

THE
DIVINE · LIFE

A Mirror of the Soul



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The Divine Life Press

THE DIVINE LIFE, through its appreciative and faithful friends, has succeeded in establishing its own Press at 255 Oakwood Boulevard, Chicago. In so doing we have been unable to publish our regular issues. Subscribers will nevertheless receive the twelve numbers for which they subscribed. Each forthcoming issue of THE DIVINE LIFE we shall aim to improve in subject-matter and typography.

We are sending a copy of May issue to those interested in our monthly, hoping thereby not only to increase our subscription, but that it will add to our Endowment Fund.

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K.K. June '09 -

THE OVER-SOUL

ALL goes to show that the Soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the vast background of our being in which they lie, an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. A man is the façade of a temple, wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresent himself. Him we do not respect; but the Soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through the intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is Love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims, in some one particular, to let the great Soul have its way through us; in other words, to engage us to obey.

EMERSON.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, *Editor*

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SOUL TELEGRAPHY



IMPERSONALITY must first be understood before the intellect can get the slightest glimpse of the law of Soul communion or Soul telegraphy. As certain laws of vibration had to be understood before wireless telegraphy was possible, by the following article on "Impersonality," one interested in these great truths may gather some glints in regard to the requisite conditions in Soul telegraphy.

First stands Impersonality. As Soul telegraphy must be carried on, not only through the viewless air, but through the means of the highest rate of vibration known to spiritual consciousness on this plane, it stands to reason that the individual must be in this rate before he can communicate through the aforesaid medium.

Now let us look at the wires that make the connections from point to point in space, or individual stations. For this we must reconsider Impersonality. When the individ-

ual soul has become one with the higher Self, in a greater or less degree, that soul being a fragment of the immortal Spirit, that divine soul in each individual, as we see in the following article, the divine spark is inclosed in several sheaths of modified matter, and it must pass through all these sheaths by a "new birth" before it reaches the innermost, the divine vibration, the Impersonal; then the Impersonal—the higher Self—has an attached "live wire" to the net work of wires, so to speak, of Soul telegraphy. All the fragments or souls that have not awakened, or been born again, in regard to soul telegraphy, are likened unto wires that have not been electrized, the electricity not applied, the connection not effected; they are what would be termed in electricity dead wires.

Now, I know not how far this law obtains on the lower planes of vibration, or to what extent it may be carried, the same law must be modified to meet the conditions on each plane. I am only speaking from the plane of Soul telegraphy. I have not exhausted the subject, only touched the border line; Impersonality must first be understood, and that means to become it, to sacrifice the personal self to Self impersonal.

Soul communication is just as possible, under right conditions, as wireless telegraphy; and these things come to pass when the time is ripe and those in the advanced ranks are ready to receive them.

Help me to stamp down the slough of despond
Until my feet stand upon solid ground.
Help me to stamp down the deeps of despair
Until my soul rises into ethereal air.

NEW SYSTEMS

SYSTEMS! Many authors gather up a bundle of the "signs of the times," the "consensus of the best minds," and further elaborate these ideas, then they feel themselves qualified to formulate "a system" for the betterment of the world for all time; and those who run counter to their system must expect to suffer. Now, if all men and women were on the same plane of development, possibly a system might be formulated by "advanced minds" that would improve on the one already in working order which has run without the aid of a man-made system for millions of years, that is, the evolution of each individual soul. Now, as each soul is an entity, working out its own salvation on its own lines, following its own nature, it would require a million systems for every million souls, for no two souls could be perfectly developed under the same system, creed, or code of laws.

This is the mistake made by the churches; they draw a circle and expect each member to come within their system or creed. The creed makes no allowance for growth or expansion. If such an unyielding band were put around a young tree, it would be girdled—a device used sometimes to kill trees. But the soul is not a tree, and is not expected to outgrow the creed that encircles it. It is supposed to live for thirty, forty, and sometimes sixty years without expansion, going through the same formula from year to year. What would we think of a university that kept the students that length of time without graduating any? The creed not only binds the Soul, but it girdles the intellect as well. The intellect expands in every direction

but one ; it is bound not to examine the belief to which it subscribed twenty or thirty years ago, perhaps when only a mere child ; but it continues to pay the subscription without examining the contents. Why ? Because it lacks the moral courage to face the situation and—withdraw from the church.

I have been surprised at the intellectual development of some of the ladies of the literary club, of which I was a member for twenty years, and their lack of spiritual development, not "one jot or tittle" of growth or change in their creed or religion. They are in the same old rut to-day, their intellect developed but their soul sadly dwarfed. I do not know but that the only way out of this dilemma of the Soul's dormancy, for women, is to adopt in their literary clubs the study of comparative religions and creeds as the entering wedge, in place of countries, their people, customs literature, etc. Turn the intellectual into the channel for the search of spiritual knowledge, and it would not be long ere some of the dormant souls would begin to show a little life and hunger for the permanent, for that which does not perish.

IMPERSONALITY AND COSMIC CONSCIOUSNESS

WHEN the mother of the sons of Zebedee asked Jesus that her sons might sit one on His right hand and the other on His left, when He should come into His kingdom, how true His answer : "Are ye able to drink of the cup that I drink of, and be baptized with the baptism wherewith I am baptized ?" and they answered, "We are able."

This answer is apropos to the answer of the New Thoughtists and intellectualists of to-day. They have caught an idea of cosmic-consciousness, and they will talk wisely on the subject for the next quarter of a century without getting a day nearer to the real thing, or knowing what it is, because they are satisfied to merely speculate about it, and write treatises and treatises, and essays without number, but getting no nearer the Truth, only deceiving the world.

No man can know what is termed cosmic-consciousness until he becomes *it*, and he must first know what Impersonality *is*, and become *that*, and, vice-versa, before he will touch the hem of cosmic-consciousness. He must know what it is to live and breathe in all, become Impersonal, as all that he perceives breathe in him ; to feel himself abiding in all things, all things in Self. My Impersonal Self abides in all things ; all things in it. When his feet have touched the shore of divine knowledge, that is only the beginning ; to gain a foothold his soul has to become as the ripe mango fruit, as soft and sweet as its golden pulp for others' woes, as hard as that fruit's stone for his own throes and sorrows.

Thou canst not travel on the path of illumination, or cosmic-consciousness, before thou hast become that path itself ; as Krishna says to Arjuna : « When this path . . . is beheld . . . whether one sets out to the bloom of the East or to the chambers of the West, without moving, O holder of the bow, is the traveling in this road.» In this path, to wherever one would go, that place one's self becomes. «Thou art the Path» is said to the Adept, Guru, or Teacher, and by the latter to the disciple after initia-

tion. "I am the way, the truth, and the life," said Jesus. Why? Because he had become it; and no one will find the path to Impersonality, or cosmic-consciousness, only by *becoming it*. The way to find it is within thy Self. That way begins and ends outside of self—the lower personal self—and every door or portal is opened by a new birth; and that birth is brought about through the travail of the soul, through anguish and birth pains, it makes no difference what the cause is. I have suffered as deep anguish and throes of the soul, when I knew no cause for it, as I have in passing through my worst earthly trials and sorrows.

New Thought and Christian Science may yet find that they are teaching a pernicious doctrine, so far as *spiritual* attainment is concerned, in ignoring the ministry of want, disease and suffering, which are often "a god-send;" not in a sense that God sends them, for they are a part of one's Karma that must be lived out, and perhaps the only key that can open the door of sympathy and compassion for others' woes and carry to them a healing balm. The soul cannot become softened so long as the heart remains hard. "I will take away your stoney heart and give unto you a heart of flesh." Aye, the stoney heart is what stands in the way, and it must be broken to pieces many times by the wheel of Karma that grinds night and day. Let thy soul lend its ear to every cry of pain, like as the lotus bares its heart to the morning dew. Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye! Let each burning human tear drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed.

Hast thou attuned thy heart to Humanity's great pain,
O candidate for Light? Thou hast. Then thou mayst
enter.

Hast thou not passed through the knowledge, experi-
ence, of all misery—truth the first?

Hast thou not entered the Path that leads to knowledge,
soul wisdom—the fourth truth?

Behold thou hast *become* the Light, illumination; thou
hast become the soundless sound. Thou art thyself all that
for which thou hast been searching, lo, these many years,
and all the time becoming.

I was told, not long since, by a Swedenborgian, that
Swedenborg had all the truth, and all one had to do was
to attend one of the churches of that faith and listen to
the teaching. Yes, one might sit under the teaching from
now till doom's day and never become a Swedenborg nor a
Buddha (enlightened) until he himself becomes it.

THE INVISIBLE ARMOR

ONE who has attained illumination has an invisible ar-
mor as well as an invisible guide. The command,
"Gird on the armor," is a fact in super-nature, as much as
to gird on a military armor is on the natural plane. When
the individual has on the invisible armor he is protected;
he is inclosed in an interior vibration as though he were in
a closed carriage passing through the crowd; and within
this armor while walking through the crowd he may be
jostled on every side, the crowd so dense he can hardly
get through, yet nothing touches him; no impression is

made on this invisible armor, and nothing penetrates it, neither is an impression left on the aura ; it is as though nothing had happened and the individual had not left his room, being so safely guarded and protected by the invisible armor. While the individual has on the armor, he is not only protected, but he has the power or strength to do whatever he is to do without fatigue, and the strength is equal to the demand. When the object is accomplished, the armor is apparently laid aside for that time. There is no conscious volition, or will power, in the matter ; the need is there, therefore the demand and supply equal to the occasion ; you simply are *it*, or the power for the time being. As a soldier in the visible army is not required to keep his armor on all the time, only when he needs it, just so with the soldier in the invisible army. Every individual who becomes "enlightened" is an additional new soldier in the army of those who work for the liberation or salvation of mankind. While the individual has on this armor, he is literally invincible ; but he is not called upon to do anything outside of that for which the power was created. It is like a limited return ticket, to make the specified trip in time, do the work and return.

"I CAN OF MINE OWN SELF DO NOTHING."

FROM the higher point of view, how easy it is to understand what Jesus meant when he said, "I can of mine own self do nothing." When he was not in union with HIMSELF He could do nothing. HIMSELF being the Christ, when he spoke from HIMSELF He personated the Christ, he gave personality to *that* (the Christ), which is

impersonal ; or, in other words, he spoke from the Impersonal. The same is true in my own experience. When I am in my lower self—the personal self—I can do nothing. It seemed that Jesus was subject to the same law. “The spirit is willing but the flesh is weak” explains another phrase. The union is complete ; but the mental or psychological forces are depleted for the time, the mind and the body needing rest. These mental changes are a part of the material law, and as they take place they are not to be ignored, for they are a part of the law of action and reaction. In Him—the All-Self—we live, move and have our super-consciousness being in the eternal, in the permanent. “You must be born again ;” you must be born into the eternal ; you must *become* the eternal.

THE SPIRITUAL CITY

ZION is not built of brick and mortar ; it is the symbol of the Spiritual City which is already builded eternal in the heavens—the City of our God ! And although I see this beautiful city, I am not trying to reach it in an air-ship or by faith. I am a practical pilgrim ; with staff in hand I touch a solid foundation every step of the way ; and although I would point out the way “to the other shore,” I can only show the path that my own feet have trodden. Such as I *have* give I unto thee ; and the pilgrim that follows me will find solid ground under his feet.

As Jesus said unto his disciples, “What I do ye know not now.” Ye are not sufficiently developed to *see* the way, and, for a time, you will have to walk by faith, or lean upon *me* and I will be your *stay* and support ; and *this*

is all the salvation Jesus could offer to his followers ; but His followers, instead of trying to find the path that He trod, look to Him to lift them bodily and carry them across the chasm, the great gulf, that separates Him from them. Neither could He give out the teaching in plain language; because their eyes were "holden," they had not yet developed the *inner* sight—not even His disciples. So we see Him teaching the "doctrine" in parables. "Without a parable spake He not." His words were as parables to those who heard them and recorded them, and to those who have translated them from age to age.

It is like the inscriptions on the "tablets" that have been recovered from the ruins and tombs of Egypt within the last century. They were at first placed in the British Museum as curios, never expecting that the inscriptions on them would be translated into the English language. But scholars have risen in the intellectual world within the past half century who have deciphered these inscriptions and opened to the world to-day a mine of prehistoric knowledge in which the intellect is able to view a civilization that existed ages prior to the earliest history recorded in the Bible. In the light of the strides that intellect and science have made in the path of material evolution, is it surpassing strange that spiritual evolution should have kept pace, or, in fact, led the movement, until such time as the *inner* man should be sufficiently developed to read the "inscriptions" hidden in cypher within the parables ; and to see that the "doctrine" is *one* and the same that is hidden in the mysteries that flourished in Egypt in the civilization prior to the era recorded in the Bible, and that it is *true* that this "body of knowledge," in the keeping of

the Masters and Initiates, has from time to time been lost to the world. Why? Because the new civilization was not ready to receive it, only in the outer form or "letter," until such time as the *inner* faculties of the *inner* man should be sufficiently developed to read its *spiritual significance to the world*. When that time comes, the "promise," so long deferred, should no longer be veiled in parable or "mysteries," but be given to the world—to *those of the faithful* who are ready to receive it; in other words to go into the marriage feast of the Son. To others it is not *published*, although it should be printed in every language and spread on the pages of every periodical and daily paper. Why? Because their eyes are "holden" and they cannot see it until the eyes of the *inner* man are opened. Hence, much of the seed of THE DIVINE LIFE will be necessarily cast upon barren ground; but the seed must be sown broadcast at this *present time*, and we are not to be anxious about the seed that falls by the way side, or on stoney ground, or devoured by birds of the air—the birds of birth, decay and sorrow—or choked by the weeds of worldly care or avarice; but that which falls on good ground, "duly prepared," will bring forth in this incarnation sixty and an hundred fold; and the good law of Karma, which grinds by night and day, evolution and reincarnation, will take care of those who are not ready for the *wheat*, but are satisfied with the chaff.

O Thou Blessed One! Hold me in Thine arms;
Hold me firm lest the rush of battling waves
From out the great world's vibratory ocean
Swallow me up and the Holy Isle:
Now the victory of æons is achieved.

WHOLENESS

“**T**HY faith hath made the whole.” Not the faith that sat down and folded its hands and waited to be fed, but pushed forward to the goal without knowing even what that goal was. I wish you could see this “wholeness” as I see it, and be it as I am it, and you would never be anything else. I do not have to make any effort now to be it; I simply am it. I do not have to make any effort to live the Divine Life, I am it; as some one has said, “You are the embodiment of THE DIVINE LIFE.”

I do not expect nor desire to do any great thing. I do what comes to me to be done. In speaking of my desire to publish THE DIVINE LIFE, I have no desire in the matter; I simply do it because it has come to me as my work on the spiritual plane, to be done from day to day. I may have to exert myself for the means wherewith to do it; but that naturally belongs to the work and is no drawback. Therefore I do not feel it a burden. If it were something I had taken up for myself, and doing it for myself, it might become, and no doubt would be, a burden that I could not carry for six months. Now I understand how Jesus could say, “My yoke is easy and my burden is light;” he only carried one-half of the burden. When we attain “wholeness,” we mortals only carry half of the burden; and the food we eat is for this thy mortal body.

There are a great many more living the Divine life than we are aware of. They have not learned to express it in words, prose or poem, and give it to others in that form, but they live it in spoken word and deed, for all that; and as they attained the life here, they pass out of this life into a correspondingly higher plane of spiritual life.

While many think that the Divine life must be a life of power, Jesus' life was not a life of power, as the world looks at power, and therefore many are ready to call it a failure. Look into the spiritual and see if it was a failure.

The Divine life, wholeness, is the Mecca toward which we are all journeying. Some will reach it by one road, some by another. It is a self-knowledge of that which is. You have to become it to obtain it. You cannot get any thing in the spiritual only through the process of becoming. The Secret Doctrine tells how to become.

IMPERSONALITY

WHILE I am in the Spirit I am using that part of me, for the time being, which is Impersonal, and I speak from the view-point of the Impersonal, that which I call the KNOWER ; and I am using this individual organism, which I call myself, to express my Self, my individual consciousness being merged into my Impersonal consciousness. I am seeing, acting, and living in the Impersonal part of me, the inner or higher Self. I am conscious of but one desire—all desire seeming to be merged into that one—of expression, and satisfied only through its accomplishment. I may liken it to holding the wire and expressing myself through the telephone, myself being at both ends of the wire, the wire that which I am holding to receive the communication from my Self, and I myself being the receiver of the communication.

It is only through the union of myself with Myself that I myself can know the All-Self.

HELP NATURE

Help Nature and work on with her, and Nature will regard
thee

As one of her creators and make obeisance, and open wide
Before thee the portals of her secret chambers, and lay
bare

Before thy inner gaze the treasures hidden in the depths
Of her virgin bosom ; unsullied by the hand of matter
She shows her treasures only to the eye of Spirit—the eye
Which never closes, for which there is no veil in all her
kingdom.

Then will she show thee the means and the way ; the first
gate,

And the second, the third, up to the very seventh ; and
then—

The goal ; beyond which lie, bathed in the sunlight of the
Spirit, glories untold, unseen by any save the eye of
Soul.

AS TO BOOKS AND WRITERS

He who hath the sacred fire
Hidden in his heart of hearts,
It shall burn him clean and pure,
Make him conquer, make endure.
He to all things may aspire,
King of days, and souls, and arts.
Failure, fright and dumb dismay
Are but wings upon his way.
Imagination and desire
Are his slaves and implements.

Faiths and foul calamities,
 And the eternal ironies,
 Are but voices in his choir.
 Musician of decreed events—
 Hungers, happiness, hates,
 Friendships lost, all adverse fates,
 All passions and all elements,
 Are but golden instruments
 In his glorious symphonies.
 Subject to his firm decrees
 Are the Heavens, are the seas ;
 But in utter humbleness
 Reigns he, not to ban, but bless—
 Cleansed, and conquering, and benign
 Bearer of the fire divine.

RICHARD WATSON GILDER

CORRESPONDENCE

DEAR FRIEND: I have your dear letter and I hasten to say that it strikes the key-note to my soul. I must have your dear little magazine of the soul; it appeals to me as just the thing for my needs. I would like to begin with volume 2, number 1, so that I may receive the Epic, «Behold the Christ!» I do not want to miss a single number. To be on the Path is the absorbing desire of all my thoughts. In anticipation of receiving THE DIVINE LIFE, waiting your favor, I remain

Truly yours, MRS. M. A. L. N.

DEAR MADAM: I am glad to know that THE DIVINE LIFE is to maintain its strict individuality, and I do hope its spirit will draw to it what your heart calls for, that ways will be opened to provide for its self-support. I sent to Los Angeles for a sample of *Love*, and not only received one, but also a fine letter from the editor. In it I discovered your picture. I was much pleased to see the physical organism through which you express yourself.

C. P. E. J.

DEAR MRS. LANG: I was glad to learn that your hope for the continuation of the publication of THE DIVINE LIFE was being realized.

I have found so much to read of interest, and need, of those things necessary to a knowledge and proper understanding of my condition and environment, that I have not found time to think along other lines ; but I have often thought of you and wished that your work might be in the direction of more practical and material results ; for we have too few who are as earnest, dilligent and self-sacrificing as you are.

I am sincerely yours,

N. C. P.

From *The World's Advance Thought*, that excellent monthly, edited and published by Lucy A. Mallory, Portland, Oregon, we copy the following :

THE DIVINE LIFE. This soul-inspiring magazine is edited by one who has attained spiritual consciousness. She *knows*, therefore she can teach the Way, the Truth, and the Life.

*

The editor and publisher of "Love" is so optimistic in his work, believing that Love is the only reality in the universe, and that it is the "heart of all religions," is casting about for the wherewithal to issue his publication daily instead of monthly. It is to bear the euphonious name of "Daily Love!" and to be printed and published by The Divine Life Press. A bold undertaking, but one worthy of high consideration and world-wide support.

*

Of the making of "monthlies" there is no end. *The Cradle*, an unique, original, and neatly printed quarto, is edited and published by Mabel MacCoy Irwin, Holyoke, Mass. Its editorials are brightly to the point and in unison with the note of progression. *The Cradle* will be every mother's paper, and no home should be without it. 50 cents a year ; 5 cents a copy.