The Oriental Esoteric Center of Washington, D.C.

Is conducted under the direction of the Initiates of Thibet, for the aid of those seeking a knowledge of the Eastern wisdom. Besides local lectures and classwork, the Center publishes a weekly Bulletin or Leaflet, containing a helpful editorial, suggestions for courses of reading, and other useful matter. This will be sent free for a time to those requesting it. The Center has a library of books on theosophy, occultism, psychical research and all kindred subjects, which will be loaned to persons in any part of the United States or Canada, some free, others at a small rental. It sells books on these subjects. All receipts go to the Library Fund. For Leaflets, library lists of free and other books, price lists and other information regarding the work of the Center, address

THE LIBRARIAN

1443 Q St. N.W., Washington, D.C.

PRACTICAL HELPS TO MOTHERS

A New Book by

PAULINE E. SAYRE

75 cents postpaid

Written for those mothers and prospective mothers who desire their children to be good, pure, true, loving, obedient, and joyous; to reach their highest possibilities, here and now.

Chapter 1: Growth of Mind by Training of Thought. 2: Sacredness of Motherhood, Preparatory Suggestions. 3: Teach early their own power. Suggestions for character Building. 4: A Child's Unfoldment. 5: Gloom Mind Nourishment by Occupation. 6: Truth, Freedom from Limitation. Completion and its Symbol.

The editor of Power (Denver, Colo.) says it is one of the most practical and helpful books written on the subject. Address Pauline E. Sayre,

313a Quincy St., Brooklyn, New York

GIVE THE GOSPEL TO THE JEWS!

"GROUND ON WHICH THE JEWS WILL ACCEPT CHRISTIANITY," by Elijah Moses, is the book that will do it. It is the only book written which will interest a Jew in Christianity. It is more than that; it is the only book in print that will really interest a Gentile in Christianity in these days of spiritual lethargy and decline. 25c postpaid. Order from F. P. Fairfield.

BOOKS BY H. E. BUTLER

The Seven Creative Principles, $1.50—Solar Biology, $5.00—The Narrow Way of Attainment, $1.00—Practical Methods to Insure Success, 25c—The Goal of Life, $2.00—order of F.P Fairfield

"The Raven's Leaf"

A Message of Spiritual Light, Power, Guidance Rapture, Harmony and Revelation

A Book of Poems by

"Acona"

Sent postpaid on receipt of the price. Address

Fowler Bros., 543 S. Broadway, Los Angeles, Calif.

$1.25

Theory of the Universe

This book is very interesting, and full of information. It is an original analysis of the fundamental laws of matter and life by a close student of Nature's Laws. Handsomely and substantially bound in red cloth.

The Universal Laws of Nature Applied to the Atoms in Matter.

Light, Heat, Electricity and Magnetism Clearly Explained.

By Marvin P. Sweet

Illustrated 160 pages, cloth $1.00

Sylvia S. Wakefield

Magnetic and Mental Treatments

229 B St.

Portland, Maine

The Annals of Psychical Science

A HIGH-CLASS QUARTERLY JOURNAL, DEVOTED TO CRITICAL AND EXPERIMENTAL RESEARCH IN THE PHENOMENA OF MODERN SPIRITISM

Conducted by Darlex, Richet, Crookes, Flammarion, Lombroso, Maxwell, Morselli, de Rochas, and other eminent scientists. Published simultaneously in English (London) and French (Paris). 4th year, much enlarged. Subscription $3.00 a year, single copies 75¢ Sample copies, returnable in one week, will be sent for inspection. Liberal premiums to new subscribers.

Address subscriptions and enquiries to

The Annals of Psychical Science

American Office

1443 Q St., N.W. Washington, D.C.

Practical Application of Divine Principle in our Every Day Life

By PAULINE E. SAYRE

This attractive booklet comprises a series of Three Talks upon the Science of Life, embracing Life, Faith, the Power of Thought, Plenty, Success and Prosperity, closing with a short talk upon Healing.

The teaching is couched in simple, yet forceful statements applicable to every condition and station in life, and many good affirmations are given for those who need formulas.

Neatly bound in white paper, stamped in gold, only 25 cents. Published by the Author

313a Quincy St., Brooklyn, New York

The Folly of Meat Eating

Small pamphlet of 16 pages by Otto Carque price 10c postpaid

The New Age Magazine

PUBLISHED MONTHLY BY F. P. FAIRFIELD
21 MADISON STREET, BOSTON, MASSACHUSETTS, U.S.A.

BOSTON, MASS., APRIL, 1909 No. 14

Vol. 2

THE EMMANUEL MOVEMENT

FIRST ARTICLE

EMMANUEL CHURCH is a very wealthy and aristocratic Episcopal Church, situated in the better part of the Back Bay district, half a block from the Public Garden, backs up against the rear of the houses on Commonwealth Avenue, and is a few rods from the Massachusetts Institute of Technology Buildings, near Copley Square, Public Library, and Museum of Natural History. In this same neighborhood are several of the "best" of Boston's churches,—best in architecture, in income from pew rentals, in scholarly and aristocratic clergy, in grand music, and so on and so forth. In religion? I will not say about that, for only the dear good Lord can look into men's hearts and see the hidden springs of action. There is doubtless much religion in these "best" churches. I don't know much about it. I have sampled some of it at divers times and found it bitter, and nauseating, and entirely unsatisfactory. It must be good, however, for some fatten on it,—and others batten on it. It is only a nickel each way for the privilege of performing gyrations at the end of a strap, as the car twists and turns on its progress from "de souf end," to the "best" end, and I sometimes go and take part in the service, in my Father's House. But I do not find all I seek. Perhaps no one does. It seems to me to be un-Christ-like in that it is a rich-man's play and a poor-man's graft,—one who fattens and one who battens. This is not so in every case.

Emmanuel Church is in a church district, and on Sundays the human freight monopoly runs extra cars from South Boston, Roxbury, Dorchester, etc., to accommodate the weary pilgrims. Perhaps the largest and most prominent of these churches is Trinity, the Episcopal Cathedral in Copley Square. On the

same square is the Second Church in Boston, and also the famous church of which Rev. George A. Gordon is minister, the Old South, with its leaning tower. Nearby is the most aristocratic Baptist Church,—the First Baptist. On another corner is the First Society in Boston, called the First Church in Boston, which is staggering under a load of respectability, heirlooms and traditions, which is likely to kill,—unless it can conger up something revolutionary, obstropulous, or antagonistic. On another corner is the stronghold of Congregationalism, the Central Church. On another corner is the Arlington Street Church, the former home of virile preaching, but now a most respectable, and scholarly, and academic, exposition of popular self pandering. On the other corner from this Church, and, like it, fronting the Public Garden, is the New Church (Swedenborgian) publishing house, library and book store. Eminently respectable and correct are these New Church people, and smug, and well-to-do, and no doubt some of their superfluous sanctity drops off them and hops across the street into the Emmanuel Clinic. In this same neighborhood, but three blocks away, is the South Congregational Church, identified so many years with Rev. Edward Everett Hale, but now actively ministered to by Rev. Edward Cummings, although Dr. Hale sometimes preaches. I will whisper it 'way across the continent, and to our readers in Australia, New Zealand, China, India, Africa, Great Britain, South America, Panama, Mexico, West Indies, and Canada, that there are some people here in Boston who believe that our good padre, Dr. Hale, *could not sin.* Even when saying this we needs must pause and add, *so it seems to us.* This is quite like the veneration which many Catholic priests draw forth from their people. On the other corner from Dr. Hale's church is the First Spiritual Temple, built by Marcellus Ayer some twenty-five years ago, to prove to all who would know, the fact of life after death. I believe I am correct in stating that not in the wide world is there such consecration among Spiritualists, or a building so beautiful, so substantial, so complete, erected and maintained for this purpose. Some buildings are poems and love songs, which reverberate in melodious cadences down the centuries. This building takes on some of th[illegible]acter.

I have taken you all around the block, and pointed out all these buildings, so you could gain a perspective on the Emmanuel Movement, for its motive has always been a religious and philanthropic—one brother helping the other,—the brother in the Back Bay, with the wealthy church, putting his shoulder to the wheel of life, with his brother in the poorer sections of the city,—the South End, South Boston, or anywhere.

Its purpose has been to turn the beneficent energy of the church into healing divers ills, —mostly nervous and mental, which the power of God can alleviate and cure, through the ministrations of a properly trained psychologist who is a clergyman. Such a religion is philanthropic, as all religious life must be, or else it is not religious, but a flimsy sham.

I will state in a few words the real genesis of our work. In the year 1905 we sought to contribute to the anti-tuberculosis crusade by a practical effort to solve this problem: How to cure the poorer consumptives in the slums of a great city without removing them from their homes? A tuberculosis class was formed under the direction of a distinguished medical authority. The treatment offered consisted of the most recent scientific method of combating consumption, along with the psychic forces of discipline, friendly encouragement, hope and material help—in short a combination of physical, phychical and moral elements. This effort has been attended with the most gratifying success, and it is being followed in other places . . . Now, it was the success attending this work that led us to believe that the physician and the clergyman might be able to work together on behalf of the morally and nervously disordered. Accordingly, the work begun under a double leadership, medical and clerical, and, as experience ripens our views and ideas, the coöperation between clergyman and physician is becoming more and more intimate. So much for the origin of the movement.—*Dr. McComb.*

Emmanuel parish has always been larger than Emmanuel Church. It has embraced a branch church in the poorer part of the South End, which grew to be an independent church, but with close affiliations with the older church. Emmanuel also instituted a large club house in the South End, for men and boys, with recreation and reading rooms. Besides these two outgrowths Emmanuel Church has extended itself in various parts of the city, in brotherhood work, in social service, in Christly ministration.

Great things *grow to be*. We do not *make*, or *create* them.

Thus with what is called the Emmanuel Movement. It grew "out of the necessity of the case", or rather out of the necessity of many cases. Many men and women were reached who were sick, but whose sickness was psychical rather than physical, although in very many cases the effects were felt by the patient, and seen by the physician, and friends, as physical disease. A man's mind affects his life. A man's mind *is* his life. Disappointment, reverses, discouragement, bring on maladjustments of the functions of the body. This is disease, which is more than *dis-ease*, and will result in decease, or death, if the mind is allowed to harrow the body by reacting upon it at cross purposes. Psycho-therapeutics gets a grip on the mind and pulls it up straight and into condition. Then the body follows. Health results. That is the *modus operandi.*

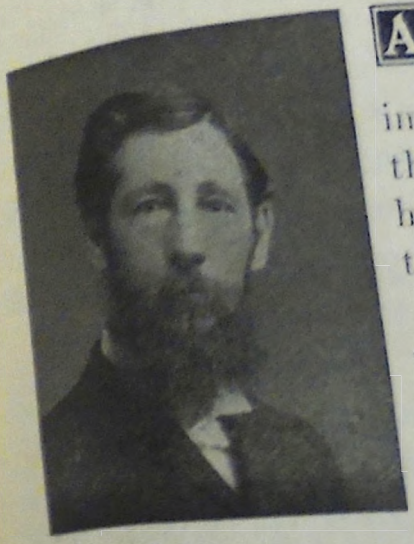
HYPNOTIC suggestion is used in the Emmanuel Clinic only in a very limited group of cases, perhaps not two per cent of the whole—cases of alcoholism and other deep-rooted moral perversions which resist all ordinary methods; further, that hypnotic suggestion is administered only by the authority and under the supervision of physicians. — *Dr. McComb.*

There are various classes of psychic disarrangement, such as from disappointment, nervous breakdown, from lack of work and its consequent loss of moral stimulous and pecuniary support; there is nervous prostration from *too much work*, also from misdirected and unscientifically conducted labor, which results in a mental strain and loss; a wrong way of looking at life and of approaching its problems; fretfulness; lack of due intellectuation, etc.; and many other false mental conditions which produce disease. Then there is another kind of psychic disability which spells vicious dissipation. These, and many other kinds of sickness, respond to the power of the love of Christ, given in wisdom and in the spirit of unselfish love,—*religious psycho-therapeutics.*

IT is almost impossible to praise the old family physician too highly; but wherein lay the secret of his success? Was it in his pills and potions, his plasters and boluses; or was it not much more in his kindly, genuinely humane personality, in the relations of friendship which he established with the household? In a word, was it not in the indirect power of suggestion which his very presence brought into the sick-room? And what is this but our dear old friend, psychotherapy.—*Dr. McComb*

WHERE IS GOD

WALTER SCOTT HASKELL, 1708 Shattuck Ave., Berkeley, Calif.



A GOOD MANY OF US have a hazy idea that God occupies a central position in the Universe and sends his beneficent thoughts to the circling worlds about him, just as our sun sends heat and light to earth and her sister planets.

In a metaphorical sense this may be true, but to say the least it is misleading. To assume that the Deity is in the center of the Universe would seem to imply that he is nowhere else, and that only his thoughts pass outward from that given center. Thus by assuming a territorial sphere where God is, and another where he is not, we virtually deny him superiority, and relegate his powers to a limited sphere.

While this abstract reasoning is going on in our minds, we are conscious of a feeling (intuition) that there must be a focal point where all thoughts meet, and that this focal point is God, but that somehow or other he is not confined to a locality, but is Universal, All-knowing and All-pervading.

Our reasoning contradicts itself, for how can a focal point be everywhere at the same time? Let us see, said the blind man. We all know that two or more persons may be living in separate localities and yet have similar ideas about certain things. The fact of their living apart does not make them different. Mathematics is the same the world over, and calls for the same class of thought to solve problems. People add, subtract, multiply and divide by the same rules, whether living in Maine or Florida. Love is the same in all, only differing in degrees of intensity.

If human beings can think, act and feel similar sensations while occupying different bodies separated by continents, it shows a possibility of unity in diversity, a oneness that stands in the position of a single unit or point.

God is such. He is a single unit in that he is guided by fixed laws, ultimate perfection in quality, and all-inclusive. His position cannot be pointed out geographically, because it is not a thing with visible parts. We can only assume that he is the center of all good, and that that quality may be inherent in every molecule of matter as well as in every human and divine soul. It is the quality that we are after, and assuming that God is all-inclusive, there is no thing that does not rest upon a basis of perfection. Hence, God is everywhere in the center and at the apex of visible things. And his thoughts are in the visible as effects.

WE LIVE TO LEARN. Yes, that is true. But we live for something else. More important. *We live to get sweet and keep sweet.* Verily, all the law and the prophets are summed up in this injunction. IT IS THE GREATEST THING IN THE WORLD. That is what God sends us trouble for. To act as acrobatic bars, and tight-ropes, and trapeze, and balancing-balls,—to try every muscle, and tune every nerve, in the circus of human life, in order that we may get sweetness and keep sweetness.

No other way. That is what life is for. To grow into the melody of sweetness, and *stay put.* Amidst all the difficulties of life. That is what the difficulties are for,—to teach us to keep sweet. If we can keep truly sweet amidst all the difficulties of life, and radiate sweetness, then it is pretty nearly time for our graduation gown to be made ready, and for the Teacher to write the Diploma, with our name in letters of gold, encircled amidst a burst of stars.

WHEN I can read my title clear,
To Mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.
—*Grandmother's Favorite.*

THERE are various forms of religion, and all are good in as far as they bring man to the consciousness of God. What is God? God in his fullness is much more than man can tell, but we can tell something about God, and the most essential a rt is that God is all that is really and essentially Good to man. Not the temporary and elusive good, but the real and sublime good. It is to get this good that we have religious forms. Any form is good if it brings us this good.

GOD'S BOOK OF REVELATION

WHAT IS REVELATION? It is revealing. It is revealing something which exists but which we were not cognizant of before. Revelation is a light. It shows us what exists. The sun is a revelation of physical objects. During the darkness we do not discern. The sun comes, or rather we turn to it, and things are revealed which were before hidden, or more correctly speaking, unobserved. For it is true, that all things are present. They are only hidden because they are unobserved. This is true of all things in the universe. Man's consciousness covers things up. As consciousness expands things are revealed.

For there is a spiritual sun, analogous to the physical sun, but the spiritual sun shines within a man, to illumine his understanding, his conscience, his spiritual perception. As the external sun reveals external things, so does the internal sun reveal the meanings of those external things, and the analogies or sequences of those things, which sequences grip other sequences, and they other sequences, until the various groups or orders of things are circled and ensphered, and then other spheres are reached and explored by sequential grip of fact on fact, as revealed by the spiritual sun within a man. This sequential revelation goes on till man grips the universe as a whole.

To grip this universe. There are three steps. Three steps to wisdom. Wisdom the stepping stone to the celestial or universal consciousness, which is consummation of eternity. (See p. 207 for eternity, and p. 309 for analysis of consciousness.) The three steps to wisdom through the understanding are 1, Illumination; 2, Revelation; 3, Interpretation. Illumination is the light, revelation is seeing the objects, interpretation is understanding what things mean. On the lowest plane interpretation is a dim feeling of present reality, and of some other reality which follows concurrently. This sense, or memory, or realization, of the concurrence of phenomena is interpretation.

On the next plane above that of the lowest the consciousness interprets more as a result of the light and the observation. And the law so works, from blind feeling, up to reason, thenint elli-

gence, then wisdom, and up to, but not including, the quality of what we have termed universal or eternal consciousness or being. These three steps lead to all knowledge, from that of the amœba to that of an angel.

The three steps are separate, but continuous. We may have light and make no use of it. That is illumination without revelation or interpretation. That does not generally happen, however, for the three steps are three links welded together, and the ability to take one step shows the ability to take the others. That is why people generally apply the same meaning to each of these three words,—because they do not separate them as I have done. There is no harm in this. We may separate them, however, and when we do they are such as I have transcribed above.

In the Book of Revelation, written by Saint John the Divine, there is neither illumination, revelation or interpretation to those who cannot enter into its spirit. And if one takes John's Book of Revelation with spiritual insight then the three steps are taken one after the other. But these steps are taken as well, on *some* plane of consciousness, when we disturb a stone at our feet, look at a bunch of posies, or search into the mighty vastness of the sky on a star-illumined night. The revelation in the page of the bible is dumb and non-existent until the spiritual sun shines within a man. It is the voice within a man which speaketh. For page of book or page of nature. Then the three steps in sequence.

No man can be proxy for another man in the school of divine wisdom. Each must scan the Book of Life for himself and learn its lessons. And we cannot take this stone, or this posy, or this mysterious reach into the blue, or the words printed in a book, and say that of itself it is revelation, or wisdom, or anything else, good or bad. No, it may be a means of revelation, but of itself it is a dead and inert thing.

The Heart of Man is God's Book of Revelation.

DON'T reach up to the sky for God, or dig down into the earth, but seek him deep in the heart of man and there God shall stand revealed.

THE REAL MAN

By ELLA L. LAYSON, Graniteville, Calif.

THE SPIRIT OF MAN may be likened unto the seed of a plant. The seed is planted in the soil, and when furnished the necessary elements for growth, moisture, warmth and light, the seed germinates and develops into a growing plant, and if not diverted from its true purpose in time, it buds, blossoms and produces seed. Then when the chilly winds and frosty nights come, the plants wither and die.

The plant was only a manifestation, an illusion, and the seed alone was real and vital. If the plant had been diverted from its purpose,—its growth checked,—then it would have sent its forces downward, forming new rootlets, which would have absorbed the vitality of the plant, making the formation of seed impossible, and thus no real good would have been accomplished, or tangible results obtained.

Likewise the personality through which the spirit manifests in order to develop the lasting qualities of character, is only an illusion. When old age or disease fastens upon the personality it droops and dies, like the plant under the blasts of winter. It must all go back to the elements that for a time lent it the semblance of life.

If the life was well spent and its experiences used to strengthen, broaden and ennoble the character, then the object of the spirit's descent into matter will be obtained, and it will go back to the spiritual realms richer for its manifestation on the earth plane. But if like the plant that was diverted from its purpose, its forces, mind and will are attracted only to the material, grosser side of life, neglecting the higher aspirations of the spirit, then there will be nothing gained of any lasting value, and the spirit returns robbed of its chance for progression and development. For all these lower attachments that were formed are like the rootlets, of no real value, and merely represent a

useless expenditure of life's precious forces that are ours to use for a sacred purpose.

Only the spirit is real and immortal, and only that which belongs to the spirit can we truly call our own. Knowledge from the heart, nobility of thought, faith, charity, kindness, humility, and *love*, are the fruits, or "seed," of the spirit. All else must fade away into oblivion; so let us by precept and example build for the Eternal Life that leads to God.

And we can all do this, no matter what our surroundings may be. The spirit is able to rise above all external conditions, and though we may be poor in worldly goods, yet we may so live ever looking upward to the *One Light*, guided by the *One Divine Power*, that we may in spirit become rich and glorious, and fit to enter the presence of *His Holy Ones* when the earth life fades away.

A writer has said, "Truth is never phenomenal, but always metaphysical." I would like to modify this statement a little and say that truth is included in phenomena and in that which is above or within phenomena,—the spiritual or metaphysical. It is just as great a mistake to say that spirit only is reality as to say that matter only is reality. We have these two schools, but both go to extremes in their own way.

Phenomena is the result, or the expression, or a phase, of noumena. Putting it another way I will say that matter is the result or expression of spirit. In order to be matter there must be spirit, and vice versa. The one could not exist without the other, but I consider that one is capable of expression or appearance without the other. If this were not so, then we could not differentiate them. It is true that we can look at spirit and matter in such a way that the two are really a one, but in this aspect we cannot say it is all spirit or all matter.

Truth is inclusive. It includes all expressions and forms of truth. Phenomena exists or we could not cognize it and talk about it. If it exists it is a part of truth, for we cannot consider that phenomena exists without it has a concurrent cause in reality. And if it has a cause in reality it must itself partake of that reality. And if it has reality it is substantial, and if substantial it is capable of expressing truth.

APOTHEOSIS AND GLORIFICATION

THERE IS AN INTERIOR CONNECTION between *Apotheosis* and *Glorification*. Like *man* and *wife*. Or the Siamese twins. In fact one is a close counterpart of the other. Or, more correctly, a phase or side of the other. Glorification is a state of the man wherein he transcends earth and human, or separative and personal, or particular and external, or selfish and subjective conditions, and passes into that which we crudely and imperfectly conceive and characterize as *God Consciousness*, or *Christ Consciousness*, or *Eternity*, or *Immortality*, or even, perhaps, the *Nirvana* of the Indian terminology. It is of such an ultra abstract quality (to us) that we grope all about to grasp it, and our fingers close on a shadow. Truly, one must be divinely inspired to know, and the doubter and denier is justified in his own density of understanding and quality of spiritual consciousness.

> THAT they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. And the glory which thou hast given me, I have given them, that they may be as one, I in them and thou in me. I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them.—John xvii., 21,22,26.

We call this higher reach *Glorification*. We may call it *Identification*, or *Spiritual Synthesis*, or *Union*. Through love. The love of the Father and the love of the Son. When the word is used by Christ it means the extra-human quality of bliss and universal being which comes through an interior and real union with Christ through self renunciation and a sacrifice of all the base and sordid human affection on the heart-altar-fire of love to Father-God through love to brother-man.

The word *Apotheosis* means the same as *Glorification*, except that in the latter we view man as merging into a larger and collective unity in Christ, while in the former we look at man as realizing an individual state of exaltation. There are not two different states. The two words mean the same when we lift our vision high. Each emphasizes an aspect, or side of a one truth, that of the greater individualization of man, reached in a con-

summate collectivity in Christ, which is quite beyond the capacity of human words to carry.

I can only dimly grasp the quality of this higher state. I can, at best, only crudely express the faintest shadow of its reality. If I have given you some faint conception of it in briefly considering these words, *apotheosis* and *glorification*, then I say

Glory Be To God On High

NIGHT

W. YALE, 30 Dean Street, Taunton, Mass.

When Night her veil of darkness spreads,
And Earth and Sky in silence weds,
The tender moon refulgent grows,
The parted clouds her face disclose,
The lighted stars their lattice ope
And send a gleam of heavenly hope,
A sigh that mortal hearts may know
A spark divine still lives below.

O'er rivers broad and lake at rest,
And o'er the ocean's mighty breast,
O'er rocky cliffs and meadows wide,
And on the lofty mountain side—
Where grasses grow and forests sigh,
And insect voices make reply,
The silvery beams of sparkling light
In pencilled rays grow doubly bright.

The fall of waters to the ear
On zephyrs borne, sounds doubly clear,
While oft the song birds' softened note
From hidden spray doth gently float.
Here quiet reigns, and all proclaims
How wise the great Creator frames.
'Tis man alone whose strife demeans
And mars the joy of nature's scenes.

So has it been. So must it be.
Till warring factions all agree,
And peace and friendship weld the band
That holds the nations hand in hand.

OCCULTISM

THEOSOPHICAL Quarterly (159 Warren St., Brooklyn) says, page 289: "True occultism is the science of the soul. Esoteric philosophy teaches that the whole universe is a conscious unity, finding its manifestations in the world-soul; and practical occultism consists in each individual seeking to attain a consciousness of unity with the world-soul—seeking to *become* this unity, of which he holds himself to be an isolated part, as long as he feels his separation from other beings. Overcoming this sense of separateness is practical occultism. The way of self-sacrifice, thinking of others more than of one's self, seeking to promote the progress of others more than one's own."

This is very good, but I have understood occultism to be the knowledge and practice of the laws of the hidden side of nature. It is knowledge and skill. It is analogous to the science of the modern world today and of the technical arts. It differs from modern science and the higher mechanical arts only in that it is hidden to the sight and knowledge of ordinary men of today, and uses the more rarified, unseen, and less palpable material, in order to move more ponderable material. Some might call this power *supernatural* and the performance a *miracle*. This is wrong. Nothing is supernatural; there are no miracles. There are super-physical planes; the adept in occult art can perform strange and wonderful acts. But they are not supernatural or miraculous. They are hidden,—to the majority at this stage of human development. Therefore they are called "occult,"—hidden or covered.

That is how I have used the word. Thus I have used it almost, but not quite the same as I would use the word *magic*. Magic merely means the knowledge and use of knowledge which the ordinary unlettered man does not have. That was the original meaning, at the time of Christ and before. It was precisely what modern science and technical training is today. In the growth of language magic came to mean secret, selfish power over others through collusion with diabolical powers. That is but an inversion of true magic.

Occultism (the true kind) reaches higher planes than magic, although it is analogous to, and works by similar methods, as magic. There is a great difference, however, between what we call magic, and true occultism, or what we might call the *higher occultism.* Magic, as such, does not approach the moral plane. Alchemy does. So does what we may call Hermeticism and Rosicrucianism. So does the higher occultism. But this contact with morality comes through intellectual analysis,—therefore it is not true morality, but ethics. Morality itself comes through what I call spiritual synthesis, and is truly at home only in the domain of mysticism, or religion.

Morality may be said to be a balancing, an equilibrating, a justifying, a squaring. When we reach this through the intellect it is ethics,—through the heart only is it morality. Occultism is an exercise of the intellect. I have not given the word *occult* quite the same meaning the writer in the Theosophical Quarterly has. It is profitable for us to compare notes and by that means approach a common definition, or at least broaden and make our own more practical.

I consider psychism to be quite different from occultism. Occultism is a knowledge and skill in unseen and hitherto unrecognized realms of nature. It is material. As much so as steel, wood and electricity. It is definite, analytical. Psychism is not. Psychism is an intercourse with what Spiritualists call the Spirit World, and what Swedenborg called the Spiritual World. This is the adjacent human clearing house which immediately conjoins the present physical world which we recognize, and some of us consider is "all of it". Occultism enters this world, and other planes above it, but it enters them with knowledge and skill,—with open eyes. The psychic, as we use the word, does not thus enter with open eyes, but gropes his way, often to his own injury and to the injury of those he draws about him. Do not confound the word psychism with psychology, the latter being merely a department of modern science. Occultism takes up the science of psychology, but carries it farther,—the same science, but more or less modified.

Mysticism is not material. It is above the material. It is what the Theosophists would call the Buddhic. It is what Plato

would call the Ideal. It is the world of principle and of causality. It is very closely connected with the word religion and theosophy as used before the Theosophical Society got hold of the word and straightway popularized it. The word metaphysics, as used by the modern mind and thought healars is not the same as when used by the modern scientists, but means the laws of mental phenomena as applied to getting something material,—health, prosperity, or goods. Metaphysics, in this sense, is a department of occultism. In the sense used by the modern scientists it is a department of mysticism, or of philosophy, depending upon what conception one has of the higher sources of this human panorama,—this physical show-down,

I would say that philosophy is a department of mysticism. Philosophy is not occult. It is not doing something. It is not concrete, or scientific, or based on material facts. It is searching out great principles of life from the intuitive side of the mind. It is akin to mysticism. It differs from occultism, modern science, and from the many present day mental healing movements in that it is in the realm of abstract principles,—universal principles of causation and being. It does not seek facts, as we use the word, which are the externalizations or materializations of principles.

I may modify my views some regarding these words. I learn something every day.

LIFE is continuous and never ending, but forms of life are transient. There is no absolute death but there are constant deaths. The most external life is the most evanescent, and the more internal life is the more permanent. Death is change, but not destruction,—disintegration of outward form in order that the inward spirit may have more freedom. Death is liberation, ascension, expansion. The soul which is liberated at death has an inner spirit, and that inner spirit another inner essence, and that another inner still, until the absolute and unchangable is reached, where there is no death, no destruction, no "shadow of turning."

Wheels within wheels, and wheels within wheels, and moreover and above, and beyond the limit.

THE UNNAMED LAKE

FREDERICK GEORGE SCOTT

It sleeps among a thousand hills
Where no man ever trod,
And only nature's music fills
The Silences of God.

Great mountains tower above its shore,
Green rushes fringe its brim,
And o'er its breast forevermore
The wanton breezes skim.

Dark clouds that intercept the sun
Go there in spring to weep,
And there, when autumn days are done,
White mists lie down to sleep.

Sunrise and sunset crown with gold
The peaks of ageless stone,
Where winds have thundered from of old,
And storms have set their throne.

No echoes from the world afar
Disturb it night or day,
But sun and shadow, moon and star
Pass and repass for aye.

'Twas in the gray of early dawn
When first the lake we spied,
And fragments of a cloud were drawn
Half down the mountain side.

Along the shore a heron flew,
And from a speck on high,
That hovered in the deepening blue,
We heard the fishhawk's cry.

Among the cloud-capped solitudes,
No sound the silence broke,
Save when, in whispers down the woods,
The guardian mountains spoke.

Through tangled brush and dewy brake,
Returning whence we came,
We passed in silence, and the lake
We left without a name.

OBJECTIVE-SUBJECTIVE

THERE are not two minds, an objective and a subjective. Each man had one mind,—his own one separate vehicle for soul expression. There are not two minds, a conscious and a subconscious mind. There is one mind. There are different attitudes, or operations, or departments*, or functionings, of the mind. By objective mind I judge people mean the operation of the mind in cognizing physical objects and in reasoning about them in a concrete way. Definite, tangible, physical things, and clear, concise, definite thoughts about these things.

By subjective mind these people apparently mean the mind in the process of considering mental images which have no physical counterpart, and in the less concrete and more abstract processes of cogitation and reasoning.

Now I consider that mental images differ from physical objects only in the degree of vibration of the matter of which they consist. The difference between concrete thinking and abstract thinking is the ability of a man in abstract thinking to definitely form a mental object, and in detail, without a physical object for a model. Objective reasoning is reasoning from a comparison of mental objects which are reproduced from well-known physical objects, while subjective reasoning or thinking is a comparison of mental objects which are produced "in the mind" without familiar physical objects as models. There are models, however, from which these "subjective" images are drawn, but these models are not physical, but mental. When the two kinds of thought forms are in the mind—objective and subjective—they are identical.

Subjective thinking is less definite. Because the ordinary man's consciousness is focallized in the physical. Men vary in their ability to definitely form mental images. This is quite true of physical objects (objective thinking) because only that much of a physical object which is known can be mentally photographed. It is more true of mental images which have no concrete physical basis (subjective thinking). What is abstract and

* I am not sure this is the proper word to use. Please consider it.

indefinite to one man is concrete and definite to another. There is no inherent difference in objects that makes them definite or indefinite, or objective and subjective, or physical and mental. The difference is only in the ability of the mind to "hold a thought." A man's ability to mentally focallize and image changes with his mental development or his familiarity with the physical or mental object.

The general difference, in ordinary language, between the object and the subject, is that the object is a physical image and the subject is a mental image. *All thinking is a forming of mental images, rapidly, but material in their structure.* No physical object is taken into the mind. Only its replica is reproduced in thought stuff.

TO reach a deep truth we may say that all life is friction of one upon another. As primordial two they are substance and energy. The first we call matter and the second spirit. One acts upon the other, and the friction works up different degrees or rates of vibration.

These different tensions of vibration are the different degrees of density of matter. Physical objects are one degree of density of matter; mental objects are much higher rates of vibration. Light, heat, electricity are each different physical rates of vibration. Stones have their different rates of vibration. So does water, and everything else.

Thoughts are substantial forms made by the grinding of these two primordials,—substance and spirit. Thoughts are of many and various rates of vibration. There is a finer vibration than thought. And farther still, and there was a time,—or rather there is a time,—when only one is, and that one is Energy, or Spirit. Pure Spirit. Parabrahm.

SCIENCE is akin, or the extended expression of what is called *Occultism*, and Religious form and life is the externalization of *Mysticism*. The first has to do with *Things;* the other with *Principles*. It is well to bear this difference in mind, for it is basic, and the two are often mixed.

Men are focii of Eternal Being. Many in One.

WHAT IS A PHILO-SOPH

A *Philo-sopher* is literally a lover of wisdom. A *Gnostic* is a possessor of knowledge. An *Agnostic* is one who honestly states that he does not have knowledge which the Gnostics claim to have. He is an honest man and worthy of profound respect. Doubtless he is often correct when he states that the Gnostics do not really know what they think they know,—that they are self deluded, or are conscious hypocrites. There *is* an interior, hidden knowledge, however. But— Its possession is not vainly proclaimed.

Modesty and reticence always accompany the possession of true wisdom, or true gnosis. For the expanding horizon but shows vaster and vaster reaches of the unknown. The more one knows the more one knows there is to know. The less he claims. The less arrogance. The more humility. The more tolerance for others,—all of whom have some precious good and truth, and all of whom, in some mysterious manner, are equally worthy and necessary.

It is said that Pythagoras called himself a lover of wisdom, —a *philo-soph*, rather than a *sophis*,—because he preferred not to lay claim to having wisdom, but to loving it instead. Those who possess make no claim. Those who make the greatest claims have the least reality to base those claims on. Doubtless many so-called Agnostics have more real knowledge than many who call themselves Gnostics. Loud claims do not make wisdom or knowledge. Truth is in all things. Every statement is a statement of truth,—some phase or limitation of truth. Truth meets us on every corner in some untoward guise. The fool speaks the truth when the wise understand, and the wise speak as foolishness to those who comprehend not.

The little things in life teach truth. They *are* portions of truth. The sweet and sympathetic mind which loves and respects all, and arrogates to itself nothing,—this mind gets that truth, while the mind which is full of good opinion of itself will become a barren stumbling-block to itself.

The story God writes on the butterfly's wing, the mystery in the tiny foot of the fly; the infinite reaches in the glistening dew drop,—looking into these who shall claim to know, or to have wisdom? Then, with Pythagoras, let us humbly call ourselves merely "*lovers* of wisdom,"—*philo-sophs.*

How strange it is that honest and intelligent men must differ, apparently in proportion to that honesty and intelligence. This seems to be a universal law. Let us be kind, and tolerant, and not pass judgment. Let us all wait,—and work,—till we know more. For there *is* a basic truth which has identical proportions which are unequivocal. Later. Bye and bye. In the dawning of the morning. When we see as face to face. But now as through a glass darkly.

I have received a letter from a kind friend in St. Louis, a clergyman of the New Church (Swedenborgian) which hits me pretty hard. I would print such portions as would show his distinctive position (which is worthy of careful consideration and respect) but the writer wants it published entire or not at all, and I plan not to present truth in a controversial or doctrinal manner. Truth is quality. Truth is love. Our friend's letter is full of love, and therefore of truth. Then why should we differ? I don't know, unless it is to teach us that truth is beyond differences. Quite a mystery. Glory be to God on High! Exalt the Holy of Holies. *Gloria in Excelsis Deo!* Selah!

The above letter was on the plane of morals. Morality is the basis of religion, and should be the basis of human conduct. I have received another letter from a correspondent in Belfield, N.D., which hits me just as hard on the philosophical plane, and what Swedenborg would call my "scientifics." Grand old Swedenborg! Lord be praised for sending us Swedenborg. Lord be praised for sending us friends. Who, because they are friends, will mark out in a kindly spirit our shortcomings. That we may mend the rent in our garments, or get new ones.

I intend to publish extracts from the last letter, in order to show our friend's position, and to give us food for thought,—not as an argument. For truth is above argument as well as more than a statement of facts.

A FEW WORDS ABOUT THOUGHTS

WALTER SCOTT HASKELL

EVERYTHING IN THE OBJECTIVE was created by thought. Everything in the subjective is a thought producer. Thoughts are things—physical bodies with souls. An emanation composed of attenuated atomic matter goes out with every thought from a brain cell. Thoughts go out from the mind and lodge here and there, collect in masses, or are scattered thinly over wide tracts. Some die for lack of nourishment, others live and develop soul intelligence and eventually evolute up through mineral, vegetable and animal life to man from whence the thoughts may have originated. Thus the round is complete, the cycle made perfect. This applies to Universal thought as well as to man's thought.

The earth is a multiplied product of thought rolled into a ball. It was created by some mind or minds, and the creators had a definite purpose in view. But while the earth is the product of thought, and thoughts are things, it is not an organism in the sense of having a unit of consciousness with power to direct its own course; but a compilation of thought-concepts piled in a heap and made homogeneous by natural law.

To think upon a given line for any length of time is equivalent to throwing an army of little thought-entities into a common pool to cling to each other by natural affinity, and to demonstrate the old saying, "There is strength in unity."

The earth was thus formed, and with her myriad thought-germs all active through electric energy from their molecular soul-centers, the earth throws out a powerful psychic energy that is felt by, and produces an influence on, her sister planets.

Matter is indestructible, interchangable with spirit, and is spirit. When we look out upon a landscape, houses and people, we are looking upon the congealed thoughts of some thinking mind in the Universe. Not that these minds created matter, but that they shaped spirit protoplasm into thought-forms of the consistency of matter, or what man has named *matter*.

All thoughts return to their sender, also all love. Our love for the Supreme, and our conception of him, are only his thoughts returning,—for we are his.

WHAT IS TIME AND SPACE

IT HAS BEEN VERY TRULY SAID, that man is not in time and space, but time and space are within man ($\frac{55}{71}$). They are the glasses by which man sees the external world, or what has been called by some the world of illusion, glamour, mirage, maya. When our consciousness is enmeshed in time and space we must look through these glasses; we cannot look *at* them. To look at them we must get beyond them, so we may gain perspective. Then we discover that they were not permanent, but temporary accessories to the man, while sojourning in a world which was below a certain line of vision, or soul perspective. The world looks different to the fish immersed in briney ocean with its refraction, than the bird who skims the air, and yet the bird is immersed in an ocean of fluid, with *its* refraction, which distorts, perverts, and transposes perspective. And as there is a dividing line of vision at the surface of the ocean which separates the cosmos of the fish from that of the bird, so is there a higher line of vision above the liquid in which the bird moves so freely. And as fish would suffocate in bird liquid, so would bird suffocate in fish liquid, and in ethers finer than earth atmosphere. Bird would cease to be bird and fish would cease to be fish if taken away from their proper atmosphere. Every creature has its especial distorted view of reality, induced by the order of its life.

So with man. But the real man, which is spirit, is really beyond time and space, these being a cloak, a diving suit, by which he descends from eternal heights to explore the ocean's floor. And, like the diver, he subsists only from the air sent him from above, and bye and bye the life-rope will pull, and pull, and land him safe on Canaan's shore.

TIME and space are for us the instruments with which we grasp the world. We have a lease of these instruments, and usually a lease for less than ninety-nine years. Whether with different mental instruments other worlds may be opened to us, whether the evil in this world is real or is only a distortion produced by the inadequacy of the tools or the imperfection of us who handle them, we cannot know in this life. We may discover when the lease runs out.—*The Goal of Life*, by H. E. Butler.

CLASS CONSCIOUSNESS

IF YOU TRIED TO PUT a gallon of water into a quart measure you'd slop over, wouldn't you? It would make no difference if you marked that quart measure with a gallon mark, would it? You can't put the ocean into a hogshead, can you? With all the ocean's tides, and eddies, and currents, and water spouts, and whales, and minnows, and crustaceans, and levels, and densities, and temperatures. A hogshead full would be but a hogshead full still. But not the ocean. But it would be *something*. Something of value. Something worthy of respect.

We are all various vessels filled with our measure of briney ocean, bobbing about here and there, hither and yon, skither and skat,—in the mighty ocean's fluid, holding it, being held by it, sometimes, in arrogance, claiming our bucketful is a better bucketful, or the only bucketful. Whew!

That makes class consciousness. For human vessels are like fish. They go in schools. Our early training in life puts us into such and such a class. We seldom break away. Not while moiling about the perfervid earth in this old skin.

REV. W. H. van Allen, S. T. D., last evening said that the numerous "freak beliefs" contain nothing worth while that is new or has not been embodied in the religion of Christians for 1900 years. "There is not one of these lunacies that offers any moral uplift," asserted Dr. van Allen. "There is no new truth contributed."—*Daily paper.*

Rev. William Harmon van Allen is the beloved rector of an aristocratic Anglican Catholic Church in Boston. He is straightforward, and generous (just a weeny bit liberal) and determined to make the church he officiates over all that is Godly, and Christ-loving, and truly catholic. So much to the good. And it is very good. I like it.. Very muchly. But he is a case of class consciousness. He belongs to a class. A sectarian religious class. A large class. A powerful class. Doing a great amount of good in the world. Coz he's big. And carries weight. And gets a good, well-to-do living. And is "in the swim" with "good society." The proper thing. The regular dingo. What rich folks pat on back and poor folks follow

on behind. Respectful. Laudatory. So they'll get some of the soup. And a piece of the bacon.

Mr. van Allen's class consciousness is not that of the rich against the poor, or the successful against the unsuccesful, or the wise against the foolish. No, he is above all this, and it warms my heart to hear his sturdy attack on snobbery, on injustice, on vapory sentimentality. His class consciousness is to hold up his particular form of the ocean of love and truth as the only proper form. Perhaps narrowness, and curtailed horizon, may be necessary so we can cultivate our little allotment of gardon plot. Perhaps. Which the Good Lord gave unto us.

There are several forms of class consciousness. They are much more common, and more impregnable, than the pitiful attempt of the under-dogs of human life to strike and stick together. For, deplorable fact to acknowledge, the poor only half believe in themselves. The other half, and the stronger half, and the half they bank on, is the rich. Lucky Baldwin, who died a few weeks ago leaving thirty millions, is the sneaking admiration of every impotent would-be. If class consciousness could rise up among the poor and teach them the folly of worshipping wealth it might be a good thing. I say it *might*. I am not sure. Upon second thought I think it would not be well, and that things are about right as they are, and the Lucky Baldwins are necessary, to act as bait, to lure foolish people on, so they will enter the tread-mill of fate, and *work*, with sweat as its recompense, to teach them that the Goal of Life is the goal within the goal, a superiority to all earthly allurements, a spiritual consciousness of the love and union of Christ.

There is a form of class consciousness which consists in the grooming a man shows. Like a horse. A valet's man. Or a milliner's woman. And college training in sounding our r's, puckering our lips, parting our hair. Our necktie, the fold of our pantaloons, the heels of our boots.

Probably almost every one of us has a class-consciousness bug buzzing about in our heads. We seldom have more than one bug at a time. Mr. van Allen has his bug. It is a religious bug. Let him keep it. It will die a natural death some day. Wonder what *my* bug looks like. Let us be truly brotherly.

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.

4. "In an occult pamphlet I note the statement that for the birth of an advanced Soul, an Avatar, for instance, it is not essential that he be born of what the world calls a sexually pure woman. Is this correct?"—Inquirer, Spokane, Wash.

Most emphatically, no. The conception of such a Divine Emanation in human form can only take place between specially prepared and absolutely pure parents. Moreover, they must be perfectly affinitized or harmonized upon all planes, physical, mental and spiritual. They must be set apart and sanctified long ere such a conception could be a possibility. They must be lawfully wedded according to the laws of the land, and must be blameless in the sight of both God and man. This, however, does not mean that they must never have sinned in the past, but it does mean that long before such a conception could take place they must have washed their garments (bodies) pure and white in the Blood of the Lamb, i.e., the spiritual life-force poured out for humanity by the sacrificial Lamb, or the Christ power, the Word made flesh and sacrificed that humanity might be redeemed. Through this force such parents must have gained purity of body, purity of mind, and purity of heart, the attainment of which will necessarily express itself in purity of life. Any exception to this is unthinkable.

5. "If a psychic receives a message given in the first person, i.e., if they are told to do certain things, perhaps a great work for humanity, and if with the message there comes a wonderful promise, I have been told that they only overhear a message given to humanity at large, and that only their poor, weak, human egotism make them apply the message and the promise to themselves. What is your teaching on this point?" —Occult Student, Los Angeles, Cali.

The Elder Brothers of humanity, the great Masters of Wisdom into whose hands the evolution of the Race is entrusted, are continually sending forth the cry for helpers. "*The harvest truly is great, but the laborers are few,*" for They can only work on the earth plane through human agencies. With the cry goes the promise of sure reward for all who hear and obey. The answer to your question is plainly given in Revelations XXII. 17, "*And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*" None can hear unless their vibrations are keyed to the note of the call. When this takes place they hear the cry because it comes to them and enters their heart and understanding. What is every one's business is seldom attended to, but he who hears and understands his duty, to him does the message apply personally.

Many reform movements appeal to the sympathies of all, but the Pharisees and Sadducees pass by on the other side. The one who hears the cry to help humanity, and heeds it, even if he be only one of the humblest of the Samaritans, will stop and bind up the wounds of the helpless, and accept the work as his own. To everyone who thus hears, the promise is given. When the cry, "*Come!*" is heard, instead of waiting for some one more worthy to answer first, the reply should be, "*Here am I. Speak, Lord, for thy servant heareth.*"

If the Samaritan had done the work of mercy in a grandiloquent manner, to be seen of men, or had he refused to allow anyone else to participate in that work for fear of losing the worldly honor for the deed, he would have been acting from human egotism. And no matter how faithfully he did the work, it would bring only bitterness and sorrow, and he could not claim the promise. He could not take of the water of life freely, because by the manner of doing the work he would prove

that he had not yet overcome human egotism; for the promise is "*unto him that overcometh.*"

When a psychic hears such a call let him or her at once determine to set about preparing himself or herself to obey the call in true humility, and without false modesty which is the outgrowth of egotism. For further details see lesson on "*Memory of Past Lives*" issued by the Order of the 15.

☞ Some questions have been received, but too late for this issue. Our forms close about the 10th of the month.

MAN is a counterpart. By that I mean, man is two parts, one set off or over against the other. These two parts fit together, although they are opposites. Though opposites they interblend, but in that interblending they do not become entirely lost as to their distinctive qualities. One or the other frequently becomes submerged, however, and in this submergence the one in prominence or upperness for the time loses the other from its immediate consciousness. The life of the ego, in matter, or manifestation, is a constant alteranation between opposites, or counterparts. Man is now on an upward arc, so called.

There is really no downward arc. All is forward. All is upward. What is meant by the upward arc, is that such a course is the normal line of progress for the man, and the opposite course, or the so-called downward arc, is abnormal, derogatory, injurious, and therefore to be avoided. Some call this counterpart the Higher and the lower self, or God's proprium and man's proprium, or God and man, or Divinity and humanity, or infinity and finiteness, or heaven and hell. These words are more or less appropriate, as transfixing some of the essential quality of this counterpart, but the real verity, as seen in the aspect of a counterpart, and not as two separate things, is a unity and a completeness beyond ordinary human comprehension.

THE substance of all things is God, or Spirit. The illusion of all things is matter. When man points toward materiality he points toward illusion. When he points toward spirit he points toward reality, substance, and God. The one is stable and fixed. The other is transitory and evanescent.

INFLUENCE OF MATTER

WALTER SCOTT HASKELL

MATTER, CONGEALED THOUGHTS, have a hypnotic power over the mind that senses it. We are hypnotized by forms. Why is this? It is because the human mind is partial to thought-forms in the external which are similar to the thought-forms arising from within but not yet fully expressed. From the monad up, there is an inborn desire to express, to realize what it vaguely feels. Then when the ego senses through the external mind the carnal things it has been trying to grasp for so long,—when it sees its most loved and secret desires externalized, standing before it in form, a thing with realistic parts and conscious to the touch, taste and smell; it is no wonder that the inner sense is vibrated with a happy touch, and the very soul stamped with the impress of the object it so desired. The subjective mind cannot resist the impress of realism in objects of form, any more than a photographer's dry-plate can resist the impress of the landscape when the light comes through the lens onto the sensitized glass. It, the object, moves us because there is an affinity. Seeing the form expressed, satisfies a desire to express.

We have it all in us. Everything that we behold on the outside is in subtle essence within. There is always an outer and an inner, a soul and a body. The soul is never seen, for it is the eye that looks, and the eye cannot see itself except it be reflected. The soul's desires and thoughts of itself are seen as thought-bodies. We may think and think, and see ourselves reflected in thought forms; we may realize and realize, and yet never exhaust the supply of new and fresh thoughts, new ideas of life, new plans for new worlds, new pleasures; in short, the soul is always young, in spirit it is ever-budding Spring-time.

THE moment truth becomes fixed it dies,—it turns into error. When you crystallize truth you kill it, for truth is never crystallized,—what we see as truth in that case is but the empty form which has been divested of truth. We can visualize phases of truth? Oh, yes, but if we crystallize those phases we lose the essence, for truth is not a thing, or a statement, but a quality.

Literary Reviews

THE GOAL OF LIFE, or Science and Revelation, is a substantial cloth-bound book of 368 pages, written by Hiram E. Butler, editor of the Bible Review, and published by the Esoteric Fraternity, Applegate, Calif., at $2.00. This work shows the result of deep study on the mysteries of human life. It is intensely interesting from cover to cover. It is more. It is a simple and practical elucidation of the problem of life and shows the way to rise beyond the concommitant ills of a drifting life of ignorance and sin. The author holds up Yahveh as the towering rock which man may cling to safely amidst all the dangers and cataclysms. The argument is logical and conclusive. In the chapter on "Other Worlds Than Ours" the author presents an interesting hypothesis of unseen worlds which exist in the heavens, which are the parents of more corporeal worlds, and the offspring of less corporeal ones, such being the order of world formation. He also has much that is important to say about the Elohim.

A MESSAGE OF HEALTH is a compact little booklet for men, at 25c, by W. D. McCurdy, 1186 25th street, Moline, Ills. This book reached Mrs. Fairfield's hands first, and she read it, probably because it is addressed to men. Then after listening to her comments for awhile (unintelligible to me, as I had not seen the book), I looked into it, and wondered if Mr. McCurdy had not put up a job on the women folks by piqueing their curiosity. At any rate, what I had time to read was very good instruction in hygiene, for mankind which also means womankind.

LONGEVITY, or why Methuselah Lived 969 Years, by Rev. P. J. Green, 549 E. 26th street, Portland Oregon, at 10 cents, is another of the books which Mrs. Fairfield picked up off the table before I did. She wants to live to be as old as Methuselah, but I don't. I want to live my life grandly and nobly, and then when my task is fairly well done I thank the Good Lord that I shall leave this body for a better one, and this life for a grander one. This is not Mr. Gaze's position, nor the rest of the "Now" people, who I very much respect, and like to associate with pleasantly. For they have a truth, which I suspect is but a complement of my truth, as mine may fulfil theirs. "Now we see as through a glass, darkly." We shall grow to know more, as we learn more every day. Let us be open minded to truth, even when we are single eyed in its application.

WORDS AND WORKS OF THE MASTER, as revealed by Matthew, Mark, Luke and John, is a queer book of 178 pages, printed 'way out in Waldron, Arkansas. At least it looks away far off as I look over the map and hunt for it. From Boston. From Boston by the Sea. By the sounding sea.

THE BROTHERHOOD OF PROGRESS

THE NEW AGE OF MAN will be an age of mutual co-operation and human helpfulness. We all will then realize more fully that no man stands alone, but that each man is a portion of other men, and to the extent we realize this integrity of the social unity or solidarity of society,—to that extent do we wrest from Nature the various good things which she has in store, ready to bestow on us in munificent bounty, whenever we learn how to put all things to beneficent uses. For selfishness and a personal, individual attempt at exclusive appropriation nullifies the very efforts made for good, and brings dust, and ashes, and disappointment, and vexation of spirit as remuneration for the hard day's-work of human life. Competition and greed kills itself. There is a better way.

Co-operation is that better way. Brotherhood. Helpfulness. Share-and-share-alike. How can we reach it? Practically? Actually?

The answer is easy. By getting together. By grasping hand in hand in common brotherhood. For what? For animadversions on the weather? Or the next president of the United States? Or the cultivation of "class consciousness"* in attacking the possessors of wealth? No. For co-operation in the distribution of wealth, first, and in its production after the system of co-operation has become practically perfected.

The subject of our sketch, Mr. Carl Gleeser, 304 W. 10th street, Kansas City, Missouri, is at work, with a few others, organizing a co-operative fellowship. He will answer enquiries. There are other associations of a more or less similar character which I hope to chronicle at different times.

* See article on page 535 on this term "class consciousness."

THE NEW AGE MAGAZINE

LIBRARY OF PRINCETON
APR 23 1909
PRINCETON, N.J.

The Grace of God
That Passeth Understanding

MAY - 1909