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By A Christian Minister

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As Originally Written

Copied from the Akashic Records

By LEVI

SOCIALISM IN ITS TRUE LIGHT

Third Paper

By Hon. J. Stitt Wilson

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JULY, 1911

No. 37

Modern Socialism Its Moral and Spiritual Significance

BY J. STITT WILSON, M. A.

PART III.

(NOTE.—Parts I and II of this article appeared in the March and April numbers of the Aquarian Age, and should be read in connection with this third part of the subject.)

And now let me call your attention to the moral issue eternally evaded. You can find the words Law, Liberty, Justice and Righteousness in all the religions, ethics, politics and philosophy, covering a period of forty centuries, but without exception these words signify social and economic relations that never inquire into this supreme and fundamental curse of economic exploitation and social robbery of the toiling people. .

Socrates, Plato and Aristotle we may place at the head of the list of preachers of righteousness in which Social Injustice is not impeached. Plato advised what still prevails in the mines of Illinois and Pennsylvania, that slaves speaking the same language should be kept apart to prevent the success of any kind of trade unionism among them. Aristotle declared the most valuable property to be slaves. Leisure is never for slaves. Slavery itself is a just institution. And Socrates justified the enslavement of all captives. Greek ethics like our own are full of elaborate discussions about justice, while the whole civilization like our own was built on gigantic fraud on human life.

If we take out the brief revolutionary protest of Buddha, and the fleeting and evanescent revolt of primitive Christianity, the organized ecclesiastical religion of the centuries has sanctioned this social injustice. St. Paul and Marcus Aurelius, Hildebrand and Martin Luther, John Calvin, St. Francis and John Wesley; Kant, Hegel, Huxley,

Spencer; Gladstone and General Booth; Mary Baker Eddy and Prime Minister Asquith, and Roosevelt and Taft,—each and all preached, and now preach, a Liberty, a Justice, and a Righteousness that sustains and sanctifies the power of the few to own and control for Private Profit, the resources of nature and the power of machinery, that God gave to all, and to turn this private control for private profit to exploit the race, and reduce the masses to servitude and consequent physical and moral degradation. Capitalism as a system is unimpeached by any of these.

No ecclesiastical organization, Roman Catholic or Protestant, from the Pope of Rome to the Salvation Army, has ever **aggressively sought to guarantee the right of the people to live in freedom on God's earth.** They have never sought to organize men in relations of brotherhood in the use of the earth and the means of livelihood. They have never sought to secure to the workers the natural product of their toil. You may join any church of Christendom today without it being a condition of your peace with God or your acceptance to membership that you are to work for Social Justice on the earth—Justice in the use of the land and machinery by which men live. The religious world has no enlightening conscience in terms of social justice.

Social injustice—injustice in the world of economics—this is the fact of our whole capitalistic civilization. Therefore, having shown that there is no escape from the world of economics, and having shown that down to modern capitalism the race has been and is an exploited slave race suffering the untold limitations which social injustice inflicts, I declare that the supreme moral and religious task of every man and every organization is to establish social justice in the use of our economic equipment. Whatever righteousness, ethics, goodness Christ-likeness, or real religion, is possible unto men on this earth, it must now enter into this world of economics and permeate it or re-organize it or moralize it. And since the world of economics is as it were our first field of existence, our common unescapable world, here is the first domain of human social righteousness. Justice in bread-getting, in land-using, in machine-using—social justice in the actual facts of daily struggle to live—this is the first, basic, fundamental, real righteousness. Any religion or morals that ignores this is a dangerous delusion, a substitute, a counterfeit, and may easily become a farce and a bulwark of tyranny. The movement to establish social justice in bread-getting for all the people, commonly called Socialism, is the holiest, and most sacred, and most divine effort ever put forth upon this planet for the upliftment of humanity. This program of social justice in bread-getting involves the whole man. It stands for the release of the mind to leisure for intelligence and culture. It stands for the release of the spirit from dominance and subserviency. It is the program of the free spirit.

By all the sacredness and possibility of the soul of man this question must now be confronted and settled. It is not a side issue. It is the supreme issue. It is not for the after thoughts of your religion

or politics. It is primary and fundamental. To ignore it is to strain at gnats and swallow camels. To ignore it is to betray the human race to respectable social robbery and legalized industrial tyranny. The man who does not want social justice in bread-getting wants no ultimate good of men. He that saith he loves God whom he hath not seen and loveth not his brother whom he hath seen—enough at least to secure for him equal opportunity for simple human life—is a liar. The religion or moral teaching that teaches not a system of social justice, and by silence or open defense supports a system of social injustice, uses the most sacred interests and instincts of the race, by which to betray them to their economic masters. This supreme issue has never been faced. We have sought to build our moral and spiritual life on sand. The foundations of righteousness have not been laid in the fundamental and basic economic life. We have sought to live a just life on a basis of social and economic injustice. We have sought to live lives of individual piety in a medium of social unrighteousness. We have sought like spiritual ostriches to escape from the economic wrong and injustice by retreating into the silent depths of the soul, there to re-establish an imagined righteousness not incarnate in the actual life of the people. We rob the poor by millions and return miserable doles for charity. We legally and religiously extract the blood of the toilers, and fuss around with our petty and contemptible philanthropic and peace-offerings of conscience money. While a capitalist judge is sentencing a poor youth to ten years in prison for the theft of a second-hand suit of clothes, a Christian minister in a metropolitan pulpit is comparing the gifts of a multi-millionaire trust magnate to the sacrifice of Christ on Calvary. We tithe mint and anise and cumin and neglect social justice and social mercy and the faith in which these grow.

Perhaps I can only get the due emphasis on this point by what may seem to you an undue exaggeration. I will risk the effort. The human race seems unable to cover the whole gamut of the divine tasks at one time. Moreover, it often appears as if Providence had set special tasks for special epochs, as if to adapt the progress of the kingdom of God in the earth to our weakness. Therefore whatever meaning and significance the true prophets of the Lord of life may have for us at this time in history our one task is unmistakably plain. The invention of machinery, the development of democracy, the universality of world-trade, the wisdom of consolidation, organization and division of labor in industry, all make plain the paths of our feet to the establishment of social justice in industrial democracy.

I will say therefore that the whole power and influence of the Christian ministry should be utterly consecrated on awakening the social conscience of the people, and educating them concerning the social wrongs and social injustices of capitalism, in order that the total moral and spiritual energy of the people shall be called to a new social vision of a just and brotherly and humane administration of the bread-getting equipment of society. There is no evil in our time that

is not fostered by capitalism: there is no good that we can seek for the individual or the race that is not hindered and thwarted by capitalism. Capitalism menaces every sacred interest of the race, and fosters the non-social and anti-social vices of humanity.

If all the strength of the pulpit and the pew, and all the moral and spiritual energies of the people that can ordinarily be called into action were now awakened to this sublime and sacred task, even then, as we weak mortals go, we will not have any moral dynamic to spare, even then we will not have too much social energy and enthusiasm and wisdom for the accomplishment of the economic and social freedom of the people.

The church that bears the name of the greatest of world revolutionists lies yet under the heavy burden of ages of un-Christian superstition, and pagan theology, ecclesiastical impostures and false and misleading emphasis in theory and practice. In the language of a familiar confession, they are doing things of small account and of doubtful value and leaving undone those things they ought to be doing.

The church has never escaped the paganization of decadent Rome, and the influx of the barbarian. Dr. Hatch, in his work on the "Influence of Greece on the Christian Church," makes an alarming confession. After showing how Greek metaphysics and philosophy crowded out the Sermon on the Mount from the forefront in Christian teaching, offering doubtful systems of theology based on Greek theorizing, says: "The victory of Greek ethics was complete. While Christianity was being transformed into a system of doctrines, the stoical jurists at the imperial court were slowly elaborating a system of personal rights. The ethics of the Sermon on the Mount which the earliest Christian communities endeavored to carry into practice, have been transmuted by the slow alchemy of history into the ethics of Roman law. The basis of society is not Christian, but Roman and Stoical, a fusion of the Roman conception of rights with the Stoical conception involving reciprocal actions. This is in possession of practically the whole field of civilized society. The transmutation is so complete that the modern question is not so much whether the ethics of the Sermon on the Mount are practicable, but whether if practicable they would be desirable. . . . The conversion of the church to Christianity must precede the conversion of the church to Christian practice.

To be perfectly frank, I would say that the Christianity of Jesus is not only not practised, but is not preached. Capitalism with its respectable crimes and legalized plunder and conscienceless robbery of the people, and its correspondingly generous gifts to the church and its easy partaking of the sacraments, could never have grown to its immense and awful proportions had the message of Jesus been the moral and spiritual food of the people. We have had Calvinism, and Methodism, and Y. M. C. A.-ism, and other good and passable "isms"—but not the teaching of Jesus of Nazareth.

The perception of the injustice of the world of social and economic relations, and the vision of a new social order, of economic freedom for the people, and the possible overthrow of industrial oppression, is already disclosing the social significance of the message and mission of Jesus. The science of economics is declared to be materialistic, a gospel of the belly, pertaining to the fleeting things of time and sense. And yet I say that the Messianic movement at this juncture of human history comes to us using the lowly, commonplace vocabulary of so-called materialism.

Such words as land, steam, electricity, machinery, wages, dollars, cents; labor and leisure; unemployment and sweating; farming, weaving, sailing, railroading; bread, blankets, boots; clothing, rent, coal,—these and their kin are the words that now carry the freightage of divine meanings to the future of the human race. The Messiah starts with these words; they are at hand. He does not coin them. He finds them by following the blood-drips of an outraged, crucified humanity. By using these words in due relation to the birth-throes of the race, the Messiah wields the two-edged sword of the spirit to open the social conscience. These are the words of the science of economics. By no other medium can the Christ principle effect an entrance into our actual human affairs in this generation. On no other vocabulary can the forces for human emancipation of this era be floated. The Messiah cometh not only when you do not expect him, but in a manner you do not expect him. No stained glass, no stately ceremony, no pomp of ecclesiastical dignitaries, no artificially preserved dogmas, but leaping like a phoenix out of the decay and ashes of capitalism, so cometh the mighty Son of Man in the great world-wide socialist and labor movement,—the word of the Lord pouring through the truths of economic science.

The very soul of the message of Jesus finds body in the great gospel of social justice now to be preached and practised on the earth in the agitation for and achievement of the Socialist Co-operative Commonwealth. The artificial and needless practices, the Roman paganism, the excrescences of Greek theology, the remnants of Stoic ethics, the straining at gnats of petty sins and swallowing camels of social iniquities, the ecclesiastical impostures, will slough off and away from the true body of Christ, by the very rawness and simplicity and unpretentiousness and universality of the sacred effort to inspire the people with a vision of a just social order, and the task of building a system of social justice in bread-getting.

No real individual salvation will suffer loss in this heroic abandonment to social justice. Mammon and capitalism is reducing the type of individual salvation to a mere petty bloodless pietism. The deepest and divinest quality of the individual life in terms of the Christ-spirit will be elicited in those who do as he did—lay down their lives for the sheep, and proceed to deliver the social captives, and to set at liberty the people that are bruised. The descent of pentecostal power awaits the abandonment to the work of the kingdom

of God in the earth in terms of social justice. We have had the blade, and the milky ear. It is time for the full corn in the ear.

Economics is the very omnipresence and atmosphere of our common life. Social injustice is the supreme anti-Christ of the ages, and capitalism its last incarnation. Social justice on the earth is the next sublime step of the kingdom of God in the earth—a veritable second coming of the Christ. Let us arise and labor for it. The fields are white unto the harvest.

THE CHILD IN THE MIDST

When the Lord of the great and the little,
The potter whose hand shapes our clay,
Sets a child in the midst of the market
Where the world-peoples chaffer all day,
Sets a child with its innocent questions,
Its flower face dimpled and fine,
In the very heart's core of the clamor,
A thought of the Maker Divine;—

And men, in their lust for dominion,
Their madness for silver and gold,
Crush the beauty and charm from that spirit,
Make the flower face withered and old,
Bind the hands and the feet with a tether
That childhood can never untie,
Deem not that Jehovah unheeding
Looks down from the heights of the sky.

He sees, though we think Him unseeing,
He knows when the factory wheels
Grind down to the life blood of children;
When the poor little bond servant kneels
In the pang of its frightful abasement;
Though all men are deaf to its prayer,
There is coming a dark day of judgment,
And the Lord of the child will be there.

The child in the midst, as we've marred it,
Bent-shouldered, dull-eyed, and a slave,
That cringes at word and at fetter,
That cries for the rest of the grave;
With our free flag unfolding above it,
So free, from the pine to the palm!
And our scared pallid children beneath it!
There's a jar in the lilt of our psalm.

From the mine where the midnight engulfs it,
From the mill where the clogged air is thick
With the dust of the weaving that chokes it;
From the home, where it's fevered and sick
With man's toil, when God meant it for gladness,
The child in the midst, in our clay
God-moulded, greed-marred, calls to heaven
For the vengeance we're daring, this day.

—[Margaret E. Sangster, in McClure's.]

Myths of the Church

The Holy Ghost and the Fatherhood of Jesus.

BY A CHRISTIAN MINISTER

Mythology is the foster parent of every popular religion. A number of myths are gracefully woven into the foundation of every system of worship, and the Christian religion is no exception, and it is truly interesting to study the development of its mighty power through the mist of its myths and superstitions.

The God Foundation. All religions that are founded upon a person assume that person is a God; that his flesh conception was supernatural; that he had no father; and sometimes it is assumed, as in the case of Melchizedec, and other recognized saviors of the world, that he had neither father nor mother. The mythical history of Melchizedec is referred to by Paul thus:

"For this Melchizedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

"To whom Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is King of Peace.

"Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the son of God; abideth a priest continually." Heb. 7:1-3.

The Christian Religion, the most perfect of all the religions of men, was founded upon the personality of Jesus of Nazareth, who never assumed to be a super-

natural product of the race, but ever recognized Joseph as his father and Mary as his mother.

This religion was not formulated by the Nazarine; that was done by a body of superstitious men long after the death of the great Master. These men were conscious of the fact that the people of the age in which they lived would not receive a religion whose founder was not a God, and so they declared that Jesus was God who had personally descended from heaven to earth to save men from their sins.

To make their assumptions appear authentic they seized the short histories of Jesus written by Matthew, Mark and Luke, together with certain current myths of ancient Gods, and put them in shape to suit their ideas. They made these worthy historians say that Jesus was conceived by the Holy Spirit, and born of the Virgin Mary, and hence was fatherless.

The incongruity of this statement is apparent when we recognize the fact that the Holy Spirit is feminine. It is certainly straining the bounds of even mythical things to suppose that a feminine can be a father.

The True Record. It is well for the world that in the great Book of God's Remembrance the exact words of Matthew, Mark and Luke are recorded, and it is well that men can now read these divinely protected records.

Levi, the transcriber of the

Aquarian Gospel of Jesus the Christ, has transcribed from this Book of God the words of these historians, and he finds not one word about "immaculate concep-

tion," or the fatherhood of Jesus being attributed to the Holy Spirit. We quote in full the first two chapters of Matthew as they appear in God's own record book.

The Gospel According to Matthew

Transcribed from the Akashic Records.

BY LEVI.

1 Behold, for I will write about the Lord: I will tell the story of his life, his words, his deeds.

2 Men know the Lord as Jesus; loyal Hebrew; perfect man; true sion of the royal house of David, king of Israel; a member of the tribe of Judah; son of Joseph, carpenter of Nazareth.

3 Among the daughters of the tribe—the tribe of Judah—was a maiden pure, undefiled and Mary was her name.

4 And Mary was the daughter of Anna and Joachim, people of large wealth who lived in Nazareth, a town of Galilee.

5 From childhood Joseph and the maiden, Mary, knew each other well; they loved each other well, and when they came of proper age they were made one in marriage bonds.

6 In proper course of time a child was born to them, and Joseph and his wife rejoiced with sacred joy.

7 In Bethlehem, the birth place of the Psalmist and the king, the child was born, and masters said, he is Immanuel, or God in man.

8 And Mary said His name is Jesus for he is a master soul sent forth to save his people from their sins.

CHAPTER II

1 While Mary, Joseph and the child were waiting in a shepherds home in Bethlehem, three stran-

gers, richly clad, came to Jerusalem and asked—

2 Where is the new born King, the king of Israel? We saw his star shine in the eastern sky, and we have come to honor him.

3. These men were Magians from beyond the Euphrates.

4 Now Herod Antipas was ruler of Jerusalem, and when the magians spoke about another king he was alarmed, and all the people of Jerusalem were troubled much.

5 And Herod called the chief priests and the wise men to the city to his court and asked:

6 What do your prophets say about another king? And if there is to be another king where do your prophets say he will be born?

7 They answered him and said: The prophet Micah wrote a long, long time ago.

8. "Ephrata Bethlehem, thou birth place of the king—the king of Israel:

Although a little town yet thou art chief of all Judean towns;

For out of thee shall one come forth to rule my people Israel."

9 Then Herod called the magians to his court and asked them more about the star, and more about their vision of the new born king.

10 And then he told them what the priests of Israel had declared, and when he had made charge

that they should not repeat to any one the story of the star, nor of their vision of the coming king, he sent them on their way to Bethlehem, and as they went away he said:

11 Search well and when you find the new born king, bring word to me and I will straightway go and honor him.

12. The magians went their way, and as they went they said, This Herod is a crafty man; he is a cruel king. He would not honor any one he deems a claimant of his throne. He wants to find the new born king that he may take his life. We are not parties to his perfidy.

13 And as they neared the town a light above the brightness of the sun shown over Bethlehem, and from the light a star came forth and seemed to stay above the shepherd's home where Jesus was.

14 And guided by the star the magians found the shepherd's home; and when they came into the house they found the new born king, and they were glad and said,

15 All hail! A master soul! the promise has been verified. A new born day shines forth for Israel, and all the world. All hail Deliverer!

16 And then the magians opened up the treasure box which they had brought, and gave to Jesus costly gifts.

17 They gave him gold, frankincense and gum-thus; and then they started on their way toward their home beyond the Euphrates.

18 They did not go up to Jerusalem to tell the wicked king where he could find the new born king; they left the country by another way.

19 A master clothed in white appeared to Joseph in a dream and said,

20 Make haste! remain not here another day, for Herod seeks to take the life of Jesus for he fears the child. The magians said, He is the king of Israel.

21 Go forth and stay in Egypt till the masters bring you word again.

22 And Joseph tarried not; he took the mother and the child and fled by night, and rested not until he came to Egypt, and Zoan, and with Elihu and Salome he found a safe retreat.

23. Now, when the magian priests returned not to Jerusalem the king was furious in his wrath, and he sent forth his guards to kill the boys of Bethlehem, expecting thus to slay the new born king; and every one not two years old was put to death; but Mary, Joseph and their son had gone beyond the reach of harm.

24 And in a little while the king was stricken with a grave disease and died, and all the people of Jerusalem were glad.

25 Two years passed by and Joseph had a vision of the night. A master clothed in white appeared and said,

26 The king is dead; six hundred days ago his life went out in misery. Take Mary and the child and go again to Nazareth, for all is well.

27 And Joseph took the child, and Mary, and some other kin that had been with them in Zoan, and went up by the Bitter Sea.

28 And after many days they reached their home in Nazareth of Galilee.

Soul Whispers, Heard in the Silence

BY V. COOPER-MATHIESON

Jesus Christ will come again! How?

Not in imaginary clouds in a far-away sky; else how could every eye behold him?

How would you know that Jesus Christ had come in the flesh unless your own eyes could see him?

How would you feel sure he had come again, unless you with your own fleshly eyes could behold him and know that it was he?

Yet he will surely come in the flesh, as Job says, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me."—Job xix, 25-27.

This redeemer is within yourself, in your own flesh will he be revealed and with your eyes you shall see God within yourself, and know in very truth that your redeemer liveth, and will reveal himself upon the earth—your body—at the last days; when by growth and that experience which has purged you of all impurity (as Job's afflictions purged him and he stood before his God justified, purified, sanctified, and eventually glorified), you see and know that the son of God—Jesus Christ—dwelleth within you, who are the son of man.

By your power of thought, which is the creative power of the universe, and by your right use of this creative power, you redeem your life from the results of your past errors, which are but the wrong conclusions you arrive at through ignorance; a better and higher knowledge will set all right. Thus by gaining wisdom you create for yourself new conditions, which make everything new to you, and the old earth—or state of mind—is transformed into a veritable heaven, where harmony forever dwells, and the without is then as the within, which Jesus stated was a sign of "the kingdom of heaven come upon earth."

When your outward conditions express your inward thoughts, you show forth your new earth, and all who see your transformation will know that the son of God has come to you, for he has been born within you, and this individual coming of the Christ must be before the universal coming can be possible. First the particular, then the universal or general. This new birth within you is your fleshly and spiritual redeemer who stands upon the earth, your understanding, which must bring forth this fruit of your mind in the latter days (it is the uncovering of that which was hidden, as the third day of creation), and then this uncovering is a removing of the veil that hides your own God-being; so that you then see plainly that "Jesus Christ has

come through (or in) the clouds" of your own spiritual consciousness.

Yes, you are convinced that he has indeed come and your eyes have beheld him, for he has come to reign in your heart and soul, and the government of your whole life is upon his shoulders. You know then that "Our Immanuel is indeed God with us," for his kingdom is set up in our own being, where he shall reign a king forever.

Christ's kingdom has come upon earth just as his will is being done in your flesh (earth), as it is done in your soul (heaven), world without end, for God is now dwelling in man.

* * *

The Unfoldment.

We aspire to an unseen God, an unseen heaven, unknown happiness! Why?

What reason for the hope that such exists, have we as mortals?

Is it not because all these exist within ourselves? All that constitutes what is called by those names is enfolded within our being, and that aspiration we have is the unutterable yearning to express it.

There is nothing above or beyond us greater or grander than what is within us, and that which is within us is all there is of that life principle which we term God.

When the little plant puts its tiny head above the earth, there is an intense, pushing sensation within it. A desire to reach out and up to something above, beyond itself, but what that something is it knows not. We know that there is nothing above and beyond that plant that it can

reach, but as it aspires to the warmth of the sunlight and draws the light and life of the atmosphere to it while its roots are absorbing the moisture of the earth, it is unconsciously unfolding from within itself all the beauties and glories which it is yearning after, till at length "in fullness of time" it bursts forth into blossom and reveals from within itself perfection of form and coloring, together with a beauty peculiarly its own, which could only be expressed by itself, and manifested through unfoldment. All that it is was contained within the tiny seed from which it originally sprang.

So in like manner are we, Man, the perfect expression of God, the Father; and the seed is called "Christ"; therefore we hold within ourselves all that there is of God—all his glorious powers, possessing every attribute that is needful to make us God-like; nothing can be added; all is but Unfoldment; and as we unfold in the light, love and truth of our sun of righteousness—the Lord of our own God-being—we manifest the Father, and being made in his image thus bring forth his likeness which is everlastingly "The Perfect Son, Christ."

* * *

The City of Refuge.

The silence is our city of refuge. The inner center where the soul may flee in time of doubt and disturbance, or from the turmoil of the world; and once having acquired the power of seeking this haven and reaching it in safety, the soul may then shut the gates of the outer senses upon its pursuers, and there abide in

peace and safety till the danger is past, or till the storms have abated and the tumult has ended.

Then in conjunction with the safety found there, while in the city of refuge, the soul is ministered unto by the high priest of the sanctuary, Melchizedek, prince of Salem or peace, and king of righteousness, who is priest of the most high God and officiates at his altar, within the holy of holies of the soul.

Here the bread and wine of the spirit are bestowed, and the soul is fed with its substance and life till its strength is increased seven-fold, so that when it emerges from its chamber of peace in the city of refuge, it is able to withstand all the doubts, fears, trials, and troubles which, as enemies, may await it without the gates. But it fears them not since it has been strengthened and girded with wisdom and

love, and is endowed with power to "withstand all the fiery darts of the wicked," and having done all, to stand firm in the strength of its strong Lord—its own inner consciousness of Godhood—against which nothing mortal can prevail.

Learn to find your city of refuge within your own being, and there having found, to seek its shelter at all times; and within the sacred precincts to dwell secure from all alarms. Offer your tithes of loving thoughts and words, and your sacrifices of all selfish desires and impulses upon the altar of your heart to the high priest who serveth in that temple of the Lord of hosts—your own soul. Then shall you come forth from your retreat refreshed and strengthened in your entire being, ready to stand firm yourself, and willing to minister unto your many brethren.

"And every soul a kingdom is.

"Behold, the censor comes and calls, whoever wills may come; but he who comes must will to prune himself of every evil thought; must overcome desire to gratify the lower self."

"None but the pure in heart can come into the Kingdom of the Holy One; but every son and daughter of the human race is called upon to turn from evil and become the pure in heart.

"You need not seek the Christ, for when your heart is purified the Christ will come, and will abide with you forever more.

—Aquarian Gospel.

Popular Astrology VIII

Aries People with Their Head Troubles and Reckless Bravery.

BY AVALONE PARSEE.

Chief of the Fiery Signs. Aries is the ruling sign of the Fiery Triplicity and all other things being favorable, persons born under this sign are fortunate. They are endowed with tremendous energy and are pretty sure to push ahead at all hazards to the accomplishment of their purpose. They rather court opposition. These are the people who purposely put a chip on their shoulder and dare anyone to knock it off. They are fearless and are usually sincere and honest, and these three qualifications make of them efficient leaders.

It is hard for an Aries native to follow in the footsteps of another; they do not like beaten paths; they are full of new plans and schemes; they are constantly exploring and originating. Quite a percent of our pioneers in new fields, whether in science, new thought or the native forests of earth are born under this sign.

Aries rules the head and the prophetic faculties are favorably impressed by its influence. So we find the gift of prophecy in the possession of many Aries people. In fact they seem to live more in the perceptive region of the brain than in the reflective; they delight to tell in advance what is going to happen, and they are rarely false prophets.

Aries Heroes. With their great bravery Aries people are decidedly lacking in caution; they are venturesome and unnecessar-

ily run great risks. The so called brave firemen and soldiers are frequently Arians. They never consider danger and are liable to foolhardiness, rushing needlessly into inextricable places.

With rare exceptions the Aries natives are intellectual and endowed with excellent language, so they make pleasing companions and become centers of attraction in a social way. Being original and quite inventive they plan many an agreeable surprise for the entertainment of guests.

As occultists and metaphysicians they are successes; because they love to live in a world of theory and speculation. Many of our best clairvoyants and psychometrists are born under this sign.

Spasmodic Efforts. They love novelty and frequent change, hence succeed better where many spasmodic efforts are required to attain to a given end, than where continuous effort is necessary.

Hope is largely developed, and so they are liable to have an exaggerated quantity of "great expectations" regarding their own enterprises which do not materialize.

Being very intuitive they are not often deceived by fakes and pretenders, for they have a remarkable faculty of "looking right through a person."

The mission of Aries natives is to lead, inspire, direct, and being eminently magnetic they have an agreeable faculty of keeping the sympathies of their friends.

Employments. Speaking of the callings best suited to Aries natives a competent astrologer says:

"They will do best in life as organizers, leaders, architects, designers, company promoters, phrenologists, character readers, auctioneers, surveyors, detectives, guides for travelers, traveling companions, managers, lecturers, reformers."

Diseases of Aries Natives. Aries rules the head, and inspires great intellectual activities, and if the general condition of the body be not exceptionally robust, the functions of the brain are likely to become impaired, headaches, affections of the eyes, and by reflex action stomach troubles, and various forms of paralysis may supervene.

Weakness. Aries natives have troubles of their own.

First, their changeable disposition is likely to break up that continuity of effort required to ensure success. They are liable to have too many irons in the fire at a time. Concentration of effort should be the watchword of these people.

Second, the fiery, impulsive nature of the Aries native is liable to keep them in hot water most of the time, and they are quite likely to belong to the rule or ruin class.

Upon the physical plane they are impetuous, and often disagreeable, while if consecrated to higher living they become the noblest work of God. They should by all means study the laws of celestial harmony and keep themselves in tune with the Infinite.

Third, Jealousy and envy are apt to curse the Aries native and for this reason their houses are

liable to be Dante's Inferno on a scale not altogether miniature. Jealousy is loves anareta. It kills with the certainty of hydrocyanic acid. Some of the best people of earth have been drawn to insanity or suicide by the jealous ravings of their Aries companions.

A truly great man or woman lives above the narrow plane of jealousy and envy, and he who can reach that plane should be thankful that his birthday lies between March 21 and April 19.

Marriage and Companionships. The faculty of congeniality is usually not very well developed in an Aries native, so in selecting a mate a native of a sign having a tendency to develope it should be chosen.

Aries is a fiery sign so the native should be certain not to select a mate from a watery sign, for fire and water are always antagonistic. Experience has proven that the native will find more true happiness in life with a mate from either of the other fiery signs, Leo or Sagittarius than with any other.

Aries-pisces cusp people will be considered in our next paper.

God and all master men judge men by what they are and not by what they seem to be; not by their reputation and their fame.

—Aquarian Gospel, 27:10.

Sacrifice is better than revenge.

We are in receipt of many letters expressive of appreciation of the lesson from the Tablets of Heth (which is offered as a special premium for subscriptions for 1911; see inside front cover).

Service

The Spirit of the New Age

This spirit, which is the inspiration of the "Soldier of the Common Cause," is not alone one of hope, but is a spirit that knows that realization is possible and within the reach of the man who wills.

It is born of the knowledge that man is son of God.

"When man comes to himself and comprehends the fact that he is the son of God, and know that in himself lie all the powers of God, he is a master mind and all the elements will hear his voice and gladly do his will."

There are but two things that keep man from entering into the realization of his hopes, and these are Fear and Unbelief.

"Two sturdy asses bind the will of man; their names are Fear and Unbelief. When these are caught and turned aside, the will of man will know no bounds; then man has but to speak and it is done."

Men are fast turning their attention to bridling these sturdy foes and as they are brought under control this "Spirit of the New Age" brightens, and from tens of thousands of centers its glow increases and illumines the Eastern sky, heralding the coming day when, instead of living for self and selfish gain, man will enter into the realization that if he would attain to the highest that it must come through service to others.

If you would serve the God who speaks within the heart, just serve your near of kin, and those that are no kin, the stranger at your gates, the foe who seeks to do you harm.

What you would have your God give unto you, give unto men. The measure of your worth lies in your service unto men.

A ruler in the house of God is servant of the Lord of hosts, and man cannot serve God except by serving men.

A selfish faith leads not to light. Men only gain the heights by helping others gain the heights.

Whoever is not kind to every form of life—to man, to beast, to bird and creeping thing—cannot expect the blessings of the Holy One; for as we give, so God will give to us.

And Jesus said: I call it pleasure when I help the helpless, feed the hungry, clothe the naked, heal the sick, and speak good words of cheer to those unloved, discouraged and depressed.

—Aquarian Gospel.

Gleanings

"We will learn one day that our own orbit is all our task and we need not assist the administration of the universe."

"Shun the weakness of philosophizing beyond your depth."

"Why fancy that you have all the truth in your keeping. There is much to say on all sides."

"The secret of the highest power is simply the uniting of the outer agencies of expression with the power that works from within."

"Remember when you are knocking, you are digging holes, and instead of the other person, YOU, yourself, may tumble in."

"Look within, within is the fountain of good, and it will ever bubble up if thou wilt ever dig."

The truth-seeker should be a traveler, carrying very little baggage, trusting for his supplies to the resources of the country through which he journeys.

"Every day is a fresh beginning,
Every morn is the world made new.

You who weary of sorrow and sinning,

Here is a beautiful hope for you,
A hope for me and a hope for you.

Every day is a fresh beginning,
Listen, my soul, to the glad refrain,

And, spite of old sorrow and older sinning,

And puzzles forecasted, and possible pain,

Take heart with the days and begin again."

Nucomb.

"We are all children of one Father." "God has made of one blood all nations." "That which was profitable to the soul of man the Father revealed to the ancients; that which is profitable to the soul of man today revealeth He this day."

"To live the good life, the ideal life, the beautiful life, we must be at peace with all things, including ourselves and every thought, word and deed must be harmonious, and to enter harmony is to enter a new world where opportunities are greater and more numerous, where persons, conditions and things are more agreeable.

Whatever you deserve, whatever you are entitled to, whatever belongs to you will soon appear in your world, if you are living in perfect harmony. "Harmony will not only cause the good of life to gravitate towards you, but it will cause you to radiate the good qualities in your own being and thus become a perpetual benediction to everybody."

Larson.

"One of the most wonderful faculties given to the human being is common sense; it is the balance wheel for every thought and action and the adjuster of all relations. You can not go very far astray in the understanding of what pertains to a normal body if you will but use common sense and live in the Spirit."

Helen Van Anderson.

A man of noble birth is known by his kindness to fellow beings.

S y m b o l i s m

From a Course of Practical Lessons Given by Dr. Dowling to the
Aquarian School of the Councilors.

Definition.

A **symbol** is an object, animate or inanimate, that, according to fixed principles of infinite law, conveys to the mind, subjective and objective, an **idea**. Every visible object is a symbol of an idea, susceptible of interpretation under the divine law of symbols and hieroglyphs. Longfellow, in his beautiful poem, "The Harvest Moon," says:

"All things are symbols; the eternal
shows
Of nature have their image in the
mind,
As flower, and fruits, and falling of the
leaves."

Coleridge says in "The Destiny of Nations":

"For all that meets the bodily sense I
deem

Symbolical—one mighty alphabet
For infant minds."

A **hieroglyph** is the picture or representation of a symbol, as a tree, or tent or animal engraved or painted on obelisk, tablet or wall, which represents an idea, or ideas. Some objects thus painted or engraved are called symbols or signs, as the symbols of the planets and the signs of the zodiac.

Symbolic Language.

Symbols constitute the alphabet of natural language. Every object, or manifest, is a symbol, and is the exponent of some idea or thought. And every idea or thought has some manifest, some

symbol as its exponent; hence, numerically, ideas and material objects are equal. Whenever a new idea is formulated an object to represent it, or give it expression, springs into existence.

So intimately are symbols and ideas associated that when one changes form, the other—its counterpart—changes form, and if one be obliterated the other goes out of existence.

Kinds of Symbols. We recognize symbols as either simple or compound. A **simple symbol** is an object expressing a single concept, an elementary thought.

A **compound symbol** is one that expresses more than one idea. Hence a symbol may express an entire volume of truth, a chapter, a paragraph, a sentence, a phrase, or a single thought.

Origin of Symbols. We have learned that symbols are ideas put in visible form. Thought is an integral part of God, and when it is individualized it is at once materialized somewhere; it assumes a physical form. He who formulated the sentence, "The universe is a thought of God," well expressed this point in the lesson.

While it may not be critically correct to say, "Thoughts are things," it is correct to say, that "Things are materialized thoughts." A thought amplified is an idea.

Qualities. Ideas and symbols both have four qualities: 1 tone;

Note—It is expected that this course of lessons will soon be published in booklet form.

2 rhythm; 3 form; 4 color. The tone and the rhythm of an idea appeal to the subjective, and men grasp these qualities intuitively. The form and color of an idea appeal to the objective, and men grasp these qualities by observation and by reason, inductive and deductive.

Geometry is the cardinal science of symbolism, and all other things corresponding, he who best understands the elements of geometry best understands the divine science of symbolism.

In the mystic lodges of all peoples and ages, including all modern secret societies, geometry has stood first among the sciences. In Masonry it is considered of so much importance, that around the mystic G (which is supposed to stand for many things, but especially geometry) they build their most constant symbol. It is the centerpiece of the Square and the Compass.

Language of Geometric Symbolism. Geometry is the science of measurements. So when we introduce geometric symbols we moot the question of the measurements in connections with ideas. Universal spirit is not in any sense circumscribed; hence no geometric figure can symbolize it.

It has no differentiated qualities, yet it possesses all qualities. It has no form, no tone, no rhythm, no color, and yet in it are found all forms, all tones, all rhythms, all colors.

Symbolic Alphabet. The first letter is known as the **point**. It is said that when the unknown and unknowable would make himself known he always makes a **point**.

The point is the symbol of every beginning. A thought lies back of the point and has form and color, tone and rhythm.

Scientific Geometry defines a point as something without dimensions, having neither length, breadth nor thickness, and for its use in physical sciences the definition is accurate enough; but in absolute definement a **point** is a **sphere**, and has all dimensions—length, breadth and thickness. It is the symbol of a living entity—a thought—which is the beginning of manifestation.

Form. A primary thought is always spherical; it is a seed, and the normal form of a seed is a sphere.

Color. A primary thought is always yellow, for yellow is the color of beginnings. So every seed thought is an infinitesimal body, a yellow, spherical geometric figure; but since the manifested thought differs from the psychic and physical sensorium that recognizes it, its **tone** is not uniform, but is identical with that of the perceiving individuality. Each individual has his own musical key, and the tone of the perceived thought agrees with this key. It is needless to say that the individuality determines the rhythm of every primary thought.

Geometric Figures are but successions of points, and as every point is a seed thought in manifestation, so every figure is a continuation of thought manifestations—thought amplifications. Every geometric figure is a symbol of one or more ideas. The universe is made of points; so the universe is the great volume of the revelation of God.

Symbol Planes.

There are three clearly defined planes of life: 1. **The plane of Spirit**, which is intimately related to the great white light—the ineffable splendor of God, to which geometric symbolism does not directly apply.

2. **The plane of the Soul**, where the individual spirit takes upon itself a body, which is a material encasement of superfine etherical atoms. It is here that everything comes into existence that is not an integral part of Universal Spirit, that is not immortal, is not subject to change, but by purification in the fires of love may become changeless or immortal. To Lamaas, in India, Jesus said: "Whatever has been made will be unmade; that which begins must end." Aquarian Gospel 22. Time was when souls did not exist, so the time will come when they will cease to exist; therefore, souls are subject to change; nothing is eternal but spirit.

3. **The plane of the Physical**,—the plane where the coarser ethers amalgamate and evolve vehicles for the souls, bodies of flesh and bone and brawn, visible to what we call human eyes.

Plane Colors. For purposes of these studies we may say that the plane of human spirit is blue; the plane of soul is yellow; the plane of the physical is red.

The Meaning of Colors.

Previously it was stated that every symbol, hence every thought, has form, color, tone and rhythm, and since the color of a symbol means so much in determining its meaning, it is well for us to make a study of color symbolism at this time.

Thought Gradation. Thoughts are seeds scattered forth from the granary of the Infinite, and the rapidity with which these seed-thoughts vibrate determines their color, and the size of the seed-thoughts determines the rate of vibration. We note distinctly three grades of seed-thoughts which we may call **fine**, **finer**, **finest**. Scientists have calculated that the **fine** vibrate 471 trillions per second, and that the waves produced by this rate of vibration produces a color that we know as red.

The **finer** seed-thoughts vibrate 535 trillion times per second and produce a color effect that we call yellow.

The **finest** seed-thoughts vibrate 622 trillion times a second and produce a color effect that we know as blue.

Ethers. These grades of seed-thoughts are called ethers, and they possess the following qualities: The **fine**, **expansion**; the **finest**, **contraction**; the **finer**, **unification**. In the study of the attributes of God we note that the **fine**, expansion, is force; the **finest**, contraction, intelligence; the **finer**, unification, is love. Carrying this study a little further we say: The **fine**, the red, the expansion, the force, is God Almighty, the Father; the **finest**, the blue, the contraction, the intelligence, is the Holy Breath, the Mother-God; the **finer**, the yellow, the At-omer, the love, is Christ, the son of God. As we look into the heavens we see naught but that predominant quality of deity, intelligence, the holy spirit, that we know as the Holy Breath. And this is not in the heavens alone;

it is everywhere, and if we will we may inbreathe this supreme intelligence until we are full. An old master says that all understanding comes by the in-breathing of God, the Holy Spirit.

Numbers. These may here be introduced; for numbers, tones and colors must agree. 1 is red, is masculine, is expansion, from which all other numbers are derived. It corresponds with C in music, which is the key note. 5 is blue, is feminine, is contraction, and corresponds with G in music, which is the dominant note. Blue is the dominating color in the heavens and on the earth. 3 is yellow, is masculo-feminine, is unifying, and corresponds with E in music. Note that in English writing E is 3 reversed, and G is 5 reversed.

We now have before us the primaries: 1, 3, 5 are the primaries of number; C, E, G are the primaries in letters, and their corresponding tones are the primaries in music; red, yellow and blue are the primary colors; force, love and intelligence are the primary attributes of the eternal Sat.

We may carry this doctrine of primaries still further. There is in all the world but three primary ideas. Intelligence is unity, but upon analysis we note that it embraces the three primary ideas. In the red we have the idea of life, vitality; in blue, understanding, knowledge; in the yellow, love; so in the words life, love and understanding we have embodied the three primary ideas, those from which all other ideas evolve.

The Nazarene master said: "I am the way (media, love), the truth (the understanding), and the life." He might appropriately

have said: "I am the yellow, the blue, the red," or "I am E, G, C," or "I am 3, 5, 1," or "I am body, soul and spirit."

A Study of Red. The red color means life, vitality, force, vim, push, energy. It is the invigorating color of nature. All tonic drugs have a decidedly red color. Note balsam of Peru, capsecum, bromine, iron, red cedar, carbonate of ammonium, etc. When the first man (according to Genesis) was placed upon the earth he was called Adam, a word meaning red clay, because in him was life.

Among vital flowers red predominates. The perfume of red flowers is invigorating, also passion-producing. Note the red rose, carnation, pink, cactus (the great heart tonic), crimson honeysuckle, etc.

A Study of Blue. Pure blue is the color of intelligenc; it is the color of the pavilion of God. You have only to study a cloudless sky or the deep, deep sea to be convinced of the quietude and harmony of this truly mystic color. It is a direct sedative to the nervous system of men and of animals, birds, fishes, etc.

In medicine all refrigerants, astringents, antiseptics, narcotics and nerve sedatives are of bluish color. Among these may be mentioned aconite, belladonna, indigo, various acids, chloroform, chloral hydrate, sulphate of copper, etc.

Blue flowers are remarkably quieting in nervous excitement. Who does not know of the quieting effect of the modest violet? A bouquet of these flowers has saved the life of many a sufferer from nerve irritation.

The Law of Attraction

I know of no subject that has caused more opposition than this one of the law of attraction. When everything is bright and beautiful and we get only that which is desired, we are ready to believe it, but let the other side come and it is so much easier to throw the responsibility somewhere else than upon ourselves. Now we want to know whether the responsibility really lies with ourselves or with somebody else. A law of physics is that a magnet can attract only through the law of vibrating harmony; that is, a magnet cannot attract anything except that which harmonizes with the vibrations of the magnet. To make a magnet we put a coil of wire around a steel bar, run a current of electricity through this wire, and the bar becomes magnetized. It will then attract to it the things that correspond to its vibrations.

We are constantly making ourselves into magnets, our thoughts determining the character of the magnet. That is, we attract conditions and experiences that harmonize with our own thought vibrations. Since this is the case, we cannot attract anything except that which corresponds to ourselves. Then we want to know what to think. What is it that tends to make the strongest and best magnets? There is really only one law in the universe. Every other law is a modification of that law. In humanity we call it love. By sending thoughts of love we are making ourselves

into such positive magnets that we attract only that which is lovable, nothing else, nothing that is undesirable, only that which is desirable.

But the question comes up, how can I love that which is not lovable? We see so many things that are not lovable, and how can we love them? There is only one way that I know of, and that is by knowing that in every person and in every experience there is something lovable. By letting our minds rest upon that, we will love the part that is lovable and the other will pass from us. We can all do that. We cannot love the Creator except through love to the Created. We do not make ourselves love; we simply let our minds rest upon the lovable, and love is there. We do not have to send it. It goes. We are so filled with it that it emanates from us. Then we shall attract our own. We can make ourselves magnets to attract for our own that which we wish to be our own; in doing this, we are helping every other person, not only ourselves but all humanity, because humanity is a unit. "My own shall come to me." There is nothing in all this world to hold my own from me.

This takes away that old idea of blaming, condemning, thinking others are responsible for what comes to us. No one is responsible. We make out atmospheres, and then whatever corresponds to that atmosphere comes. If you are surrounded by an atmosphere of love, could hate come in? It will only attract

that which belongs to it. But what is the one point that decides what kind of magnets we are? If we are thinking fear, anxiety, we are building the atmosphere about us that will attract to us things that will make us worry and fear and anxious, but if we build around us life, love, we will attract these qualities. We should not wish for ourselves what we do not wish for others, but in wishing for ourselves let us have the same desire for others, then that is making a magnet of love. We are surrounding ourselves with such an atmosphere that nothing can get inside that is not desirable. My own has nothing in it that has prejudice. Recognize that each one is right in his place. My own has no prejudice, no opposition; no prejudice with the thought that I am right and everybody else is wrong, no prejudice against another belief, but glad in the success of everyone.

My own knows no doubt or shadow of turning. Now why should we doubt? What is there to doubt since there is only One? Where is there any room for doubt? The doubt comes only when we do not, through this power of thought, make the atmosphere such as to attract what we desire, and the doubt then is not so much for the things outside as it is the doubt of ourselves. But why should we doubt ourselves since we are the expression of this One? We know that all things are moving along and working together for good.

"My own holds me ever enfold-

ed with strength, plenty and love of friends." My own holds all ever enfolded in strength, strength for anything that comes; plenty, plenty of help, plenty of love, plenty of everything that is desirable, and if we have plenty of love then all else will be added unto us. We need not be afraid about the physical attractions and love of friends. When any one says, "I am alone in the world, with not a friend; no one cares for me," he is only advertising himself. He is not telling anything about the rest. He is simply telling about himself. He does not love, because love attracts love, and when he loves he will attract love.

My own is the divine thought, is love. Begin to recognize that this divine thought of love is helping us in everything we do. It is showing through every act.

—The Optimist.

THE LESSON

Each soul is sent into the world
To learn one lesson here,
To grasp one truth that shall endure
Till every truth is clear.
Through stress and storm the soul is taught,

Through gentle deeds and stern,
Through sorrow, love, despair and doubt
His heart must chill and burn.

Who then can measure the vast power
That spreads through sphere on sphere,

Yet lies within the hand of man,
To learn one lesson here!
For thus he knows the vital spark,
The life within the clod;
Howe'er the world may view his task,
His soul has learned of God.

—Ariel.

"The good that men for other men shall do becomes a ladder strong on which the soul may climb to wealth, and power and fame of God's own kind, that cannot pass away."

Physical Well Being - Soul Development

Devoted to Physical well being that Man in the New Age may be Perfected in Body and Soul as well as in Spirit.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you."—Bible.

"The body is the temple of the king and every soul a kingdom is."
—Aquarian Gospel.

The American Medical Association, recently in convention in Los Angeles, is certainly advancing. The foreword of the meeting was "Better sanitation for the masses; better care of the body by everybody." The neglect of these, they claim, is responsible for fully 50 per cent of the deaths.

If the people could only be wakened up to think, they would not only see that these outward conditions were complied with, but they would learn to know their body and trust their soul and would soon find that discord is disease, that harmony is health, and that love transcends human wisdom as the sun overwhelms the stars with splendor.

Errors in Diagnosing.

All of us are human, and infallibility among mortals is unknown. It should not be surprising, perhaps, then to learn that even the most learned physicians are liable to error.

The "National Druggist" calls attention to the statement made by a distinguished physician, held in high esteem by the medical profession of the entire country, who admits that of 1000 cases diagnosed by him in the Massachusetts General Hospital at Boston, autopsies showed that he was mistaken in fully one-half of the number.

STRAY HINTS HEALTH-WARD.

Disease is a compound of ignorance and fear. Only nature gives the knowledge. Only love dispels the fear.

More people die of "sick-beds" than of sick-bodies. Put a man flat on his back with nothing to watch but the clock, nothing to think of but symptoms, nothing to look forward to but the bitter medicine and the doctor's funeral tread—why, it gives a well man the creeps. Disease is not a serious thing. It is laughably simple—when you compare medical treatment with natural cure.

Health, like happiness, comes not for the seeking. A great purpose—a mighty ambition—a divine longing; only for such a motive is a clear brain and strong body worth the getting.

When you are worn out, resort to the woods. When you are worried, ponder on the calmness of the sea. When you are nervous and uncertain, stretch yourself prone on the ground in the moonlight and watch the stars for hours. The frailness of man is more than reinforced by the fulness of nature.

A good forgetter is health's right-hand man. The name of the best forgetter is Hope.

Health, like heaven, is within. Realize the strength of your own body—the power of your own

mind—the beauty of your own spirit.

Music is the quickest means of taking an invalid out of himself. Get a person interested in mastering an instrument or developing his voice, and you've done him a better service than doctor or nurse could muster.

Close the door on "sympathizing" friends. If you must have a sick room, fill it with fresh flowers, soft music, sweet caresses and sunny thoughts. Disease is a godsend; why make it cold and clammy with the dismal tears of sufferers from melancholia?

The most terrible thing about disease is what the doctors call it—influenza for a cold; diabetes for the kidneys on a short vacation; incipient tuberculosis for a case of shallow breathing. You might as well kill a man outright as scare him to death by degrees, reciting his symptoms.

Sudden sickness usually causes worry. It needn't, provided you remember to ensure at once natural conditions in the patient. The most important are these: (1) Exposure of entire body to light and air, in so far as temperature permits. (2) Purging of impurities by flushing the colon and drinking copiously of pure cold water. (3) Equalizing circulation by hot foot bath and cool cloths applied to parts affected. (4) Fasting or living on fresh fruit juice till trouble completely subsides. (5) Perfect trust in nature, letting faith rout ignorant fears and confidence scorn the panic of recourse to drugs.

"Nothing doing" is the pass-word disease employs to enter a human body. Do something—

love somebody—cherish some ideal—follow some impulse—satisfy some longing. Limber the creaking joints with activity; stir the sluggish blood with spontaneity; quicken the deadened nerves with anticipation; steady the fluttering-heart with self-belief; brighten the sad face with a smile of splendid purpose.

Disease is "catching" about as baseball is. If you are ready for it, you will stop the first germ that comes your way, but don't blame the germ.

All souls have a common language and a voice attuned: the language of impulse and the voice of instinct. But we have wandered far into the frigid regions of the mind, where thought must freeze to be felt and words lie crudely about as the only stepping-stones between us. Let us back to the native summerland of the soul, where the breezes of affection may caress us once more and the blossoms of understanding shed fragrance on the path of attainment.

—F. S. Kurpiers, Naturopath, in the "Book of Truth."

THE RAW FRUIT CURE

Raw fruit diet supplies every want of the human economy, and it is not only as nourishing and sustaining as the most expensive mixed diet, but it produces more energy and endurance, and is more easily assimilated, and is absolutely free from any dangerous matter. Raw fruit, says the author of "Fruitarian Diet and Physical Rejuvenation," counteracts the deleterious influences of the usual mixed diet, as it prevents constipation, helps the excretion

of uric acid and other acid poisons by rendering the blood more alkaline, and supplies those important food salts which in a cooked diet are rendered almost valueless. It is not only food but medicine for all people using cooked food, and these should therefore eat as much raw fruit—fresh or sun dried—as possible, or have at least one meal a day consisting of fruit only. It is advisable for every mixed eater, in order to purify his body, to undergo a fruit cure of four to six weeks' duration every year, at a place where, and at a time when, the fruit is at its very best. Such cures would do more good than the usual annual visit to the seaside.

Excess in Athletics.

In the very useful and very important department of athletics

which now finds a place in the curriculum of every school, the chief danger comes from undue competition on the part of immature and undeveloped youth. In youth there is a great deal more breaking down of tissue than in advanced age. The heart, therefore, has all it can do to keep pace with the growing muscles. If it is given sudden violent exercise, especially if protracted, there is often strain and permanent injury to the heart.

It is true that grown men may be affected in the same way, but the fact is incontestable, says "Health," that those doctors who have had most experience with weak or affected hearts, or general break-down in athletes, are unanimous in asserting that most of these disorders can be traced to early excesses in athletics.

Consciousness Through Vibration

BY ELLA L. LAYSON.

Life is vibration. It is through vibration that all things are sensed or perceived. Anything beyond the limit of our vibrations has for us no existence. The consciousness can descend but cannot ascend beyond the highest center then active.

It was Divine Energy or will vibrating through Primordial Substance that brought man into existence and until he regains his original state of vibration he cannot come into conscious union with his Source since vibration is the means of contact, from the lowest to the highest and operates as attraction as between atom and

atom and the Divine in man and the Divine without.

Man has, in more or less latent form, centers that, through vibration, relate him to everything in the universal from the elementals of the lower worlds to the Presiding Intelligence of the universe. The consciousness expands as the vibrations are quickened and according to the nature of the vibrations involved will be the consciousness.

The vibrations proceeding from the physical centers relates us to coarse, sensual sensations, or pain when there is discord among the vibrations, as the case

may be. Vibrations of the brain centers connect us with the world of thought where knowledge is perceived. If the vibrations are slow in a well-developed brain, we find the scientist who is able to grasp ponderous themes requiring deliberation; where the vibrations are rapid we have the philosopher who contacts the abstract world of thought and deals with ideas rather than concrete knowledge.

When the psychic centers are active, through the vibrations of those centers, one becomes conscious of the psychic world and gains knowledge and experience relative to that world. And when the **Spiritual Center** of man is active the vibrations of that center relate him to the highest realms of Spirit and results in God-consciousness! and thus man finds God. The way lies not without but within, and the path is the ever ascending degree of consciousness and as his consciousness expands he approaches ever nearer to his Source—Absolute Being. The way leads from the passions of the lower nature to the Divine Passion of the soul longings for union with its Eternal Source. As the lower centers are stilled the energy is transmitted to the higher—hence the necessity for purity.

It is all a matter of vibration, for while the spiritual center is dormant, no vibrations proceed from that center and the Divine Mysteries of life can only be revealed to him through his brain consciousness and cannot be experienced or become a part of his life until through his spiritual consciousness he has become re-

lated to and a part of the Great Mystery itself!

Thus only does he come in touch with the Cosmic Center of all life, his heart then beats in union with the Great Heart of the universe that ever throbs through the hearts of men, and thus he attains to universal Love! One with God he is one with all.

How does man attain to this? By permitting himself to be guided by his inner consciousness so far as that consciousness is awake! And as he follows its leading his soul star will shine forth ever brighter and brighter to point the way. Listen to the "Voice of the Silence" for

In the silence thou shall hear me
In the stillness know I'm near;
If thou seekest thou shall find me
By the light of Love Divine.

But the way is not easy; you will rebel and oft times suffer but only through suffering and crucifixion does man become the Christ—a conscious Son of God!

As man lives in his consciousness, when all the centers are active, he can contact all the worlds without change of position since he will be where his consciousness is. Of two persons side by side one may be grovelling on the sense plane while the soul of the other may rise to the starry heights and hold communion with the Effulgent One whose light illumines all the worlds, for when one's spiritual eyes are open he beholds that Wondrous Light and goeth forth alone no more in darkness and sorrow. Though his body dwells on the lowlands of life, henceforth he walks with God.

Graniteville, Cal.

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FRANK J. FRENCH, Editor

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We continue to receive many pleasing testimonies regarding the value of the "Lessons from the Tablets of Heth," which we are still able to offer as a premium for subscriptions. Will you not join us in our effort to extend the field of influence of the magazine and call the attention of some friend to it and suggest a subscription. Sample copies will be sent upon application.

* * *

The present edition of the "Aquarian Gospel of Jesus the Christ" is nearly exhausted and Levi and Dr. W. C. Watson, the business manager of the Aquarian Commonwealth, have gone to Chicago to bring out another edition. This new edition will be the same size and price as the present one, but will contain a new introduction and a topical index to the volume. You will

also have the choice of flexible or stiff board covers. The Introduction and Index will be issued in a separate pamphlet at small cost, so that those already having the book can have them if they wish. Full particulars will be published next month.

* * *

If you are interested in the Aquarian Gospel, and in the work we are trying to do to spread abroad a better knowledge of the love of God, which shall unfold in the hearts of men until the brotherhood of the race is established, will you not join us with material aid for an enlarged propaganda? Address all letters and make all checks payable to Dr. Wm. C. Watson, treasurer, Avalon, Catalina Island, Cal.

* * *

While in Chicago Levi expects to establish a strong Aquarian center, where the books and lessons will be found, and from which strong vibrations for truth and brotherhood will go out.

* * *

We publish this month another remarkably beautiful and interesting lesson from a course re-

cently delivered to the Aquarian School of the Councilors. The present course, which has just begun, is on "Invisible Influences and Astral Entities: How to Recognize and Control Them." The correspondence class is open to all and the lessons are sent weekly to all parts of the country. \$1.00 per month covers all the cost.

* * *

The center established in St. Louis some time ago is growing in a most encouraging way. They are now talking of the erection of a building for their use, which, if constructed, will be the first building devoted solely to the purposes of the Aquarian Commonwealth. At a recent meeting the following officers were elected:

George E. Hoag, Pres., Mrs. F. J. Davis, V. Pres., John B. Hoke, Rec. Secy., Mrs. Julia Brand, Treas., Alonzo F. Davis, Jos. M. Strom, Frank A. Torrillo, Trustees. Mrs. F. J. Davis was made pastor of the First Aquarian See of St. Louis

* * *

Sister Veni Cooper-Mathieson, of Perth, Australia, is an earnest worker in the cause of a better knowledge of the truth, and has established there a strong center, and her monthly publication "The Truth Seeker" (from which we are pleased to make some extracts in this issue) is a great power for good.

Sister Cooper-Mathieson has been publishing from month to month texts from the Aquarian Gospel and is finding a continually increasing demand for the book from her readers.

AQUARIAN GOSPEL OF JESUS THE CHRIST

"In clearness, simplicity, precision and comprehensiveness The Aquarian Gospel is fully up to the standard of Holy Writ. * * * There are no weak scenes, dull lines or superfluous words. * * * Altogether Jesus appears to better advantage than in the old New Testament, and his gospel decidedly greater and more glorious. * * * I know of no book which can be so cordially recommended to all thinkers and would-be thinkers. It should be read by all Christians, that they may better understand the meaning of their 'Precious Name'; and especially by all ministers who wish to comprehend the 'Spirit of the Times.' It should be prized by all New Thought people as one of the best contributions ever made to their splendid literature. It should be placed in the hands of all who doubt, and grope in darkness, for the cheering light it may shed upon their minds and ways. And it should be studied by infidels and agnostics, that they may more intelligently oppose our transcendental conceptions of life, if so be that they still wish to do so. Indeed, it is not too much to say that—if it receives the attention it deserves—it will cause a greater and more beneficent change in Christian thought than any other contribution made to Christian literature since St. Paul and St. John laid down their flaming pens."—C. L. Brewer in *Modern World*, Denver, Colo.

We are the temple of the Holy Breath.

—Aquarian Gospel 110:7

Religion Should be Universal in its Application

BY L. H. WORTHINGTON, D. D.

Paper prepared for and read before the Aquarian Congress.

The kingdom of nature intermingles with the kingdom of spirit. Each is the complement of the other and no arbitrary boundary exists between them.

Truth is a sound unit; only distortion or suppression of it involves general loss.

The scientists, while studying forms and laws, may be color blind to the presence of infinite spiritual dominion. If he disassociates nature from her vital relations his accomplishments can not be great. So far as he fails to recognize her as an assistant he misses her true significance; likewise the theologian who has eyes only for the supernatural, he fails to find the vital support and the relations of his own chosen realm; each thereby makes his own system incomplete and untruthful.

Nature and spirit can no more be divorced than a stream and its fountain.

The attempt to translate religion into an arbitrary supernatural realm has robbed it of its best results for humanity, and its vitality has been so impaired that the religious world is continually making excuses for it and looking for something to strengthen it. To the world the supernatural is unnatural and the unnatural is morbid. Spiritual vitality like an overflowing fountain, must flow

outward and manifest its power, beauty and usefulness.

The natural type can only be recognized as the divine type. When the veil of forms and ceremonies is lifted the spiritual meaning is brought to light; religion may be defined as natural unfoldment which brings into manifestation the divine in man.

The methods and transmutations of the natural world are the revelation of the Father.

A spiritual interpretation is the only key which can unlock the motives and mysteries of cosmic forces and reveal the rhythmical order and beauties of these apparitions. What the world needs is a right conception of God, and in order to have a religion that will become universal and reach the whole human family the right conception of God must become universal.

If the starting point be wrong the problem of man's relation to his maker will not be solved.

The world and the church is full of unconscious idolatry. They worship they know not what. Oh, broken and bruised humanity, how have you suffered and looked up to where God was not! (God is spirit.)

Man's body is not man but he has lost the consciousness that he is spirit. Man is spirit here and now. Man must be brought to

understand his spiritual relationship with all things. Oh, unhappy church of Christ (so-called), fast rushing round and round the fatal circle of absorbing ruin, feeding the hungry that which is not bread. Daily does her vast membership turn with longing hearts to her clergy for knowledge that will bring light out of the darkness, but each ray of light is smothered with creeds and sectarian formulas.

A people spiritually unfolded are the only people who can bring to the world a proper conception of God and therefore are the only people who can formulate and give to the world a religion that will become universal.

This need is so great that people who stand at the center and radiate truth in this all-important field, should keep themselves under the white light until the denizens of the higher spheres shall come to their assistance with formula and knowledge, until the world can be flooded with it.

A spiritual atmosphere pervades all space where men are congregated and through the nerve forces we actually impart somewhat of our own being to everything we touch and in turn we as constantly receive from the accumulated force given off by others. So the presence of a number of wise and good people in any locality fills the space with a nerve sphere of light which may last for years and be felt by people who come into that particular place. Such a luminous mental and spiritual condition is highly favorable to clearness of vision, thought and harmonious spiritual unfoldment.

It is a part of human destiny to surround the whole earth with the living glory of truth, love and spiritual knowledge.

Such then is this company and such is their exalted duty. It is their privilege to so utilize this force that their names will become immortalized in all parts of the earth as well as the realms eternal.

The religion then of the future will be a religion of knowledge, and a joyful application of that knowledge to the individual until all his wants, both physical and spiritual are fully supplied and unfoldment of body and spirit shall bring perfect happiness. This in place of the present existing conditions will establish such complete harmony with the law of the universe that communion with the inhabitants of the higher spheres will be as readily entered into as is now the communication with a friend by wireless message.

We are now in the formative period wherein wonderful progress is to be made in the physical, political and spiritual uplift of the world, and the hosts above, with the Deity as the leader, are ready to use man for his own unfoldment, and to adopt a religion that will be universal in its application and fill the whole earth with the glory of divine presence.

Never bear more than one kind of trouble at a time.

Some people bear three—all they have now, all they ever had, and all they expect to have."

"High thinking" attracts angels, but "high living" attracts undeveloped, sensual spirits.

Our Thoughts an Open Book

How often the motive for right action is the fear of being found out. Listen to the conversation of children who are discussing the doing of some overt act, and see in what a large majority of cases the fear of being caught is the only thing that holds them back.

Some years ago a delegation of Indians were about to go to Washington to pay a visit to the "White Father." One of them was specially instructed by some of the others to find out while he was there, if it was wrong to steal. He made his investigations in his own way and on his return is said to have reported: "No, it is not wrong to steal; it is wrong to be found out." In some way he seemed to have sensed the white man's code of honor, as prevailing at the nation's capitol.

Publicity is the great remedy that is being urged for the control of corporate and political corruption in these days. "Turn on the light" is the slogan of the reformer on all sides.

If every one **knew** that their acts of the next twenty-four hours were to be read as an open book by their acquaintances, what a difference there would be in their lives! The mere fact that every thought and word and deed is recorded in the "Book of God's remembrance" has but little restraining influence as long as man feels that only God knows, but if they felt that their fellow man could read these records, how changed their lives would be.

Now with the progress of the

race the enlightenment that will come with the indwelling of the Holy Breath will develop in man this sixth sense in such a marked degree that many will be able to read your very thoughts. Your life records will be an open book to many advanced souls. Your aura—the emanations of your inmost thoughts as expressed in your lives—will be seen and understood as you converse or publicly declaim. A man in that day might wisely hesitate to lead a double life knowing that while he was telling others of the higher things in life they could see how he had that day robbed the "widow and the orphans" of their rights.

This is the day that is surely coming and the record you are making today may be known before you reach that "judgment day" which seems so far off that its terror is quite lost.

On one occasion, in talking to the Pharisees, Jesus said:

"They seem to think that thought is something they can lock within themselves.

"They do not seem to know that every thought and wish is photographed and then preserved within the Book of Life to be revealed at any time the masters will.

"That which is thought, or wished, or done in darkest night shall be proclaimed in brightest day.

"That which is whispered in the ear within the secret place shall be made known upon the streets—Aquarian Gospel 109:5-8.

Universal Peace

The skies continue to brighten. Organizations of every character follow one another in rapid succession in passing resolutions commending the present effort of this country and England to arbitrate any and all differences that may arise between them.

The foremost apostles of Peace cross the ocean to congratulate the American people upon the stand they have taken and are given enthusiastic receptions everywhere.

Periodicals on every side are raising the flag of peace as their emblem. If socialist and labor organizations would only arouse themselves to a full realization, that as the principal suffers in time of war, they are the greatest beneficiaries of continued peace the world over, then their mighty influence would go far toward laying this foundation stone of the great temple of the Brotherhood of Man.

But right is king; and when the smoke is cleared away the nations will learn war no more; the Prince of Peace will come to reign."—Aquarian Gospel 113:15.

* * *

The Divine Love is ever radiating from its great central source just as the rays of the sun are ever going out from that center. There is no lack and it is only a question of our ability to receive and assimilate it.

Our faculties may be likened to sun glasses, some of which, because of lack of concentration can do little but warm up the spot on which their rays fall, others, being more centered, focus the rays

to a point where they are both light and heat. If we lack concentration our work is scattering and of small value. To be self centered means to bring the divine rays to a point of being when no limit may be placed on what can be accomplished.

A Morning Resolve

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—John H. Vincent.

Contentment.

Let us learn to be content with what we have; let us get rid of our false estimates—set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved and able to love us in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joy it has.—David Swing.

When men have learned the truth that bears upon its face the law of right, then they will haste to give to every man his dues.—Aquarian Gospel, 111-13.

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By LEVI.

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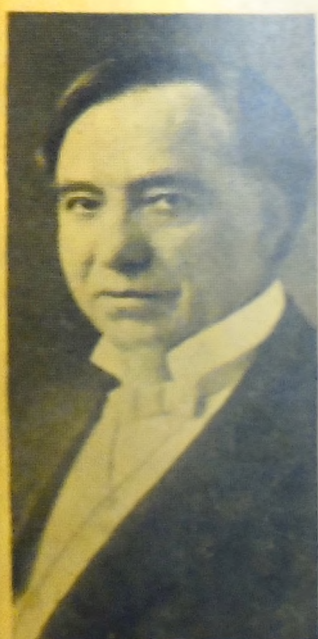
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