

RAYS.

Truth is catholic: proclaim it ever,
and God will effect the rest.—Balmez.

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Not with an army, nor by might, but
by My Spirit, saith the Lord of Hosts.—
Zech. iv. 6.

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There is no fate—God's love
Is law beneath each law,
And law all laws above
Fore'er, without a flaw.

—FATHER RYAN.

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Revelation, properly speaking, is a
universal, not a local gift. There is
something true and divinely revealed,
in every religion, all over the earth.—
Cardinal Newman.

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False learning is rejected by the
Wise, and scattered to the winds by the
Good Law. Its wheel revolves for all,
the humble and the proud. The "Doc-
trine of the Eye" is for the crowd; the
"Doctrine of the Heart" for the elect.
The first repeat in pride: "Behold I
know;" the last, they who in humil-
ness have garnered, low confess: "Thus
have I heard."—Voice of the Silence.

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If you want a power higher than
your lower self, you have your own
Ego—the divine self within you. He
stands to your lower self in the relation
of a master to a pupil and if you do not
disregard him when he speaks to you in
the voice of conscience he will be en-
couraged to come into closer commun-
ion with you. It is upon him that peo-
ple really rely when they imagine God
is speaking to them, but they cling to
the absurd idea that their own God is
the one ultimate power in the universe.
—H. T. E.

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The Christians have a building of
stone wherein they serve the goddess of
vanity, where they dissimulate, where
people exhibit their fine clothes and the
preacher his learning; but the true
Christian has his Church within his
soul, wherein he teaches and listens.
This Church is in him and with him
wherever he goes, and he is always in
Church. His Church is the Temple
of Christ, wherein the Holy Ghost
preaches to all beings, and in everything
he beholds he sees a sermon of God.—
Jacob Boehme.

THE NEW EDUCATION.

True education is not a process of
storming, but unfolding, e—from—du-
cere to draw or lead, that is, to draw
forth that which is within, but latent.
This process of interior development is
the keynote of the new education. Its
methods all tend to cultivate the facul-
ties of observation, stimulate thought,
lead to synthetic analysis, and develop
the power of concentration. At the
same time the greatest freedom is aimed
at both in thought and action, and
original work is encouraged. Compul-
sory education is a perversion, and
under the new system is not required.
The human mind seeks knowledge, but
every one has his own method; provide
the opportunities and the child will do
the rest. It is useless to try and teach
each child in the same manner—each
has his own nature and method of un-
folding; provide the means by which
the child can teach himself. We have
been cramped too much by laws, we
need more liberty.—W. L. Garver in
November Arena.

MAX MULLER ON THE VEDANTA

If a system of philosophy is a consist-
ent, and, as it were, an organic whole,
springing from one small seed, it should
always be possible to fix on its central
truth from which all its dogmas pro-
ceed, and, leaving out all bywork and
ornamentation, to trace the direction in
which its arguments move, and to dis-
cover the goal which they are meant to
reach.

Now, the quint-essence of the Vedanta
philosophy has been well formulated by
a native philosopher in one short line,
and it would be well if the same could
be done for other systems of philosophy
also. Our Vedantist says: "In one-half
verse I shall tell you what has been told
in thousands of volumes:—Brahman is
true, the world is false, man's soul is
Brahman and nothing else"—or as we
would say: "God is true, the world is
fleeing, man's soul is God, and nothing
else." And then he adds: "There is
nothing worth gaining, there is nothing
worth enjoying, there is nothing worth
knowing but Brahman alone; for he who
knows Brahman is Brahman." This,
too, we might possibly translate by the
more familiar words: "What shall it
profit a man, if he shall gain the whole
world, and lose his own soul?"—Three
Lectures on the Vedanta Philosophy.