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The Higher Life and The New Age of Man

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## THE USES OF FEAR

**F**EAR is a powerful incentive. No doubt many men have been saved from wrong doing by the fear of painful consequences. Therefore the doctrine of hell may have been the means of preventing men from doing evil. But no man can be permanently saved from sin and its painful consequences until he learns to be obedient to the law of righteousness for its own sake, and not to follow it through fear. If a man has not learned to love justice, and kindness, and truthfulness, because of the inherent value contained therein, all the fear of hell he may have will not save him from hell. For as soon as that fear is removed he will follow out the natural bent of his disposition.

Fear is repression, and temporary. Sometime in the life of a man, either here or hereafter, fear will be removed. Then he will be what he really wills to be. If his innate loves are evil he will exercise those loves, and his life will be evil. If his loves are unselfish, and therefore beneficent, his life will be beautiful and serene. This law rules here and now as well as hereafter, but now man is blinded with garish and false light, and he does not understand his own motives.

All action which is forced by fear is external. The external world soon passes away from a man and he swings out into the free life of the spirit. Then he will act out what he really wants to be, without fear and without reproach. Very likely the forced conformity to good standards which he has been obliged to undergo while living in a physical body may have helped to train the spirit into love of virtue. But if it does not do this fear was a failure.

If training the man's understanding and outer memory in fear kept him in such a condition that his will would become trained through discipline so that the finer vibrations of love could penetrate his being, then it may have been well. For the actions of a man, whether induced by fear of pain or anticipation of pleasure, affect his thoughts, and those thoughts affect his ideals, and his ideals operate upon the real inner selfhood of the man to change its nature, through a fundamental change in the tendency of the will. But as the nature of that will is, so, when he is unconstrained, will his actions be. This unconstrained will is the real man. All else is artificial and temporary.

This human life of physical constraint lasts but a few years. Soon the man swings out into his real soul life. But not all of the human life keeps him in constraint. "My mind to me a kingdom is." Men can chain the body but the mind can work its own devices, and travel about limited only by the innate capacity of the man. And yet the external training does have an effect upon this inward kingdom. That is what physical life is largely for. Growth through forceful experience.

That is why man is put down here in this life of repression. But man himself is free and above all repression, and when he is earth freed he is what he really wants to be. Men are taken out of hell and heaven and brought together here on this physical earth and jostled about in order that God through each should bring more of God to each. This is more or less a life of repression. Limitation is repression. We are all limited by our tenement of clay. Many of us have been limited by fear in the past. This limitation may have resulted in training our mind, and through that our soul, and giving our spirit experience in the paths of loveliness and peace, which are the ways of those who have learned to love God.

There is no fear in the inner man. The inner man "knows better." It is only when we function in the outer mind that we can have fear. Man may function in either mind as he wills to do. The internal mind is overclouded by the external mind in too many cases. But sometimes this overclouding may be beneficial. This overclouding trains the man in human experi-

ence. That is what we are here for. Nothing else. A school of divine life. To bring us out into the transcendent glory of divine being through learning the necessary lessons of mortal life.

All kinds of us are here together rubbing off the sharp corners by human abrasion. God teaches us through each other. No other way. We carry off the sum of human suffering and joy, and that is our profit and loss, until we go to school again. And try again. Ad infinitum.

Fear may have its uses. "Wholesome fear." Perhaps. And it is possible that the fear of everlasting punishment may have spurred up some lazy laggard to energize himself and follow the trail of the moral law. It is possible. But this fear is not necessary, I trust, for you and me. To the vast majority of people today the doctrine is a theological misfit, and acts as a deterrent to spiritual progress rather than an accellerant.

Fear is at best a time server, a drudge, a slattern. It is the underside force to pound and whip a man into spiritual activity. Be not a craven slave. Be a freeman. Learn the law of love. The law of Christ. Who gave his life for others. A *willing* Sacrifice. In Infinite Love.

When you reach this beneficent, glorious, sacrificial love you will forget all about fear, and all its brood of devils, and you will rise on the wings of the morning to empyrean bowers of felicity which the fearful man wots not of and may not touch. And you will have lost forever sickness, sin and death.

Fear is a continuous crowding, biting, pinching death. Love is a spreading, upreaching felicity. You and I may choose which path we will follow.

**G**RACE is sweetness, benignity, felicity, supernal joy in a sense of upliftment into oneness with God. That is divine grace, as sensed by man. That is what we call God's grace. But we use the word sometimes in connection with man and men. Then it is man's grace, or graciousness. The two expressions of grace are quite similar in their character, except that the human grace, or graciousness, or gracefulness, is much less in measure than the divine grace. It is similar, however, in as much as it partakes of the nature of grace.

# New Life Daily Affirmations

"Nerve us with incessant affirmatives."—*Emerson.*

**W**E believe in the special power of united thought, and cordially invite our readers to join with us in a few moments daily concentration upon these affirmations.

By HARRY GAZE

- March
1. The Universe is Teeming With Life.
  - " 2. Fulness of Life is Mine Today.
  - " 3. Vivacious Thought Gives Tone to Body.
  - " 4. I Will Incarnate Pure Joy.
  - " 5. I Will be Masterful and Serene.
  - " 6. Nature is Ready to Heal.
  - " 7. Love Gives New Life.
  - " 8. Healing is Coöperation With Nature.
  - " 9. Health is the Embodiment of Harmony.
  - " 10. Cheerfulness Creates Energy.
  - " 11. Radiant Health is For Me.
  - " 12. Beauty is Natural and Desirable.
  - " 13. The Source of True Beauty is Within.
  - " 14. I am self-constructed.
  - " 15. Admiration Promotes Beauty.
  - " 16. The Elixir of All Graces is Love.
  - " 17. Life is Inherently Divine.
  - " 18. Heaven May Be Expressed Here.
  - " 19. We are Children of Infinite Life.
  - " 20. So-called Evil is Unripe Good.
  - " 21. Life is a Fine Art.
  - " 22. My Youth Will Be Eternal.
  - " 23. Life is Made For Action.
  - " 24. I Meet Today Fearlessly.
  - " 25. The Glory of Niagara is in its Mighty Giving.
  - " 26. To Give Freely is Life.
  - " 27. By Letting Go The Old we Receive The New.
  - " 28. Vitality is the Product of Infinite Forces.
  - " 29. This is a Day of Birth.
  - " 30. I Ally Myself With All Nature's Newness.
  - " 31. Divine Childhood is True Manhood or Womanhood.

## HUMAN ELECTRICITY

## PRACTICAL METHODS FOR ITS DEVELOPMENT

By HARRY GAZE

(Continued from the February number, page 453)

**S**UN-BATHING is a simple and practical method of increasing human electricity. An occasional exposure of the nude body to the direct rays of the sun should be regarded as a necessity. This rule is applicable to all the seasons, and should be given special attention in winter when the opportunities are less frequent and simple. At this season, the practice is very apt to be neglected. At no season of the year is the body exempt from the need of air, light and water.

Do not live in rooms in which the sunlight never enters. Such a room has a devitalized atmosphere. Ten or fifteen minutes each day devoted to the sunbath will have a very appreciable effect in increasing vital force. This time may also be made the opportunity of practicing various health exercises, mental and physical. Freedom from clothes, and exposure to air and light, greatly enhances the value of all forms of exercise. If any clothing at all is worn during the sun-bath, it should be of the lightest possible description. The chief value of the sunbath consists in the influence of the actinic rays of light. Many have supposed that only the heat of the sun is healing.

Our conventional methods of living and dressing deprive us of a very large amount of electrical vitality. For this reason, we must try to compensate for this loss as much as possible in the privacy of the sunny room, or at suitable seasons in private gardens adapted for this purpose.

The action of sunlight is very healing, and often gives new life to comparatively dormant functions. A centenarian of Santa Rosa, California, said to a visitor some years ago, "I work nude in my garden every day, and the sunlight fairly sinks into my body, and gives new life to every organ." This is the experience of many people who have been wise enough to form the habit of bathing in the rays of the sun.

Not only are there important physiological laws which make frequent exposure of the body to sunlight essential to full-orbed health, but there are psychological laws which indicate its great value. Sunlight has an unfailing tendency to make the mind optimistic. The more complete the exposure to sunlight, the stronger is the mental exaltation. Supplemented with right affirmation, sunlight will make an individual quite immune to the blues.

The sun is the source of all energy on this planet. A world without sunlight is unthinkable. It is really astonishing how careless we are in relation to securing the fullest possible supply of life force from this source. Sun-starved men are hunting for mysterious healing rays, and avoiding sunlight with as much diligence as though sunlight was poisonous. Is it not the same with the problem of pure air and water? Does it not seem to be true that "whom the Gods would destroy, they first make mad"?

Electricity abounds in sunlight, air, water and natural food, which we may appropriate to make our bodies tingle with health and vitality. The abundant life is ours by natural right, but we must be wise enough to live the natural life if we would place ourselves in relation to it.

## LIFE

By LURA BROWER

Life is a precious gift, so prize it well,  
 Let every hour proclaim its pricelessness,  
 By living in such wise, that it will tell  
 How to attain the truest happiness.  
 Along the way strong obstacles you meet;  
 Treat them as obstacles to prove  
 Nothing can stay the progress of those feet  
 Steadfastly set in upward paths to move.  
 Should Sorrow come and o'er all cast a gloom,  
 Wait patiently until she shows you where  
 Her tears have caused the fairest flowers to bloom,  
 So fragrant that their breaths perfume the air.  
 For every day give thanks, then life will show  
 Outpeeping 'neath the clouds the rainbow's glow.

## WHAT IS THE SOUL

**W**HAT is the soul? We know what the physical body is, for we function in it normally, in our normal waking consciousness. To the physical body belongs what we call the conscious mind, which is the action of the brain. The physical brain is part of the physical body. The fore brain, which is in the head, is the seat of voluntary actions of the muscles of the body, because the fore brain is the organ of the conscious mind, and voluntary actions only come from the conscious mind. The brain, however, extends throughout the body, down the spine, a part of every nerve in the body. But this brain is not the instrument or vehicle of the *conscious* mind.

The body is not controlled completely by the conscious mind, for we cannot completely control digestion, cell-building, and much of the bodily movements which go on without our knowledge or choice, although it is predicated that we will be able to control even the most minute detail of functional movement,—when we gain the knowledge and exercise the will. Man is now a potentate bound in his own castle by the chains of ignorance and fear. It has been proven that the brain does not control or order these many minute bodily functionings. What does control them? They are controlled by an unseen, but not unknown or unfelt, ethereal or spiritual force or organization. We may call this the mind. And it is not blind, else it would not work by system and definite purpose. If you had such clairvoyant sight that you could see food transform into blood, and blood into muscle, or the process of a wound healing, you would not talk about blind force as a body builder and governor.

The body is animated by something which we call a mind, both for its automatic and volitional movements, but doubtless different functionings or qualities of mind for the different orders of bodily movement. We consider the mind a vehicle, or an instrument, or a machine, like unto a piano. Something plays upon the piano. We call this the soul. The soul acts upon

the mind, the mind on the brain (which is only the nervous system) and the brain upon the body.

But the mind is a body, also. It is material. But of different order of vibration than the physical. The soul uses the mind to contact physical things by means of the physical body, and it contacts mental things by means of a mental body. The mental things we call thoughts.

The soul is the personality. It is the man. The human. Not the super-man. It is the subjective-objective shell. Cut off and separated. And made this time and place. But as there is something more than the body and the mind there is something more than the soul. More interior. More permanent. We call it the *Ego*. The *Ego* is the everlasting, deathless, changeless, personality beyond all changing personality,—the *I AM THAT I AM*.

What then is the spirit, the spirit of man? The spirit of man and the ego of man are aspects one of the other,—the same but viewed differently. Instead of falling into the common error and speaking of the ego and spirit as something which man possesses, we must reverse the view and consider that the opposite is true, i.e., that ego and spirit possess man. Man as man, is the "littlest feller;" the ego and spirit are great beyond human comprehension.

The Spirit is *Noumena*, or final source and unfolding causality of being. The Ego is *Phenomena*, or that unformed cause put into manifestation. They cannot be separated. Like subjective-objective *noumena-phenomena* are two ends, or sides, or phases of a one.

The spirit may be said to be the most exalted, the ego less so, the soul less, the mind less, and the body less. But we must not err by losing sight of the fact that these terms I have used, *inner* and *outer* and *higher* and *lower*, are inadequate and really incorrect, but used in order to translate in a crude and unfinished way, the deeper truths of the spirit which cannot be fully demonstrated in the crude mental material of which the human mind is at present constituted. *Higher* and *lower*, however, relates to *noumena-phenomena*, and *inner* and *outer* to subjective-objective, while *deeper* pertains to both. It is well to bear this

difference in mind, although I often fall into the common error of confounding them. There are two different schools, however, who purposely ignore the difference. But (pardon me) they are quite wrong. More anon.

It is also well to note that some use the word *mind* to denote what I have termed *spirit*. I judge the Christian Scientists use the term *Divine Mind* in much the same sense that I do *Spirit*, without distinguishing between noumena-phenomena and subjective-objective. An interesting subject, and one I will try and simplify a little later.

**T**HERE is some religion that is mere philosophy, and there is some philosophy that is really religion. Names and words do not count. We often use words in a loose manner. People run after the letter and lose the spirit, after the husk and ignore the grain. Thus, people who are too spiritually lazy to dig down below the surface of life and find religion, will make their religious life a philosophy, while at the same time making themselves believe they have a religion.

And many people who are shocked and hurt by this false religion call their own inward life something else in order not to interfere with the claims of others.

## THE LITTLE FLOWER

By LURA BROWER

It goeth not abroad, the little flower,  
But bideth quietly in its own place,  
Yet yields such grace and fragrance hour by hour  
It maketh fair and sweet its portioned space.  
The honey-bee drinks nectar from its chalice,  
The sorrowing draw sunshine from its smile,  
Seeing in it the imprint of God's love-kiss,  
Partake of it, and cease to grieve awhile.  
The flower just trusts: if it obey the law  
Of its own being, it need take no thought  
Of what it is to do, for it will draw  
Whatever work God wills through it be wrought.  
It must be mindful simply to look up,  
Letting Love's sun fill brimming full its cup  
With a rich bounty from which all may sup.

## LOOK UP

By GRACE E. KING

Oh, ye sad and weary pilgrim,  
Bending low beneath thy load,  
Tell me, have ye missed the pathway,  
Can't ye find the narrow road?  
What's the reason thou art weary?  
Why's thy face, with sorrow marred?  
And thy feet from wounds, are bleeding,  
Pierced by thorns on which ye've trod?

Has the way seemed long and dreary?  
Fraught with danger, grief and strife?  
Have foes lurked along the wayside  
And sought to rob thee of thy life?  
O, my friend, in all thy journeys  
Have ye never even found  
That to see the shining pathway  
Ye must look from off the ground?

Raise thine eyes to yonder mountain,  
If the summit thou wouldst gain.  
Would ye keep thy gaze unchanging  
On the valley's verdant plain?  
No, you say, you'd look above you,  
To the mountain's rugged peak,  
Upward climb, with step unfaltering,  
Tramping thorns beneath thy feet.

O, friend, ye have missed the pathway  
To heights above you leading,  
Just because ye looked beneath you  
To your carnal promptings heeding.  
It's not too late to start anew;  
Lift thine eyes from off the ground.  
No one yet with faith undaunted  
Ever sought but that he found.

## SEEK THE KINGDOM OF GOD

ELLA L. LAYSON, Graniteville, Calif.

**W**HEN we seek to develop the inner forces of man, particularly that of the *Will*, with only the object of personal gain in view, we employ the lower forces of Nature, and work along lines that are dangerous, to say the least. When one learns how to control the astral forces, and by force of will draws to himself money or other objects, or exerts his mental power over others to compel them to comply with his selfish desires, he allies himself with the evil entities of darkness, and enters the path that leads to death of the soul.

There are magnetic elementals and other astral forces that man can control that will give him the temporary appearance of success and power, but there are mightier forces to be reckoned with than any he can reach, and what he gains in a material way he will lose spiritually. In taking upon himself the power to control he separates himself from the DIVINE POWER, and relies wholly upon his own strength, and when this life is ended and he stands upon the threshold of the spirit land, he will find himself helpless and alone! He has worked for Self and now he must rely upon Self.

Man has been given great powers, but they are to be used in making himself more efficient, of more real worth, and therefore more powerful for good in the world. He should seek to control himself instead of others, and to restrain all the lower tendencies, and master all evil passions, and thus rise in spiritual power and attainment.

Let him recognize but ONE POWER in the Universe—God, and blend his will with Divine Will, and then through prayer, faith and love, all things will be given him. "*Seek ye first the Kingdom of God and His Righteousness, and all these things will be added unto you.*" Life in Cosmic form exists in all things, animate and inanimate, and where there is Life, there God is. Therefore, God is all, and in all, and in placing oneself in communion with Him we contact all there is in the Universe, and that is the Infinite Source that never fails us.

To get more we must deserve more, and it will come, and we can rely upon His Infinite Wisdom to give us that which will be for our highest good. Some experiences that we do not want and that may try our faith, will come to us, but let us never waver in faith or love for an instant, but say, "*Thy Will be Done!*" and when our earth life is ended and we can look back upon it as a whole, a design that is finished, then we shall see it in its beauty complete and perfect.

But if we seek to acquire more than we have earned, and make selfish use of our God-given powers, there can be no real peace or happiness here, and our life when spread before us will appear only as a blur of sin and selfishness.

**T**HERE is a spiritual love and a carnal love. Both are proper in their places, or on their planes. But it is not proper for the man who is qualified for the spiritual love to lapse into the carnal love. And the man who is fastened into the grip of carnal love cannot rise high in spiritual love. *No man can serve two masters.* Both kinds of love are necessary in their own orders. But to those who read these words the carnal love is unnecessary and below them. All men are choosing all the time between these two loves. If there was no choice there would be no progress, and if there was no progress there would be no life, for life is continual progress.

**T**HE Ego is neither male nor female, or, rather, it is both male and female. It is neither, if we consider the sexes as they are divided here, and it is both, because the male and female is intertwined and interblended as one dual being. *Male and female created he them.* Afterward the female was taken from the male. Now we're lop-sided.

**A** slave to appetite! That is what it means to be in the thrall of sense. Dragged and pushed along by the lusts of the flesh. Goaded and spurred by the sharp pricks of carnal desire. Blind? Yes. The sharp points are covered. We do not see them. Like the fish hook. Hunger for carnal pleasure makes us swallow the hook. Then we are caught.

## EXTRACTS FROM THE AQUARIAN GOSPEL

[Published by Royal Publishing Co., Los Angeles, Calif.]

**N**o man lives unto himself; for every living thing is bound by cords to every other living thing.

Blest are the pure in heart; for they will love and not demand love in return. They will not do to other men what they would not have other men do unto them.

There are two selfs; the higher and the lower self. The higher spirit is human spirit clothed with soul\* made in the form of God. The lower self, the carnal self, the body of desires, is a reflexion of the higher self, distorted by the murky ethers of the flesh. The lower self is illusion, and will pass away; the higher self is God in man, and will not pass away.

The higher self is the embodiment of truth; the lower self is truth reversed, and so is falsehood manifest. The higher self is justice, mercy, love and right; the lower self is what the higher self is not. The lower self breeds hatred, slander, lewdness, murders, theft, and everything that harms; the higher self is mother of the virtues and the harmonies of life.

The lower self is rich in promises, but poor in blessedness and peace; it offers pleasure, joy and satisfying gains; but gives unrest, and misery, and death. It gives men apples that are lovely to the eye and pleasant to the smell; their cores are full of bitterness and gall.

If you would ask me what to study I would say, yourselves; and when you well had studied them, and then would ask me what to study next, I would reply, yourselves. He who knows well his lower self, knows the illusions of the world, knows of the things that pass away; and he who knows his higher self, knows God; knows well the things that cannot pass away.

Thrice blessed is the man who has made purity and love his very own; he has been ransomed from the perils of the lower self and is himself his higher self.

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\* It will be seen that my phraseology is quite different. Probably no essential difference in meaning. Will we ever use common terms?

The only devil from which a man must be redeemed is self, the lower self. If man would find his devil he must look within; his name is self.

If man would find his savior he must look within; and when the demon self has been dethroned the savior, Love, will be exalted to the throne of power.

God speaks to hearts apart; and hearts apart must speak to him; and this is prayer. It is not prayer to shout at God, to stand, or sit, or kneel and tell him all about the sins of men. It is not prayer to tell the Holy One how great he is, how good he is, how strong and how compassionate. God is not man to be bought up by praise of men.

Prayer is the ardent wish that every way of life be light; that every act be crowned with good; that every living thing be prospered by our ministry. A noble deed, a helpful word is prayer; a fervent, an effectual prayer.

The fount of prayer is in the heart; by thought, not words, the heart is carried up to God, where it is blest.

From God's own Record Book we read: The Triune God breathed forth, and seven Spirits stood before his face. (The Hebrews call these seven Spirits, Elohim.) And these are they who, in their boundless power, created everything that is, or was. These Spirits of the Triune God moved on the face of boundless space, and seven ethers were, and every ether had its form of life. These forms of life were but the thoughts of God clothed in the substance of their ether planes.

(Men call these ether planes the planes of protoplast, of earth, of plant, of beast, of man, of angel, and of cherubim.) These planes with all their teeming thoughts of God, are never seen by eyes of man in flesh; they are composed of substance far too fine for fleshly eyes to see, and still they constitute the soul of things. And with the eyes of soul all creatures see these ether planes, and all the forms of life.

Because all forms of life on every plane are thoughts of God, all creatures think, and every creature is possessed of will, and, in its measure, has the power to choose. And in their native planes all creatures are supplied with nourishment from the ethers of their planes.

## MAN POWER AND CHRIST POWER

**I**NDIVIDUALIZED power is dangerous, and I am inclined to say it is always pernicious and evil. I mean by this statement that all exercise of power must be collective in the sense that it is a wielding of power not as an individual but as a co-operator. This may not be clear,—I will try and elucidate. We enter into power when we enter into the spirit and the Grace of Christ. But it is not our power, and when we exercise that power for personal ends it ceases to be Christ's power of beneficence which brings good to all who come in contact with it, and becomes evil power which results in injury to all who exercise it.

We cannot go and take some of this power off to ourselves and wield it for personal uses. The very desire to do this alters the quality of that power and makes it an engine to curse instead of to bless. That is what all the trouble and sickness of the world is from,—from this attempt to individualize power instead of to universalize it. And the crux is in the especial exercise of the will. When the will turns to the self then the power is perverted. When the will turns to others' welfare then the result is universal good, or collective power.

We hear much of occult power these days.

What does it mean? Nine times out of ten it means selfish power. And that selfish power when wielded in the ignorance that always comes with the individualized conceptions of the separated selfhood always results in dissatisfaction, suffering, and the destruction of all the man seeks. But this very suffering and disappointment is a beneficent law of fulfilment; for if the Good Law did not operate to bring dust and ashes as a reward for the lower light how would man be impelled to seek the higher light? If God rewarded a man with good for evil effort, then there would be no object to strive for the good. Thus selfish occultism is but the stir-about pot of passion which will result in leading men to the higher occultism, even if it be through the long drawn out suffering which runs along hand in hand with the carnal joys.

## SMILE

By GRACE E. KING

All the world is smiling;  
Why don't you?  
Fill your heart with sunshine,  
Don't be blue.

When pain and shadows come,  
Sing a song.  
When you've finished singing,  
They'll be gone.

Find a golden lining,  
In each cloud.  
And keep on smiling,—and  
Smile out loud.

Soon you will be happy  
All day long.  
Share it too with others,  
Pass it on.

Fill your heart with sunshine,  
Don't be blue.  
All the world is smiling,  
*Why don't you?*

---

**L**OVE has an inversion. We call it hatred. Hatred is a form of love, and comes under the same law, but in an inverted manner. Repugnance, animosity, antipathy, opposition,—these, when directed to a particular object, make but a form of love, and we cannot have these inverted feelings or any feelings either of love or hate, unless we direct those feelings to some person or object. That is the nature of love and hate,—that it goes out from us and encircles the object it is directed to, and draws that object to us,—if long enough persisted in. There is a different result, however, in the union resulting from love. The one ties in the bondage of blessedness, and the other in the chains of cursedness, the latter of which is suffering, and disappointment, and remorse, and beginning over again. For love is the only builder. Love is the only permanence. Love is the only reality.

## WHAT DOES MAN KNOW

A SUBSCRIBER in Belfield, N.D., writes, "*You can't prove it!*" He is quite right. I can't prove it. I would also add that it cannot be proven to anyone, or by anyone, on this plane of life we are functioning on,—the physical human plane with the physical brain to limit the expression of the mind. We must get up higher before we can see. On higher vantage ground so we can look down to gain a perspective. This poem by Minot J. Savage shows how the very nearness of an object hides that object from our view.

"Oh, where is the sea?" the fishes cried,  
 As they swam the crystal clearness through;  
 "We've heard from old of the ocean's tide,  
 And we long to look on the waters blue.  
 The wise ones speak of the infinite sea,  
 Oh, who can tell us if such there be?"

The lark flew up in the morning bright,  
 And sung and balanced on sunny wings;  
 And this was its song: "I see the light,  
 I look o'er a world of beautiful things;  
 But, flying and singing everywhere,  
 In vain I have searched to find the air."

We are living in the physical world, which is the world of appearances. It is full of concrete, solid things, which we call *facts*. But no man can fully understand even the simplest physical fact, for every fact is but a separated, disconnected unit outcropping from an unobserved world of reality which we call *the spiritual*.

The spiritual world is the world of *Realities*. Why? Because the higher up we go the more vantage ground do we gain to realize the "facts" below in their true proportions. Sometimes a fact turns right about face and means something different when we gain the higher perspective, even though it suffice for its day and generation on the plane below. The higher light always gives a larger view, even though it may not reverse or nullify our former conceptions. There are planes upon planes, above, each with its larger view.

We have knowledge here, which is real and valuable for the time being and "sufficient for the day thereof." I do not belittle or undervalue physical facts and physical knowledge, or

what is called "natural science." I plead for something higher and more real. Yes, more real, but not more demonstrable to those below the line of vision. No greater mistake could be made than to ignore the physical world with its supposed facts and laws. It is the A B C grade, and necessary as a basis for larger growth. And many of its facts and laws are correctly seen as far as the physical light can carry, but all are amplified and modified by the light of higher planes.

The world of spiritual reality of which I speak is abstract to the physical view but concrete to the consciousness which normally functions upon it. We cannot approach it with the physical. We cannot understand it by the physical. We cannot demonstrate it by physical "proofs." Yet it is real. But not real to those to whom it is not real.

The intellect must be spiritualized in order that a man may understand spiritual things. That does not mean that the intellect must be made larger. It means that the intellect must be re-organized,—that certain organs in the brain, and certain fascets of the mind, must be developed. Colonel Robert T. Ingersoll had a larger intellect than many others who have more "spirituality." We need both these kinds of minds, the one to carry the torch of intellectual analysis, and the other to hold aloft the light of spiritual synthesis. Better yet, we want these two kinds of mind within the one mind, as two self sustaining halves, the male and the female in one.

We are having such minds among us, promises, advance courants of the New Age. Such men as Sir Oliver Lodge, Camille Flammarion, and scores of others I could mention, stand at the head of the procession of scientific workers along the line of intellectual analysis. But they owe their remarkable discoveries to the development of the other side of the mind,—the woman within a man.

Then, *How do I know?*

I can't tell you if you do not know yourself.

How can *you* know?

Look within. *Dig, dig, dig!*

*Man is a tiny speck on the Ocean Bosom of Time. Man is That Bosom. Man is That Time.*

## THE UNSPEAKABLE WORD

**S**WAMI Paramananda, of the Vedanta Society, 135 W. 80th street, New York, has been giving a course of lectures in Boston to good audiences. At a recent lecture he defined religion as *a becoming*,—as becoming at one with deity, and with all that an impersonal God, and a Universal Good, means. That is a new way of stating it, to me, but I quite agree, except that I personalize this Good, or God, and invest him with a will, with a mind, and with power, which is separate from the mortal attributes which man has, but identical with what man becomes. It means the same, however, as that of Phyllos (p. 505), for by *binding together* (in love, and love is the only binder) we reach unity with that which we conceive (and very often dogmatize about) as God. Just what this union with God is we may not now fully know, no matter how much we dogmatize and expatiate today. There will be some surprises for us, in the future, no doubt. Let us be prepared for them. By an open mind. By not becoming too much encrusted in the shells of our beliefs. Be light-footed because of few beliefs, easily carried, and ready to be quickly dropped off when a readjustment is necessary.

But there *is* something vital and essential,—beyond beliefs and any kind of thinking,—and that is an inner realization of—of something—what shall I call it? Some call it God. It is beyond thought. It is *Reality*. It is supreme inmost satisfaction. It is glorification. It is inmost, essential recognition of the One. It is the sweetest, most <sup>2</sup>unctuous, most serene thing in the whole world. It is more than these, or anything else in this world. Having it the differences in statement seems like the rippling of the water on the pebbly beach, the noise of the wind among the falling leaves, the life notes of vibrant nature in rock, and plant, and creeping thing.

Reaching this inner quality, which is possible to all who overcome, the difference in statement is seen to be but a different way of stating the same thing,—that which is beyond the beyond the beyond,—that which is the nearest of the near of

the nearest,—the very substance of all substance,—the realest of all reality,—the most personal of all personality,—the most blissful of all bliss,—world without end,—*Amen and Amen!*

**S**OME people can't translate. They are O.K. in their own language, and have that very pat, but if you grapple them with another lingo they are all at sea. Then there are some more cosmopolitan fish who swim in the sea of life up and down and here and there. These ones can translate better, even though it be by winks and nods. Some people think language itself is truth, and that words are facts. Not so with the man who translates. He knows that a wink or a nod, a word or a sign, a grunt or a grimace, all signify something which is back of words and signs,—human thought and feeling. Many members of the orthodox Christian church are all right in their lingo, but they refuse to either talk or to translate any other language.

There are many Theosophists, and New Thoughters, and Spiritualists, and Swedenborgians, and Christian Scientists, in just the same narrow fix. They are O. K. with their own shibboleth and terminology, but all at sea when some other language which tells the same story is used. Nevertheless, we are approaching a world language, both in common human speech and in philosophy and religion. It is not here yet, but it is coming. And it has commenced to come.

**T**HE *Spirit of God*, working through the human conscience, is transforming the world. Nothing else moves the world but the human conscience, which is the voice of God in the life of man. There is no other voice of God. This voice of God working in the conscience of man is all the time uncovering things and laying bare truth. It dispels the illusions of sense. It finds the substance beneath appearances. It shows the spiritual verities within and above the material and external.

**A** MAN can be a good Christian and be a good business man. But can a man be a successful business man and carry out the spirit of Christ's teaching? I think not.

## NEGATIVE ENERGY AND CREATIVE ENERGY

EMMA BOOMER, 310 Center St., Newton, Mass.

**W**HEN in a state of negativity one is subject to all the insidious attacks of the disease currents of the universe. Such a one becomes his own disease breeder. His own thoughts pull him down,—no body else is to blame. We can become our own undoers. We can become so negative that we are a prey to all kinds of imaginings and unhealthy thoughts. Such thoughts as “someone has hurt our feelings,” “someone has said unkind things of us,” “we are ill, nervous, morbid,” “all looks dark and dreary,” “no one ever suffered so before,” “why is it we are so very miserable?” “life is hardly worth living.”

We allow these thoughts to fill our mind because we are manifesting in negative energy, such as fear, worry, and discord. Let us turn this dark side of the picture of life over and forget it, and live in the creative side of life. We are the children of light. Can darkness really enter if we are full of light?

We change our attitude from the negative to the positive by proclaiming, “God is health, therefore can we be ill, sick, diseased, if we are the Sons of God?” Why are we out of harmony with health? Why are we out of poise? Because we have allowed negative energy to obscure our clear vision, and the disease currents of our environments to enter our consciousness, and change our attitude from health to disease.

Now if we had been perfectly poised in wholeness we would not have yielded to these inharmonious vibrations. We must go to the fountain of living waters for our supply, and not forget that we must go again and again to God for our living bread of life, for “whosoever eateth of this bread shall never hunger.”

There are many ways in which a person may wander from the royal road to health and manifest in negative energy, but when our life becomes poised in wholeness and we recognize our sonship with the Father and our right to our divine inheritance, and the realization of possession of this heritage, we will not go astray.

We are then safe in the bosom of divine truth, anchored on the Rock of Ages, and though shifting tides and tempestuous hurricanes hurl their fury against us, we cannot be moved from health and peace.

*God is our refuge and defence.*

*In every time of need.*

*God is our health, and no pretence,*

*In very truth indeed.*

**W**HAT we produce in others we produce in ourselves. There is an indissoluble cord which binds all thought to its fulfilment, and every deed to its complete result, even though that result may drag over very many years and several life times.

We cannot put off the results of causes. Every act is a cause. So is every thought. Nothing stands alone. Everything hangs on to something else and pulls that something else along. When the cause is created the progeny of that cause must come into being.

Not always immediately. Always at some convenient time. Convenient for the time, and thus the convenient time for us, although in our human blindness we too often think that these results come at the most inopportune time. Not so.

When we put joy and love into the hearts of others, we start causes which work out to bring joy and love into our own lives. When we put pain and fear into the lives of others we put such pain and fear into our own lives. Not immediately, perhaps, but surely so at some time in just and equal measure. And this is rectification,—not punishment.

**T**HE sum and substance of all worship is communion with God, commingling in essence with the Infinite, blending the human with the divine, feeling as God feels, thinking as God thinks. This communion can never come to man in its completeness. It can only come to mortal man in a dim and shadowy way, and only for a brief moment, and when he leaves the heights and returns to the lower levels of the workaday world, that exaltation becomes beclouded. But enough remains to add a halo of peace and power to the man, which helps him to think clear, strong and beautiful thoughts, and live a life more true to the divine.

## THE TEMPLE OF THE LIVING GOD

(Teachings of the Order of the 15)

**Y**our body is *The Temple of the Living God*. Therefore it is your duty to take the best care of it that it may be a fit Temple in which the God may dwell. When we speak of a Temple it naturally suggests the idea of sacredness, hence we should not only look upon our body as something to be kept clean and wholesome and in perfect health and strength that it may be a fit instrument, but we should also sanctify it and keep it holy and undefiled. Nothing must be allowed to enter it, either as food or drink, that will injure it, make it unhealthy or lessen our control over it.

This animal body of yours has certain desires and tendencies which are perfectly natural to it, just as they are to any animal, but since you, the Immortal Self, are dwelling in it, you, the Immortal Self, must control the animal with its desires and tendencies, and make it subservient to the law of Being. The lower animals, having no spark of the Divine dwelling in them, follow their natural tendencies under the control of instinct, and these tendencies, not being perverted, are necessarily right and proper. Man, being more than animal, should control instinct instead of being controlled by it.

No natural function of the body but is pure and wholesome when used for its proper purpose. No natural act is, of itself, impure. It becomes impure only through impure thoughts concerning it. The animal can only follow its normal instincts, but man, by debasing his god-given intelligence, has the power to sink lower than the beasts, or by claiming his birthright and asserting his manhood, to rise far above them.

**T**HE mistake made by many in the past has been to consider that deeds which a man commits either bring him into hell or heaven. This is an error, when separated from its complement truth, that only motive counts, and that the quality of the man's will, as measured by the character of his loves, is the man *per se*, which makes the man's life and experience. The teaching that only thoughts count for good or ill is a more complete

truth than the first statement that deeds only count, and yet it fails to enclose the real essential truth.

That truth consists in the statement that what a man really is, in his inner nature, results in heaven or hell to him. What he really is, in his real character, or what we term the bent or trend or the nature of his disposition, this inclination, which is really but an inclination of his will, results in his ideas, they in his thoughts, they in his deeds. A man's deeds are also directed by his judgment, which operates in conjunction with his memory, and makes him act in some way to avoid hell and suffering. Fear makes him act, and not the innate or real prompting of the will. But this conduct which results from fear is not a part of the real man, although in the outward life we may not know whether the motive was innate (fundamentally in the will) or in the memory (and the understanding) from motives of what we term policy, or intellectual judgment.

We cannot see a man's will, but we can see his actions. We saw them, and thought we could thereby prove the moral efficacy of the beneficial teaching of fear. But, as we could not see his thoughts or his ideas, or the real nature of his will or liking or disliking for the act itself, apart from what his understanding told him would result, when the fear was removed those real desires, whatever their nature was, would outwork in the external life, unless in their turn repressed by fear induced in the will outwardly and temporarily by the understanding.

**I** HAVE a friend who lives a life which would be a very hell to me. A hell on earth. It is a good life, too,—good to him. Doubtless if he 'fessed up strong he would say the same about my life and surroundings that I say about him. We are both satisfied to dig about on our own dung heaps. Like pigs. The difference is all in what we are digging for. That is all Standards. Ideals. Motives.

**T**RUTH MEANS REALITY, vitality, essentiality, substance, eternal life. When we think truth is in things, or statements, or standards, then we lose truth.

*The Inmost Quality of Living,—this is Truth.*

## RELIGION IS HUMAN-DIVINE UNION

**P**HYLOS says, "True religion means, *I Bind Together.*" Yes, I am satisfied with this definition. But to amplify and elucidate I would say that in order to bind together we must come into conscious contact, and final union, with the Universal Source of Being, which is Universal Divine Unity. This conscious contact with the Spirit or Essence of Life I call *Religion*.

The very nature of this contact is to show the unity of all men as brothers. More than that, it shows the universal struggle and commonality of life. Unity. To be true religion it must unite man to man as brothers, and to all sentient beings. Thus, we must put this Unity to work. On the ground floor.

That is what Jesus doubtless meant by giving the cup of cold water, and doing acts of kindness and fellow service "to the least of these." This is union. Social, brotherly union.

There is a result to this union. To the individual first, and then to the mass. That result is glorification. Know what it is to feel "glorious"? On a beautiful day with all Nature singing with us a song of joy? With the birds of the air, the crickets in the field, the fish in the stream, all joining with man in joyful pœans of praise to our common creator and source of life. That is an external aspect of union, and it is glorious! Joyful. Serene. Peaceful. Beneficent.

In the segment of life in which man is, religion is to bring him into this inner union and concord. We don't know what it is to live yet. For we have not yet learned what religion is. Glorious! Unspeakable!

*I Bind Together!*

**T**O many people the word religion represents cant, and hypocrisy, and an artificial, affected, unnatural attitude toward the world. That is why they condemn and avoid it, and suspect the integrity of anyone who claims to be religious. We cannot blame people for this conception. There is too much foundation for it. There is too much such pseudo religion. But the fault is not in religion, but in those who practice it.

**R**ESIGNATION is not the proper attitude. Neither is fretfulness or rebellion. Rather than either giving in to circumstances or a violent antagonism to them, the proper attitude to take is to bravely and wisely turn all things to good account that come our way, without fear, and without regret. Yes, even bad and painful things, for when we reach the attitude of superiority to circumstances all things can be made to bring us good, though not perhaps in a moment. The flowers must grow. Seeds must sprout. Storms must come to succor the earth and give the seed and the plant nourishment. If we realize that all things have their divine uses we will not ignore them nor fight them. We will fit them all into our lives as part and parcel of the whole, without each portion of which the whole would be incomplete and disastrous. We need not dwell upon the evil. We need not make much of it. We need not nourish it. There are times when we have a right to ignore it and put it out of our lives. Not always. We need not seek suffering for suffering's sake. We have a right to avoid all we can,—honorably. This is the crux. Any unpleasantness we can avoid without causing others loss or suffering we have a right to avoid,—for the time anyway, although if the suffering belongs to us as a necessary part of the discipline of life which shall make us stronger and more lovely in character, we cannot permanently avoid it. We have a right to try, however, if in trying we do not cut off somebody else's life of joy and goodness. But resignation, when it is not conjoined with aspiration and effort, is wrong,—and then it is not resignation. We must have an enlightened trust in the goodness of life, but not a dumb, apathetic resignation which deadens and holds in thrall the higher qualities of the soul.

**O** WHERE can God be found? In books, in sermons, in prayers? In alchemies, in astrologies, in theosophies? In service, in song, in sacrifice? Yes. In all these. And more. And more than more. In the vastness of reaches beyond reaches. In the all of things. Everywhere. Anywhere. Where the open soul can meet that Infinite Counterpart. To the open soul the blade of grass and the starry sky both sing of God.

# The House of the Interpreter

"The Interpreter's House....which House was built for the relief of Pilgrims."—*Pilgrim's Progress*.  
 "We have dreamed a dream, and there is no interpreter for it. And Joseph said unto them,  
 Do not interpretations belong to God? tell me them, I pray you."—*Genesis XL. 8*.

The marked feature of the New (Aquarian) Age, upon which we are now entering, is the great wave of psychic force that is being poured upon humanity. In consequence of this many are meeting with strange and unexplainable experiences in the way of dreams, visions and other psychic phenomena. Others have grown tired of surface truths, and are hungering for deeper interpretations of the Scriptures and of life's mysteries. For the help of those pilgrims we have opened **The House of the Interpreter**, a place where they may meet and inquire the way.

The Interpreter in charge is the Teacher of the Order of the 15.

The New Age Magazine is not responsible for the replies given, nor is the Order of the 15 responsible for what appears in the magazine outside of this department.

The Interpreter will not engage in controversies or arguments, but will simply state the Teachings of the Order of the 15 upon the questions submitted. You are not asked to accept these teachings unless they appeal to you; if they do not, pass them by.

RULE 1. The House of the Interpreter is for the exclusive use of subscribers of this magazine.

RULE 2. Private questions that cannot be answered in these columns will receive no reply: for no personal correspondence is conducted except with members of the Order of the 15 who apply to the Secretary of the Order in the usual way.

RULE 3. The questions must be signed with a name by which you wish to be identified in these pages, but *your full name and address* must also be added. Anonymous questions will not be answered. Address,

**The House of the Interpreter, New Age Magazine, 21 Madison St., Boston, Mass.**

N.B. All books mentioned in this department may be ordered from the publisher.

1. "Several days after witnessing a college basket-ball game I dreamed that I was playing basket ball. The game was very rough and the referee was disqualifying players right and left for fouls and unnecessary roughness. Does such a dream mean that my subconscious self was actually playing basket-ball in the astral?" Student, Cincinnati, O.

Spiritual truths cannot be expressed directly in terms of human consciousness. Therefore, when the Higher Self (the Father-in-Heaven) wishes to impress a lesson upon the brain-mind, some of the pictures stored up in the brain-mind from the experiences in life are used to symbolize the higher truth. The illustration used is always something with which the personality is familiar, and usually something that has occurred recently, for the more recent pictures are usually the most easily recalled. Your dream signifies that you are engaged upon, or soon will be engaged in, something in the game of life comparable to a rough and dangerous basket-ball game. It was evidently given you as a warning to go more carefully and to play fair, lest you be disqualified.

2. "Recent historical and critical research in regard to the Bible seems to show that the story of Christ is an adaptation of a solar myth found in all great religions. What is your teaching upon this subject?" Mrs. F.T.M. Boston.

The Christ of the Bible story is a living reality, but the story of Jesus, the perfected man, is not historically exact. There may or there may not

have been a man who fulfilled all the particulars, but the probability is that the events narrated in the Bible story were gathered from the lives of a number of Initiates. The story does not make any pretence to historical accuracy, the historical data being added in later years. But the main fact still remains,—i. e. that the Bible story is symbolic of the life of *every* disciple who brings to birth The Christ within,—The Christ that is from everlasting to everlasting, the same yesterday, today and forever.

There is, however, a great Master and Teacher named Jesus, who passed through all the steps indicated in the story, fulfilled all the Law and the Propbets and brought to humanity the power of The Christ.

3. "Astronomer Serviss says that the earth is losing its way in space, and is behaving very erratically. Can you explain why?" J.A.J. San Francisco.

The earth has not gone astray, but has changed her course along with the whole solar system. This, however, is in obedience to law. There are two factors, in the shape of planets or suns, that are now approaching the earth from different directions. These are as yet undiscovered by science except that the astronomers at Harvard observatory have discovered the influence of one of these planets (a dark planet, the Destroyer) and are unable to account for it. It is not that the old earth has lost her way, but that she is being propelled through space by the accumulated thought-force engendered by humanity as a whole toward salvation (the bright planet, the Redeemer) or to destruction (the dark planet, the Destroyer) according as her attraction is toward one or the other.

**L**IFE is a School. To teach us. To teach us virtue. That is what this life is: A School of Virtue. The school session is soon over and then the scholar goes out into the free life of the soul. He takes with him the result of his school training. He takes with him all the virtue he had before he went to school and all he gained therein. When he was in school the master whipped him and the other boys thumped him. To put virtue into him, I expect. By fear of the rod, and discipline through tussle. He had to obey this and that power. Through arbitrary and external force. So he would learn the lesson of life. When the school discipline is removed he does what he pleases. Fear training is external, and a part of the external man which is dropped off after death. Unless that repression from fear has resulted in holding the man in such a discipline that his interior love nature shall grow into being, then the fear training has been a failure.

## Literary Reviews

WE WISDOM'S WAY, by Myrtle Fillmore, at 25 cents, published by the Unity Tract Society, Kansas City, Mo., is a charming story of youthful hope and trust, and the receiving of good from the overflowing Source of All Good. Beautifully illustrated and handsomely printed.

LITTLE SERMONS, by Edna L. Carter, at 20 cents is another booklet issued by the Unity people. These are pretty, simple little sermonettes,—more properly speaking, charming little moral expositions.

MATERNITY TREATMENTS, at 10 cents, published by the Unity Tract Society, is a very important booklet on mental treatments during gestation. Every prospective mother should study this question.

THROUGH THE VALLEY OF THE SHADOW AND BEYOND, is a new book issued by The Psychic World Publishing Co., Kansas City, Mo. It is beautifully bound in a delicate shade of lavender silk cloth, with gilt lettering, and illustrated with sixteen psychic portraits of the authors. It tells how the model of the Temple of Light was handed down to earth, and is a thrilling recital of events in the ethereal world. This book will be of interest to many Spiritualists, and makes a welcome gift to any friend interested in the varied experiences of those who pass from the physical body. Price \$3.00. Will print complete review of this beautiful book next month.

PSYCHOMA (Soul-sleep), by Helen Brooks, published by Elizabeth Towne, Holyoke, Mass., at \$1.00, cloth, is an interesting book relating the experiences of the author in awakening from the sleep and dream-life in which man is living, and which he believes to be the real life. The inner life is shown to be the inner life, with all its potentialities, and the student is given directions by which he may awaken the real living.

THE COSMIC PHILOSOPHY is the name of a pamphlet issued by Peter Davidson, publisher of *The Morning Star*, Loudsville, White Co., Georgia. "The Cosmic Tradition shews that man was not condemned by his Divine Former to suffering and the loss of the Physical State of being, commonly called death, but that the lack of knowledge and false beliefs have exposed him to these evils."

The doctrine of physical immortality appears from different sources, and modified by the different personal points of view and the different schools of thought. "The Golden Age," "The Millenium," we are taught by some, will come again on earth. Then man will have a more harmonious body and all nature will respond to finer vibrations. But it will be a physical body and it will be this same physical earth. The dark and inharmo-

nious conditions will have passed away. There will be no sin. There will be no moral law. All will be innocent. The innocence, simplicity and pure joy of happy children. Man will live as long as he wants to, and he will live thousands and thousands of years, for man will be at peace with nature and with himself, and nature will be at peace with him. The "Golden Age" is not a "new idea." It is very old. The Vedas taught it as Sattwa Yuga. Swedenborg wrote about it. Every ancient scripture has at least intimations of it. Poets and prophets have sung of it. Today, in the Occident, many are telling the story in their different ways, from Harry Gaze with his eternal youth and live forever propaganda to the Millennial Dawn people, with many others besides.

The Cosmic Philosophy teaches that primordial man was divested by Devo (the devil) of his Glorious Body which was his in the perfect state before the fall from the Garden of Eden. Before the fall man was both male and female,—androgynous. Man was then perfect and whole, and therefore harmonious and happy. Through the seductions of Satan man was divided and separated into two sexes. The female part of man was taken from him, and thereby he lost his Glorious Body and functioned in the present imperfect physical body instead.

The Philosophy teaches that Physical Man is composed of four degrees and three intermediaries. The degrees are: Mento, Psycho, Nervo, Physical, corresponding some to the Theosophical "bodies" and the Spiritualist "planes." The intermediaries are termed; Mento-Psycho, Psycho-Nervo, Nervo-Physical, and may be arranged as follows:

Mental  
Mental-Psycho  
Psychical  
Psycho-Nervo  
Nervous  
Nervo-Physical  
Physical

The male is the Pathetizer and the female the Pathetized; lover, loved; marker, marked; man, woman; active, passive; positive, negative; etc. Man has twelve senses, viz., Feeling, Tasting, Smelling, Hearing and Sight, which he still retains, and Clairaudience, Clairvoyance, Clairsentience, Intuition, Prevoyance, Predilection, and Prediliction, which are either latent or dormant. Page 3, top: "It demonstrates the necessity of the re-awakening or evolution of the seven latest or unevolved senses, and of the restitution of the true Physical or Glorious Body, without which the physical or terrestrial state is imperfect."

"Tradition also teaches that, in order, each of the four Degrees of the Physical state is capable of being highly individualized by means of its evolution, so that until the means are found for insuring the continuity and then the perpetuity of integral terrestrial life, those who endure disassocia-

tion of being [physical death, or the loss of the physical body, for that is what death is] and are stripped of their Nervo-Physical Body, as man was formerly stripped of the true Physical or Glorious Body, may live in the Nervo rarifications of the earth's atmosphere, and also that this Nervo Being may live in the evolved and equilibrated Aura of a human being, with whom he or she is in affinity, and continue to be conscious of, and in rapport with, former surroundings, and that thus by self-evolution, or the individualization of the Nervo, Psycho and Mental Degrees, and also by the knowledge of the Science of Auras and its practical application, the worst sting of mortality—separation—may be removed, even before the 'last enemy' is subjugated."

There is a great deal in the Cosmic Philosophy which is very interesting, and profitable to the understanding. I hope to take it up again.

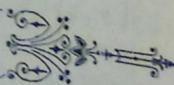
OUR MENTAL CHILDREN is a handsome little cloth bound booklet by Lily L. Allen (Mrs. James Allen) Ilfracombe, England. It contains several charming essays on mental cultivation, filled with inspiration and helpfulness. Sent free with one years subscription to *The Light of Reason*, \$1.00, Ilfracombe, England.

REINCARNATION, A STUDY OF FORGOTTEN TRUTH, by E. D. Walker, may now be said to be a classic, so monumental is the work, and so complete and exhaustive of the subject. It is a substantially cloth bound book of 350 pages, with gilt top. It is published at \$1.50 by the Theosophical Publishing Co., 244 Lenox Ave., New York. The teaching of reincarnation and karma is being accepted by very many people in the western world, and they govern their lives accordingly. I have done this, but I think it well to leave a little wholesome doubt, as leaven, attached to every postulate. This leaven may work, and work, and leaven the whole lump. Bye and bye.

This modicum of doubt, like a pinch of snuff, or a dust of red pepper, or an infinitesimal quarter fraction of muck, may not prevent us from making good use of all things as far as they prove profitable. When their use ceases, or the profit stops coming our way, we should drop these beliefs without regret and without condemnation.

The doctrine of reincarnation (not necessarily tied to karma as generally presented) has become a most useful working hypothesis to me, and I find it works out to more complete satisfaction than any other philosophical proposition I have met with so far. That is as far as I go. This book will help you to understand the teaching, and then you may judge for yourself, as every person ought.

The basis of reincarnation and karma is universal, immutable, everlasting Law, which has a beneficent purpose, method and aim. It does not have room for a changeable, fiat God. All gods, and all powers, and all that is, are parts of this Greater Law which we call God.


 Editor's Talk
 

**I** HAVE NOT CHANGED the name of our magazine yet, as you may see. Maybe I will not need to. Not right away soon at once immediate. Up to this time (February 16) I have heard nothing more from our friends who requested that we vacate the name. I have received a great many names from our friends. Many of them are very good. *Anybody's Magazine* is sufficiently democratic and comprehensive to satisfy me. *The Aquarian Age* would mean about the same as our present name, and do very well, unless somebody else claims it or sets down on it to hold it. 'Way from de Souf a suggestion comes that I call it *Fairfield's Magazine*, but I am too bashful for that, although I did once (Muncie, Indiana, 1890) publish a small weekly prohibition paper called *Fairfield's Leaflet*. But I was not so modest then as I am now, and besides, calling it a leaflet helped to square my sense of propriety. One friend suggests *The True Vine*, with a bunch of grapes as symbol. But that seems like claiming too much for myself, like too much arrogance. I am only a humble little independent free-lance *Truth Seeker*. I like that but there are so many *Truth Seekers* now that I don't like to add to the bunch,—and the agony,—of seeking. And, besides, some of those *Truth Seekers* might jump on the tail o' me coat, and thrailin' a shillalally afther thim. ¶ I like the plain, handsome type I bought for our magazine, but must buy half a pound more capital I's. Coz I use more I's than those big feelin' fellers who say *we*, and *the writer of this article*, etc., to hide their egotism.

Boston, January 27, '09

Mr. Fairfield, Dear Sir:

Knowing your sense of justice to be keen as my own I am sure you will desire to correct an error which appeared in *The New Age Magazine* for February.

Mr. Daniel P. Potter started the *New Thought News* before Mr. Gaze took up his work in Boston, two years ago, and before *New Life Daily* was published, after which they worked together. Finally the paper passed into the hands of Mrs. Pierce.

I was interested in *New Thought News* from its first copy until its last issue, and hope it will soon appear again.

Both gentlemen are friends of mine, and I am sure Mr. Gaze will be glad to have the error corrected.

I sincerely hope your magazine, under any name, will receive the success it deserves. Every article is a gem.

Thanking you in advance for attention given. Sincerely yours,

(Mrs.) KATHERINE B. PRYDE  
31 Massachusetts Ave.

# 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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