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BY

JAMES ALLEN.

# THE Light of Reason

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(ESTABLISHED 1902)

Published on the First of each Month.

(Organ of the Brotherhood, or School of Virtue).

SUBSCRIPTION FEES:

Per Year	4/-.	For America	\$1.00.
Single Copy	4d.	Do. Do.	0.10.

The Editor considers original articles and poems with a view to their publication in this Journal.

Correspondents wishing for a personal reply, or requiring their manuscripts to be returned, must enclose a stamped directed envelope.

Address all communications to

"The Light of Reason," Ilfracombe.

## The Brotherhood, or School of Virtue.

(FOUNDED 28TH NOVEMBER, 1905).

THE BROTHERHOOD is founded for the purpose of extending the Empire of Righteousness. Its chief objects are:—

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- 2 Emancipation from ignorance, sin, and sorrow.
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All inquiries should be addressed to JAMES ALLEN, Broad  
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## To our Readers & Friends

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The invitation given month by month on this page to our readers to visit us at "Bryngoleu," as paying guests, has been responded to by a large number, and a very happy summer has been spent. As many who could not come in the summer are writing to know if they may visit us during the winter, we wish to state that we are open to receive guests at any time of the year. Ilfracombe is always beautiful, and its winter climate is exceptionally mild and balmy, and at the same time invigorating.

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THE  
LIGHT OF REASON.

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VOL. VII. DECEMBER 1ST, 1905. No. 12.

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### EDITORIAL.

ALL loose numbers of The Light of Reason up to December 1904 are now out of print.

\* \* \*

Those who, having entered the Brotherhood either as Members, Associate-Members, or Supporters, have not yet sent their subscription for The Light of Reason, should do so not later than the 1st January.

\* \* \*

Supporters of the Order, as well as Members and Associate-Members, are entitled to keep the Book of Discipline.

\* \* \*

Those who wish to secure bound volumes of The Light of Reason at the present low prices as advertised on the second page of our cover,

must order before the 30th of this month, as, after that date the price will be 3/6 a volume, postage 4d extra.

\* \* \*

Bound Vol. VII of The Light of Reason will be ready shortly. Its price will be 5/-, as it contains twelve issues of the magazine, and not six as formerly. It will be sent post free when purchased direct from us. The loose covers are 1/- post free, as formerly.

\* \* \*

Many of our readers who are in the habit of sending Christmas and New Year remembrances to their friends in the form of books and cards, will, doubtless, again this year, as in former years, make use of our books for that purpose. They are all artistically bound, and well printed in bold type, and are very suitable for such purpose. Mr. Broadbent's three-penny "Treasures of the Poets" might, with advantage, be sent in the place of the conventional card, as they are all chastely printed, their size is small enough to admit of them going in an ordinary envelope, and the covers of some of them are adorned with a beautiful floral design. Last year one of our lady readers sent twelve copies of The Light of Reason to twelve of her friends, and three of these became subscribers for the Journal, while one has since become an esteemed contributor to our pages.

\* \* \*

The Brotherhood, or School of Virtue (of which The Light of Reason is now the organ)

is founded. A considerable number have applied (and applications are coming in daily) for The Book of Discipline. Many who sent for the book have accepted its discipline gladly, and entered the Brotherhood rejoicing. Some have joined as Supporters, others as Associate-Members, while a small band of men and women, accepting The Book of Discipline in its entirety, have entered the Brotherhood as Members.

\* \* \*

Those who have joined as Members should fully realise the importance of the step they have taken, and recognise the sacredness of their position as Brothers and Sisters in virtue, having pledged themselves to the life of purity and righteousness both in the letter and the spirit. Daily submitting themselves to the discipline prescribed, observing the precepts given, and doing ceaselessly and with ever-increasing accuracy the lessons of the perfect life, they will learn to put away all that disturbs and defiles—all irritability and impatience, anger and hatred, envy and unkindness, pride and passion, accusation and resentment, impure thoughts and desires of all kinds—and to acquire self-control and tranquility of mind.

\* \* \*

Some of them have, perchance, already travelled some distance along the Path of Peace, and the Book of Discipline comes to them as a pleasant and inspiring echo of their own footsteps along the holy Way. Such, without any words of mine, will understand the purport of the establishment of the Brother-

hood, and the spiritual meaning of its discipline and precepts; and will be the strong and kindly helpers of those who are but, as yet, entering the Way, with the whole Path of self-conquest lying before them. But all who pursue the Path faithfully and diligently, battling with temptation, and not falling back into worldly strifes and indulgences, will at last reach the state where self disappears in Truth, where sorrow is not, and peace abides for ever,

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### BROTHERHOOD.

A BROTHERHOOD! Ah yes, we sorely need  
 To learn the deeper meaning of that name.  
 Our hearts yet lack the warm and vital flame.  
 Gilding with heavenly light each word and deed.

When flames of love and thought are ebbing  
 low,  
 How oft we stir the dying embers till  
 The tiny sparks are scattered by our will,  
 And shed around a feeble after-glow.

Are we content to live such weakened lives  
 Who, in the sacred name of Brotherhood,  
 Might stand before the Father of All Good,  
 And claim anew the Power the Spirit gives?

If we, united with a living touch,  
 Could lift our strong desires up to Him,  
 The faith within us, though our sight be dim  
 Could never ask or dare or do too much.

ERNEST S. LEIGH.

### A DECEMBER HOMILY.

BY JAMES ALLEN.

THE year 1905 has grown old and is ready to pass away. Burdened with its sins and sorrows, its tears and ineffectual strife, like an old man weary of the stress of life, it is prepared to die.

Like the year, all things are changing, growing old, and making for decay. One of the great facts of life is its mutability. Leaf is added into leaf, and the tree perishes; day is added unto day, and a thousand years are no more; deed is added unto deed, and man is withdrawn from visible existence.

The processes which build up bodily life, at last destroy it: truly, "Life and death are one." The deeds by which a man strives to preserve himself, bring about his destruction: verily, "He that would save his life shall lose it."

All things are impermanent in substance and transitory in their nature, and he is not wise who sets his heart on fleeting shows.

The widest empire, the greatest conqueror, the most perfect saint, must perish from the face of the earth.

"The great mountain will crumble,  
 The strong beam will break,  
 And the wise man must wither away  
 like a plant."

There is no escape from the inevitable, nor should there be, for the inevitable is the good.

The wise man puts aside all opinion, desire and predilection, and faces, masters, and comprehends the facts of life.

All things decay and pass away, but Truth does not decay and pass away: the principles of things remain unchanged; the Law of Truth abides for ever.

The Unformed becomes the Formed; and the Formed subsides again into the Unformed. Truth is neither the Formed nor the Unformed; it abides. There is no rest except in Truth; all else is passion, stress, impermanence and sorrow. Knowing this, the wise man neither desires to live nor to die. And not desiring life, he comprehends it; not lusting for enjoyment, his bliss is not disturbed.

There is no place in the universe where the Law of Causation does not obtain. Every atom, every world, is subject to it. Both the visible and the invisible are governed by it. Man is not exempted from it. Suffering is by causation; bliss also is by causation. He who clings to the impermanent, will not escape suffering; he who puts away all selfish clinging, will find the place of peace.

A man's life is determined by his deeds. Sinning, he suffers; ceasing from sin, he ceases from suffering.

The foolish man, ignorant of the impermanence of all things, acts towards others as though they would remain with him for ever. He thinks reverently and kindly only of the dead.

He disparages, condemns, and abuses, not only his enemies, but his friends, and acts harshly and unkindly even towards those who are near and dear to him; and when they are snatched away from him, he is overwhelmed with grief, his wretched memory accuses him, and every sinful act he committed towards them rises up to witness against him: he is stunned with sorrow, and smitten with remorse.

"O wedding guest! this soul hath been  
Alone on a wide, wide sea,  
So lonely 'twas that God Himself  
Scarce seemed there to be."

The wise man, understanding the impermanence of all things, acts towards all with unalterable kindness. Knowing the brevity and uncertainty of life, he cherishes those who are near to him with constant and unchanging love, and prepares his mind for the inevitable separation; and when they are taken away from him, he remains in peace, knowing that all is well, his memory blesses him with its rich store of gentleness, sorrow does not lay him low, and his conscience is at rest. He thinks of the living as others think of the dead, with reverence and love.

"Enter the Path! there is no grief like hate,  
No pain like passion, no deceit like sense;  
Enter the Path! for hath he gone whose foot  
Treads down one fond offence."

He only has comprehended the Eternal Truth who, when he is condemned does not retaliate; when he is abused does not abuse in return;

who, when he is mocked, reviled and spat upon, remains unaltered and unmoved.

To open the hand and let go all the fleeting shows of life as perishable toys, to regard the futile and petty passions of men with sublime indifference—verily, this is Truth.

To hold the praises of men as bubbles that will burst, and their curses as the dust under your feet—this alone is wisdom.

For he who praises you to-day may blame you to-morrow, and he who blames you to-day may praise you to-morrow.

All things are mutable: the winds are mutable; the worlds are mutable; the ways of men are mutable: in Truth alone is there steadfastness and peace.

He only is blessed who has taken refuge in Truth.

“If every year we would root out one vice, we should sooner become perfect men.”

A TREASURE that is laid up in a deep pit profits nothing and may easily be lost. The real treasure that is laid up through charity and piety, temperance, self-control, or deeds of merit, is hid secure and cannot pass away. It is never gained by despoiling or robbing others, and no thief can steal it. A man, when he dies, must leave the fleeting wealth of the world, but this treasure of virtuous acts he takes with him. Let the wise do good deeds; they are a treasure that can never be lost.—  
BUDDHA.

## SELF-CONFIDENCE—(Continued).

BY J. S. AKEHURST.

All this then—the undeviating practice of virtue and resolute renunciation of vanity—is necessary to a knowledge of the divine self; and when this is attained, irresolution, fear, and all the negative burdens of life pass away like darkness from before approaching dawn.

“When I am pure  
I shall have solved the mystery of life;  
I shall be sure  
(When I am free from hatred, lust, and strife)  
I am in Truth and Truth abides in me;  
I shall be safe and sane and wholly free  
When I am pure.”

“But,” it may be objected, “this takes time, and meanwhile we have to live in a world whose jarring discords cause us much distress, whose impositions bear us down, and whose evils rob us of the cheering light of which you speak. Seeing that we cannot help ourselves out of the present conditions of misery, how may we believe that the secret of emancipation lies within?” To this I would reply that as regards Divine Realities, time and space do not exist, but that which really is, remains for ever and is unconfined. Discords and all evils are illusions of your own creation; and if you would have positive knowledge, it is to be obtained through action. All the phenomena of this world are



illusory and transient ; and while you rely on them as being permanent, pain and sorrow, vexation and disappointment shall be your portion. But immediately you repudiate them, your vision shall be cleared. Then shall you see that which is immutable, and with joy surmounting all obstacles, walk steadfastly the way of Truth.

True, it takes time to purge away all imperfections, to completely crucify the flesh ; but here and now it is possible to comprehend the truth—"He that believeth on the Son hath everlasting life ;" and to believe this, is to at once begin the holy labour which results in the atonement.

But let us take another aspect of the case. To adopt self-confidence as an attitude of mind will most assuredly lead one into a knowledge of his powers, and of his weaknesses. Instead of seeking instruction here and there, and relying upon constituted authorities, he will commune with his own heart, and follow fearlessly the promptings from within. He will no longer ignore his own ideas and passively lean on others ; but will act his part in life independently ; and persisting in this course, will find out how little he truly knows as yet, how much of his work was simply imitation, and how much of what he deemed to be knowledge, was merely learning. Then will his imperfections and weaknesses begin to fall ; because, having thrown away mental and spiritual crutches, he is trying his strength ; but however long the purifying fires of suffering may

endure, the fact that he has set out upon this journey is earnest of his final attainment ; for none may catch a glimpse of the hidden glory which resides in man, and be satisfied apart from its full realisation.

It is a necessity that sooner or later we should know ourselves ; and why should we timidly hold back ? Why run hither and thither seeking to solve unimportant problems, while the Great Reality is all uncomprehended ? If I am inherently weak and unavoidably sinful, I would far rather know it with absolute certainty, than delude myself with a vain conceit, however soothing the empty dream might be ; but if the Eternal God is my Father, and the Kingdom of Heaven is within me, then there is no reason why I should not know these facts beyond the shadow of a doubt, and claim my heritage with holy joy. Unless the latter represents the true state of the case, self-confidence is all delusion, and our lives are void of meaning.

Now I quite realise that the difficulty here is in this, viz. :—that although one may positively know certain things intuitively, he cannot satisfactorily demonstrate them to another unless that other has also similar intuitive knowledge ; because it is necessary for a mind to have become attuned by experience to a given thought, before it may intelligently respond. For this reason, opinions differ so greatly. Being the expressions of mental perceptions, they simply indicate a state of development, and are in no wise to be mistaken for the

facts, which remain immutable ; while opinions alter as the view unfolds. Therefore on the one hand, to be dogmatic is to ridiculously assume omniscience ; and on the other, to accept the opinions of any man or community as truth, just because you do not happen to know anything different, is to submit to abject mental slavery. It is always better for us to act up to what we know. Not refusing instruction ; and not following blindly ; but seeking diligently to understand before we apply it. And we shall understand that which we have mastered ; and we shall master that which we resolutely will to.

Because self-confidence is obtained through a knowledge of one's own power, it is not therefore to be assumed that it is incompatible with the quality of meekness. The arrogant would find no reason for their arrogance, were they self-confident ; and pride is weakness based upon the delusion of an utterly vain estimate of the personality. The man who deems it his part in life to overrule and compel, who thinks to manifest strength by the imposition of his will upon others, has yet to learn the meaning of the term "Brotherhood ;" has yet to see with opened eyes the beauty and the depth of soul that dwells in every living thing ; has yet to mount the lowest step of that sacred Temple wherein he shall be initiated into the mystery of Truth. Blinded by ignorance, he is strongly opposing "the law which none may turn aside, or stay," and his discomfiture is inevitable. It seems to me that the domineering

attitude of mind results from a secret sense of weakness, which it is intended to cloak ; and we all know that over-anxiety to conceal a fault, attracts those very conditions in which it may manifest. True strength, however, is seen in the meekness which confesses

"Nothing is mine to claim or to command,"  
and in the confidence which adds,

"But all is mine to know and understand."

Unless a man shall find that self-reliance which springs from a realisation of his proper relation to the Cosmic whole, he cannot enter into the satisfaction of a true expression. But it shall not be found in egotism, or a glorification of himself in his lower nature in any way. He must find it in submission to the Law of Good which is written in his heart, in obedience to the Highest, and in a willingness to learn. Said Buddha to his disciples on one occasion : "Those who shall be a lamp unto themselves, relying upon themselves only, and not relying upon any external help, but holding fast to the Truth as their lamp, and, seeking their salvation in the Truth alone, shall not look for assistance to any besides themselves, it is they among my disciples who shall reach the very topmost height ! But they must be willing to learn."

No man can get away from himself, and none may be released from the responsibility which his existence entails. Whether he be calm or perplexed, patient or impatient, self-indulgent and weak, or pure and strong, he is still himself, and these various attributes he is

at liberty to choose. If he shall seek diligently until he find the Master, the Divine Centre, and live in and from that, life will have an entirely new meaning for him and the transcendent bliss shall be realised ; but while he continues to identify himself with the outward personality, the peace and strength and blessedness which are his by right, must remain unknown. The essential preliminary to self-confidence such as I have endeavoured to portray, and which is calculated to produce perfect serenity, is in finding Truth. Only by the utter abandonment of the lower self with all its desires, opinions, and vanities may we become conscious partakers of the Perfect Life, and this seeking and finding seems to me beautifully set forth by the poet in the following lines :—

“ Long I sought thee, Spirit holy,  
Master Spirit, meek and lowly ;  
Sought thee with a silent sorrow, brooding o'er the woes  
of men ;  
Vainly sought thy yoke of meekness  
'Neath the weight of woe and weakness :  
Finding not, yet in my failing, seeking o'er and o'er again.

“ In unrest and doubt and sadness  
Dwelt I, yet I knew thy Gladness  
Waited somewhere ; somewhere greeted torn and sor-  
rowing hearts like mine ;  
Knew that somehow I should find thee,  
Leaving sin and woe behind me,  
And at last thy Love would bid me enter into Rest divine.

“ Hatred, mockery, and reviling  
Scorched my seeking soul, defiling  
That which should have been thy Temple, wherein thou  
should'st move and dwell ;

Praying, striving, hoping, calling ;  
Suffering, sorrowing in my falling,  
Still I sought thee, groping blindly in the gloomy depths  
of hell.

“ And I sought thee till I found thee ;  
And the dark Powers all around me  
Fled, and left me silent, peaceful, brooding o'er thy holy  
themes ;  
From within me and without me  
Fled they when I ceased to doubt thee ;  
And I found thee in thy glory, Mighty Master of my  
dreams !

“ Yea, I found thee, Spirit holy,  
Beautiful and pure and lowly ;  
Found thy Joy and Peace and Gladness ; found thee in  
thy House of Rest ;  
Found thy strength in love and meekness,  
And my pain and woe and weakness  
Left me, and I walked the pathway trodden only by the  
blest.”

CONCLUSION.

---

WHEN we cease to look back on any experi-  
ence as too hard, we have made a decided step  
in the wise adjustment of life.—DRESSER.

Do not despise your situation ; in it you  
must act, suffer, and conquer, From every  
point on earth we are equally near to heaven  
and the Infinite.—AMIEL.

FAITHFUL is he who is possessed of know-  
ledge, seeing the way that leads to Nirvāna,  
he who is no partisan, he who is pure and  
victorious, and has removed the veil from his  
eyes.—BUDDHA.

## COURAGE.

BY ALFRED W. BERRY.

THE higher our ideals, the more courage we require to attain them.

Victory comes only to the man who possesses a dauntless spirit ; who firmly follows the dictates of his inner consciousness, and accepts all defeats as incentives to stronger effort.

We require courage for the reason that individual life is not a matter of mere existence : it is progress ; to many, perhaps, an unconscious progress, but still a progression that admits of no rest.

As we advance, by knowledge, in the work of this scheme of progression, the necessity for a stronger courage becomes imperative, for it is obligatory upon us to fulfil the purpose of our existence in accordance with the capacity with which we are endowed.

The purpose of humanity is to overcome evil with good. If we are in despair and cannot understand ourselves, we must be true to whatever comes to us ; then we are in reality ascending a mountain of sorrow ; trouble will be ours unceasingly until we reach the summit, which is truth ; then we shall come down gradually on the other side into the Kingdom of Peace and Love.

The evil we have to overcome assumes a more subtle character as we ascend. We must

first conquer the wrong action, then the angry word, and at last the unkind feeling.

The trials of circumstances are testing times, and when their purpose is accomplished they will not recur. In going through them the way will be hard and sometimes lonely, but as we proceed with unflinching courage, even as the smile on the face of a sleeping child will be the glimpses of our reward.

For as Frances Ridley Havergal has beautifully told us :

"The easy path in the lowland hath little of grand or new,  
But a toilsome ascent leads on to a wide and glorious  
view !  
Peopled and warm is the valley, lonely and chill the  
height,  
But the peak that is nearer the storm cloud, is nearer  
the stars of light."

There is no escape ; others before us have climbed the mountain, and many are toiling now,—to them can be given a message,—a message that has been handed down by every great teacher of the past,—that will enable us to turn our ideals into realities, and help others to do the same.

That message is : "Be of good courage."

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ONE of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the whole year. No man has learned anything rightly until he knows that every day is Doomsday.—EMERSON.

## SELF-CONQUEST.

BY THOMAS W. ALLEN.

WITH the passing of the old year, many resolutions of amendment and reformation are formed, to be put into practice with the incoming of the new year. At this time many of those bound by evil habit, or chained to some form of vice, determine that they will no longer be the slaves of sin and iniquity, no longer the victims of their passions and desires. Vows are now registered, that virtues hitherto neglected and forsaken, shall be resuscitated, exercised and developed, and so permitted to unfold and expand to the ennobling of the life and character.

Thus the dying year leads to a heart-searching—a probing of the springs and motives of conduct; and as a retrospect is taken, sad memories of past failings and derelictions, of time ill-spent, and of opportunities for good wasted, recur to the memory, and with deep contrition and humility we resolve that another year shall not bring its depressing reflections.

Now, there are numbers who at this period of the year, although filled with the determination to conquer self, miserably fall, or fail, again and again, not through lack of will-power or perseverance, but solely through

lack of knowledge. Modes of thought and speech have become so habituated as to be almost automatic, and the failure has come about well-nigh unconsciously—the backsliding only being realised when too late to apply the check. This falling back time after time, at length has the effect of casting a doubt into the individual's mind as to whether he has not set himself a task he is unable to accomplish, and he fears he has perhaps aimed too high. He is only too conscious of possessing certain failings and vices, and painfully aware of the lack of virtues he is desirous of fostering, but his difficulty consists in not knowing *how* to eradicate imperfections and cultivate virtues. Experience has taught him that by simply aspiring to goodness and holiness, and exhorting himself to righteousness and purity, he will be assisted but little unless he knows *how* to attain these virtues. Hitherto his fallings, his retrogradations, have been through lack of this definite knowledge of how to restrain evil and cultivate good.

Benjamin Franklin, when a young man, aspired to "moral perfection," and he contrived a simple method to attain this end. He inscribed in a little book a list of thirteen virtues he desired to possess, and every time he offended with respect to one of these virtues, he marked against it a black spot. Thus at the end of each day, or week, he could tell at a glance, which virtue he had the most transgressed, and could therefore pay particular attention to its cultivation. This may appear

a simple and somewhat childish way of attaining virtue, but nevertheless it proved very successful in the case of a man of such great parts as Benjamin Franklin, and in our strivings for the conquest of self, we should not despise any contributory aid, however seemingly puerile.

The success which attended the efforts of Benjamin Franklin, were almost entirely due to one cause, that he worked by method, by system. He knew precisely the virtues he most needed, and arranged his plan of campaign methodically. The absence of rule and system in our endeavours to conquer self, is the main reason why we fail again and again. Spasmodic efforts, with intermittent periods of moral enthusiasm, alternated by seasons of depression and backslidings, are the precursors of disaster. No good was ever accomplished but required steady, persistent, and well-directed effort day after day, and the aspirant to self-conquest is not exempt from this law.

The first necessity then, for him who has resolved to conquer self, is the laying bare—by self-examination and introspection—of personal defects or weaknesses, and then the resolute will to overcome them. It may not be essential to put their names on paper, and place a black mark against them every time we offend, but it is indispensable that we have definite knowledge of the vices we wish to eradicate, and the virtues we desire to nourish. It is not sufficient to know we are sinful; but

wherein we offend. We must come from the general to the particular.

Having thus discovered the weak places in our armory, and learned the way to commence to repair them, we may, each night, in the quiet of our chamber, calmly review the events of the day, and note what progress we have made.

In addition to the thirteen virtues inscribed in Benjamin Franklin's little book, he also wrote two questions, one for the morning, reading: "What good shall I do this day?" and one for the evening: "What good have I done to-day?" To him that aspires to the virtues of purity, charity and holiness, these two questions asked and answered sincerely, would not be superfluous.

Having, in our determination to conquer self, adopted the above method of procedure, as time goes on, fresh weaknesses and failings hitherto undreamed of will become painfully obvious, but as the knowledge of our shortcomings are revealed to us, so will the power to overcome them be made manifest. Thus passing on from weakness to strength, and from strength to greater strength, we shall find our struggles have not been in vain, and that in our fight with the monster, self, we have been returned more than conquerors. Then when the end of another year draws nigh—reminding us of the shortness of the conflict—instead of looking backward with sad and heavy heart, we shall look forward with calmness and confidence, knowing that to him that fights the

good fight faithfully and valiantly, failure and defeat are not possible.

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REALITY.

I see men gaze upon the distant skies  
Of ideals inaccessible and vain ;  
And miss the Holy Way which near them lies—  
The hourly conquest over sin and pain.

I see uplifted and imploring hands  
Aching with emptiness ; I see the cause,  
Self-made, of man's long sorrow ; see his bands  
Self-wrought, self-bound ; I see the broken  
laws.

Wisdom lies hidden in our common life,  
And he will find it who shall rightly ask ;  
Where springs the fretful fever and the strife  
There Truth abides—e'en in the daily task.

Behold where Love Eternal rests concealed !  
(The deathless Love that seemed so far away!)  
E'en in the lowly heart ; it stands revealed  
To him who lives the sinless life to-day.

Wrapped in our nearest duty is the Key  
Which shall unlock for us the Heavenly Gate ;  
Unveiled, the Heavenly Vision he shall see,  
Who cometh not too early nor too late.

The glory of the Truth no Future veils  
From tear-stained eyes ; no Past obliterates

For toil-worn feet, the narrow, weed-grown  
trails  
Which wind through common ways to joyful  
Gates.

Where'er we go immortal splendour goes ;  
But eyes, self-blinded, look and cannot see ;  
Th' Eternal Glory shines upon man's woes,  
Piercing the dark night of his misery.

Lo ! where the shadowless Effulgence gleams—  
In tasks well done, in stainless thoughts and  
deeds,  
In words of love and pity, not in dreams  
Of sky-bound glories holding future meeds.

Peace cometh only to the peaceful soul ;  
Love, painless, nestles in the Love-born  
heart ;  
Joy springs where self is sunken for the whole ;  
From conquered sins immortal beauties start.

Our task is with us, and the Path Sublime,  
Rising from swamps of self, through Duty's  
way,  
Cuts its clear course up the steep hills of Time  
Unto the splendour of the Perfect Day.

JAMES ALLEN.

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IN all things throughout the world, the men  
who look for the crooked will see the crooked,  
and the men who look for the straight will see  
the straight.—RUSKIN.

## IDEALS AND OPPORTUNITIES.

OUR Ideal should be a mark of the loftiness of the soul that created it; it should be above us, but not beyond us, and should bring us in touch with the life of to-day keen and alive to the opportunities of the ever-present now, yet at the same time reaching out unto the things that are before.

What is our Ideal if it does not hold the active desire to be useful, to seize the opportunities of life, give happiness, sympathy, and help to those around us?

The heavenly beauty of our Ideal should be that it is capable of removing some of the misery and sorrow of the world and placing joy and happiness in its stead. Doing simple things nobly is where it ought to lead us, and he who will not do the simple thing he can do, will never do the splendid thing he *thinks* he can do.

Take then, the small things of life—the simple opportunities—take them and use them, and build up a grand and noble character, a living and lofty Ideal; have a longing to be useful, find happiness in the joys of others, and seek to help others rather than to please self.

J. REYNOLDS.

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PICK out some of the best of your circumstances, and consider how eagerly you would wish for them were they not in your possession.  
—MARCUS AURELIUS.

## A VISION OF LIFE.

I laid me down on my luxurious couch,  
And courted sleep on pillows soft with down,  
Yet the Enchanter heeded not my prayer,  
But turned from my advances with a frown.  
On shadowy wings he rose and took his flight,  
And fled mysterious thro' th realms of night.

He sped to homes where Poverty held sway,  
Where tired workers burned the midnight oil—  
With Lethe's wand he touched their fever'd brow,  
And bade them sleep and rest awhile from  
toil;

Then on he flew to some lone sufferer's bed,  
And pressed cool fingers to his aching head.

And whilst I lay in odious self-content,  
Resting half-way 'twixt wakefulness and sleep,  
A vision broke upon my dazzled sight,  
A voice I heard with tones as soft and deep  
As church bells' distant sound when twilight  
falls,  
Or throstle's note when to his mate he calls.

And through the music of this wondrous voice  
Words heard I none, so dull are mortal ears,  
Until the Vision stretched forth his arm  
And touched my hand and calmed my  
trembling fears;

Then spake he to me thus; "Come, child, with  
me,



And I will show you how men may be free."  
 And straight I flew with him into the air,  
 Sustained by the power of his arm—  
 Onwards we winged our flight, till lo! we  
 reached

The summit of a mountain high and calm;  
 Then my guide bade me look towards the dawn  
 Where the sun's splendour heralded the morn.

In front of me a smiling valley lay  
 With divers paths that wandered here and  
 there,  
 "A beauteous spot!" I cried, "here would I stay  
 And feast mine eyes upon a world so fair."  
 Sadly the Vision looked at me and spake;  
 "Look well ere such rash promises you make."

Then saw I that the men and women all  
 Were dwarfed in stature, and their backs were  
 bowed  
 As though a weight were on their shoulders  
 borne,  
 And none there were looked happy in that  
 crowd;  
 But some would raise their eyes with wistful  
 glance  
 To a high road where the bright sunbeams  
 dance.

And looking still, I saw a road was there  
 Which from the Valley led and branched in  
 twain;  
 One climbed a mountain side, a narrow path,  
 The other downwards led, easy and plain;

A sign-post showed them both with this device  
 "Self-seeking, down, or mount, self-sacrifice."

First mine eyes wandered down the easy road,  
 And gazed at those who journeyed on that  
 way—

Hard faces, bitter smiles, and scornful laugh,  
 And eyes that gazed not on the light of day,  
 But ever downwards looked where steeper still  
 And ever darker grew that dangerous hill.

Sadly I turned towards the higher road—  
 My heart leaped up, so joyous was the sight,  
 For splendid were the travellers on the mount—  
 Princes of men, majestic, clothed in light,  
 Who upwards strove, nor stayed to look behind,  
 Though hard to climb the path they seemed to  
 find.

Then to the Valley once more turned mine  
 eyes.  
 "Surely," said I, "the greater part remain."  
 Deep sighed the Angel, "True it is," he said,  
 "They will not start, either to lose or gain,  
 "The world is fair, they say, spite of the pain,  
 "And to the world they bend their glance  
 again.

"And so they live and die, and back they come  
 "To live and die once more until they choose  
 "One of those roads that lead both high and  
 low,  
 "Until they take the step to gain or lose.  
 "This have I shown thee, hoping that this day  
 "Thou mayest choose the true and only way."

The Vision vanished, and sleep came to me,  
 Calm, restful sleep that still'd my restless  
 brain—

And the night passed and lo! it was the morn,

And I must rise and start the day again.

Long time I thought upon the Vision past.

"Choose thou!" the Voice had cried—I chose  
 at last.

E. C. MONEY.

"*Now* is the appointed time."

THE holy man hoards not. The more he  
 does for others, the more he owns himself.  
 The more he gives to others, the more he  
 acquires himself.—LAO-TZE.

HAPPY is the solitude of the peaceful who  
 know and behold Truth. Happy is he who  
 stands firm by holding himself in check alway.  
 Happy is he whose every sorrow, whose every  
 desire is at an end. The conquest of the  
 stubborn vanity of self is truly supreme happi-  
 ness.—BUDDHA.

To be honest, to be kind; to earn a little  
 and to spend a little less; to make on the  
 whole one family happier for his presence; to  
 renounce where that shall be necessary, and  
 not to be embittered; to keep a few friends,  
 without capitulation; above all, on the same  
 conditions to keep friends with himself;  
 here is a task for all that a man has of fortitude  
 and delicacy.—ROBERT LOUIS STEVENSON.

## THE LIGHT AT EVEN-TIDE.

BY A. WELLS.

WHO is there who has not at some time or  
 other felt the beauty of the eventide—not only  
 seen it but felt it also? for as there comes to us  
 at times a darkness which not only obscures  
 the light, but that is a darkness to be felt too,  
 so there comes to us at times a beauty that is  
 not only seen but felt also.

How suggestive this light at even might be,  
 if we would but give to it a little more time and  
 thought. But we are so busy with the toil and  
 moil of our every-day lives that the beauty passes  
 by almost unnoticed. However, there comes  
 perhaps an evening when we are too tired to do  
 any more work and we can only give ourselves  
 up to entire abandonment. The sky may be  
 very beautiful, but our thoughts are so  
 engrossed with the cares of earth that we  
 scarcely notice it; but little by little that lovely  
 sunset is shedding its softening influence upon  
 us, and gradually our thoughts are taking a  
 higher tone.

Let us give ourselves up to the spell of this  
 lovely sky, as there are many thoughts to be  
 gathered from it; thoughts that may perhaps  
 help us through the toil and heat of days when  
 there seems little softening influence at hand to  
 tone down the roughness of the way.

One thought this wondrous beauty would suggest is that it is not necessary to have one dazzling vista of brilliancy for perfect beauty and harmony. Let us look again at this sunset; do we find there one glorious sea of gold? No, far from it. Do we find there dark shadows? Yes, possibly many dark shadows, but looking again, do we not see that the most beautiful parts are just where the sunshine and shadows are blending? This is a thought to help us in life, for the ideal life is not without darkness—into each life some shadows must fall, but if when the shadows come, we can but catch the light of Heaven, even as those dark clouds catch the light of the setting sun, we shall probably find that our most beautiful and helpful days are those where the light and the darkness are mingling.

Now our thoughts touch a still deeper note and from the light itself we wander to the origin and source of that light, and are we not filled with holy awe as we remember that we too are the handiwork of the Great Power which is guiding and controlling this mighty panorama? Ah! how we feel the truth of Wordsworth's lines as he reminds us from whence we come:—

“Our birth is but a sleep and a forgetting:  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.”

Oh lovely sunset sky! wrap thy beautiful influence around us and speak to us of that greater, nobler Light, that Light which no night can dim; thou, too, art mighty and powerful in influence, but after all thou art but one of the broken lights; the night must come on and darkness must envelop thee, but do thou point us to the “Light that never fails,” be to us one of the many lights that guide us toward our Home!

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#### AN AUTUMN THOUGHT.

Poets have linked fair Autumn with regret,  
But this is not the note to which I set  
The Autumn days of ripened fruit and corn,  
Of glowing eve, and frost-kissed, misty morn.

It is the season of the fuller life,  
The time of peace that follows youthful strife,  
When store of ripened thought, like golden  
corn,  
Shines forth to herald the Eternal Dawn.

Spring sweetness past, and Summer's golden  
store  
Are gone, and may for us, return no more;  
Yet for past youth or mid-life's noble prime  
Would Wisdom change th' experience of Time?

It speaks of tasks well done, of labour blest;  
These days are emblems of the God-like Rest;  
Viewing the harvest wealth, have we not stood  
And echoed the refrain—“All, all is good?”

LOVEL LANGTON.

## GENIUS AND THE SUBJECTIVE MIND.

TRUE genius is always the same, no matter where it is found; and in every case it is the result of the concordant and harmonious workings of the objective and subjective faculties. True genius is never seen in those who are largely objective, nor is it compatible with decided subjective existence. There is a subjective genius that is sparkling and fascinating, but it is the genius of insanity, and not true genius in its broad sense. It is the genius of hallucination or mania, and while it may dazzle us by its brilliancy and enchant us by its uniqueness, it is not the genius that stamps itself indelibly along any practical lines. Genius without objective education and experience is the genius of the visionary.

The artist may see in his mind's eye the picture he wishes to reproduce on canvas; but unless his objective knowledge teaches him the character of colours and mediums, the effects of certain combinations of the same, and other things purely objective in their nature, he cannot succeed. Although no two artists employ exactly the same methods, the harmonious blending of the faculties of the objective and subjective minds is the foundation of all.

The subjective mind does not tire, and those who work with the objective faculties wear out

because they worry. One cannot worry and work subjectively. Worry is an objective condition that cannot exist in subjective work. The true artist when he does his best work is in a state of reverie that takes no notice of time or other material conditions. He works in oblivion of all objective conditions. He does not tire, he does not get hungry or sleepy, and when aroused from his reverie is often surprised to find that he has worked so long. Uninterrupted objective work gradually kills, and other things being equal, the subjective worker will enjoy better health and live longer and happier. Titian was ninety-nine years of age, strong, and well preserved when he and his family were carried off by the plague. Physical exertion can be sustained much longer when a person is in a subjective condition.

Spirituality conduces to subjectivity. Many of the great musicians, artists, and poets of the world were highly spiritual. This was especially so in the case of Murillo, the great artist of Seville. Much of the work of this great man was but the reflection of his highly spiritual nature. It is not strange or surprising that spirituality should beget subjectivity. The spiritual person lives beyond the material, and is not influenced as others are by objective considerations. He is habitually meditative, passive, and receptive—in other words, in an incipient subjective state. Subjective existence, also, when coupled with spirituality, produces the most ecstatic delight that the human ever experiences.—*The Phrenological Journal.*

## PEACE.

WE believe bloodshed to be the enemy to serene life; we connect swords and guns with the world which knows not peace. But neither bloodshed, swords drawn, nor guns fired are the true foes of peace.

Man who is selfish quarrels for a certainty. He is then the enemy of peace. The person who is unkind disturbs some nook of repose. The bitterest battles are fought within the four walls of a room, not between armies of drilled men upon the smoking field. The disturbers of the world's peace are not soldiers, they are husbands and wives, brothers and sisters who do not live amicably one with the other. Hard words before sharp swords mar the peace of men and women. Peace contains far more than we lead ourselves to suppose. We need to know the meaning of a well-ordered life, to watch the beginnings of discord, and strive for a happiness based on love, if we desire peace. For wars will cease only when men and women gain the victory over self.

GEORGE WEEDS.

PRIME thou thy words, the thoughts control  
That o'er thee swell and throng;  
They will condense within thy soul,  
And change to purpose strong.

NEWMAN.

## OUR TALK WITH CORRESPONDENTS.

L.B.—No; those who return the Book of Discipline, and decide not to join the Brotherhood, are not “eligible to receive the Book of Instruction.”

L.M.F.—All who join the Order, whether as Members, Associate-Members, or Supporters, must send their subscription direct to us. The object of this rule is to consolidate our work, and bring the Brethren in closer touch with ourselves and each other. This reply applies to other inquirers.

Concerning your second question as to “vermin,” cleanliness should be observed so that one will not be troubled in that way.—THE EDITOR.

## OUR GROUPS AND THEIR WORK.

We have received the following letter from our London Groups who are supplying food and clothing to the poor children of London.

## FOR THE CHILDREN.

Dear Friends.

To us at present is presented a great physical necessity—one wherein theories play no part, but where human sympathy is the greatest aid. We speak of poor children's need; and kind sympathetic thoughts work their way, when driven home by deeds, to permanent good.

The Winter is upon us once more—joyousness will soon reign for a number of days in comfortable households—but misery reigns in more than we care to think of—ceaseless as long as chill days last.

Help us therefore to extend our operations over more ground than was covered last year. Let us give to the children food and raiment, and last but not least, good cheer in all its meaning.

Help us to bring reality to their visions and dreams of Christmas, to impress vividly upon them that human interest is not dead to their existence, so that it may

weigh well with them in some hour of need or temptation. Let our kindness revive their hope, and let the influence of our thoughts be accompanied by the necessary practical good—during this season of bitter want.

Ye who are isolated in small towns and outlying hamlets, desiring that your good intentions might be fulfilled,—let us be your channel of expression where the crying need is greatest.

The Children's 'Xmas treat will this year be held at the L.C.C. School, Devons Road, Bromley-by-Bow, on Wednesday evening, December 13th. 100 of the poorest children will be entertained to tea at 6 p.m., and 320 will be invited to an entertainment at 7-30 p.m. A 'Xmas Tree would be very welcome if any country reader could send one, and gifts of clothes, &c., suitable for children up to 14 years of age would also be welcome. And should be sent addressed:—H. J. Stone, c/o Miss Coad, L.C.C. School, Devons Road, Bromley-by-Bow, London, E. Money should be sent to Miss M. Walker, 10, Torrington Park, N. Finchley, London, N.

NORTH LONDON GROUP.—At a well-attended meeting held on October 21st, we were fortunate enough to have Mr. and Mrs. Allen, and Rev. J. R. Tuckwell and Mrs. Tuckwell present. Mr. Tuckwell addressed the meeting first on the subject of "Atonement."

The growth of man and the growth of the idea of "Atonement" had been parallel, he said. The Bible could be taken as a history of man's development, or the development of the idea of Atonement. In a brief, but very instructive survey, the speaker then took us over the principal events, showing the unfoldment of the idea in Old Testament times, and gradually led up to the consideration of Atonement as a cosmic principle, manifesting as a consciousness of Oneness with the Divine, a state towards which all humanity is, and always had been, moving.—*Harry J. Stone, Secretary.*

WEST LONDON GROUP.—This Group met on November 1st. Mrs. Northesk Wilson gave one of her inter-

esting lectures on "Vibration and Colour." The meeting closed with hearty thanks to the Lecturer.—*Louise Clow, Hon. Secretary.*

LIVERPOOL AND BIRKENHEAD GROUP.—On Wednesday, November 1st, owing to heavy rains and other causes very few members were present. As desired, the Secretary read the rules for admission to the Brotherhood, after which they were the subject of profitable conversation by those present.—*A. C. Duckworth, Secretary.*

HOME GROUP, ILFRACOMBE.—On October 27th we had a social evening, also a short but interesting address from Mrs. Allen, giving an account of the Editor's Tour. The good work that is being done by the different Groups, and the earnestness manifested generally, also the intelligent inquiries from newly interested people, were eloquently dealt with. And so graphic was the report of the meetings—which Mrs. Allen also attended—and of the work that is being done in some cases by individual members, that we felt as if we also, to some extent, shared in the pleasure and profit of the Tour.—*A. S. Wormald, Secretary.*

November 3rd. Our Secretary read an unpublished poem by Lord Lytton, entitled "The Boatman," which was listened to with deep interest, and led to a pleasant and profitable conversation.—*J.A.*

Mr. H. Bertoli, 10, Cazenove Road, Stamford Hill, London, N., informs us that he has opened a Higher Life Lending Library for the purpose of lending out Reform Literature, which cannot be obtained at the ordinary circulating libraries, at the small charge of one penny weekly.

## THE EDITOR'S TOUR.

### FURTHER REPORTS OF MEETINGS.

REPORT OF PUBLIC MEETING AT THE FOOD REFORM RESTAURANT, HOLBORN, LONDON.—On Monday, October 16th, Mr. Allen addressed a meeting at the above

Restaurant on "The Way of Enlightenment." Mr. Rist of the North London Group was in the chair.

In his introductory remarks the Chairman gave a brief summary of the history of the movement that had led up to their gathering there on this evening. The first number of the magazine appeared in January 1902, its object being to expound the Laws of Being and The Higher Life. In September 1903 the Editor invited the readers to form "Groups" so that they might meet together for mutual sympathy and help in the practice of that life which the magazine taught. As a result of that invitation the first "Group" was formed in North London, meeting in Clapton at his (the present chairman's) house in October 1903. Other "Groups" were then formed in London and the provinces—West London, Birmingham, Liverpool and Birkenhead, Ilfracombe, &c., now having separate Groups of readers meeting at regular intervals. Though the members of these Groups had not increased in numbers to any great extent, he the chairman, thought that they had considerably increased in the power to spread the message of peace and goodwill which it was the object of the magazine to expound. Mr. Allen would put before them this evening further details of that message, and also explain the objects and principles of a new movement in connection with the magazine, viz: "The Brotherhood" to be formed on November 28th, next.

Mr. Allen then addressed the meeting. "The Brotherhood," he said, would be an organization of men and women who would be willing to discipline themselves and overcome their weaknesses so that they might help others. The Book of Discipline, which could be obtained from him, was designed to explain how this development could be brought about. Some of the Rules in this book would be found difficult, but no one would set to purify his life and thought and not expect to find difficulty. We lived in a wonderful age when men of integrity and purity of heart were sorely needed to help others who were struggling along the path of virtue.

Mr. Allen then gave in a general way the Rules and Observances of the Brotherhood as contained in the

Book of Discipline, and then proceeded with his address on "The Way of Enlightenment." The title of the address, he said, suggested a path. In the material world every destination had its path or paths leading to it. The one who wanted to reach the goal must keep the object in view all the time and not wander. So with the aspirant for spiritual enlightenment; he must begin at the lowest point, and take each step with care. The traveller along this path would find that he had within him certain passions and desires which caused him pain and struggle to remove. He would have to severely discipline himself and re-organize his life and thought before any real progress could be made. The stronger these desires the greater the difficulty at first. He would have to discipline the mind and the will as well as the body. When, however, by perseverance and rigid living these were under control, a man was master of all outer things, and became a savior of others—a power for good in the world. He entered the eternal calm of a well-poised life;—he knew the joy of the Perfect Peace; he knew the Way of Enlightenment and could point out the path; he could see the inner principles of Being, and their application to the outer life. A number of questions were asked, principally bearing upon the application of the principles of Mr. Allen's teaching to modern city life. These were all answered by our Editor in a patient charitable spirit.

Mr. Rist gave a hearty welcome to all the readers present to the meetings of the London Groups and then Mr. Allen took the names of those who wished to join the Brotherhood while the meeting broke up.—*Harry J. Stone, Secretary.*

WEST LONDON GROUP met on October 17th to learn still further of the truths underlying the rules set forth by Mr. James Allen in his Book of Discipline for the Brotherhood. We were privileged to hear Mrs. Allen explain the same subject in words which touched the hearts of all hearers. Members asked and received satisfactory answers from our leader, ere the close of the meeting.—*Louise Clow, Hon. Secretary.*

THE HIGHER THOUGHT CENTRE, LONDON.—On the

afternoon of October 18th, a well-attended meeting listened to Mr. Allen's address on "The Science of Self-Perfection."

WORTHING.—Through the kindness of Mr. Chidwick, a number of earnest, thoughtful people met at his house, on October 18th, to hear Mr. Allen speak on "The Life Compassionate." In the questions and conversation which followed, a deep interest was evinced, and at the conclusion of the meeting some books were purchased.—*J.A.*

NORTH LONDON GROUP.—On October 21st Mr. Allen again addressed the meeting on the principles and rules of the Brotherhood. He exhorted his hearers to lead the virtuous life as expounded in "The Book of Discipline," so that they might be a power for good to their fellows.

A number of questions were asked, dealing mainly with the application of the Rules laid down by Mr. Allen to the individual experience of his hearers. Many were helped and encouraged by the replies.

Mrs. Allen was then requested to speak, and gave a brief but stirring address on the words: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." In gentle expressions that revealed a deep human sympathy, Mrs. Allen bade us become "golden vessels" for the upliftment of the people by "purging ourselves of those things" that might even have a suggestion of evil. What had proved to be a very instructive meeting then broke up.—*Harry J. Stone, Hon. Sec.*

BATH, OCTOBER 30th.—There was a good audience to hear Mr. Allen's address on "Meditation," which was followed by a number of questions from the meeting.

The Editor was unable to fulfill his Leicester and Tatsfield engagements.

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