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THE
HERALD
OF
LIGHT

Unification

Illumination

Liberation

The HERALD of LIGHT

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Editors and Publishers

SARAH A. MERRELL-WOLFF

EDGAR CONROW

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PROCLAIMS THE DAY OF UNIFICATION

It stands for the unification of all advanced movements and lines of thought. This purpose it seeks to accomplish through three lines of effort: First, by providing space in which different movements and organizations will contribute articles and will formulate their own points of view in the domains of Religion, Science, Philosophy and Sociology; second, through the "Open Forum"—a Department opening the door to impersonal discussion of points of difference in the interpretation of Truth, thereby affording better opportunity for a just valuation of those differences; third, by the General Department, for which the editors stand responsible, in which the policy is that of emphasizing the principles of Unification and Synthesis, thereby seeking to bring into the foreground the common basis on which different bodies may stand united.

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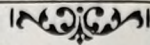
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Smile and Be Glad



ALL thy weary ways I gild with golden gleams of love. Lift up thy heart and sing; lift up thy voice and sound My Name in joy and gladness. All o'er the earth I seek to raise My own unto the heights of bliss. All o'er the earth I ray my tenderness. Here and there I wander through the darksome fields of life, lighting their dreary wastes. Into each longing heart therein I find, I pour in ecstasy of bliss my chastening love. That they may not shrink from its gentle offices, I hide it deep and leave it there to stir and rise and drive its way into their outer consciousnesses.

The chain is not stronger than its weakest link, 'tis often said. See you not therefore the dire need of reaching into the hidden depths of slum and brothel with healing love? Until such leprous places be cleansed and healed, how can man rise unto the heights of joy and wisdom? If thy little finger be injured thy whole body doth suffer. If even the least of thy human brethren be immersed in evil and pain, the whole humanity doth suffer. Could man but know how full the bliss awaiting him on that great day when human kindness shall overflow and not the least in all earth's kingdom escape its cleansing, unifying power, right joyously would he work and serve.

In patience deep beyond the ken of men, I circle o'er and round and through My earthly form, waiting in tenderest love humanity's awakening. Look up, O Man, behold the love I pour upon thee in never ending streams of life renewing substance. Canst thou not realize its import? Canst thou not find Thy Father's Face in every eye that meets thy gaze, and feel His Love stir in thy heart at every contact which reveals His hidden presence?

Rise, sing and be glad! A new cycle has come. Out of the turmoil and despair arises a paean of victory! Rejoice and be glad for the great deed is done and henceforth in ever increasing numbers thou shalt awaken in My Infinite Dimension, even though as now thy outer form still wanders through the Third at My behest. Together we will rise and pierce the veil before the Throne and through the skies will wing our way, Free, Victorious, and At-One!

The Life Study Club

Eagle Rock, Calif.

Unification



IN THE third Fundamental Proposition of the book called the "Secret Doctrine" reference is made to the "fundamental identity" of all Souls with the Universal Oversoul," and herein is made a statement of teaching regarding the Group-soul which we propose to elaborate to some extent.

The Sixth Universal Principle, the Principle known as Buddhi or Love—compassion—represents what we speak of here as soul-consciousness, and each human being manifesting in form, has been ensouled with a Divine Spark or germ of this principle. It is therefore identical in essence with the Oversoul, although as yet in the human race latent and inactive except as the first faint stirrings of the "God within" are felt as the cycle dawns for its fuller unfoldment.

Let us bring the subject from a metaphysical concept to a concrete example: for from the first manifestation of form upon the planet, substance became more and more concrete until it reached the dense forms of matter known today. The outpouring, from the Primal Root Cause, of the Sixth Principle of Life above referred to—the Buddhic Fire—one may consider as the Son aspect of Christos, which is the overshadowing or ensouling Force manifesting and animating all Avatars or Divine descents into Form.

The entity who embodies in His own Being the Christos Force is the entity known in some systems of thought as the Planetary Ruler, or the Great Master of the Seven Rays of Evolution. The humanity of this planet Earth is divided into seven great Group-souls or Rays, each one expressing predominantly one Universal Principle. Each of these seven Group-souls or Rays has to evolve to perfection that particular principle and to do this each seemingly separate atom or human being composing that group-soul must perfect itself and bring itself into harmonic adjustment with each other ray, which will result in the final unification of all these atoms or individuals, thus perfecting the Universal Principle involved which manifests predominantly through that ray.

Each group-soul or ray is presided over—watched over—by the Central Soul or Father Ray, which include as His body expression all the lesser units. Thus the Being who has been known as the Master H. is such a group-soul, and is responsible for the final perfection of all those units who are in truth His component parts of His own Being. This particular group-soul—which we use as an example—comprises what is known as the Red Ray and corresponds to the Desire Principle of Kama—Passion. This quality of Kamic passion must become purified—transmuted into and blended with its polar opposite, Buddhic Love-Compassion.

Thus the pure spiritual fire of Buddhi and the selfish kamic fire of passion are opposite poles of the same Cosmic Love Principle, and must be blended and built into the perfected, glorified, Group-soul body. This is the special task of the Red Ray or Group-soul of which the Central Ray would represent the Master of Purified Passion. While in what may be called His personal being, He has already accomplished this purification and union, yet the larger task of perfecting His Group-soul Body composed of a multitude of human constituents has not yet been completed and cannot be until each individual soul unit awakens to its personal responsibility and goes to work in earnest in its own individual labor toward the goal of unified perfection.

The Christos—ensouling the Solar Group-soul which include all lesser Group-souls, each unit of which is a portion of His own essence and must become purified in substance and finally united and unified in One Being or Body. Each human being constitutes a cell in this Great Body, just as the cells of a physical body constitute the whole of that body. Just as each cell of the physical body must become of refined and purified substance before the whole body can become such, so must each cell of the Group-soul body become refined and purified before the Whole Group-soul Body can become the purified, unified Whole which is its destiny.

All group-souls must finally become unified in the One Great Christic Group-soul and it is one of the fundamental aims and purposes of the preparation for the promised Avataric Coming to impregnate humanity with the ideal of such unification. The teaching of the unification of the Group-souls herein barely outlined, is one of the fundamental teachings of the Avataric Movement, and from the Central Source put forth, it must find its way to all parts and corners of the earth wherever there are ears to hear His Voice and hearts to answer His Call.

The Ideal of Unification must extend itself to all planes of Being and must manifest upon the physical plane as a working foundational base upon which to build the structure of the new Christic Order of Civilization. Apparent diversities of opinions, cults, creeds, movements, etc., must be brought to a standard of development whereon impersonal unification is seen to be the true ideal striven for, the selfish personal element transmuted into the selflessness of Realized Oneness.

Thus must the Sixth Cosmic Principle of Love-Compassion or Buddhi be brought into manifestation upon the earth, and for this purpose the Great Master gathers the purified substance atoms wherever possible and again encases Himself in a substance sheath through which He can lift the vibratory rate of the race and labor upon the earth for the spiritual progress of His people. Thus comes into action the developing "sixth sense" of permeability, by means of which Perceptive Knowledge its true meaning becomes a faculty common to all mankind.

This building process is carried on in the alchemical crucibles of human life through the action of the Buddhic Purifying Fire—Pure Love—the Supreme Being in action, by which all antagonistic elements must blend and harmonize in final unification, the Sacred Gold of Christic Substance.

The Power of Silence

He who would know the power of silence must seek the holy places of the deep within where in true correspondence to cosmic processes are conceived what shall manifest in activity through the agency of sound. Never was outward manifestation of life without preceding soundless cause: to penetrate to the soundless cause; to penetrate primordial silence—the heart of being—must be the goal of the superman.

Evolving man must learn the power of silence upon his present plane of activity within the human kingdom: the consciousness of silence becomes the attainment of the true Occultist. To adjust the power of silence in harmonial balance with the power of speech—its agent of performance—is to expand the being to reach the confines of the spiritual kingdom, its true home.

He who becomes ruler of himself can speedily become ruler of the silence and therefrom project himself in ever-increasing waves of light and love to manifest within the life of humanity: to truly serve with ever more dynamic power and strength, the Lord of Love, the Silent Watcher.

The Sufi Movement

HEADQUARTERS: Geneva, Switzerland
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Love, Harmony and Beauty

(Continued)



PERSON cannot live without his heart and the heart cannot exist without love. However loveless and cold a person seems to be, however wicked and cruel he seems to be, he nevertheless has love, although it is hidden. There is a thick wall built about it. It has no means of coming out and is continually kept within this shell, uneasy and restless. That is why man becomes cold and unhappy, always wanting he knows not what, because the only true inclination he does not understand. The good power has become captive in a thick shell, a shell of coldness, the frozen part of love, and this shell refuses outlet to the stream of love, the Divine power which seeks to emerge through the heart. When he does not give outlet to this love he becomes a burden to others; his presence becomes disagreeable to others and he is a burden to himself. Many times it is that this has caused people to be disagreeable in their nature. And even for this reason some persons go mad. Not knowing what they want in life, they blame others for not having loved them and sympathized with them and been kind to them. They do not realize that the key lies in themselves; in their heart lies the power to open and melt anyone's heart. It is our own power to love that can bring another to our feet.

Whoever learns this truth ceases to blame another for being cold to him, unkind to him, unsympathetic towards him. He finds that within himself the cause lies. By seeking the sympathy and good feeling of another he covers his own heart and stops it from exposing itself. The good power is ever wishing to come out to impress itself upon its surroundings, and yet it is as if the door were ever being closed to prevent God from coming out to fulfill the purpose of His own creation!

How beautiful are the words of the prophet: "The Shrine of God is the heart of man." How true that is. Is God to be found in mosque, temple or church or any place where people sings hymns and offer their prayers unless there is love? Can He be found where there is no love? He is not to be found in the houses men have made for worship. They are only schools for children, their playgrounds. Children like to play with toys, and yet while they play they are preparing themselves for something else. When man has come to know the real beauty of God, he will find that it is only one place, the Heart of Man.

God is Love, and He is found in the heart of man!

He who understands this can even worship God in man, for in abiding by this philosophy he must consider that in every aspect and at every moment, if he hurts another, he may be injuring or hurting the feeling of God; and that in breaking the heart of his fellow man, he is in danger of breaking the Shrine of God.

It may be thought that the philosophers, mystics and sages who are

so close, so near to God, may take too much freedom with the world. But they are on the contrary the most tender and delicate to mankind. They are ready to share anyone's trouble, sorrow, depression and despair. They are ready to console any and every person with words of comfort, to help with their service, and to give their sympathy to those who require it. They shrink at no sacrifice of time, money, pleasure or comfort. As the Christ taught, "If anyone desire you to walk with him one mile, walk with him ten."

What does all this teach us? It is all a lesson in sympathy with one's fellowman, to share in his troubles and his despair. Whoever really experiences the joy of life finds it so great that it fills his heart and soul. It does not matter if he has less comfort or position than many in this world, because the light of his kindness, of his sympathy, of the love that is growing, the virtue that is springing up in his heart, all fill his soul with light. There is nothing now that he lacks in life for he has become the King of it all.

Such a person becomes a Healer, a real healer. He heals a person with his glance, with a kind word, with his hand, by his comfort, by his nature. What a healing that is! Unpretentious, unassuming healing. The real healing happens when a man is in sympathy with another's troubles and gives him a helping hand. He is the possessor of the true wine. He who can send from his eye the glance that proves the sympathy and help he is anxious to give, what a healing power he has. Is it not as when a bird is taken in beneath the brooding wings? There cannot be a more beautiful process of healing than this among all the different methods which may have been used to heal.

Did not God create love? Have you not inherited this beauty-of-God? Can you not create love also?

That which you can create can be depended on always.

There is another side. The ideal of love which is created by man is according to his evolution. If he is material, he will appreciate material beauty in a person or object. One person will prefer beauty of mind, or virtue, of personality, of manner, goodness or patience. Another person will perhaps like the beauty of the soul in the form of inspiration, intuition, peace of mind, joy. Therefore one cannot point to any particular object as the only one worthy of love, because a person's perception of beauty depends upon his evolution. He who is of a lower evolution cannot love a higher object, but a person of higher evolution can love the lower as well as the higher. He who once truly loves cannot hate. The one who hates is one who cannot appreciate, and hatred is found in the lower grade of evolution, not in the higher. It is by keeping on the Path of Love that even from the lowest depth the soul can reach the highest heaven. Man can ever raise his ideal to that height in which he becomes able to love God-the-Formless, God-the-Nameless. There are Sages who are moved to tears by repeating one word of Essential Truth. Why? They were able to see the Ideal Beauty in the Truth. Their beloved Truth has become God. To these Sages everything is His manifestation. If they hear music, in that music they feel and see God. In the Beauty of a picture they see their Beloved. If they are standing in a crowd, to them the whole picture is one of Harmony, one Vision of the Sublime Beauty. Whether it be desert, or sea, or sky, or land, whatever may be before their eyes, it all has a vision of beauty to offer. And it is in that way that the whole of Manifestation has become for them an Immanence of the BEAUTY OF GOD.

—I. K.

Open Forum



HERE is a story in the Book about one Saul of Tarsus, who, while traveling to Damascus, was stricken blind. I cannot recall the details in full, but I do remember that something was said about his being filled with light, and he became a disciple of the Great Nazarene and was afterward known as Paul.

Milton is said to have deplored his loss of eye-sight by saying he was cut off from his one great interest, books. But unlike either of these men of old, I have not felt the necessity of very great grief nor of reformation on account of the loss of vision, for the Law of Compensation is as unchangeable as the laws of the Medes and Persians were supposed to have been (but evidently they too have succumbed to the eternal Law of Changeless Change), and using logic and reason, in the place of cowardice and self-pity, I find many things are now at my disposal that were unavailable when I had the power to physically view the things of material dimensions and looked for but little else than the color and glamour of the world's passing show and had no time to stop and analyze the meaning of the things seen.

Taken from the physical standpoint alone, the loss of sight is indeed a terrible disaster. But "Man cannot live by bread alone," and having had eyes and viewed most of the world's beauties and more yet of its ugliness and want and woe and heartless cruelty of mankind to his fellow man and kindred beasts, I am fairly content to sit in the valley of eternal shadows for the little period of time left and laugh at the Gods that man has manufactured for his own use; while in the meantime I can realize more fully the power and importance of that One Indefinable and All Omnipotent First Cause that gives and takes life and light and love.

The hand that gave the light can but take it back again, and what matters if the day be soon or late? The Inevitable is the INEVITABLE, . . . and one having sown must reap . . . and these things are not idle and no prayer of man nor invocation to the Gods may or can change its sayings, they are the Naked Truth. . . . I know now that many are kind and loving and pitiful to the afflicted that in the glamour of my proud vision I had condemned as being hard and heartless; and I know also that my reason for so misjudging my fellow man was merely because I depended upon my power to see things exoteric, and after the way of the world, acted accordingly. But now the veil is lifted, not fallen, and I see the motivation of man's most inner soul with a sense vibration, sound and touch, which was positively not available formerly, for the reason that one cannot use his inner sight while gazing on things visible to the physical eye. . . .

The visible face of mankind is a trained prevaricator. We make it our pride that we can smile under the lash of fate, but deep down inside the soul groans with pain, even though a seeming smile illumines the face of the victim. But a blind man is not conscious of the smile or frown. He does not read the advertisement on the face of men, women, nor canned goods. He merely samples the contents and of a necessity ignores the seeming. . . . There are always notes of truth or falsehood in the human voice that are easily recognized if you are not hypnotized by the smile or frown of the speaker. Would you get the true meaning of music? Close your eyes, they are only a snare for your undoing. The acrobatics of the pianist or the face powder and paint and artificial ornamentation of the vocalist only serve to distract your soul from the absorption of the melody. . . .

He said, "The kingdom of heaven is at hand," and I know that He spoke the absolute truth. You do not need the far vision of a fabled place of joy. What you do need is the inner vision, to be unable to see the crudity and cruelty of the world in its seeming and to feel the kindness and love and desire to help and protect that dwells even in the heart of a San Francisco policeman, a strange tramp, and a paid servant of a soulless corporation, to say nothing of those who have avowed themselves as protectors of the poor and brethren of all the stars. What you need and what I have got is the crushing out of pride and the loss of the sense of power to judge and condemn. . . .

True it is that hate dwells in the heart of man; but all energy is one and the same energy, and he who has not known the dark shadow of hate has little chance to realize the glory of love, for as night is the antithesis of day, so hate is the antithesis of love. . . . and love is life and light and joy; and more than that, it positively dwells eternally in the heart of the whole of humanity in greater or less degree. All you need is the inner vision to find it with and the shutting off the power of physical vision which enables you to see the dark side of life. . . .

Once again I repeat from the Great Nazarene, "The kingdom of heaven is at hand;" but you cannot perhaps see it while your eyes are blinded with tears for the world's woes and wants. But shut your eyes and feel for it! Of course, the kingdom of earth is at hand also, and the Juggernaut car of Mammon and creed and greed rolls on as ever it has and will. But choose you what you desire, none other can choose for you, and none other can show the way. . . . Nay, this is an idle effort of the blind to lead the blind. But that Law of Compensation is absolute. . . . I have lost the glory of the dawn and the sunset and royal splendor of gems and flowers. Even the hills are but faint shadows. But the memory of all these remains, and the inner light burns clear and true. . . .

—SAINT.

"The Pigeon-scarers"

By John V. A. Weaver

Every mornin' I usta watch and wonder,
While all them pigeons was flyin' around his head,
What was he doin' with that, now, fishin'-pole,
Funny and blacklike, and the sky all red.

After a while I thought he must be crazy:
Didn't he know they don't catch birds that way?
But still he done it, and I finally goes
Inta the bird-store, and I asts 'em, "Say,

That dizzy gink there, 'way up on the roof,
What is he doin'—what's he tryin' to prove?"
They say he was a reg'lar pigeon-scarer,
And has to keep them pigeons on the move.

A pigeon is a lazy thing, you see;
They like to set around and hate to fly;
But if you let 'em, then they clean forget
How flyin' is, and so get sick, and die.

Now, ain't that funny? But I got to thinkin'
How Life is like that; and, you know, it seems
Troubles and things like those is pigeon-scarers,
And pigeons is your soul, or elset your dreams.

If everything goes right, they get all lazy,
 And fat, and crawl around all weak and slack;
 So then old pigeon-scarer comes along,
 And pokes 'em up. And all the stren'th comes back

Into your dream-wings or your soul-wings—see?—
 And—Whish!—they leave the lazy parts of you
 Down on the ground, and up, 'way up, they go,
 Up where it's clean, and beautiful, and blue.

But here's the sad part, when you come to think:
 They sneak back to the place he chased 'em from;
 Always they get back to the lazy ways—
 Always the pigeon-scarer has to come.

The Central Fraternity

Within the Veil



MOVING within the world of men are Illuminated Souls whose mission to humanity is unspeakably important. Quietly they pass among us, sowing the seeds of truth wherever they go. The Truths they sow are simple; the forms they wear are never garmented in luxury; the work they do is silent and unseen of men. Their motif seems to be—To know all, but to remain unknown; To give all, but to remain unseen; To serve all, but to remain unrecognized. To these selfless beings we owe our illumination, our knowledge, our progress. As here and there a Divine Truth blossoms forth, we know its seed was planted by One who passed in the silence of unknown power.

Humanity is the Garden and the Illuminated Souls are the Gardners. The Garden blossoms with flowers only as the Gardeners have planted true seeds and then watered and cared for them tenderly. As we look out upon the Garden of Humanity, we see rare plants of wisdom penetrating the darkness of ignorance; rare flowers of loving kindness springing up in seemingly barren places, and we realize that rapidly indeed are the Seeds of Truth sprouting and bringing forth delicate buds whose perfume will reorganize the world of separateness into a world of glorious unity.

To be known of the Inner Hidden World is to remain unknown to the outer world, except to those who have the Key and know the Password.

To have the Key is to have lost the sense of separateness; to know the Password is to have entered through Initiation into the work of the hidden world for men.

The work of that hidden world for man is manifold. Centers of instruction are to be found. Lines of unifying force are radiating from point to point, connecting up isolated areas and lighting the Flame of Divine Love in the hearts of those who pass within its radius, but who know not of the hidden light and power that are daily feeding them and urging them onward in their evolution by making of them unconscious centers for its transmission. In each such area, there is of course first a conscious center of transmission. Then arise many unconscious centers fed by it, who in their turn feed others. Occasionally one is awakened by a Master hand and then follows,—Initiation. Step by step as the awakened soul gains its powers of true service, it finds itself emplaced and responsible to the Hidden World for the work of a given area. It must feed hungry

souls silently, and to that end become a center of force transmission as great or as little as the needs of those within its center of activity may require.

The Higher Self of humanity, through the Master Souls and their servants, is using every avenue possible to awaken its lower self to a consciousness of its unity and of its Diviner Self, and to arouse its units, you and me, to acts of justice and selfless love. One there was who said, "Inaction in a deed of mercy is an action in a deadly sin." Humanity must be aroused to this truth; far too many of its units stand complacently by and watch injustice being done without a word of warning or an effort to turn the tide towards justice. Today great selfish forces march through this country seeking rulership o'er man. And man en masse stupidly watches them strive to enslave him without raising his voice in protest. Why is this so? Because, brethren, man en masse still moves within the darkened areas of selfish seeking, still is bound by the forces of greed, and still sees not that his brother is himself and that his acts of injustice return inevitably to him.

But, even so, within the Hidden World is joy, for man is rising and grasping the sword of truth in greater numbers than ever before. The Spirit of Truth is permeating his illusions and molding them to accord with itself. In the present cycle the harmonization and unification of the units of humanity is the great task. First, to feed, then to arouse, then to awaken, those who may be prepared for the work of harmonization, and unification follows.

When the fact of their Unity each with the other and with the Whole dawns on the consciousness of a majority of the human race as in the twinkling of an eye will the face of the earth be changed. Then will true progress, true brotherhood and true wisdom rule; the hidden world of initiated selfless workers shall become a revealed world whose loving sacrifice of silent service will find its reward in a world made clean and purified of the sense of separateness,—all parts of one Great Whole, each glorified and illumined with the Light of their Divine Unity.

—N. J. H.

Soul-Fragrance

There is a fragrance of the soul I give
 To those whose hearts are purified by fire,
 So they in Love's white atmosphere can live,
 But first they must be free from self-desire.
 Then I will breathe upon the vital seed,
 Which Love hath planted deep in the heart's core,
 With essence from mine own life's blood I'll feed,
 Making them grow thereby from more to more.

And when the first green tiny blade appears,
 I'll let my soul-light full upon it shine,
 That it may be well nourished through the years,
 Leaving it in the care of Love Divine.

When it hath come into its blossom-time
 And a fair flower uplifts its face in prayer,
 The odors wafted from a heavenly clime
 Will permeate it with a perfume rare,
 Which like a holy incense will arise,
 Give power to hold communion with the skies.

—Lura Brower.

Constitutional Study Group

CONDUCTED BY MARY S. DUTTON,

106 Snow St., Fitchburg, Mass.

TO ALL OF US:—

I come to you with a little story, a story that is precious because it is a touch of soul experience and because it is of the soul I know it was intended as a lesson for all of us, not for one alone. One lesson I have learned from it, that if we give all, consecrate all, seeing God the Father-Mother in every thing and creature, then are the portal doors of earth laid open so that His will may be done in earth as it is in heaven.

I have had many experiences with the Master of Life which I may bring to you from time to time, for well I know they are not given for me alone, although the little self hears and obeys in so far as in her lies, but the lessons are for all who are carriers of the Gospel Message, and they are intended to bring the Father-Mother-God closer into each individual life as a living, vital part of being. And to help you to find your own universal pivot which shall help to cause the mass of humanity to do some deed of mercy and loving kindness to overcome past sins written in the soul which in this Day of Time may be forever erased by ALL OF US working for the GOD OF ALL OF US.

“And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.”

We have learned that the Word becomes a Cause—the Cause must become a form before it can become a quality. This is stated by Swedenborg in “Divine Love and Wisdom,” No. 15: “Being is not Being unless it becomes manifest, because prior to this, it is not a form, and unless it is in a form it has no quality; and what has no quality is nothing. That which is manifest from Being makes one with Being from the fact that it is from Being; there is consequently a reciprocal union, and the one is in everything of the other as in itself.” Again, the essentials of form . . . are three-fold, but the substance is one. These three forms are the Divine, the Spiritual and the Material, and all things must first come into Material form, then into the Spiritual and from thence into the Divine. The above is explanatory of what follows.

* * *

I had taken God into my life as revealed through the life and character of Jesus and declared that if God had talked with anyone at any time on this earth He could and would speak to me—that there was a way to know whether these things were true. I studied the life of Mary as given in the Gospel, realizing it was not a story of the little self only in so far as it could reveal the Greater Self—the Cosmic Mother—the feminine Temple of God which included the soul of man as well as the daughters of earth.

I was taken by the hand in visions and dreams and shown many things. An occult student would say he traveled in other realms. To me it seemed that all things were written in my own flesh, that the traveling was within my own realm of Being. Anyhow, I became a part of Athens, Piraeus and Smyrna. There I saw the crucifixion—I saw Jesus on the cross. I put my hand in His side! I heard His voice asking for the cup of cold water. I seemed to be His mother at the tomb—or at the cross,

and he asked: "What is in thy hand?" It was the key to His heart—in the material realm it was the key to a safe-deposit box wherein was kept mortgages, stocks and bonds earned by my two hands in years gone by—carried in the consciousness of self-will. There were two keys, one held by the owner of the vault, the other by the owner of the box and neither could enter without the other.

The Master—my Son—looked into my eyes as He said: "Lovest thou Me?" I replied, "How much!" Then came the old familiar lines said to Peter in days gone by, "Feed my lambs" and He added, "Inasmuch as ye do it unto the least of these—ye do it unto Me. Tomorrow, next year—may be too late, I suffer on the cross of matter and spirit many times and the turn comes to each in his own place."

There are many other experiences I have to tell to you and some day I shall because I feel the blossoming of the flower—the urge, yet deeds must come before the pen can write, then, somehow, the deed becomes a Word—a Home.

The Sons of Thunder—have you met them? I often hear their voices as they direct the ways of men. There seems to be a meeting place on earth—a directing place with which my soul connects. All things I seem to know before in print they come, yet much revealed they are for in me dwells the Father and outer dwells the Son—the two are one and may express perfection in all forms which open the material little self in faith believing and worshipping God in each and every other, thus may the full Cosmic Message shine through every walk of human life. How well I know that every fragment of the Brain of Man—God's Workshop—has its own time and place!

* * * * *

Below are a few sentences heard in the Temple—I give them to you as food for thought.

The Psalms are an ancient code of verses rare. They who seek here find the remains of an ancient city whose story no man may know save he whose spirit dwelt in ancient Sodom or Gomorrah.

We have played one Recessional, the other is with God until its Being too is found in Holy Writ—guided by the Master of Life.

A sin there is existent in the soul of man since ancient times which may be wiped away by this generation through understanding of the truth—to worship God in the image—seeing perfection, instead of worshipping the image as it seems to limited human vision, for "I the Lord thy God am a jealous God."

A rare gift there is—to search out ancient writings, find their origin and discover how they are even now connected with the race of men.

Future generations are to sleep the battle of Armageddon over—wars shall cease, for Man shall gain dominion over nature forces—by their fruits shall they be known.

I am the life of happiness, for happiness is God, and the shelter of man in the race—knowing self as one unit linked with all others—shall be happiness in man.

If you do the work that is before you vigorously and calmly; if you fear nothing and are truthful in every word and sound you utter, you will live happily. And nothing can prevent you.—Marcus Aurelius.

The Noon Communion

HEALING GROUPS

Arroyo Grande

San Fernando

Los Angeles

The Healing Power of Silence



ENTER the Silence with me. Let Go of all things, all preconceived ideas, all possessions, all illnesses, all fears. Be Willing to Let Go, then, LET GO!

Relax—*FEEL* the stillness—Be Still.

BE STILL—PEACE—BE STILL.

In the Silence there is naught but God. There is no you, there is no me, there is but One, the Supreme Being in Whom we all live eternally.

In the Silence there is no sickness, no pain, naught but God. There is no you; there is no me to be sick, there is only One, the Radiant, Ever-Living, Supreme Being, in Whom the atoms called you and me, live in Unity.

In the Silence, there is no Longing, no heart hunger. There is no you; there is no me; there is but One, the Divinely Compassionate Ever-Loving Being whose Love is Life Eternal and we are IT.

In the Silence, there is Peace, Utter Peace. As a garment soft and comforting, Peace descends as a mantle upon our weary spirit, giving it Supreme Rest. Be at Peace, Beloved, be at-one with Me and My Peace. Peace I give unto all who enter my domain of Silence. PEACE.

When My Peace has done its healing work for thee, return thou to the outer World of Appearance, of shadowy form and shattering noise, clothed in its impenetrable mantle. Then shalt thou move amongst the shadows, clothing them in light, amongst the shattering sounds and penetrate all hearts with the power of peace.

Each day at high noon, send out upon the world of men, the healing power of Silence, but seek first to enter into its sacred precincts that thou mayest be such a center where e'er thou art and thus give healing to my outer forms.

He who can enter in will be at Peace and win the right to wear its Mantle when moving in the world of men.

"My Peace I give unto thee" can only be said to those who find their way into the Inner Hall of Silence.

Be Still

Be still! my Child, in midst of tribulation,
And thou shalt hear the music of Love's voice
Lifting thy soul into a realm of beauty,
Whose glad vibrations make the heart rejoice.

Be still! and there shall fall upon thy being
A breath of God's enfolding love and peace;
Then from the binding fetters forged in earth-life
Thy Soul at last shall find release.

—Lura Brower.

United Lodge of Theosophists

504 Metropolitan Bldg.

Los Angeles, Calif.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."



HE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal.

