have been reading it for the last two hours, and will say that I am thoroughly disgusted with it. 'Tis a conglomeration of ideas that no normal mind could understand, far more so than Christian Science, which is bad enough."

When we go "over there" we will not be hurt when our friends criticize us. And we will not need to die to go "over there," and death of itself will bring us no nearer to the heavenly shore than we are now. If it did we would all want to die at once. But we know better. 'Way down in our heart of hearts we know better, even though the reason is beclouded. And if we want to reach "over there" sometime before next doomsday we must cultivate that spirit of universality which sees only loving kindness in all the purposes of all the others which make up us all. We should expect differences. They are necessary because they help us to grow toward God. Each of us has our little portion of the All-Good. We show it to another in our gladness at its goodness, or the other discovers it in his search for more good, and in our human blindness we declare that the good one has is not the same good another has. Too often we cannot see that it takes all these various and diverse pieces of goods of choice fabric to make up that great and matchless Garment of the Lord God of Hosts.

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
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
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
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