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No. 15

TO LET GO OF YOURSELF. That's all you've got to do to be like Jesus. To loosen. To loosen self from self. To become. To become non-self. Easy. Merely to let go. Let go of the old self and enter in. To the Kingdom of God. To the self of Christ. To the Christ Love. Renunciation. Losing everything. Gaining all. Yes, that is it. Simple? Yes. But infinitely profound. Are you ready? Ready for the call?

THE EMMANUEL MOVEMENT

SECOND ARTICLE

IF THE QUESTION WAS ASKED, "What is Practical Christianity?" we would need to answer, "Practical Life!" For we cannot divorce the Christian life from proper human life, even though we have conceived the Christian life to be a spiritual and a whole, or holy life. There is no practical human life that is not a holy life, and the holy life is a wholesome life, and a wholesome life is a complete life, and a whole, or holy life, is one in which all the activities work in perfect conjunction to the perfect whole. We call this health, and it means a healthy mind operating a healthy body.

Men have been trying for nineteen hundred years to make the Christian life practical. Have they succeeded? Some, without doubt. But not enough. Never enough, till we reach the stature of our Elder Brother,—Christ. As man is both man and Man, both individual and collective, the holy life, which is the healthy life, must be reached socially, even though the instrumentality must be individual regeneration. You cannot purify the social mass, as such. You cannot lift man up, separately, apart from the mass. We are bound together. We are one. Practical Christianity is a sense of this working wholeness as collective health and happiness through individual regeneration,

which means a "renewal of the mind," which renews the body, and makes a whole Christian life. The slum and the palace, whether in the individual human organism or the social organism, must be renewed. Prince and pauper must realize common brotherhood in something more than a doctrinal or literal sense. Vice and virtue must look in each other's face and see something different there, and both be changed,—to a spiritual consciousness of Christ who said, "Neither do I condemn thee," and "Father, forgive them, for they know not what they do." We must take Christ into our lives. Then we shall be well. And society will also be well.

The Emmanuel Movement is an effort to heal people,—bodily, mentally, and spiritually,—through the power of Christ. It seeks to bring Christ into practical union with men, so they will be healed and made whole. It is not a new idea. Under many names and methods it operates, either as Christian Science, Metaphysical Healing, New Thought, etc. Each movement has its somewhat different method. The general concept is the same. One movement emphasizes faith; another affirmations (self-hypnosis or auto-suggestion); laying on of hands (magnetism, hypnotism). All these healing movements are based on faith and can only operate by means of it; also affirmation (beliefs, mental images, doctrines); some do not exercise magnetism over body of the sick (partial or complete "sleep" and manipulation of the "subjective mind" by the will of the operator, like the surgeon does with the physical body).

One movement often condemns the theories and methods of another, even while holding the same theory and exercising the same method in different terms. There are real differences, however, as well as similarities. Emmanuel Psycho-therapeutics agrees with Christian Science in that both are a religious system of healing the body through the mind (or soul), and based on the ministry of Jesus in healing sick and diseased human bodies, when he lived among men in Palestine nearly nineteen hundred years ago. "Greater things than these shall ye do." Why can't we do it? Was Jesus mistaken, or are we mistaken? Or did that statement refer to something other than bringing health to the sick? Perhaps.

Both Christian Scientists and the Emmanuel doctors claim that their healing is "scientific," but I doubt not that the "science" of one would be unacceptable by the other. For my part I consider the Christian Scientists over emphasize a truth in claiming the unreality of matter, and sin, and sickness; and the Emmanuel people do not give quite credit enough to the power of the mind to build up broken-down tissue in "organic" disarrangement and injury. However, I am inclined to consider the Emmanuel the more reasonable, at the same time gladly acknowledging the efficacy of Christian Science, and the Christly loving kindness in the lives of those Scientists whom I have been fortunately acquainted with. "By this ye shall know that ye are my disciples, that ye love one another."

The Emmanuel doctors differ from the Christian Scientists in not putting a money value on their work. The motive and method is purely philanthropic. It is above price. There is no way to translate Christ into money. The things of Cæsar are not the things of God. Cæsar has money, and bodily service. God has love, and heart service. It is not fair, however, to charge the Scientists with being mercenary. That may be an appearance, resulting from their methods. Mrs. Eddy made a great discovery, some God-shining day in her life: she learned that what people pay for they value. What they get free or at small cost they place little value on. Mental healing requires faith. Today the vast majority of people have faith only in the Almighty Dollar. Ergo: attach their dollar to you and you attach their faith to you. P. P. Quimby was a philanthropist—and a failure, from a worldly standpoint, for where is his movement today? This is a kind of reasoning.

And yet, to be fair, we must remember that Mrs. Eddy became possessed of a great philanthropic idea for the relief of humanity without the money or social influence to push it. The Emmanuel promoters had money, social position, and standard scholasticism. It makes one's nerves tingle with pride in the virility of truth, even though presented in a manner and by a person unauthorized by the schools, and unsupported by social prestige. I doubt if we would have had an Emmanuel Movement if we had not had a Christian Science first to pave the way.

SUCCESS AND FAILURE

THE goal of life is not success. Neither failure or success are what life is for. Both come to man for a higher result than either. That higher result is the soul's progress and real welfare. There will be many successes and many failures in the great progress of the soul in futurity. It is a mistake to place too great value on either success or failure. They are for temporary use. One leads to the other. They are reciprocal alternates. Such is confluent life.

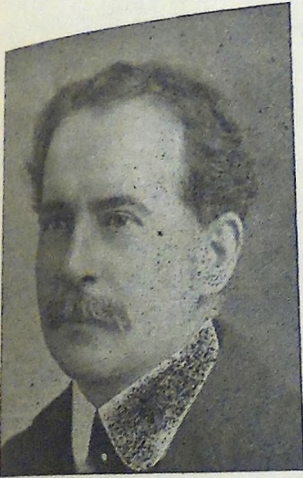
The bitterest failure has within it the sprouting seeds of success, and every success must turn to barren failure unless the man uses it as a means to reach a new and greater success. A failure can do the same for a man. In the soul's perspective failure and success are of equal value if they lift the soul to better things. Oftentimes failure will lift the soul when success will degrade it. Be not cast down. Things are not what they seem. The down man can be up if he touch God, and the up man is a vain pretence and sowing seeds of destruction if God is not with him. The worldly glamourous man knows not God. God is not seen of men.

The only thing that counts in the race of life is true soul greatness. Nothing less than this shall make any mark. True greatness comes from greatness of character. Greatness of character is nobility of ideal and kindness of heart. Nothing less. Nothing more. This is greater than success. It often comes through failure, if that failure turns the man inward toward the heavenly Kingdom of the Soul. Christ Jesus. That is what success is. That is what character is. Without Christ everything we touch is failure, and with Christ whatever we touch,—with him,—is success, even though it be through human degradation and the cup of woe. "In the cross of Christ I glory, towering o'er the wrecks of time."

THE pure in heart shall see God. What does that mean? Purity is an atmosphere. According to that clearness can we discern the features. Pure, unadulterated love is purity.

THE CHRIST*

By HENRY PROCTOR, M.R.A.S., F.R.S.L.



THE GREAT WEAKNESS of Modern Theosophy is that it does not provide a Saviour. There is no room in its teachings for Christ as **The Saviour of the World.** Its teachings on some points, such as Universal Love, and the Solidarity of the Human Race, cannot be surpassed. But in regard to its scheme of salvation, there is nothing in it higher than the teaching of Gautama, that he was the

Tathagata or Self-Saviour, and an example to all men as to how *Nirvana* could be attained. But the ordinary man is not shown a way whereby he may escape the myriads of future incarnations and by means of which he may attain to a present salvation. But Christ says "I am the Door," and "I am the Way," and prays that we who believe into Him may "all be *one*," even as he is *one* with the Father.

For this cause He is made like unto His Brethren, in all things except sin. For He that sanctifies, and they that are sanctified are **All of One.** They eat His flesh and drink His blood, and form His Body. Any kind of teaching which takes away from the Christian this *blessed hope* of joint-heirship is a delusion and a snare. For until Christ appeared bringing **the Crowning Revelation**,—bringing life and immortality to light,—those who had been sent from God were Servants, not the Son, for "last of all," in the "last days," he sent His Son, who finished the work which the Father had given Him to do. The acme of his salvation appears to be that we should be immersed into His Body, "until we all advance into the oneness of the faith and of the full-knowledge of the Son of God, into a man of full-growth, into a measure of stature of the fulness (*pleroma*) of the Christ," so that Christ is "not one member but many."

* Published also in *Bible Review*, Applegate, Calif. Sample 15c.

Or, to put it in other words, **The Macrocosmic Christ** is constituted of the microcosmic Christs, those who are "annointed"* together with Him, as His Brethren, his Fellows, who are jointly to reign with Him; to sit with Him on His Throne, as co-heirs. Surely for these, there can be no question of future incarnations; although apart from such salvation, reincarnation appears to be the destiny of the race.

It has been given to mankind during this Twentieth Century to see more than ever, from a scientific standpoint, what a **marvellous power** faith is. We know better than our forefathers how true is the saying: "According to your faith be it unto you." We discern today in the sayings of Jesus the laws of the universe. We ought, therefore, to be careful not to give up one jot or one tittle of our faith, for if we do it is clear that our loss will not be temporary only, but it may even be eternal. For that the subjective mind is the seat of a faith which turns every suggestion made to it into a reality, is proved by hypnotic experiment. This subjective mind is a separate entity which survives the body, and can certainly carry out its functions quite apart from the body. So that those who depart believing in reincarnation will, according to the law of faith, return, but those who are members of the Body of Christ, and fall asleep in the **Full Assurance of Faith** that they are really one with Christ, and heirs of God, will realize that *blessed hope*. Of course there are conditions of discipleship. *If* we suffer in conjunction with Him, we shall jointly reign with Him unto the age of the ages.

If we be **Jointly-Crucified**, we shall be jointly-glorified, for Christ Himself becomes our life, and enables us to cease entirely from the life of self, to abandon equally what we see and what we possess,—our power, our knowledge, and our affections,—for all that is not given to God by an act of voluntary immolation bears within it the germ of death. We learn to:

"Measure our life by loss instead of gain,
Not by the wine drunk, but by the wine poured out;
For love's strength standeth in love's sacrifice;
And whoso suffers most, hath most to give."

The full-born, natural self, must be pulled out of the heart, and totally denied, or there can be no disciple of Christ. But then shall we find the **Greatest Happiness** in all outward and inward troubles; taking pleasure in infirmities, distresses, disappointments, darkness and desolation; seeing in them a true opportunity and blessed occasion of dying to self, and entering in to fuller fellowship with the sufferings of Christ. Then every kind of trial and distress will become our **Blessed Day of Prosperity**.

But "let no man take thy crown;" "Let no man rob you of your price;" but hold fast the Head, from whom all the Body, through the joints and uniting bands, is growing the growth of God. For then shall we know Him, and the *power of his resurrection*, becoming conformed to His death, and thus attaining the *exanastasis*, that from among the rest of the dead.

The Evening Fairy

By W. Yale

Oh! I am the little fairy that floats in the evening sky
Wherever the steeds of the twilight on their shadowy wings fleet by:
And I float o'er the dim old headlands and the shining sands of the shore,
Lit up from the fire in the cottage, as it gleams through the open door
When the toil of the day is over and the housewife
 recks in her chair,
And her children gather about her in response to
 her loving care.
And I watch o'er the homes of the people through
 the long dull hours of the night,
Whose hearts I know are in unison with the good
 and the pure and the right:
And I bless them, each in their station, whether
 poor or enriched with gain,
And I rejoice with them in their pleasure, and I
 weep with them in their pain.



LIFE'S OVERTONES. Life's Lost Chords. Life's Hidden Melodies. Where are they found? Within the Hidden Heart of things. In the Secret Recesses of the soul. At the Mercy Seat of the Most High. There shall peace be found.

My Ship

By Emma Boomer

I built a stately ship one day,
 To sail o'er ocean blue.
 I launched it forth upon its way,
 With courage firm and true.

I sent my ship far out to sea,
 Frieghted with rosy hopes,
 It shook its sails so glad and free
 When casting off its ropes.



Gone from my sight for many a day,
 What joy at last was mine,
 To see my ship so long away,
 Returning through the brine.

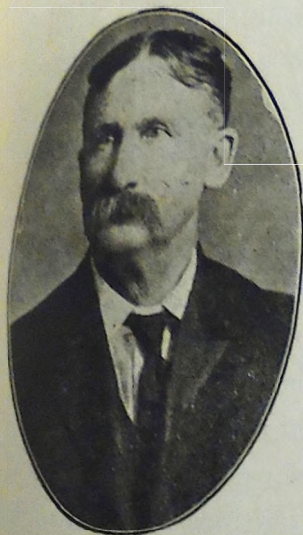
With tattered sail, with shattered spar,
 Telling of many a gale long past.
 I gazed upon its form afar
 And shouted, "Home at last!"

It glided into port to me,
 With cargo rich and rare,—
 My frieght of hopes sent out to sea
 Brought back fulfilment fair.

No man hath seen God, it is true. And no man can see God and live, is also true. I expect that when man comes in such close contact with God that he can see him "face to face" that the man ceases to be man and becomes somewhat else. And when he becomes somewhat else he cannot bring that somewhat down again into the capacity of that other somewhat which was the man afore times. In other words the conception of God in its largeness, is too great for man's comprehension. When he reaches it the man dies, and something higher is born from that death. These are deep thoughts; these are high thoughts; let us not dogmatize. Let us not limit God to our limitation of God. There is Something Great Way Beyond. We approach it in our blindness and each one tells what it appears to be in him. Let us do this. It is quite right to do so. But let us remember that though we may approach we may not encompass,—not as man.

REVELATIONS

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



THIS LIFE is one of development. After we pass the dream stage we come to visions in the light; then the Book of Revelations is opened. The first chapter is inspired by the first touch of the Spirit, which is called *conception*. The second chapter is the *quickening*: the first signs of life, the first glimpse of light of the Resurrection Morn. The third chapter is the *Real Birth*: the Illumination, the Resurrection followed by the Ascension.

We are in the Spirit on the Lord's Day. The first birth is physical; the second is psychic; the third is potential or spiritual. Many are born of the word and can *see* the New Kingdom in the distance, but few are born of the Spirit, and have *entered* this New Kingdom. We must pass through the Seven Churches and come out of them all, and be exiled upon the Isle of Patmos, when we become negative, and receptive to revelation. We must pass through hell and purgatory before we are caught up to meet him in the air.

First the blade, then the ear, then the full corn in the ear. First overcoming the devil, then satan, then the angel of light. The seven overcomings are the rounds in Jacob's ladder, are the seven grades of vibrations on this earth plane, or seven reincarnations as we come up out of Egypt and pass through the wilderness and enter the Land of Canaan. When we are baptized in the Spirit, we come up out of the letter and follow Jesus, an external manifestation, until the *third* day of our development, when he says, "it is expedient for you that I go away," then the Christ manifests the *second* time without sin, in the spiritual.

The old heaven and the old earth have passed away; the Christ is come to abide in his temple forever. You have passed through the earthly kingdoms like the prodigal son, and have

arisen to all realizations of the astral kingdom and been promoted to sit upon the throne in the heavenly kingdom of love. The seven viols of wrath have been poured out till you are separated from your old beliefs, and then you begin to investigate within, till you add unto your faith, *knowledge, wisdom and understanding*. You have seen the seven colors in the rainbow of promise till the sun of righteousness has arisen and all becomes light. You have passed through the seven dialects of the seven races of humanity, even the *tangled tongues*, till you realized the one language of the spirit within.

John the Baptist announces the first coming; Jesus announces the second coming, which is not individual but universal, not personal but impersonal, not without but within, not with observation but like the thief in the night, come silently, suddenly and stealthily into the lowest manger of your heart. The conscious mind cannot receive this revelation, the sub-conscious mind lingers in the darkness of the sub-way, but the super-conscious mind lives in the glass dome of this wonderful observatory. The preacher can but point the way; the teacher ministers to the few who are anxious to find the way, but the Master is within and knows all things. You will not find him in the church, nor the lodge, nor the club, for he has arisen and gone forth to demonstrate in the higher vibrations.

Spiritualism lingers in the psychic fog. Theosophy penetrates to the astral realm, and Christian Science demonstrates the power of Christ to heal the body. You cannot long live upon the chaff, nor even the wheat, but the whole wheat bread will bring you the life that will nourish you along the way. Flesh and false foods must give way to cereals, nuts, and the fruits of the New Kingdom. You can no longer breathe the atmosphere filled with suggestions of the lower vibrations, nor can you remain long in the astral ether, but must learn to breathe *the breath of lives* in the spiritual vibration which is finer than electricity or of thought.

Revelations will not come by reading books, which are necessary in every grade of mental vibration; nor by study; nor even by New Thought affirmations, but by entering the Silence of the Spirit, where you may listen to the music of the Higher

Intelligence, and Angel Voices, and become inspired through attracting to you those who have progressed beyond the incipency or childhood of the lower soul vibrations, and beyond the youth or the middle vibrations, into the mastership of the highest vibrations,—then the seven seals will be opened to you, the seven devils being cast out, then the seven angels will guide you through the seven heavens till you hear the seventh trumpet and are raised up past the seven senses, and beyond the seven plagues and the seven planets, into the seventh beatific vibration of Universal Christ Consciousness. If you are but humble and follow the first coming through the garden, judgment and crucifixion, you will realize the glory of the second coming, which is the *New Kingdom Within*.

"I am not waiting for the coming of the Bridegroom in the air,
I am not sighing for the gathering of the ransomed over there,
I am not thinking of the glory which I shall *sometime* share,
But I'm enjoying what is mine, here, now and everywhere."

(Dr. Beverly is now lecturing in St. Louis, Mo., for the New Age of Man.)

MAN IS IN CONSTANT PREPARATION. Man is constantly infilling. These are the two cosmical attitudes of negativity and positivity. They are also the individual attitude or condition. Many men, and many religious systems, have accentuated either one or the other of these phases of life, to the exclusion or neglect of the other. They have belittled this world and made the future life the great object of life, or they have ignored the future life and confined their thoughts to this life. Man is both. Both man and woman. Positive and negative. Outreaching and in-flowing. There is a string to every man. Also to every woman. At the end of each string is the complement, either woman or man. Every attitude has this concurrence. Every mood has its counterbalance. That's what makes the wheels go round. The wheels of life. Perpetual motion. Continuous performance. Up and down and round about. Seasons. Orbits. Exchanges and alternation of human thought and life.

THE GARISH LIGHT OF DAY hides God from man. The noises of the world stifle his voice. The miasma of self beclouds him.

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THEN TURNING to the multitude he said, Christ is the King of Righteousness; Christ is the love of God; yea, he is God; one of the holy persons of the Triune God. Christ lives in every heart of purity.—XV. 79, 8-9.

CHRIST'S FORBEARANCE WITH SINNERS

FREDERICK FISHER, Bristol, England



WHAT IS SIN? What is the marked difference between right and wrong? Right is rightness or righteousness, and consists in love to God and doing His will. Wrong is inverse of right, and therefore is exhibited in love to other than God, and doing some other will than His, and this other love and will is of *Self*. So we see, that sin is love of self. Love of self is the seed of

the natural man, in which we were born and nurtured during our tender years, and is the *one* obstacle that has been given to us to overcome before we can attain to the "Crown of Life" spoken of in the book of the Apocalypse.

A little child does not act from reason, but is impelled by its desire for pleasure. So this is the natural condition of man, which comes by no fault of the individual from himself, but has this nature implanted in him at birth, which he has to overcome. With a proper understanding of what sin is, we can grasp Christ's attitude towards the sinner, and therefore what our attitude should be. Look at the attitude of Jesus toward the woman taken in the act of adultery, as recorded in S. John 8:1-11; and again towards the thief upon the cross, and also toward His murderers. In none of these cases is he found condemning men, but on the contrary, full of compassion and desire to bless. Does he not see the pitiable condition of man, raised in corruption and sin, which was not of man's own making in the first instance; but inherited and surrounded by evil forces without and within. And so the Lord has great compassion upon man. "Father, forgive them, for they know not what they do!"

Let us therefore try and gather the *Mind of Christ*, and judge not individuals, but only principles, for none of us are able to throw stones. Which of us knows his history in some past life: if the present life has been fairly free from gross sin, yet he will not be clean in his past.

Let us win sinners by **Love**, as Christ did, and not by chiding or finding fault. Throw out thoughts of love, and do loving acts, for this is the only way to win the world to God. **Love is a Mighty Force.** It is the power that Rules the Universe, and God is in Love, for he is Love.

GOD consciousness, that is what we are working for. How shall we reach it? By austerities? By study? By self growth? Not directly by these paths if they mean any form of self aggrandisement which is not at once the self aggrandisement of all. And we know that there can be no individual self-aggrandisement that has not a corresponding abasement for some other person. We can grow toward God Consciousness only by giving ourselves in loving service to the world about us. There is no other way, although there are many ways of stating this truth, and many ways of living it.

NEVER try to be consistent. Let fools and rogues do that. Be honest; be true to your highest and best selfhood. Leave consistency with God, the author of consistency, for man is but a separate fragment and it takes the all to be consistent.

True consistence man never may attain,—as man,—but subjective consistency is possible with the meanest creature that lives. Such consistency will continue and, like the soap-bubble, glisten with all the borrowed radiance of the sun and sky, until some outside shock comes and shatters it.

And such shocks come, dear reader, every day.

Edgar Allan Poe

By G. Mann.

* You speak, we heard, of "drugs," and "drunken fellow."
Know, all ye people, there are wings above the poet's pillow,
And thoughts that were not born on lower plane,
But came from ether-spaces where the angels reign,
Or rose-wall full of excellence, and rich
In generous plenitude of that wine which,
By the poet ere his birth, was drunk
And in the arteries of his soul had sunk.
Rejoice, although yourselves are dull
And meet the merit of uncargoed hull:
Float on in stagnant water till, unplied,
Your drift by human eye be undescried.

The poet reaches to at least one star,
And there no vampire brood his song can mar.

THE SOUL'S JOURNEY

By ELLA L. LAYSON, Graniteville, Calif.



HERE ARE MANY SOULS whose spiritual perceptions are still in the first stage of unfoldment, and who need the support of ceremony and form as well as that of coöperation such as the Church affords, until they have entered into a fuller realization of **Unity With God**, then they need no outward support. While the pearl within the oyster is forming it needs the protection of the shell, but when it becomes a fully developed pearl it no longer needs the outer shell or form.

And thus the spirit, when it realizes its Divinity, and becomes strong enough to stand alone, is drawn homeward by the power of attraction to its source of life and love, for, like the carrier dove, it needs no guidance on its homeward flight.

When one has attained full spiritual consciousness he stands on the mountain top, free from all illusions of the flesh, and looks upon poor struggling humanity below with compassion and love. He beholds those at the foot of the mountain stumbling along in the dark, blinded by ignorance, materiality, and selfishness, for there, not a ray of light from above penetrates the surrounding gloom.

But those who have gone a little way have caught a gleam of light now and then, and have been encouraged and enlightened by those still farther advanced. Some pass on their way impatient of restraint, while others lend a helping hand to those below. As Ariel says, with true inspiration: "Delay thy step, if so thy brother may take two." God desires the evolution of mankind in general, not one more than another, and must it not be more pleasing in His sight when two go a little way together than for one to seek self attainment and righteousness, leaving the weaker one to fall by the wayside forsaken and alone?

Those who have not yet found the light are children in spirit, their vision is limited by the personal view, and the tran-

sient affections of the lower self the only love they know. Therefore they should not be criticised and blamed for the mistakes they make, by those who have had more chances for obtaining the higher knowledge, but should be treated with tolerance, kindness and love, even as we wish to be regarded by the **Perfect Ones** as we climb upward on our way. For life is not easy for any of us. O, no. But if we blend our life with the current of Divine life, then we shall be carried over all the hard places without bruise or hurt. It will move peacefully along like the swiftly flowing stream that bounds over the rocks, tossing aside the lesser obstacles it meets along its course.

But if the stream becomes obstructed it is then a turbulent and seething mass, impotent in its rage. And so, if we allow our life to become choked with impurity, selfishness and hatred, we shall surely have to suffer so long as our energies are diverted from their true course. We must *let go* of the rubbish we have gathered, and in child-like humility seek to be purified with a baptism of the spirit before we can receive our **DIVINE INHERITANCE of ETERNAL PEACE AND LOVE.**

CATS HAVE A LANGUAGE. No doubt. A little language. Monosyllabic. Limited vocabulary. Signs. Poses. Meaws. Glad or displeased looks. Sometimes *we* can talk a little cat-language. To cats. Man to cat. Heart to heart. Soul to soul. Grimaces. Tones. Words. Motions. And such. I know one cat who has learned at least one word of man-language. "*Dinner.*" Jack knows just as well as Grandpa what I mean by the word dinner, and will shuffle his bones into activity from the dishabille of a nap on the book-shelf of the editorial sanctum, and meander up stairs.

That is when we get a bulge on Jack, and man gets ahead of cat. Sometimes, however, Jack will literally and actually get ahead of his human kith and kin. He will appear at the head of the stairs at a few minutes before dinner time, and give a polite meauw to attract my attention. He cannot read the clock, of course, but he kens, almost to the moment, when dinner time comes. How does he know it?

Man is God to cat.

TELE-PSYCHY AND TELE-PATHY

COMMUNICATION OF WORDS, by speaking or writing, is a physical process of conveying thought and feeling from one person's mind to another. There is another method of conveying words and feelings than that of the physical. It is an exchange on the soul plane without the assistance of the physical organs of speech, or the muscles of the physical body in writing and printing. It is sending direct a word or a thought from one mind into the other mind. We call it *telepsychy* when it is a clear transference of thought or word, or picture, or idea, and when it is a feeling or emotion we call it *telepathy*.

There is probably a greater exercise of telepathy, in all departments of human activity, than people are generally aware of. It is a transference of emotion from one mind to another without the use of words, or gestures, or any physical intermediary. The air is full of thought-forms highly potentialized with emotions of good or evil import.

Almost all men are strongly positivized so they repel and ignore emotional vibrations which the intellect, or what we term *the thinker*, does not desire. People whose minds are negatively strung feel them more. Many women, and some sensitive men, feel "instinctively" the emotions or feelings of those about them. Many men who allow themselves to get into a negative or receptive state through alcoholism, drugs, debauchery, or some other method, become *subject* to these emotions, and can be said to be suffering from telepathy, because their neurotic condition lays them open to the inflow of these thought waves.

Telepathy is more common today than telepsychy, as I have stated, for the great majority of people are developed to the degree of feelings and have not grown in corresponding ratio with their *discrimination-mind*, or what is termed the understanding. There is, however, in use today, a science of thought and word transference. It is practiced more or less by those who understand some of the various laws of procedure. It is practiced by others who do not understand the methods by which they work, but yet understand in a general way that they can hold a

thought and concentrate upon another, and transfer that thought to the mind of another.

As I have intimated, the success of this attempt depends upon the negativity of the subject. Many salesmen use this method in disposing of their goods. This is "*black magic*," and reacts upon the man who practices it to tie him in chains of thralldom to the car of recurring pain. Avoid it.

It is done in a beneficial and laudable way by many who wish to place healthy and constructive thoughts in another's mind. If those thoughts are allowed to remain they will result in a healthier and sweeter mind, and consequently in a healthier body and a more fruitful human life. This is one way to heal a person through the mind, but it is not the only way, and neither is it a quick way, or a way we can use with a mind screwed up taut to a positive tension.

Sending a thought into a person's mind for them to assimilate and incorporate into their mental itinerary will tend to result in altering the mind in a composite or general way so the subject will himself alter his mind, and put himself into a better mental state into which sickness may not come.

But this method is really above the physical. It is in the realm of spiritual potencies,—principles,—moral qualities. All healing, whether of physical ills or the moral character, must reach this higher plane in order to become permanent. When a man is given a higher and more spiritual thought which he incorporates into his mind he is helped to be made whole. This may come through the written or spoken word which arouses his mind to more healthy activity. This is not telepathy or telepsychy. Or the mental stimulus may come from a lofty, a pure, and a holy emotion, caught from some other mind, either *in the body or out of the body*. This is telepathy,—in its beneficent operation. Or it may come as word, sentence, or thought, placed *direct* in one mind by another. That is telepsychy. It is on the mental plane. It operates by precisely the same law as the printed or spoken word. It is always entirely voluntary with the subject whether he be affected or not.

Hypnotism is similar, but not identical, with thought and feeling-transference, or what we have termed telepsychy and telepathy respectively. It is a surgical process. More anon.

LIFE IS CHOOSING

WE choose. We choose our life. All of it. Good and bad. When the bad comes we forget sometimes,—not always,—and complain. Forget what? Forget we chose the thing which caused this present thing to come upon us. And bite us. And sting us. And say, take that, thou tarnal fool! How do we choose the bite, the sting, the reproach? We choose to expose ourselves to the cold and receive a headache. Or to be lax in this or that moral obligation, and then pay the fine.

And what do we complain about? At Fate. What is Fate? *Fate is us!* Myself. Yourself. The old scroll we wrote and put away. Now unrolled. The Inditement. The Evidence. The Charge to the Jury. The Judge's Verdict. The Turnkey's Sarcasm. The newsboy's cry on the street calling, "Latest news! Full account!"

Fate is nothing but us. We chose this bitter pill or this sweet bouquet. Not knowing? Not fully, but partially knowing. We chose to the best of our knowledge. Then we choose again. Better. From the profits of experience. And each time we chose we chose for good. For the Best Good. At the time. But not for ever. We choose better each time. For as we keep step with time we reach the fruit of time. Experience. Then we choose wiser. That makes life. No other way for us if we want life. A universal law.

All have paid the price. Each is where he is because he chose to be. To get the good. To make good. And his good can come no other place. When we realize this truth we envy not. We know our life is the best for us. For growth.

There is no wrong in life,—except when we fail to work our little garden plot. And then the wrong consists only in putting off the work and its consequent glorious results. Every burden is a blessing, a remote one when the burden is unwisely carried, and an immediate one when the burden is wisely and bravely borne. For within every bitterness in life there is a sweetness. The bitterness is the shell, the covering, the husk. The sweetness is the kernel, the meat, the fruit.

We find the shell hard, oft times. We must crack it. With the hard whacks, and bumps, and jolts of life. We must get at that meat or we shall perish. That meat is within. It is within the soul. It is the bread of life. It comes from choosing. From choosing wisely as possible. Then taking the thumping and the thrashing for not choosing better. But letting fed with molasses candy and sugar plums between times in order to coax us on. On to the mill. Like Samson. Honey and wormwood. Sweetness and bitterness. Such is life.

But life is good. Life is beautiful. Life is sweet. But all for an ultimate purpose. What is that purpose? The purpose of life? To bring man into that which is more than life. As the body is more than the clothing, the mind more than the body, and the soul more than the mind.

THE ancient writings are always symbolical. They deal with principles,—not things. They describe, not men and places, but qualities, forces, and spiritual values. Countries and places are not terrestrial, but psychological. They are states of consciousness, and not geographical. This fact should be borne in mind if we wish to understand ancient stories. The Talmud says, "Egypt is 400 miles in length, and the same in breadth. Egypt is equal to a sixth part of Ethiopia; Ethiopia to a sixth part of the world; the world to a sixth part of the Garden of Eden; and Eden a sixth part of hell." What a great place hell must be! But not geographical. Actual and real, nevertheless. But six times the size of Eden! I think some old wag must have written this part of the Talmud, just after he had bitten off a big piece of hell. Which he was then masticating. And having it stick in his teeth. And gripe his bowels.

PHYLOS says, "What is Perfection? It is absolute harmony with all creation." Yes, I agree to that, and I realize that this Harmony which Phylos means is quite beyond my present capacity. But I will work for it. Will you? Such harmony is more than doing good to those who persecute you. It is becoming one with the inner essence of all being.

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.

6. "I would like the House of the Interpreter to give me conclusive evidence that man is composed of different and independent entities called respectively: body, life, mind, soul, spirit. It has always been my opinion that these terms designate only different attributes or qualities of the human organism." *Omer Camerle*.

mind, and *Soul*, as a nest of Chinese boxes might be pulled one from the other, we frankly admit that we cannot do it. If, however, you accept as conclusive the sort of evidence that science accepts in regard to imponderable things, we can give you conclusive evidence.

For instance, no doubt you admit that you have a brain, although you have never seen, weighed or measured it, nor can you find anyone who has ever seen, weighed or measured your brain. You may believe that you have a mind, but materialistic psychology says that you have nothing but automatic reactions to external and internal stimuli. Science says you cannot *prove* that you exist, or that anything exists; that all things present themselves to your consciousness by their effect on your sense-

You ask for "*conclusive evidence*," but you must bear in mind that even in science what is "*conclusive*" to one group of scientists is not to another. If by "*conclusive evidence*" you mean that you wish us to dissect the human body before your eyes and pull out *life*, and

thing that can be considered as a possession, i.e., *my* body, *my* mind, *my* life, etc. The Real I is back of all these, and cannot be given the possessive case. You cannot say "*my* Spirit" any more than a sponge, resting on the bed of the ocean, can say "*my* water," for it is said that, could the sponge last long enough, every drop of water in the ocean would pass through it as well as through every other sponge. To say "*my* Spirit" is to limit Spirit which is Infinite. The Spirit moved upon the face of the waters in the beginning, and must ever move in and through and over all creations. It is the Breath of Life of the Real I.

7. "I am not at all conversant with Theosophy, and am puzzled by the reference to 'the incoming Sixth Sub-race' on p. 367. Perhaps you will kindly explain."—*H. Y. Russell, Jamaica, B.W.I.*

Races. Each Root-Race is composed of seven successive sub-races, each composed of nations, tribes, etc. All white and red peoples belong to the Aryan or Fifth Root-Race, and most of the Western peoples belong to the fifth sub-race of the Aryan. The yellow races of the East are the remnants of the last sub-races of the Atlantean or Fourth Root-Race, which perished as a Race with the sinking of the continent of Atlantis. The sixth sub-race of the Aryan will be evolved upon the American continent, and even now has begun. The Order of the 15 has a lesson on this subject which will be sent you upon request.

8. "Tell me, brother, how best to cultivate and make strong the Spiritual Will."—*An Aspirant, Ohio.*

THE SUBJECT is too vast to be more than hinted at in this department, but, briefly, the Secret Doctrine teaches that the humanity of this globe manifests in seven great Races called Root-

YOU CAN STRENGTHEN your Spiritual Will by not trying. Just endeavor to interest yourself in spiritual matters, think

pure thoughts and do kind deeds. Read books of an uplifting character. Study them not only with your head, but strive to enter into their deeper meaning with all your heart. Know well that no matter how lofty a philosophy, or how good a lesson, unless it brings to your own Soul some practical application, something that you can work into your daily life, that philosophy or lesson is of no account to you. To unfold Spiritual Will

organs, the things themselves, possibly, being quite different from the report given of them by your senses. The evidence that man is a complex being, made up of different entities, must be judged by the manner in which your consciousness is affected, and hence can be conclusive only to yourself. No materialistic "proof" can be given. There are those, however, who are willing to take the word of Those who have passed beyond the human stage, and *know*. This, of course, is not proof to you unless certain of your sense-organs can respond to Their message.

We would not attempt to prove "that man is composed of different and independent entities," for, as "body, life, mind, soul, and spirit" manifest on the physical plane they are not wholly independent, but closely interrelated. When the life leaves the body you still have the "human organism," but its so-called "attributes" have disappeared; the mind may depart and yet leave the organism and the life functioning apparently as well as before; the Soul and Spirit may also be absent, yet the mind and the life may continue to function through the intact animal organism.

If man were merely an organism with attributes, wherever you found the organism you would find the attributes, but, as we have seen above, any one, or all, of the attributes may be absent. Our teaching is that the Soul is the immortal, reincarnating Ego, while the Spirit is the universal Breath of Divinity which animates the Soul or Ego just as the breath of life animates the physical body. The mind is a dual expression of the Soul, consisting of a Higher (spiritual) and a lower (brain) mind, the lower being but a reflection in matter of the Real Mind, which is Spiritual Self-consciousness. Thus the *Real I* is an immortal Soul, having finite Spiritual Self-consciousness, overshadowed and animated, or filled with, Infinite Spirit. This Real Self is spoken of as the *Higher Self*, or the *Father in Heaven* of the different religions, and manifests on earth through a vehicle composed of a physical body and its astral counterpart, a reflection of the Spiritual Mind acting as desire, animated by life-force, or prana.

A good way to distinguish the Real Self is to eliminate every-

is to grow toward spiritual things. You cannot force yourself to will what you do not desire. But you can cultivate a desire for spirituality; and desire, being a lower note of the same octave, will of necessity awaken Will.

9. I read this in a book. Is it true?

"There is an occult society that is well organized and numbers tens of thousands, if not millions of members, scattered throughout the world, and, unless they can bring you into their organization and cause you to work in harmony with their selfish purposes, they will strive to thwart your every effort. They have the power, unknown to you, to enter your room in the astral, to see what you are doing. They have power to focallize a well-drilled and cultured will upon you to crush your consciousness out of existence. They have power to throw around you antagonistic circumstances, to bring adverse conditions in almost every conceivable way. If you are in union with others to bring these truths to the world, they will raise up adversaries, as if out of the invisible, and weak and unsuspecting persons will be made most subtle and bitter antagonists."—*Apprentice, Boston.*

THIS IS TRUE, and it is not true. What is known as the Black Brotherhood, while not organized on the earth plane, is compactly banded together on the inner planes. In one sense it is composed of the entitized forces of evil, and everyone who seeks selfishly for Wisdom (whether so-called spiritual wisdom or only worldly wisdom, i.e., how to grind out of your brethren wealth, honor, or any other attainment) for personal ends, has, by that act, signed his soul over to the devil (*d-evil*) just as completely as ever *Faust* did. The blood said to be used in signing such a compact is the Divine life-force of the Soul, wilfully perverted. A Soul thus signed and sealed has joined the Black

Brotherhood, whether he realizes it or not, and must work their will. At the head of this host of evil entities (composed, as we have said, of all who do the will of the devil, or evil as opposed to Good (*God*) on all planes) is a being who may be called the Anti-Christ. But his reign on earth must terminate when THE CHRIST truly reigns, for night and day cannot both rule at the same time.

As to the powers of these entities, if you realize that they are, in a large measure, entitized evil thought-forms, you will understand how potent they are. They fight every good action and try to overcome or nullify every good thought. Those

created by you are personally attached to you, thus giving the Black Brotherhood personal representatives wherever evil has been generated. But Good is stronger than evil, and no matter how much the evil forces are able to harrass you, they can only conquer and subject you to their will when you permit them to do so. That is, there must be something within your aura that corresponds to their vibrations, and permits them to enter; you must have on some of the livery of the devil or in some way be paying tribute to this great force of evil, or your aura would be impregnable. It is in every man's power to so arm himself with the weapons of THE CHRIST that nothing can prevail against him.

St. Paul describes these weapons, and how to use them, as follows: "*Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all power and supplication in the Spirit.*" (Ephesians VI. 11-18.)

Every impediment that rises up to interfere with the good that you desire to do comes to you from your affiliation with the forces of evil, either at present or in the past; for every evil thought and every unbrotherly act adds power and potency to the evil. Therefore, it is not something outside of yourself that you have to fight, but the evil that you, yourself, have created. Having been created by you it is a part of you, but it has also strengthened the Black Brotherhood by its force, and has their strength of evil behind it.

When you determine to no longer give it life and sustenance (by stopping the evil thoughts or acts), and openly ally yourself with the **White Brotherhood of Good**, your evil crea-

THE DIVINITY OF MAN

By DANIEL BRIGGS POTTER, Editor of *The Individualist*, 126 Dartmouth St., Boston
(sample for stamp)

THE WORLD IS LETHARGIC, APATHETIC OR TIMID in its exercise of the inalienable human right to think, and thus its consensus of thought vibration is far below the divinely normal capacity of the race of genuflecting human bipeds which now perambulate about the green fields and dusty roads of this solocentric bunch of mud man finds himself stuck fast to. People appear to trot about, blink at the stars in the sky, ponder at the vagaries of the shifting earth at their feet, and cover themselves from the treacherous sinuosities of the weather. Day after day they do this, in a negative, hap-hazard, purposeless manner. **The Thought Atmosphere is Not Positive Enough.** The wandering monads who surge about the shores of mundane existence seem to be afflicted with an unconsciousness of what *is*. They appear to hear no deep rustling within of the mighty swing, and fetch, and push of the cosmical inbreathings and outflowings. I say they do not *appear* to have this consciousness of the universe which impinges upon them, which crowds them in, which swings, and bobs, and revolves about them, as the circumferential cosmogony of their centrifugal divinity.

Bah! How puny is the uncentered make of God-create. They are like a vast and insensate pile of anthracite on the sidewalk of the Age, waiting to be shovelled into the coal-hole of oblivion by Father Time. Man must energize himself into a focal point of divine consciousness of universal inclusiveness. By believing in himself, and affirming his divinity, man in his littleness is replaced by his God. A vigorous thinker *"sits in the Grand Stand and sees himself go by."* By strenuous exercise of intelligent affirmation man leaves his merely physical self behind in the retrospective landscape, until his mortality fades from view, and he experiences his own Immanence.

It is time for the *"human race divine"* to give over its stock drama and enact the *"Passion Play."* Too long have men been *"poor players, strutting and fretting their hour upon the stage."*

THE SEA OF LIFE

V. J. WARREN

One Summer night we sailed toward a port,
 My friend and I,
 And as we peered through the nigrescent haze,
 Far, far ahead a light appeared,
 A tiny speck at first,
 But growing in extent as we sped on.
 We drew apart each taking his own way,
 When bye and bye,
 A golden gleam fell softly in my path,
 While all around seemed dark,
 I raised my voice to call my friend to come,
 When lo, he cried,
 "The light shines here, this is the better way."

THE MYSTERY OF FORCE

MARY E. PEEK

FORCE, THAT BY SOME HAS BEEN CALLED WISDOM, to me has an entirely different meaning. The weakest and the most worthless shrub that springs up by the wayside, or the most beautiful plant that blooms in the garden, draws from some unseen source the force that sends to its very tips the outward manifestation of life. All nature is filled with this mysterious element,—force,—and only divine wisdom teaches us that we may, like the small streams, be fed from that never failing reservoir, if only we hold ourselves to be filled with it.

The constant silent demand helps to make the streams more full, and still increases the mystery of force, which alone gives man the power of subduing nations, and like Joan of Arc, who *understood*, we might be able to win many battles in life. In order to obtain force from the Infinite, one must discipline himself, that he may ever be on the alert to throw off what some would call drift-thoughts. Only the trained mind is able to throw off the thoughts which are injurious, and keep the mind in that mood which in the kingdom of nature is a force.

SACRIFICE IS THE "OPEN DOOR" to Eternal Life. On the man-side of the door is matter; on the God-side is spirit.

Literary Reviews

MENTAL AND PHYSICAL CULTURE for the little ones, before habits are formed, is a handsome purple and gold booklet, containing twenty-five half-tone illustrations showing the different exercises for training. The price post paid is only forty cents. Address the author, Aumond C. David, 993 New Hampshire street, Los Angeles, Calif. (Mr. David is a brother Aquarian.)

HEALTH AND WEALTH FROM WITHIN, by William E. Towne, Holyoke, Mass., \$1.00, is a handsome little yellow book which contains the gist of Mr. Towne's health teaching. It is readable and practical, and besides is very interesting reading from cover to cover.

THE NEW LIFE MAGAZINE, John Fair, editor, is now published at 412 Huntington Chambers, Boston. It is greatly improved, and is a credit to New Age journalism.

PRACTICAL IDEALS, 331 Massachusetts Avenue, Boston, is improving in quality each month, and deserves to have a large circulation.

THE BALANCE, Denver, Colo., is making a plucky fight under the management of Miss Olive A. Killin, and contains a vast amount of inspiration.

ETERNAL YOUTH, or HOW TO LIVE FOREVER, by Harry Gaze, published by L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London E.C., Eng., at 85 cents, is a well written and plausible argument in favor of longevity. But suppose one does not want longevity? Or suppose some had the power to live one thousand years and another but one hundred, who would want to wait nine hundred years before reunion with those gone before? Has this planet, at best, all the soul craves for? I think not. Death should not be a bugbear. There is no death. All is life. We cannot escape life. It is our blessing and our curse. Our blessing if we use it well. Our curse if we abuse it. The suicide does not rid himself of life. He fastens life, and conscience, to himself, with more galling chains. The live man lives twenty four hours a day. The dead man sleeps his life away. What we want is more, larger, and better, not longer, life.

I would not live alway,
I ask not to stay
Where storm after storm
Rises dark o'er the way.

The few lurid mornings
That dawn on us here
Are enough for life's woes—
Full enough for it's cheer.

—Methodist Hymnal.

Editor's Talk



I HAVE HEARD nothing more from those *New Age* people (I think they live in Washington, D.C.) who were going to institute suit at once unless I changed the name of this magazine. Therefore I did not change it. They get up a big and handsome magazine, and have a large and influential circulation. Success and long life to them! We really move in different spheres, and never bump. Not so with John Fair, with his *New Life Magazine* which he has toted within the crown of his hat from Philadelphia, the city of brotherly love, to Boston, the bean-eaters' burg and the cod-fish country. Several times the letter carrier has brought new *life* mail to new *age* office. They are very much alike, anyway. But brother Fair and brother Fair—field do not get lawyers to write letters for them. No. Instead, whenever a brief respite occurs in the crash and bang of business, they indite pretty little love letters to each other, assuring each that their affection is unabated. For we both belong to the *New Age*, and have the *New Life*. Hurrah for the *New Life* (subjective) and the *New Age* (objective).—both within and without a man!

PEOPLE get mixed up on names. One friend in Kansas wrote me last winter asking me why the deuce I did not send him *New Life*. Mr. Gaze had a caller recently who thought he was wise to the game. "I see how it is. You fellers are all in a bunch together. Gaze! Yes, gaze on a fair field! Fair! Very fair. Honest John, and Harry, and Fred. Say, what's your *real* name? Snookins, perhaps; or Smith. Good idee! good idee! 'Spouse you're all in cahoots."

OF COURSE our magazine is not large enough to get in all the matter I receive and which I have ready to put in it, and which I would like to present to you each month. Of course. But I am getting out a magazine each month and "paying expenses"—in connection with the job printing. That, it seems to me, is pretty good, for now. Maybe we will all do better, bye and bye, and get up a larger magazine.

I HAVE RECEIVED a communication from Mr. Samuel Blodgett, 1618 Adams street, Minneapolis, Minnesota, taking cordial issue with some definitions of God printed in this magazine. Mr. Blodgett's argument is sound, but I have planned not to present

truth in any way which would be considered contradictory,—not if I can avoid it. I do not mind how much one article or writer states the truth,—or a conception of truth,—in opposite terms or from opposite standpoint, or different conceptions. I think it is profitable for us to differ. But we must rise above the lower reasoning faculty, where argument is, and external definition, into spiritual synthesis which *absorbs* the *synthesis* of truth,—something quite beyond argument, or even logic. Mr. Blodgett invites correspondence on religious and philosophical subjects, and I guarantee he will give you satisfaction,—and probably beat you into wood-pulp.

THE AQUARIAN AGE MOVEMENT is the last grand Word of the culminating ages. It is young, but you are destined to hear a great deal more of it. For it has Power, and Wisdom, and Eternal Life. Our magazine and our publishing house has been appointed a Center for the North Atlantic. I advise you to write at once to the General Secretary, E. S. Dowling, 503 S. Figueroa street, Los Angeles, Calif.

MR. H. S. LEVALLEY, 221 Kensington avenue, Kankakee, Ills., whose picture I print below, has written me a number of communications for use in the magazine, regarding the abuse of hypnotism by evil minded people. Young people are immorally controlled and corrupted by this means. Mr. LeValley substantiates his claim by sending me many newspaper clippings which chronicle as news items many cases which are so bad that even the sensational press will not state the bare facts, but must cover them up by hints and innuendoes! That is a bad state of affairs, and Mr. LeValley's astral vision opens to him a depth of wickedness which is hid from others. But, as the human family is really one great sentient body, which cannot separate itself from itself, so must these facts he writes about be corrected, or we,—you and I,—all of us,—must stand in the pillory of time until the evil is abated and the social body healed. This is a fact which all the selfish sophistry of religious prudishness will not down. Mr. LeValley has also sent me a great many pages of manuscript containing some very valuable philosophical matter, which he kindly offers to allow me to study and use. Another very important matter I wish I had room to tell about is that of The Young Peoples' Correspondence Purity League, Gospel of Scientific Eugenics, Mrs. M. E. Teats, 3241 Vernon Avenue, Chicago, Ills.



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