

consciousness in the place of thought-power, thus creating no end of confusion.

"And let me add that, although I disagree with your use of the word consciousness, I read your paper on the five qualities of consciousness with great interest. I think I agree with you in the general trend of your argument, although I might express the ideas in different terms. I believe this article of yours is only the introduction to some important truths which you wish to propound to your readers, and I am looking forward to your continuation with pleasure.

"On page 358, second article, you say: 'The universe is God's interpretation of himself.' Would it not be clearer to say: 'The universe is the body (or the incarnation) of God? He who acknowledges that the whole cosmos is a unit, has, logically, to say that God and world are a unit just as man and his body are but one. God is the life of the world, just as the human spirit is the life of man. You say, we must cognize God by his works. God is immanent in the

cosmos, but not extra-mundane,' as the term 'interpretation' would suggest."

I have printed this large extract from the letter because the writer makes some interesting propositions for us to consider. In a general way I agree with him. As I have said before, truth is many sided, and no one statement can be the truth,—not even of the simplest proposition, if we think deep enough. And when we have the power of translation we will be able to translate words and meanings into common ideas. Then we will know what a man is talking about, and not argue on words and misconceptions. I do not mean to say that all thinkers agree, but I do say that they would all agree if they thought deep enough and had the power of translation. I hope to take up some of the propositions in the above letter later and see if we can throw some light upon them.

THE SECOND COMING

By C. A. BEVERLY, A.M., M.D.

IT is time for the Spirit (Lord) to come and manifest in his people. Jesus said It is expedient that I go (in the Flesh) away for you must worship the spirit and not the external form. I will send the Comforter or Spirit of Truth for I and my Father are one. The Comforter has come, so has Jesus Christ returned and is now present, for Lo, I am with you alway. We should not take the letter literally but discern the spiritual, and recognize Christ in us as now present. My Kingdom is within you. It cometh not with observation. It is wholly spiritual. This world seeth me no more. They crucified me when visible or manifest in the flesh but now I come again as a thief in the Night Invisible—Impersonal—Spirit. They can't see me nor kill me but every spiritual eye shall see me coming in the clouds of doubt and despair and in the midnight darkness, for the violent take this kingdom by force. It is a birth, and like the natural birth. First there is conception, or conversion, the second stage is the quickening or sanctification, then if we are faithful and daily eat his flesh (or word) and drink his blood (or spirit) we shall be fully formed and born in due time, in our latter days. This takes place only after much tribulation, and birth pangs, as a woman in travail. I suffered for three days as a woman in labor, but when delivered I saw the Savior in the Clouds of heaven with many Holy angels. I was dead and resurrected, was born

and delivered. Saw the Second coming of the Lord. Why stand ye gazing up? He does not come that way but within your own heart, for the Heart is the lowly manger or womb where he is born and comes forth to rule, as the Man child, with 'a rod of Iron,'—in Love and Justice. The Millerites, Adventists, Simpsonites, Dowieltes, Sanfordites, Israelites and many other false teachers, have predicted the Second Coming of the Lord Externally, but when setting dates they are in time and do not know there is no time in spirit. All is now and here, Eternity. When they say "Lo Here, we have the Kingdom. We have a new colony. Join us." Go not after them. Obey the still small voice within and Spirit of Truth, and be led into all truth. "I will make all things new." This gives you a new body of Health, a new mind illuminated by Divine Truth; a new Spirit from the highest spheres to guide and control you and create within the New Heaven New Earth after the old heaven and old earth have passed away. Generation cometh and generation goeth, but this earth on which we live abideth forever. Our old world or dispensation passeth away, and the sooner the better. It is all consumed by the Fire of the spirit, and this is the unquenchable fire that will burn in you till all is consumed and the new Creation within reigns supreme.

When ready and you have your robes whitewashed clean in the life of the spirit you are "caught up" in spirit to a higher Vibration (the Divine) and meet the Lord in the spirit to dwell forever with your Lord and Master within.

The New Age Magazine

A Magazine for Character Building through Right Thinking
and for the Study of Mental Phenomena and
Ancient and Contemporary Religion

HARRY GAZE and F. P. FAIRFIELD, *Editors*

C. A. BEVERLY, A.M., M.D., *Western Representative*

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KARMA

By MILDEN, Dayton, Ohio

But one Existence breathes within the varied forms
That manifest in Time the potency of Life.
What is oft was before; what was may be again:
For think ye aught is lost?—that things can be today
And on the morrow can resolve to nothingness?
Forms change anon, but e'er the Power that moveth them
Works on and molds the destiny that waits for Man.
The deeds of bygone ages in the present show;
Today doth mark, for good or ill, all future time.
The shapes ye see are thoughts of Men made visible—
Thy thoughts and mine, reborn with us to bless or curse
Their parents, in our nobler deeds or pangs of hate.
So are our minds today the wombs of future broods;
For thoughts are prayers whose answer we can not escape,
And as we make our thoughts we from eternal Substance
Build our transient lives in long and tangled rounds
Of karmic coils, and must return to fill them out.
Such is the Law—the law of Energy conserved,
The law of Justice Absolute, whose perfect rule
Works on to Harmony, unswerved by threats or prayers,
Till Man at last shall know its wisdom—and Himself.

THE HOMELAND

By LURA BROWER

We are each a thought of God
Caught in the mesh of time,
Still showing in our faces
Our origin sublime.

Sometimes faint gleams of glory
Come flashing through our net,
Reflections from that country
We never quite forget.

Then in us hope arises
God's hand will set us free,
And lead us to the Homeland,
Exiles no more to be.

INSIGHT

By LURA BROWER

What seems to us a trivial circumstance,
May prove to be the turning of the road,
May show that nothing ever comes by chance,
But has for some wise purpose been bestowed.

Life will become an easier thing to live,
When we have learned to look beneath the shell
Of things seen and unseen, so they may give
Their treasures up, or some deep secret tell.

We shall behold ourselves not hapless things,
Aimlessly wandering on the shores of Time,
But spirits waiting till they find their wings,
On which to mount up to their native clime.

IS THERE A PRIME MOVER

WHAT MOVES THINGS? What moves matter? What moves a man? What moves the mountains and the clouds? What heaves the mighty ocean? What racks, and pulls, and tears a man within a man that he shall do this, and that, and t'other thing, and grow into the stature of a manly man, because the moral law graven in his heart is writ so and so? What builds the little cells in shape which grow and grow and make the perfume and the beauty of the blowing rose? What moves the elements into thunder's roar and lightning's flash? What moves the lips of the little child, and heaves the bosom of the mother, and animates the muscles and the bones of the father, and moves the grey matter in the brain of man and the cosmical forces in world formation and disintegration?

It is noi enough for the heart to answer, God! The intellect wants to know how, and why, and when. And the intellect must be answered in terms of intellect, and not in terms of heart, even though the heart, being dumb, yet speaketh. The intellect must cut up God, and set God here and there, and view God with God. In this presentation I must necessarily take up but a part of the subject, and feel, and feel about, as it were. Feeling after God? Yes. Let us join hands and follow the quest together.

I do not like to consider man's mind as a prime mover, although it is a mover of matter, i.e., physical matter, for as I use the word mind (the lower mind, the human mind) it is also matter, but of a finer quality than physical objects. It has a larger proportion of spirit. I am inclined to say that what we term Divine Mind is spirit, —All-Spirit or Pure Spirit. There is a constant analogy, or correspondence in view, or similarity of law, between this lower and this higher mind, as between matter and spirit, and all qualities. They have a quality of unrest, or inequilibrium, which makes them change about and fit many phases of human (and probably also angelic) consciousness. This apparent fact has led me to question if both schools are not right, those who say there is no matter, and those who say all is matter. The difference consists in a different point of view of the one fundamental reality. There is only a one. The one is two. The two are one. I believe, however, it is more useful to view them as a two, as it enables us to analyze life better. That is why I consider mortal mind as matter and Divine Mind as Spirit. And this classification bears out very far and very practical, more than I have room to present to you now.

I consider that "the mind," meaning by that man's mind or per-

sonal consciousness, is the vehicle of motion, that it transmits motion, that it generates the power (by friction like a dynamo) which enables the thinker to move ponderable physical objects. I consider that there may be a degree of automatic action to the mind, not particularly directed by the thinker at the time, the result of previous training, which enables it to act more or less automatically, but blindly, or unintelligently, in certain subordinate functioning. However, the thinker always has control, and this thinker is the prime mover, even over those subordinate partially independent movements of the mind, such as breathing, assimilation, etc. It is some like the factory with the subordinate workers under training and orders, and the head in the office, or the soldiers and the General, or the disciplined crew of the ship and the Captain, every one of whom will quickly take his post in emergency and move as directed by the prime mover of the ship, who is more than ship and more than crew.

We could carry the analogy farther, if we wished, and liken a competent, well trained crew to a healthy mind, which will keep the physical body, or ship, well caulked and scraped from barnacles, while a diseased man would be a mind in mutiny and a body consequently out of repair, with the boiler tubes containing lime, pipes with leaky steam-joints, piston out of plumb and out of packing, coal mixed with slate and sulphur, hatches not properly battened down, bulkheads unclosable, tattered sails, cracked masts and smoke-stacks, undisciplined and mutinous officers and crew, and an incompetent Captain. It would be a "sick" ship, wouldn't it? But it would not be the fault of the ship, but the fault of the Captain in not *being* Captain, and seeing that his ship was "ship-shape," and if the ship was put into dry-dock, and an army of doctors in the forms of ship carpenters and ship smiths repaired it, sickness would overtake the ship again unless the crew and the officers were disciplined and enlightened, and the Captain properly governed his ship.

And how ignorant we would consider some unenlightened savage who thought the ship was alive and moved about of its own volition! Or how uninformed would we consider him if he finally decided that the crew, and the crew only, run the ship. It would appear so unto him. He might as well say the wind, and the waves, and the sun, propelled the ship, as well as the crew,—and the coal under the boiler. For they do, and without these the Captain would be powerless, even though he had a staunch ship loaded with precious merchandise. The ship corresponds to the body, the crew and subordinate officers to the mind, the Captain to the thinker, the natural forces about the ship to the natural impelling and retarding forces about a man, which the wise man utilizes and nullifies, and the untutored savage, to his natural brother, the modern material scientist, who views the exterior of

things, and considers they have life. Or perhaps he is a philosopher and considers that the wind moves the ship, or he may finally decide that the crew has something to do with it. Finally, as this investigator spiritualizes his methods of analysis he will find that there is a thinker who directs the ship and, by means of his crew, makes use of the machinery and keeps it in repair, and has the sails spread when a favoring wind comes, and when the wind is contrary battens down the hatches, clears the deck, and pounds through the storm to the beat of the engines and relying upon a staunch ship and a noble and well trained crew who will carry out his orders with a spirit of alacrity and competency.

What then is the prime mover? Body, Soul, Spirit? Matter, Mind, Ego? And yet, to continue the illustration of the ship, it might be possible to limit our analytical solvents to the two,—the crew and the ship, or the mind of man and his body. But this is not so complete a method.

We have been discussing the individual man, and his triune nature which follows so long as he is a man, whether he is functioning in a physical body or in any of the finer super-physical, or super-mundane bodies. There is a larger view. An impersonal view. Many use the terms Cosmos or Macro-cosmos to denote this larger view. I don't like the word Cosmos when used in this connection. It sticks in my throat. I have to reach down and pull it out. I prefer the word Universal instead. But I know what others mean when they use the word Cosmos. Well, in this larger view, call it Cosmic, or Universal, or Any-thing-else, I find that there is a duality instead of a trinity, i.e., by viewing the Universe as a duality we may understand it, while viewing it as a trinity it is unintelligible. I wonder, if in leaving man out of the computation we thereby lose the trinity? Is man the third member of the Trinity,—Spirit (or God) Matter (or Phenomena) and Man who is poised between?

In this universal view we can say there is mind and matter, and that mind is the prime mover. Of course! Who could think otherwise? But I do not like to use the word mind in this connection, and only use it out of courtesy to other good thinkers who thus deserve respectful consideration. I prefer the word spirit instead,—spirit and matter. Spirit is always the prime mover, and I might add that the larger proportion of spirit to matter in a body the more it will move another body which has less proportion of spirit, and be moved itself by another body with a larger proportion of spirit.

There are two senses in which matter may be said to have force, and if it has force it has power to move things. One of these senses is quite proper, and the other I consider improper. When one physical body moves another physical body it transmits a force the initial

velocity of which was spiritual, and the final result of which is a stagnation in the inertia of matter. Matter is thus a mover but not a prime mover. It is a vehicle of force. Another, and improper sense, in which matter is said to exert force, is when it retards spirit by its lethargy and inertia. Some have maintained that this inertia of matter reacts upon spirit. I deny this postulate. I maintain that the lethargy of matter absorbs the force of spirit, but does not move it.

Understand that every physical object is a homogeneous amalgamation or interblending, or consolidation, of spirit and matter, in what we might call the physical proportion or density. Thought objects are part of a thought material world wherein the proportion of spirit is greater. And because the proportion of spirit is greater we say the spiritual moves the physical, although we agree that the inertia of matter stops spirit, although it does not move the mental (or spiritual) unless the thinker wills.

Material objects affect the mind and cause it to move. But not unless the thinker is willing. And in the most listless, purposeless, rudderless thinking it is not the material object that moves the mind, but the will of the man who chooses from various objects the ones he will reproduce in the finer matter which we call the mental, and some call the astral. This will is thus the prime mover of the mind, and not the physical object.

PHENOMENA MAY BE SAID TO BE God's Expression. Or phenomena may be said to be God's actions and noumena his mind. Nature as a noun is the field of phenomena, and nature, or natural, as an adjective, is the law or method by which phenomena works. We properly speak of physical phenomena, of mental phenomena, of psychic phenomena, of occult phenomena, but I do not consider we can properly speak of mystical phenomena, or of spiritual phenomena when we mean the spiritual essences of things, but we can speak of spiritual phenomena when we mean that quality of matter which is impalpable to the physical senses, and which has been called spirit, or spiritual, to distinguish it from the physical, or from what is incorrectly called the material. For we hold that there are many material planes beyond the cognizance of the ordinary physical senses. Whatever we can distinguish as matter is phenomenal. It may be a fine grade of matter or a coarse grade, but if it is material it is phenomenal. All phenomena is objective. I am inclined to define the word esoteric as more nearly related to the word mystical than the word occult. In this sense the esoteric is not phenomenal, but more nearly related to the noumenal and the subjective. The occult is the plane of things, hidden to those on lower planes. The word mystical, when properly used, has to do with principles.

ALL THINGS A THOUGHT-TRINITY

(F. P. F.)

Matter, Mind and Spirit.

Body, Soul and Spirit.

Physical, Metaphysical and Sublime.

Terrestrial, Spiritual and Celestial.

Corporeal, Psychic and Heavenly.

Human, Super-human and Buddhic.

External, Internal and Supernal.

Outward, Inward and Inmost.

Mundane, Super-mundane and Transcendent.

Carnal, Spiritual and Divine.

Egoistic, Altruistic and Deistic.

Manas, Buddha and Atma.

I know not how much farther one could go in this study of words to gather the thought contained in them all of the trinity of man, and Nature. For one cannot separate the trinity of things,—everything is apparently thus linked.

In all life there is an outer, an inner and an inmost. Call it body, soul and spirit if you will. Body is matter, soul is mind, and spirit is something inner or more exalted.

Mind is more potent and controls matter: spirit is more potent and controls mind. All is matter, except that mind and spirit are more refined states of matter than the physical, and one could also say that all is spirit and that some manifestations of spirit are more refined or more gross than others.

Thus it is a mere matter of terminology whether we say that all things are matter or that all things are spirit. And yet there is a difference, and for convenience we speak of the refined as spirit and the gross as matter. We should understand however that spirit and matter are but relative terms and that in the absolute view they are a one.

There are infinite gradations of matter (or spirit, or spirit-matter) from the most dense corporeal up through the seven physical stages into the ethereal, and to the worlds above and above, up into absolute spirit, which is formless and holds within itself the divine causalities of infinite being, and worlds upon worlds of material existences.

The higher controls the lower. The lower is the vehicle of the higher. Denser matter of succeeding planes below was formed by the finer matter of succeeding states above, which, in the cyclic order of its interplay, changes its rate of vibration so as to form the denser matter.

Starting from ultimate spirit and running through the universe to densest matter, the higher spirit condenses into grosser forms of vibra-

tion, and after its fulfillment it passes into other denser forms, to reach the limit, and then resolve into finer and finer forms of matter until the starting point is reached again, when the process is resumed times without number.

Thus all is a degree of spirit and all is a form of matter. And yet viewing the universe from the human standpoint, we need to differentiate the two, for the one acts and reacts upon the other, and to ignore the difference between them is to lose the value of all this life of experience, or alternation.

In the relative view there is an evil and a good, matter and spirit. In the absolute view all is good, and all is spirit. In the outward life there is both good and evil. In the inward life man has the power to translate the evil into the good. This he does by reaching the inmost source and infilling the grosser forms of matter with the thought potentiality which will so alter them that they shall be benificent instead of malevolent.

This ultimate source is harmony, peace, concord. These give spiritual strength which will make the lower things of life conform to the heavenly, and make the desert to blossom as the rose.

The method of altering the outward to conform to the inmost is by an intelligent exercise of the will.

The essential, the source, the real life, is infinite harmony and loveliness. Because of the coarseness of the denser matter of the outward life this inward joy will not come into external being unless we draw it forth by making a channel and a receptacle for it by thought training.

All is thought: coarser thought, less coarse thought, fine thought, finer thought, and finest thought. Thus, by holding in position the finer thought the coarser will co-ordinate and conform to the finer. The coarser thought makes the inharmonious and unhappy physical condition. This unhappiness comes, however, only because man is attuned to a higher octave. The animals do not suffer where man suffers. The vegetable does not suffer where the animal does. The stone does not suffer where the vegetable does. *All Suffering is but Birth Pangs.* Every plane of life pushes upward, into finer vibrations.

There is an inherent corollary between all thought and all life, which affects the weather, the houses, the passing throng, the sky, and makes them seem lovely or hateful, according to the thoughts we are entertaining at the time. It is in the power of every person to entertain such thoughts as he chooses to entertain. The mind is free even if the body is in chains. Therefore, by a wise selection of thoughts we may make the outward world whatever we wish to make it, beautiful and fair, or horrid and dreary.

All sorts of thoughts come unbidden into our household of life. Too many persons allow all kinds to come from the surrounding mental environments, and to make their lives such as the environment is. Others stand censor at the gate and refuse admittance to all which are not desirable, and then cultivate assiduously those beneficial ones which arrive, holding them fast and giving them a prominent place at the feast.

Man becomes like the thoughts he entertains. Associations make character. "Birds of a feather flock together."

And thoughts are things. They are material. They are substances and they are substantial entities imbued with potentialities and pregnant with power for good or ill.

WHAT IS HELL? Hell is self! What is heaven? Heaven is self! But are hell and heaven the same? Oh, no, there are two kinds of selfhood. There is the hell-selfhood and the heaven-selfhood. Man is choosing. That which confronts us and makes our hell or our heaven, or both, is this selfhood, liberated, swung around, placed before us. Our past. Our past selfhood. The personality we wore and abused or utilized. It will stand before us and cry out in reproach or praise. And that reproach or praise will be our hell or our heaven.

Now don't think for a moment that this heaven is any less glorious, or this hell any less damning and agonizing, than the orthodox hell of fire and brimstone. Not at all. John Calvin and his people were basically right. But there is no eternal torment for a man, even though in a sense there is a burning lake of fire which is eternal. That is, eternally existing and ready for different sojourners. It is a temporary exercise of man's varying consciousness.

For hell or heaven are not places. They are not localities. They are states of consciousness. They are results. Not of belief, or doctrine, or a mental acceptance or rejection of the Christian faith, or of any faith. No, heaven and hell come as results of the thinking of a man! Yes, that and nothing more. But by thinking I do not mean a mere surface movement of the mind. That is not real thinking, or not the kind that Jesus referred to when he said that as a man thinketh in his heart so is he. It is the heart thinking that makes heaven or hell. And this heart thinking is the only kind which comes out into the life and makes character. And it is the character of the man which counts, nothing else.

Character makes hell or heaven.

Human experience is a trinity of thought, word and deed. That consists of, and results in, heaven and hell.

A SUBSCRIBER writes as follows: Force is defined as anything that can cause motion. Now nothing can cause motion but motion. So that in reality force is nothing but the motion of matter. Every increase in either the amount of matter or the amount of motion represents an increase in the amount of force. It is absurd to say that matter is a grosser form of force. Heat, electricity, magnetism, prana, force, energy, are all *modes of motion*, and seem to be mutually convertible.

Then again comes the question, "Whence did the first and every subsequent impulse to vibrate originate?" It is impossible to conceive of a *first* impulse to vibrate. Every impulse to vibrate must have been caused by a previous one exactly equal to it. Otherwise something must come from nothing, which is inconceivable and impossible.

The idea that mind causes motion is an old one, and *seems* to be true. But if mind causes motion then mind must be motion, for cause and effect are always equal and the same. I do not know what *mind* is, but I know that it exists. Therefore it has always existed, else nothing could become something.

We can not conceive of mind without there being motion in connection with it, yet mind is something more than mere motion of matter. It seems certain that mind cannot exist independent of matter and motion. We know there can be no motion without matter, and that there can be no matter that is not moving, but whether matter and motion can exist without mind is another question. It seems perfectly conceivable. Indeed, it seems to us that the great volume of motion of the universe goes on in accordance with certain necessary laws entirely independent of mind.

H.H.

EVERY THOUGHT OBJECTIFIED clearly and earnestly in the mind acts upon the physical body by a law of sympathetic attraction and mobilization, and tends to make the physical body conform to it in shape and character. We see this in the face more than any other part of the body, but thoughts affect the shape of the body, the juices and fluids, the heart and lungs, and every tissue and drop of blood. We do not need to think of the body, or its parts, in order to affect it by our thoughts. The changes take place instinctively, or subconsciously, and the amount of change made in the body is in proportion to the intensity and duration of the thought, and the mobility tendency of the bodily functions.

When we create injurious thought-forms this law of conformation works to injure the body by making it conform to that thought-form both in form and quality. A healthy thought-form takes a shape of beauty and optimism. The body conforms. Health results.

WILL AS NERVE STIMULOUS

By JUDAH

IT APPEARS THAT THE WILL of man is the most potent factor in existence. It is the creator of his organic structure, and builder of his mind, for by continually willing to do and to become, man's soul assumes a positive being. When we investigate man's structure we will find that the heart's action is kept in check by an important nerve, and we have reason to believe that this nerve is more or less affected by a stimulous from outside. In other words, through it the desires of man's heart are affected by the will of God, especially in those who govern the development of the race.

Biologically speaking it is affected by the actinic rays of the sun. These stimuli travel over the network of the nervous system, influencing them to build structures according to the desire and will of man. The material it uses is the life essence elaborated and transmuted in the generative organs of man.

Man's brain matter, as well as other plasmic centers, are fashioned, consciously or unconsciously, by the will. Thus, in exercising the will function, we acquire new brain structures, exhibiting a mental faculty. From this consideration, man proper is Desire, and Will. He is a spiritual being. It is, however, difficult for many minds to accept the fact, that a purely spiritual agency, such as the will, can cause any definite material effects.

The proof, that the will is a specific and positive nerve stimulous, causing nerve cells to attract and hold qualities, or mind, is demonstrated by effects, for that agent produces three specific kinds of effects: physical, chemical, and physiological.

It is something in the nature of the actinic rays of the sun. By using a prism we get a spectrum of bands, red below and violet above. By filling a vial with chlorine and hydrogen gas, and passing it before the various colors, nothing will occur until it comes just above the violet, when it will explode and shatter the glass.

In this instance we see the physical effect. The chemical workings of that invisible light is seen in photography, while the physiological effect is observed by the experiment with ants by Lubbock, which, being subjected to that ray, instantly disappeared by running into other chambers, while, when the other rays shone on them, they did not pay any attention.

Conservation of energy is decidedly a transmutative process in which a plasmic substance is entirely burned and transformed into an essence.

As fast as this essence, or life, is accumulated, it is utilized through the action of that invisible agent, the will, in building an in-

visible to the perception form, and this form grows according to well defined biological laws as yet unknown to man.

From what has been said, man is a creator on the plane of activity. As a purely phenomenal being he not only constructs marvelous engineering structures, but also, through his intelligence, computes orbits of planets, and lastly, as a spiritual being, he transmutes that which gives him life, and grows into another world of beauty, joy and endless useful activity in good on earth, wherein he is constantly in communion with his father God.

THE QUALITY of love is attachment. That is what love is,—it is attachment, or union, or at-one-ment. What we love we become identified with. The more we love the more we reach out into that which we love and merge our selfhood with it, and take on its quality and its character. That is true when we love people, and when we love the various objects or things. Love is an absorber. It is also an extender of the selfhood into the quality of the thing or person loved.

All love is a state of activity of the will. We do not love with the intellect, but the intellect stirs the will to love. "Love is blind." That means that the will of itself is blind. The intellect is the illuminator. By the intellect we discriminate and direct the will to love certain objects and persons. The will cannot be made to love that which is contrary to it, unless the will is held in position until it becomes subject to the vibrations of love for the object which the intellect directs it.

All desire is a quality of love, and operates by the same law of attachment to the thing desired. The two words, *love* and *desire*, are often used synonymously and interchangeably, and this can properly be done when we mean the lower loves, but the higher loves we do not call desires. For instance, the love parents give to their children is not desire. Neither is the higher conjugal love desire, but sexual passion is desire, although sexual emotion, expressed as affection and attachment, is not desire, but love. Perhaps we may differentiate the two by saying that desire has for its object self gratification alone, while love is mutual good. Thus desire defeats the self and love fulfills itself. Love unites. Desire separates.

ANY TEACHING which fails to relate God to man in some indissoluble manner results in either one of two evils,—it either loses man or it loses God. Calvinism lost man. Modern agnosticism loses God. In a mystery perhaps deeper than we can fully fathom, man and God are united, as concurrent interplay of this and other, in bonds of beneficence from order and beauty.

WISDOM AND KNOWLEDGE

I WOULD SAY THAT WISDOM is the fruit of knowledge. Or we might say it is the culmination of knowledge. Or the spiritualization and refining of knowledge and passing it into a higher realm of reality which dissipates much of the crudeness and imperfection of knowledge, and transmutes it into higher values and potencies.

Knowledge, as I use the word, and I believe St. Paul used it in the same sense, is the result of the analysis of life as reached by the outer mind in the capacity of what is called reason or rationality, or what Swedenborg evidently meant by "scientifics." A man whose consciousness reaches no farther than the domain of what I have called "knowledge" never reaches wisdom.

A colloquial, or slang, use of the word wisdom, wherein it is said that "John was 'put wise' to the game," or "He is a 'wise guy,'" is an incorrect use, but yet contains the essential quality of the word in that wisdom is recognized as being above ordinary knowledge. It is an improper, or inadequate, use, in that it does not recognize that wisdom is quite above information, or knowledge of external things. However, such use, by such minds, may be proper to them, for it is as far as they can go. But we, who go higher, must give the word a higher use, and be glad that those our royal blood brothers who have the limited use, recognize that smaller distinction. We recognize a larger difference, and consider that wisdom is beyond knowledge, even while it does no violence to it, but rather fulfils it and makes it fruitful in the higher realms of spiritual value.

I have been moved to write this because one of our kind friends and contributors takes friendly issue with me in my use of the word wisdom. I am not sure that we differ in the real meaning or classification of the qualities of consciousness. I cannot know this until we have each translated and compared our words and meanings. Our issue now is only regarding the use of the word wisdom.

There can never be an identity of method of presenting truth for the simple reason that truth is too large and diverse for any one mind, and we each take a different portion to masticate, as it were. Therefore there can be no exact translation. What I mean by the word translation is a general ability to interpret, and the ability to see just where we differ, and not think we differ in meaning and content when the difference is but one of terms only.

Our friend says, "Wisdom is the rational use of one's knowledge. From this it follows that wisdom in men differs, for our knowledge, being a product of experience, is not alike." I think I would agree with this, except that I would use the word spiritual where he uses the

word rational, or I might say wisdom was the intelligent use of one's knowledge, if by intelligence we mean the inner, intuitive mind. We do not, however, ordinarily use the word intelligence in this sense, but wisdom instead. I use the word intelligence to denote a higher and broader mental quality than reason, and lower and more circumscribed than wisdom, as was presented for your kind consideration in the article on page 309.

It may be that I stand more for the recognition of the inner or higher, or more spiritual, functions of the mind and qualities of consciousness, and that I use the word wisdom as a handle by means of which I can put the fact of that higher consciousness before the understanding of the mind, for consideration. I must necessarily bring the scope of these words into the outer, or reasonable, mind, even though I succeed in getting only their external forms there, or their shadows.

You can't put wisdom, or its equivalents, down on paper. You can't quite define it with words,—you can't put meaning where there is no mental material available. A spiritual idea can shadow forth into the reasonable mind, but is not confined or limited to it. Thus with wisdom. It is higher than reason and intelligence, because it cognizes and uses greater, larger, and more vital truths. It is not contrary to reason, but reason is often contrary to it.

By this I mean that when wisdom functions, or translates, on the plane of reason, it is reasonable,—yes, it is Pure Reason,—although above reason, while reason is often wrong, and therefore not in harmony with wisdom, because reason of itself cannot see onto the plane of verities, while wisdom does. Besides, reason's methods, of themselves, are inadequate for truth.

It is not quite correct to say that wisdom is a part of reason, or that it is the higher reason, or that it evolves from reason. It can be viewed that way, but such view must be entirely put aside when the higher view is grasped. The truer view is that wisdom is a separate and higher plane of consciousness, and reason its distorted reflection and perverted translation.* That is what I mean by saying that reason is contrary to wisdom, but wisdom is not contrary to reason,—the higher plane sees the lower in true proportions, but the lower gets only a distorted view of the higher, even if it does not ignore and deny it altogether.

Wisdom is the normal status of angelhood, intelligence of manhood, reason of animalhood and planthood, and feeling of minerals. Don't make the mistake some do and think all spirits are angels, or that all "dead men" are at once metamorphosed into angels and devils. *This* is a spirit world as much as the tomorrow of death, except *that* is a clearing house and *this* a hurdy-gurdy jumble box, with both angels and devils hand in hand.

LIFE AND DEATH

SAMUEL BLODGETT, 1618 Adams St., Minneapolis, Minn.

I AM NOT one of them who believe life in the flesh is to continue forever in the good time coming, or that such a condition is desirable. It is as natural to go through with the ordeal of what we call death as that we should be born, and Nature or God, whichever term suits you, knows what is best and does what is best. What we should desire is to not lessen the natural duration of earth life by our indiscretions; to live the fullest life in the most perfect health, and to develop the kind of harmony that is the nearest approach to heaven.

As we grow older some of the things we enjoyed intensely in early childhood fade in importance, and new pleasures await us. Each has its day and in time becomes comparatively obsolete. All the faculties continue forever, and there are developments of innate faculties which cut no figure for the first few years, and all our faculties are directed to new objects from time to time as we develop a fitness to appreciate them. In youth our greatest ambition may be to excel in athletic games; but the average person grows to care less to excel in these matters, and more to make a name in the practical affairs of life.

Many aspire to political prominence, and all aspire to succeed in their chosen field of work. As new objects of ambition absorb the attention the childish ambitions grow stale. If we grow old normally, before we die all these phases of activity will largely lose their interest. They have had their uses to develop personality, and having done that interest in them gets wonderfully small. If these life activities have made us ready for what is to come, it is well for us. At any rate, after we are ripe for death we could not be happy to continue in the old form, even if it were possible, for the simple reason that we have outgrown worldly conditions.

To know how to make the world the most useful is the height of wisdom; and I will add, to know how to make ourselves the most useful to others is to know how to make them the most useful to us. As ye give, so shall ye receive. There is a mutuality and a reciprocity connected with life that few realize. While this is far from perfect when narrowed to a personal basis, I believe it is true to a fraction when the whole is included, and we can see so much in the workings of this law in its applications to individuals, that the enlightened know it pays to work by it every time.

There is, connected with this idea, a point as little realized as the first. You do no one a kindness, however much you may value your gift or your supposed enlightenment, if it is something the receiver cannot appreciate. If he regards it as vanity or foolishness it is so to

him. It is for those who believe themselves reformers to blame those who oppose, or who appear slow and indifferent to their propositions and plans. It is quite possible that the interest they feel in their panaceas for human ills results from their own mental unbalance or lack of full comprehension of facts and conditions, and that the conservatives are nearer right than themselves. The changes proposed are in many and antagonistic directions, which of itself shows that sincerity is not generally coupled with wisdom. To know what laws the nation needs one must be possessed of a perfect emotional balance, and the most complete world-wide knowledge. After discussion an average is struck in public sentiment, which is the best we can do at the time.

There is no party at heart inimical to the masses, but corrupt leaders frequently appear; and because they join together and lie for each other, assisted by personal friendship and party spirit, a just judgment is not always rendered.

It is doing a little boy a greater kindness to give him a rattle costing but a few cents than to load him with gold coin. Things are good to us in proportion as we are fitted to value them, always providing they are not harmful. When we are in a certain grade of existence we enjoy the good adapted to that grade, and when we graduate from this life we care little for the sensations peculiar to it; but love and friendship are not in that class.

Earth-bound spirits, although they have left the fleshy form, have not graduated. They are those who were so unfortunate as not to have received the fulness of an earthly education. I believe the great mass of spirit communications come from these, and they are of various degrees of advancement. This is why phenomena hunters nearly always go hungry. Some mediums are exceptionally fortunate in the character of their controls. All great religions were founded by mediums, and with spirit help. The character of the religion was determined partly by their own character, and partly by the character of their helpers. There is no revelation direct from God, except the book of nature.

I have no more thought that Joseph Smith was a conscious imposter than that Jesus was. He was directed to the engraved plates, and shown where they were buried, and then translated for him by discarnate spirits, exactly as he claimed; and the religion he established is superior to orthodox Christianity. There are many who are ready to receive it, and to such it is a boon, but it is not a finality. The converts say "I know that Joseph Smith was a prophet of God, and that the Mormon religion is the true one," and they are honest in the statement. It is a great thing for one to feel that he knows he has found the road which leads to eternal bliss, but those of other religious faiths have the same consciousness; they revel in a like expe-

rience. The one who loves Susan has no more found the only lovable woman, capable of being all a man desires, than the one who has lost his heart by beholding Jane.

Religion and love are analogous sentiments; we could not be fully developed human beings and be destitute of either; yet how much misery follows in the wake of both! Blessed be both emotions, and religion is not less desirable than love. What the world needs is to learn how to use all the good things in life without abusing them, and to pass gracefully along a road which ought to grow more and more glorious, and which appears to be never ending.

If we live the unlightened life we are gaining in capacity for enjoyment more than we are losing as we grow older, and we may rightly presume if death comes when, and as it should come, it will be a blessing, and we shall realize it as such before the curtain is drawn on the earthly scene. Birth and death, equally good in their season.

THE COSMIC RYTHM AND THE HYPERBOLA

IS THE Law of eternal progress the law of rythm or the law of equilibrium? I would say that the law of progress is the law of rythm and not the law of equilibrium. Rythm is a part of progress. Equilibrium is not progress. And yet, equilibrium is the higher state. Or rather, in a sense, as we use the words, here below, equilibrium is the higher state, but it must be remembered that in the eternal view there is no higher or lower. In the temporal view which we are in now while enmeshed in the folds of matter, there is time, and space, and past, present, and future. There is also forward and backwards, and upwards and downwards, and progression and retrogression; but in the eternal life of the ego all this life of opposites is spread out before one and it can be entered into at any time. There is no progress there. Here there is. There is no rythm there, for the ego has swung out beyond the systole and diastole of the cosmical breathings.

It has been said that "Progress is a concept of the human mind." Yes, but I do not like to state it that way, for such statement is liable to bring the listener into the point of view that human life and the necessary concomitants of human life, are unreal. Many of my friends take this view and I don't like it. They are right in a sense, but when this truth is stated to a mind unprepared for it the result is liable to be that the person adopting it will not make proper use of the opportunities and values of this underworld life. Better for a man to be blind to some things for a while, if that blindness keep him to his task. For everything in this life which feels real *is* real.

That is all that reality is, the *feeling* of reality. Man never gets above that, even in the highest reaches of metaphysical reality. Therefore, progress is real, and the systolic and diastolic ebb and flow of life are real,—on the plane of consciousness pertaining to those rhythmic movements.


But there is an Equilibrium beyond and above. It is beyond and above progress, and evil, and sin, and the moral law, and badness of any kind, except as the man brings those states of consciousness before him in order to study them and reach their essential value.

Rhythm follows all human life, for all human life is a coming and going,—in and out,—expanding and contracting,—negative and positive. The two make rhythm or compensation. There needs to be a receptive or there could be no expressive. Life is alternation. Whatever comes must go, and whatever goes will come. The illumined man knows this law and obeys it. He rides on the crest of life, and sings merrily the tune of infinite progression,—through alternation, through change, through death itself.

This illumined consciousness seeks the beauty, and the joy of beauty, in all things. And as beauty is only fitness, and nothing more or less, and as fitness is only usefulness, the illumined consciousness seeks this quality in all conditions and changes of life, and applies the beautiful, and the good from that beauty, to his present necessities and his present joys. He alternates sweetly with the cosmical forces about him as long as the sweetness continues, and then he swings off to some other cosmic condition through the law of spiritual hyperbola, as often as he cares to do so. There is a hyperbola to all conditions of life, which operates through a spiral and throws upward into opposite. The darkened consciousness knows not of this law and thereby suffers unnecessarily, but not without recompense. The illumined consciousness knows there is no need of the suffering, and swings around the hyperbola.

SOME THINKING is creative, generative, constructive. Other is mere mechanical repetition. All teaching is a process of thinking, but all teaching is not creative and constructive, but what we might call substitutional, for it merely substitutes some one thing for some other thing. In school this is called cramming. Real teaching is inducing the student to create himself a thought object which he hodes forth in concrete form from an archetypal idea which he has himself dug out of his inner consciousness and conjoined to the teaching given him by his teacher. Unless the teacher can draw forth this inner recognition there is no real teaching, but instead a dry, mechanical surfeiting of the outer mind. We call this dogma when it is religious teaching.

THE ANCIENT SPIRAL TEACHING

HE SPIRAL has long been understood as the cosmical order of human progression and cosmic change and interchange, of so-called life and death, (but which is merely appearance and disappearance,) of the passing into larger view, of the center of life and its circumference, of poverty and wealth, of hunger and fulfilment, of outreachings of man toward God, of the law of progress, and the omniscience of God and the omnipotence of his Law.

I am told that in a certain long far-off country the spiral was built around the sides of an artificial hill, from base to summit, and along this path the priests passed, during the public exemplifications, chanting over and over the ritual teaching of their religion. There were many of these priests, more than two score, and they started from the base to the top at intervals, timed so that there were not more than three ascending at a time, and one on the top of the hill on the small plateau or level place about forty of our feet square, but they had a different unit of measurement than ours, which was based on the astronomical inch or unit. The spiral path wound six times round the hill, one path above the other.

When the first priest arrived at a certain point on the spiral path he would stop and repeat the words appropriate to that station on the ascent. The second priest would then start as the first passed upward and around. The second priest would then stop at the same station with his different litany, while a third started. And so on, until each priest had ascended and told the surrounding people the story of life in his especial allotted portion.

The stations around the hill on the spiral were timed and spaced so there were twelve stations in all, six on the south side and six on the north, one above the other. Each priest was attired the same, except that on the left side each garment was differently fashioned and color-blended than the right side.

The ascent was made winding about the hill from right to left, and the beginning of the spiral path was at the south, at the south-west point, facing the east, and the end of the spiral path was at the north, at the middle point north, facing the west. The left side of the priest was always toward the hill, going up, even though he successively faced and sided all points of the compass. In going up the left side was unobserved, but not unknown, by the thousands who encircled the hill and watched the ceremonies.

This was during the ascent. When the top was reached the first priest took station successively at the four corners of the small plateau, commencing at the north-west corner, passing to the south-west corner, and thence around, and finally in the center. At each position

he made a prayer or invocation, which was the culminating episode of his upward march.

The time taken for the five stations at the top was equal to the time between stations on the side of the hill, and these spiral stations were so timed and spaced that two, and only two priests were reciting at one time, and they were at opposite sides of the hill, and as one priest ceased, other two, though at different situations, took up the burden of the litany. Thus both the services at the top and the sides were contemporary and continuous, but not alike, for, when the priests were at top and side during the same time, the priest at the top answered the chant of the other priests, and during the interim went through the pantomime service. The litany of each priest was not alike, but similar, and arranged to touch at four equi-distant points in euphonious chant with the priests differently situated.

At the center of the plateau on the hill was a stairway and passage within the hill leading down to the highest or last station on the side of the hill. Through this passage way went the priest after he had completed his service on the top, unobserved by the multitude, but not unknown to them, for this unseen, dark and devious, though short passage, was part of the instructive symbolism, and was referred to in the litany and teaching.

Out of the passage the priest appeared, in time to meet a priest there as he commenced his chant. The down travelling priest did not make speech of any kind, but as his left side faced the people he entered into a long concurrent pantomimic ceremony with the other. Then they passed each other and continued their journeys, the down-travelling one to meet another priest at another station and repeat the pantomime with him, modified by the different personality, and the other to pass upward. Although each priest had a somewhat different story there were points of identity. A slight difference in the head-dress denoted the difference in the chant, which was not a fundamental difference, but more in terms meaning about the same, and in certain ejaculations, which meant the same, though sounding different, and which came in at the opportune time to fit and complement the bodily movements of the other, and down-coming priest.

There was thus no monotonous repetition, but a constant diversity of presentation of the teachings of the priests. The ascending priest, as I have said, uttered in melodious cadencies what it was the purpose to utter at each station. The descending priest made no sound, but went through an elaborate ceremony of signs and movements of the body and arms in connection with the other priest.

There were not more than twelve priests on the hill at one time, and at start and finish there was an increasing and decreasing number,

up to the twelve, only one speaking at a time on each of the north and south sides. The difference in head-dress, which made the difference in chant, was analogous to the totem difference among our North American Indians, except that it was not connected with animal totems, but was based upon the principles and forces in nature and human life.

HAPPINESS

By EMMA BOOMER

AS WE LOOK ABOUT US today and see so many souls that are crying out for happiness, we are led to question, What is the cause of all this unrest? Only too well do we know there is a lack of some kind in those lives, and it is this, they have failed to make union with the great Cosmic Consciousness, or the great Universal Life Pervading Intelligence, in other words, what we term the God Principle.

We know our Father desires us to have what we want, and will help us to secure it as soon as we can realize our oneness with it.

Jesus said, Seek ye first the Kingdom of God, and his righteousness, and all else shall be added unto you. We look to everything else in the external world for happiness, and fail to find it. We seemingly fail to know that true happiness must begin within our own souls. First get right with God. God within as well as without. Realize our oneness with God, and that all my Father hath is mine.

What a blessed kinship is ours, when we are conscious of our intimate relationship with God? When we can bring this great truth home to ourselves,—when we not only realize it but put it into actual everyday living in a practical manner,—then and there only can we really understand what true happiness is.

A lack of happiness in a life shows a soul astray from infinite reunion with the divine. For it is our Father's good pleasure to give us the Kingdom. We who have come to realize this, and actualize it, as a truth in our own lives, know that out in the Great Universal Consciousness is the Storehouse of divine happiness. Call for it, and it shall come to every waiting soul, and with it will come the blessed peace which passeth understanding, that Christ said he would leave with us.

Then let us call unto our God for the only real, vital happiness, and no good thing will he withhold from those who love him, and, as Ella Wheeler Wilcox has so beautifully said,

"The thing thou cravest so waits in the distance,
Unseen and dumb,
Essential to thy soul and thy existence.
Live worthy of it, call, and it shall come."

LIFE—IS IT SUNSHINE OR SHADOW

By BERTHA A. WEEKS, 235 Church St., Willimantic, Conn.

Thou askest if life is sunshine,
Or if with shadow, 'tis dim?
Vailing perfection and promise,
And glory, coming from Him;
Is life to thee but a problem?
Dost seek to solve it alone?
Art tired, and oftentimes weary,
With cares that round thee are sown?

Far back, in beautiful Eden,
The glorious sunshine lay,
Bathing each wonderful blossom,
In golden, shimmering ray.
And life possessed not a shadow,
Save that, that drifted between
The branches, gracefully waving,
Of trees, amid Eden's green.

But lo! a shadow crept over
The sunshine of Eden, fair;
And harmony's key was broken,
Lay shattered beyond repair,
The beautiful sunshine faded,
And the shadow darker grew;
Sweet Eden's flowers were heavy
With soft tears of silent dew.

So, harmony's key lay severed,
In the dust of centuries new;
And the whole world felt the shadow
That had crept the centuries through.
Mortals were struggling on blindly,
To pick up the broken key,
And bathe in the golden sunshine,
That comes, when the shadows flee.

But lo! o'er the rolling centuries,
There rose a beautiful Star!
It dawned in the distant countries
Where the eastern deserts are.
But its light gleamed down the ages,
The deep shadows grew more dim,
And bursts of glorious sunshine
Stood ready to enter in.

This beauteous earth is glowing
With a grand, sweet truth divine
Its strength is in the green hillside,
Doth brook, and blossom, entwine.
And the shadow, deep, and dusky,
Shall flee, as the centuries roll,
Be merged in wonderful glory
Of sunshine, filling the soul.

Life. Is it glorious sunshine?
Yea, pilgrim; thou shalt decide
Whether its splendor drops o'er thee,
Or, if deep shadow betide.
Perchance, dear one, thou hast found it,
This wondrous light of the soul?
If not, then gather its jewels,
And fate shall never control.

Life. Is it o'erhanging shadow?
Ah no! if thou would'st be free,
But claim thy God-given birthright,
'Tis thine, and waiting for thee.
The richness, fulness, completeness,
Of life, perfected in tune,
Breathes ever, glad inspiration,
Like golden sunshine, in June.

Life's chords, once harsh and discordant,
Blend sweetly, tender, and low;
And "peace, attends like a river's,"
Soft, purling, musical flow.
For harmony's key, once broken,
In the dusts of centuries dim,
Found by the Star of the ages,
Was builded anew, by Him.

It fills the earth with its beauty.
This wonderful harmony key!
Dark shadows flee, with its coming,
The sunshine floods, like a sea.
And oh! the glory of living
In tune, with power sublime,
That fades not, neither will perish,
But exist through endless time!

THE SPIRAL AS THE MYSTIC KEY



KEY IDEA to the understanding of spirit and matter, and progression through alternation, is to consider life as a series of spirals in one great spiral form. Also, remember, please, that spirit and matter are relative terms, or opposite polarities, or phases, of the one substance, of the one substantial reality, although that reality is shifting constantly with man's shifting and alternating consciousness.

All consciousness is vibration. Different states of consciousness are different states of vibration. Also grades of density correspond to such grades. The spiral is a vehicle or expression of vibration. Or the method or exposition.

The larger circumference of a pyramid spiral \triangle (its base) is the coarser vibration and the denser matter, and the smaller circumference (its top \triangle) is the finer spirit. In this exemplification a cone spiral should be viewed as growing smaller in circumference and finer in vibration as it rises vertically. This is the evolving narrowing spiral. The involving broadening spiral works opposite.

We cannot view a pyramid or cone spiral \triangle side-ways, or horizontally. If we do it loses its significance and becomes a straight spiral coil \approx , with horizontal extension, but the cone spiral \triangle always, in its nature, being upward and downward. There really is no end to either horizontal spiral coil or vertical cone spiral, but an end to both spiral forms $\approx \triangle$ on denser planes. In the horizontal planes of so-called temporal or material forms (all matter is temporal and formal) coils pass onward into circles, waves, lines, etc., but there is an unbroken continuity to it all which is apparent on the finer planes of matter, but unobserved on coarser planes. On the coarser, denser, or lower planes (the physical, for instance) this string of continuity is not seen, and things *appear* disjointed and separated. On the physical plane we see but a tiny portion of life, and that portion is the jutting out into sight of a portion of a continuous string of recurrent life of wholeness,—but seen as partness.

In order, then, to distinguish between the upness and downness or spiritual and material states or grades of individual consciousness, and the cosmical (universal or collective) states, we will say that the vertical spiral applies to that human quality of consciousness, and the horizontal to the cosmical or phenomenal, although readily admitting that both and all forms appear in both the personal or egoistic and the cosmical or universal. Law is universal. Horizontal and vertical an ultimate *one*. I am describing what I see. It is difficult to transcribe.

The horizontal spiral \approx changes form, but never becomes separated or broken from its string or continuity. In this exegesis of the hidden side of nature always view the horizontal spiral \approx and its changes

as extension of the consciousness on a level, or on a plane, and the cone spiral Δ as the upward and downward passage of the ego from level to level, or plane to plane. Man is vertical. Phenomenal nature is horizontal. Man cleaves the skies and digs to the depths, but upon each plane he functions on, life is spread out before him,—horizontally. This distinction should be borne in mind, in order to keep our bearings in this voyage we are taking together in hitherto uncharted seas. Both horizontal and vertical spirals collapse, or squeeze together, the horizontal \approx making a solid ring \bigcirc but viewed from the solid edge $|$ and the vertical making a flat disk in its ultimate or most collapsed state. The spiral coils then spring outward and form a flat thin circle \bigcirc seen horizontally or as a plane $—$. This plane is a hollow flat ring \bigcirc seen flatwise $—$. There are many other changes and analogies, but I leave them in order to present a truth through the spiral archetypal idea, as the egoistic swing between spirit-pole and matter-pole.

The upward climb of the spiral is the climb of man from materiality to spirituality, or beasthood to angelhood, or humanity to divinity. Man dies. Man is born again. This is progression round the spiral. Man goes as far as he can go and breathe the rarified air. Then he returns, and goes the round again, as far as he can go,—and returns and goes again and again, until he reaches the mount, when he begins a higher spiral. The break between animalhood and manhood was such a cataclysm as this transition from the topmost of the evolving to the beginning of the involving \times . It is never retrogression. Always progression. Always. Always.

There are worlds above worlds, of finer and yet finer matter, strung along this Δ spiral. They are planes, or spheres, or grades of consciousness. They interblend in their borders with contiguous planes, and yet are discrete and separate. Some can pass up and down like the angels on Jacob's ladder. Others cannot. It is a matter of material impedimenta.

The cone spiral Δ constantly moves, either toward elongation or shortening, and final flattening like a disk $—$ when viewed horizontally, but wound around like a watch spring when seen from above or below. Today that coil, of which this physical earth is the outer and lower ring, is very nearly flat.

That means that the so-called spirit worlds are in greater contiguity with the physical, they interblend more all together, they intercommunicate more freely. And yet, they are separated, comparable to the watch spring when partly unwound. We are living in what is called a "psychic age." Some do not know it. They may pass farther around the spiral before they know it. Some may pass into that quietude in the center and sleep until their time comes to come round again to the beginning.

The spiral will take yet another turn or movement. It will spread its inner parts into its outer parts, making an apparently solid or identical world, wherein the seven earth spheres are made as one, and the coarser material transmuted and the finer brought into external expression. This culmination has been called the Golden Age, the Millenium, etc.

The physical earth is the outermost or lowest ring of the spiral, but there is an inverted spiral as well, which is opposite to the other. And the spiral is continuous \times . The small end of one spiral fits into the small end of another, which enlarges (or coarsens and materializes) to its ultimate, and then makes the outermost ring of the ascending spiral.

Thus each spiral has a corresponding spiral, the rings of which correspond, one of which is the ascending and the other the descending, the egos passing, one up and one down.

These spirals themselves are parts of larger spirals, and the line of life of the ego is final progress, even though the spiral is repeated, for the spiral, as it were, is carried forward itself, on a larger spiral, and that on a larger spiral, until, if we wish to box the compass or square the circle, we may say eternity is reached.

WHAT is the Heart of Man? Will. What is the Heart of God? Love. How do they differ? As the human and the divine. Man's will is often perverted. Love is a quality of the will, and in another sense all exercise of the will is an expression of some sort of love, degraded or exalted, as the case may be. Will and desire are synonymous, unless, for convenience, we call desire the lesser vessel. Annie Besant does this. But in the last analysis love, will and desire are the same, except that it is more convenient to limit their meanings and consider love as beneficent will or desire; desire as the baser, untrained will; and will as all that man desires and loves of any order. But will is life also, and consciousness, and being, as well, for there never is a time when man does not will, even when he wills not to will. The will never stops, but what Swedenborg calls the understanding, and Annie Besant the thinking, reduces to an infinitesimal minimum. And the reason we say the will of man is the heart of man is because the heart is the pulsating force, without which there could be no thinking, or life of any kind.

ALL THINGS CORRESPOND, so much so that it is safe to say you cannot touch one thing without touching all things. And all things balance and counterbalance. Otherwise things would disintegrate and stop.

COSMIC CONSCIOUSNESS

ELLA L. LAYSON, Graniteville, Calif.

MANY ARE TODAY TRAVELLING the path that leads to Cosmic Consciousness, and find the way rough and tedious because they do not know whither they are going or the meaning of the experiences that come to them that calls for almost unlimited endurance and self-sacrifice, but some day they will know and understand. The way is the same for all, and differs in detail only. Those who are happy and satisfied with external things, and have no aspirations beyond selfish gratification, have not yet entered upon the Path, and many are the lessons they have yet to learn. My own experience conforms with what I have since read was common to those seeking Consciousness.

First the feeling of extreme sadness and yearning for something far beyond the tangible or physical things of life; a reaching out for something that we feel we must have, but know not what it is. This vagueness distinguishes it from the ordinary heart-hunger where the cause of our unrest and sorrow is known. It is soul hunger that one must experience in order to understand.

Then we feel the unreality of everything and a sense of separateness from the external things of life, and that which we so strongly desired before no longer seems worthy of attainment. We become as a little child that needs the unfolding arms of Love. When this state has been reached then the supreme moment of illumination may come at any time, when we become consciously one with the Infinite. It is joy unspeakable.


One may have been a "Christian" all their life, and yet never have known this moment of bliss, for it is an experience that can only come *when the soul is ready*. It means the death of the personal self and the birth of the Spirit within.

No longer alone! In Him we have all the Strength, and Love, and Wisdom we need to carry us through the hard places of life wherever we go. For now we rely upon the power of the Spirit, and exercise true faith and non-resistance which connects us with the Spiritual forces of the Universe, and from this inexhaustible source all our needs will be supplied.

Consciously one with God we become, instruments for the Divine Spirit to work through, and our power will be in proportion to our unselfish desire to serve others, for

The Spirit Works Not For Self, But For All

PRACTICAL APPLICATION OF DIVINE PRINCIPLE IN OUR EVERY DAY LIFE

HE ABOVE is the title of a little booklet of 72 pages by Mrs. Pauline E. Sayre, 313a Quincy street, Brooklyn, New York, and is now in the third edition. The price is twenty-five cents postpaid. It is the simplest, strongest, most sensible, and most practical book I have recently had the pleasure to read. Below I print a few extracts, the periods (. . . .) showing the breaks in the continuity :

Life is a science, as much so as music, or mathematics. We may doubt it, or dispute it, if we will, but we are finally forced to acknowledge that it is true, and, if *lived* scientifically, will bring about health, happiness and prosperity.

Life is an individual problem that man *must* solve for himself.

. . . The Science of Life has a Principle, which is divine—and this is it: God is Life, Love, Intelligence, Mind, Spirit, Wisdom, Power, Energy, etc. Man, made in the *likeness* and *image* of God, is, *spiritually*, like God—must be—therefore, what God or good is, Man is. Man is an offspring of God; therefore, Man and God are *one*.

Principle teaches us who and what we are—our relation to God and to each other. We must apply this Principle in every thought and act of our lives, and it must rule our thoughts and acts if we would live and attain the larger and higher life, and secure to ourselves *health, happiness* and *prosperity*. We must practice daily and hourly if we wish to grow spiritually, by applying Principle to everything that comes to us—even to the smallest detail in our every-day life—in every doubt or question of right or wrong, by persistently and faithfully following this application of Principle, we preclude mistakes, as in music and mathematics, and thus prevent discord and error.

. . . Thought is responsible for *all* that comes to us. "As a man thinketh in his heart so is he" Our bodies at this very moment are the result of past thinking. There is a stream of thought passing through the mind continually. Our work is to watch and control its kind and quality; to keep it pure and unselfish, untainted by sarcasm, criticism, or unkind or unrighteous judgment. Thoughts *become* things. If we think sickness, and form a picture or idea in our mind of sickness, it may appear; if we think thoughts of poverty, we may find it necessary to economize. We *must* guard the portals of our mind and refuse to admit hurtful thoughts. It is our work to cleanse and eliminate constantly.

Paul said, "Be ye transformed by the renewing of your mind." Everything depends upon the kind of thoughts we think: we are always thinking, but we need practice in controlling and concentrating—the same as practice in musical exercises makes the wrist and fingers flexible, so does practice in controlling thought, bring about the ability to *concentrate*, and prevent scattering of thought-force. To make this practical, when we are performing our duties about the home, whatever they may be,—sweeping, sewing, kneading bread, tying a shoestring or package, we should practice, or form the habit of applying some part of the Principle, with our thought while performing the mechanical act. For illustration: while sweeping, affirm mentally "I am sweeping my mind, as well, from all error, all wrong beliefs, and I will cleanse my mind from all that is not conducive to spiritual growth."

If sewing a garment, with every stitch sew in the good thoughts of purity and truth, strength, health, success, and love, that your *spirit* desires shall clothe the soul you are working for.

Knead Life, Love, and Strength into your bread.

Wrap Courage and Strength into the parcel you tie.

This will become so habitual after a while, that it will preclude negative thoughts entering the mind, besides sending out immeasurable good to others, if it is done from a loving and spiritual desire to grow.

Bless every penny or coin that leaves your hand, for what we give out comes back, whether it be a blessing or a curse. "We only take *out* of the world what we put into it."

. . . When we say, "There is no evil, sin, sickness, or death," we refer to the *Real World*, the *Spiritual World*.

I do not think this has generally been clearly explained. It is pretty difficult for a student to get a clear, definite understanding of the statement, "There is no death," when he sees in the newspapers a long column of death notices; but when it is made clear to him that the statement refers to his *spiritual body*, the fog is dissipated.

When we say, "I am strong and well" (even though appearances deny it), we are speaking of the *Real I*, the *Spiritual I*, and in affirming this truth, we are putting appearances, if there are any, out of mind entirely. In Joel 3:10 it says, "Let the weak say, I am strong."

We have to ignore the personal claim and declare the spiritual, knowing that what *seems* to be true is only an appearance, a reflection of mind, a result of false belief.

We must remember the thoughts we think are the "food the soul is fed by," and the words we utter the production of thought.

STOP AND THINK

BOOKS SPEAK to us from out the distance as well as from the past, and bring us into heart to heart touch and communion with another soul, whose hand we may grasp in the soul dissipation of time and space. In the fifty page booklet, "Stop and Think," Mr. L. F. Andrews, 1425 Ash street, San Diego, Calif., has brought us face to face with some important and helpful truths which help in character building. Price twenty-five cents. Following are a few extracts:

. . . Half-baked, partly-gestated mentation, snap judgments, slid-shod methods of thinking, hap-hazard jumping at conclusions, hit or miss guess work, idle speculation, hear-say reasoning from the sense consciousness, all are responsible for the sin, sickness, sorrow, misery, poverty, disgrace, pain, suffering and fear to which the race is heir, generation after generation transmitted from parents to children, and yet people continue to wonder why they are cursed with such burdens.

. . . What this great principle is that manifests primarily as life no one can say, but those who have studied it know that it holds not only sin, sickness, sorrow, poverty, pain, fear, disgrace, failure and death to those who think on these things either consciously or unconsciously; but that it also unfolds the uttermost limits of Love, Wisdom, Health, Happiness, Prosperity, Opulence, Riches, Wealth, Abundance, Vigor, Vim, Vitality, Strength, Joy, Peace, Bliss, Permanence, Power, Perfection, Satisfaction and Understanding to those who determinedly dwell upon these things. Take your choice. You are a free agent. No one decides for you but yourself. Resolve to order your life well. A man's foes (his error thoughts) are of his own household.

. . . Without hurry, without rest, the soul simply is like the stars that are unaffrighted by the sights they see. So is the soul unmoved by the stress of storms and events that rage about the outer envelope of the senses.

. . . The insane asylums and sanitariums are filled with people who have thought themselves there in the belief that they were thinking. In truth they were simply functioning vibrations with which the earth's atmosphere is permeated. These vibrations consisting largely of negative fear thoughts impinge upon the brains of those who have not learned to close the doors of their mentality against such trash, and they function all the notions and nuisances that are presented to them in this subtle and unsuspected manner.

. . . Learn to disregard the first thought. It is from the sense realm and is wholly unreliable. When illumination comes, thought is dispensed with, since the soul, the knower, reveals all things to the seeker by intuitive spontaneity that is never in error. Until that time
STOP AND THINK!

. . . Character is never fixed and final until the individual knows himself. When that time comes, although he may be subject to temptations, he is able to overcome them through the knowledge of his divinity, his inherent worth and intrinsic nobility, and the fact that all men are his brothers. He is able to recall the struggles, doubts and uncertainties through which he passed, and to which he often succumbed, although animated by the highest desires to live an upright life and do absolute justice to himself and his fellowmen.

. . . If every person in the world were to be absolutely honest with himself the millenium would dawn at once. No other condition is required to bring about man's instantaneous release from slavery.

. . . Pure reason, the second thought, proceeds from the Truth, the all-knowing one, pure intelligence, dwelling within each, but never obtruding itself, except in direct necessity to preserve life, never answering unless appealed to. There is common sense in the old adage, "Think twice before speaking," and to it should be added, "Then keep still." Silence is golden and makes no enemies. The habit of speaking on the impulse of the moment is responsible for nearly all the misery in the world. "Be Still and Know!"

. . . "Mine and Thine" is the curse of the race. We cannot even give: simply share, since all things belong to the universal. No matter what we accumulate, we take none of it with us on quitting this earth sphere. Double the joy of living by sharing with others freely. When the heart aches for the sufferings of others, unity is an established fact. Such an one will never rest until all others see the truth in the same light. Help others by showing them how to help themselves. "That sodden drunkard in the gutter, me? That brutal murderer, me? That liar, forger, cheat, scoundrel, me?" asks one. The awakened heart knows the answer. In so far as anyone recognizes any deficiency in his neighbor it is present in himself. The solution? "Be ye therefore perfect, even as your Father (the Life Principle) which is in Heaven (Harmony) is perfect."

A clean heart, free from guile, speaks to the perfect one lurking in thy brother, no matter how deeply it may be buried in the mire. A crystal stream of pure water turned into a swamp and permitted to flow through it day after day, finally clears away the foul muck accumulated during ages.

Literary Reviews

The Aquarian Gospel of Jesus the Christ is the most peculiar and interesting book I have had in my hands for a long time. It purports to be an account of the life and labors of Jesus during his entire life. The New Testament gives but a brief account of the life of Jesus, divided into three sections of his life, that of his birth, his reaching his work at twelve years of age, and his three years ministry in Palestine. This book, which the publishers claim is transcribed from the Akashic Records, gives an account of the life of Jesus while in India, Thibet, Persia, Egypt, as well as Judea. No matter what credit you give this book, it is most intensely interesting, and fruitful of basic truths. We are living in wonderful times. That is, wonderful for some, but not for others. Hitherto hidden and silent things are coming to light and being heard. Those who have eyes may see, and those who have ears may hear. But it will not be the man drawn into the vortex of external life who will see and hear. He will be a scoffer. This book will interest and fill with new life those who are looking for the new Gospel of Life. It is a large book, size of this magazine, 260 pages, strongly bound in cloth, at \$2.00. A booklet of sample pages will be sent. The Royal Publishing Co., 1019 S. Hill street, Los Angeles, Calif.

The Common Sense Bible Teacher is a new enterprise undertaken by Mr. Charles L. Abbott, of St. Paul, Minn. It is planned to issue a complete translation of the new testament from the original Greek along the lines of modern evolutionary ideas. In this translation the new testament does not begin with Matthew nor end with Revelation, but the books are rearranged and placed in chronological order—the first written first and the last written last. The first number will contain Paul's Letter to the Galatians (the first book of the New Testament according to McGiffert, and, properly interpreted, the most remarkable book in the whole bible), with notes by many celebrated scholars, and the early life of St. Paul. The notes discuss Paul's education and literary style, and explain his conversion from a rationalistic point of view. The price of the Common Sense Bible Teacher is \$2.50 per year, 25 cents per number. Address Common Sense Bible Teacher, St. Paul, Minn., for the magazine, or descriptive circular.

Uncle Sam's Religion is a little booklet of 48 pages, at 20 cents, or ten for \$1.00. It is interesting from cover to cover, and radical and forcible to a very great degree. I take issue with almost all the postulates in the book, for they are extreme and over stated, but we need just such radical statements to make us think. The author is J. G. Schwalm, Sterling, Colorado, and I extend my hand in fellowship to him, although I do not agree with him.

Mental Influence, by William Walker Atkinson, 96 pages, cloth, gold stamped, Advanced Thought Publishing Co., Masonic Temple, Chicago, and

The Secret of Success, same author, publisher, size and price, are two books by a popular writer, and at the small price of fifty cents each they should be studied by students of the higher life.

Daily Bread, by Eleve, author of *Spiritual Law in the Natural World*, etc., is a 100 page book of daily reading and affirmation, published by the Purdy Publishing Co., 80 Dearborn street, Chicago, Ills., at 30 cents. This is a very valuable and practical thought builder.

LET us with a gladsome mind,
Praise the Lord, for he is kind;
For his mercies aye endure,
Ever faithful, ever sure.

Let us blaze his name abroad,
For of gods he is the God;
Who with all-commanding might,
Filled the new-made world with light.

All his creatures he doth feed,
His full hand supplies their need:
Let us therefore warble forth
His high majesty and worth.

Let us then with gladsome mind,
Praise the Lord, for he is kind,
For his mercy shall endure,
Ever faithful, ever sure.

JOHN MILTON

The New Age Magazine

A Magazine for Character Building through Right Thinking
and for the Study of Mental Phenomena and
Ancient and Contemporary Religion

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W. J. COLVILLE, of London, Eng., will deliver a Series of Twelve Lectures at *The School of Divine Science of Health*, 108 Huntington Avenue, Boston, during the month of February on Monday, Thursday, Saturday, Feb. 1, 4, 6,—8, 11, 13,—15, 18, 20,—22, 25, 27, afternoons and evenings. Descriptive circular, Dr. Frances J. Miller, 108 Huntington Avenue