

What this Magazine Stands for

THIS Magazine was begun in January, 1908, to make apparent the fact that the Spirit of God is within each man, to teach and bless. To teach men to look within and to know the Voice. Which is sufficient unto all men. For light, and guidance, and all good, physically, mentally and spiritually. In all things, great and small.

It admits no truth outside of a man. Each different man. Each different truth. Sufficient unto each man. For the time being. Which different truth shall work, and converge into a greater, a common, a basic truth. Which is identical, and not different. But not now. In the Dawning. In the Dawning of the Morning.

It therefore accepts no other authority in spiritual matters than this Voice within a man. Different men, apparently different voice, with different message, often apparently contradictory. But while maintaining freedom of the mind it will render unto Cæsar the things that are Cæsar's,—social conformities, laws and customs.

It believes that real Truth is quality, and not statement or formulary.

It teaches the "contiguity" of life, so to speak, and the continuity of life as well. Contiguous because of the interpenetrating spiritual worlds which surround man, but which are cognizable only as the consciousness awakens and focusses. Continuous because there is no death. Death is liberation, renewal, opportunity, when it comes legitimately. Death is a changing of focus.

It takes traditional Christianity as a basis, and the arisen Christ within as a guide, but would gladly recognize value in all religions, and see in them the outpouring of the One Universal Spirit, moulded into various times and occasions, which we look at, and compare, and declare so different.

It is not a food faddist, or a hygienic specialist, but recommends dietary reform and hygienic habits.

It considers that we are entering a New Age,—the Age of the Spirit,—the Psychic Age,—the Age of Man. Great dangers as well as great blessings during the transition. Present time one of psychic abnormality and inequilibrium. Result: great increase in neurosis, mental diseases, insanity. Cure, or at least relief and final safety: Call upon the name of the Lord. In faith. In self renunciation. In Christ Jesus.

No power seeking organization. No inner circle. No secret teaching. Truth plainly, simply told. That he who runs may read. And understand according to his light. No harm in truth. Harm in trying to hide and stifle truth.

The New Age Magazine

THE OFFICIAL EXPONENT OF
THE AQUARIAN COMMONWEALTH

Entered as 2d class matter Sept. 24, 1908, at the P.O. at Boston, Mass. under the Act of Congress of Mar. 3, 1879


VOL. 2

BOSTON, MASS., AUGUST, 1909

No. 18

UNIVERSAL COMMUNICATION

LEVY, Seer of the Aquarian Age, transcriber of the
Aquarian Gospel of Jesus the Christ,
from the Akashic Records

 HE Master of the Veil can at will pass from visible into invisible realms, and converse freely with souls of either the living or the so-called dead ; but to do this he must come in contact with them. The next stage of unfoldment gives him the power to converse freely with persons who are absent, and it matters not how far away they may be. This stage is known as that of *The Kutichaka* and the power is called *Telepathy*.

In common, every day language Telepathy is Mind-reading ; It is the Sixth Sense ; the special sense of the Sixth Race.

GROWTH OF THE SENSES. Man in his evolution passes through seven stages of unfoldment, and his physical senses indicate the degree of advancement. These stages are called "Races," and as man passes from a lower to a higher Race he is blessed with an additional sense.

Regarding the two first senses—hearing and seeing—corresponding to the First and Second Races, we will not now speak. The Third Race which had its origin in the now submerged continent of Lemuria, will be our starting point. This Continent extended from Mozambique Channel, off the coast of Africa, including the region all the way to, and including, Australia. These Lemurians were the first of the race to possess the exquisite sense of feeling, only in a rudimentary way ; but they could neither smell nor taste.

THE SENSE ETHERS. In Oriental language there is an ether out of which each sense is evolved ; the Sonoriferous (Akasha) and Luminiferous (Tejas) being the ethers of sound and sight ; Tangeriferous (Vaya) of sensation ; Gustiferous (Apas) of taste ; Odoriferous (Prithiva) of smell. Present day Orientalists have but little knowledge of the higher ethers—those of the Sixth and

Seventh senses. These ethers have always existed, but the physical body was not always sufficiently developed for them to manifest.

THE FOURTH RACE. After the Third Race had existed for thousands of years with Lemuria as a center, a new race arose in what has been called the Continent of Atlantis, which was known as the Fourth Race. In these people the membranes of the tongue, and some contiguous parts, had developed a peculiar sensitiveness, and the Apas, or Gustiferous ether was able to manifest itself, and man could taste; but they could not smell. While in the physical the fifth, sixth and seventh senses were not developed in the Atlantians, they possessed a native soul-force that enabled them to do wonders. Having no spiritual power to direct, they made use of their powers in making talking images and animals, in such a way as to abuse their rights, and as a punishment their continent sunk to the bottom of the Ocean, where it lies to this day. This catastrophe occurred over 10,000 years ago.

THE FIFTH RACE. In course of time another Race arose in the Himalayan foot-hills, in whose nostrils the membranes had evolved a remarkable sensitiveness, so that through them the *Prithiva*, the Odoriferous ethers, could manifest, and the people could smell. This is the fifth sense and these people constituted the nucleus of the Fifth Race. This Race spread rapidly over much of the earth and is today the dominant Race of mankind.

THE SIXTH RACE. In course of time a company of the purest-minded of the Fifth Racers became obnoxious to their fellows in the Old World because of their puritanic views and were so persecuted that they sought an asylum in a New World, and in 1620 the Mayflower landed upon the sterile coasts of New England with the seed of the Sixth Race of Man. In these people the great brain centers had become sensitized by religious contemplation, and the fine ethers of Intuition were able to manifest and men could begin to communicate with each other by thought, without the aid of either spoken or hieroglyphic language.

Races develop very slowly. Nearly 300 years have passed since the beginning of this Sixth Race, and now only a small per cent of the descendants of these Pilgrims have the Telepathic sense developed in a very perceptible manner; but thousands of both Americans and Europeans are upon the cusp of the Races, and those who are willing to pay the price in consecrated effort may soon attain.

PHILOSOPHY OF TELEPATHY. Few educated people today deny the possibility of thought, or mind-reading, and most Oc-

cult students have had convincing experiences along this line, although they may not understand just how it is done; so some suggestions concerning its philosophy will not come amiss.

There are two methods by which ideas are conveyed and received without the use of spoken language or hieroglyphs. These we call *Direct Telepathy* and *Soul Communions*.

DIRECT TELEPATHY may be thus described: The brain is constructed so that it is both a thought transmitter and receiver. In the soil of the mind seed thoughts, which are atoms of Universal ether, find lodgment and grow, materialize, gain strength, become ideas, and are subject to the Will of the person, and Will may be with them as it pleases. These ideas may be projected into the ethers certain distances; the distance being determined by the power of the Will; one may project an idea only a few inches; another a few feet; and still another may send it spinning around the earth. Whenever this out-going thought comes in contact with a sensitized film of like harmonic vibrations, it makes an impression, and the person whose brain has a thus sensitized film will instantly get the idea. This is independent Telepathy.

SOUL COMMUNION. This has been so thoroughly studied in other lessons that we need not consider it now.

DEVELOPING TELEPATHIC POWER. When one recognizes the power which the brain has of transmitting and receiving thought, if he be at all resourceful, he can discover means of stimulating the brain to do its best. The brain may be rendered more sensitive by some sort of magnetic stimulus; either from a battery or the hands of an operator, but the *practice* is the real solution of the problem. Not practice in a general way; but practice with a specific object in view. In the beginning only two persons should be concerned in the experiments, and these should not be very far separated. By a definite understanding one should be the projector of a certain simple thought, which should be the same one until success is insured; the other person should be the receiver; holding himself in perfectly receptive attitude. When one thought has been sent out and received, then the position of the experimenters may be changed; the first transmitter becoming receiver, and vice versa. In the beginning the transmitter may practice by placing his left hand on receiver's head; or the experimenters gaze into each others eyes. After short sentences are communicated, while parties are in the same room, they may be tried at a distance; but a definite understanding must always be had as to the exact time and character of the experiment. **ETERNAL VIGILANCE IS THE PRICE OF**

Success, and while all persons cannot succeed in this life, a great per cent can. Let no one be discouraged if success does not come with first effort. Weeks of diligent effort may be required before an impression is made, but the determined experimenter is quite sure to be rewarded.

LIFE'S STRUGGLE

JACOB SMITH

So many times when the other man,
Has won the prize for which I ran,
My heart grows heavy, I wearily sigh,
Vowing never again to try.

But when I think I then can see
Some man must always the other be,
And, perchance, his need is the
greater one,
To win in the race we both have run.

And, then, again I seem to see
The joy of the man who needs must be,
And while I shake my head and frown
I con that man who won renown,

And a joyful sweetness seems to be
Caught from the heart of him by me,
And then his joy becomes my joy,
The selfless joy without alloy.

Then comes the lays of other days
Into my mind, and thus allays,—
Mem'ries of prizes which were mine,
Filling my heart like rare old wine.

Then I review my task in hand,
And pipe a song of courage grand,
And once again I'm willing to try,
Whether the winner be he or I.

SIN is always an infraction of the moral law. Nothing else. The moral law is always the unselfish law of love. Nothing else. The standard of the moral law is our highest conception of selfless love. That selfless service unto others is sacrifice. Failure to reach unto this quality of selflessness is sin. Nothing else. Sin is the infraction: guilt is the result. Guilt is like pitch that sticks to a man. Accrues as result. Must be scoured off. That makes misery. Misery is a form of evil.

Suffer the Little Children to
Come Unto Me, and Forbid
Them Not, for Such is the
Kingdom of God.

I HAVE often pondered on this saying of Jesus. "Like little children." Unsophisticated childhood. Infantile innocence. Purity. Faith. Obedience.

Loveliness and loveliness. Here is wonderful arcana! How to grow into this childlikeness. Into this heavenliness. Into this lovely loveableness. By the splitting of words? No. By the doing of works for works sake? By withdrawing from the outer world of illusory sensation? No. None of these or all together will suffice. Through Grace alone. The Grace of God. Which Passeth Understanding. Selah!

THE TEST OF TRUTH

WE hear a great deal, these days, about *belief*,—good beliefs and bad beliefs, true doctrines and false doctrines, affirmations and denials, creeds, dogmas, canons. No doubt, right belief is essential to right living. But of what avail is right belief if it does not materialize into right liv-

ing? Some good, no doubt. But can we *really* believe a truth unless we *live* it? I think not. For belief, to be genuine, must be *in the will*. When belief does not crystallize into the actual life of the man we say that belief is a temporary fixture of the understanding. It may be a good belief, or a bad belief, but unless a man *becomes* his belief he will not act true to that belief.

Much of our religious life is mere academic postulate,—mere intellectual posturing. That is why it drops off when tested in the battle of life, or turns into vain pretence and show. And that is why so many people doubt the validity of the claims of the professing Christian.

Alice Cary, the author of the above poem, was an "operative" in a New England cotton mill. Amidst the clang, and whir, and click, of the machinery Alice *thought*. And, like the majority of hard-headed, practical, simple-minded working people, she *thought straight*. She saw through the maze of philosophical speculation, of doctrinal diatribes, and of ecclesiastical claims. "A tree is known by what it bears."

I hold that Christian grace abounds
Where charity is seen; that when
We climb to heaven, 'tis on the rounds
Of love to men.

This I moreover hold, and dare
Affirm where'er my rhyme may go:
Whatever things be sweet or fair,
Love makes them so.

Whether it be the sickle's rush
Through wheat fields, or the fall of showers,
Or by some cabin door a bush
Of ragged flowers.

'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That makes us saints; we judge the tree
By what it bears.

And when a man can live apart
From works, on theologic trust,
I know the blood about his heart
Is dry as dust.

TRUTH is always revolutionary. It is "slippery" and will not stay where it is put. Only the shadow remains, and carnal men dance and play with it. While Real Truth Revolves. And because it revolves, and cannot be petrified, it is revolutionary.

WHAT IS REALITY

THE feeling of unreality has come to men, even after they have experienced this world's most substantial realities. Earth, and passing forms, and sky,—what are they? Yon mountain, and river and plain. Real? In a sense they are real, of course, else man could not predicate himself as a phenomenal aspect on the earth plane. Man constantly seeks reality. Man constantly predicates reality, *but man has never been satisfied with earth's reality even while his fingers closed on earthly objects.*

Sound earth's very depths. Cleave its utter heights. Explore its farthest horizon. What do we find? Reality? Absoluteness? Wholeness? Ah! no! That which is the truest, and most real, and most sentient in man recoils at

This world is all a fleeting show,
For man's illusion given;
The smiles of Joy, the tears of Woe,
Deceitful shine, deceitful flow—
There's nothing true but Heaven!

And false the light on Glory's plume,
As false the hues of Even;
And Love, and Hope, and Beauty's bloom,
Are blossoms gathered for the tomb—
There's nothing true but Heaven!

Poor wanderers of a stormy day!
From wave to wave we're driven,
And Fancy's flash, and Reason's ray,
Serve but to light the troubled way—
There's nothing calm but Heaven!

Thomas More

the temporal satisfaction of human sense. Deep as he digs, high as he aspires, broad as he spreads himself, he finds the same answer. What? Unreal, unsubstantial, unsatisfactory.


What more? What deeper? What more true? Many words. Much mixture of words. Words piled upon words, and twisted with words, and spread into serried battalions of words. Words taken into the laboratory and chemically reacted upon, by other words, in simples and compounds. But what from the crucial test of words, the sublimated residue from the retort, the fixed volatility in the test tube?

A query. More query. Still more query.

Is God a query? Is man a query? Is life a query? It verily seemeth so. And yet,—and yet,— There is something within us which says this is not so, and that there *is* Reality, and Permanence, and Absoluteness. What is this Inner Voice? God? How can we know it to be God and not devil? By its fruits, I would say. Can we discern its fruits? I think so. Sweetness. Poise. Beauty. The Blessedness of Life. The Useful Proven Truth of Spiritual Wholeness. God Consciousness.

FRAGMENTS UPON THE COSMIC PHILOSOPHY

By P. DAVIDSON, Loudsville, Ga.

HE Cosmic Doctrine is as yet but little understood, because it is only beginning to be explicitly explained. It is derived from the most ancient *Tradition*, and is being given out by those to whom it has been transmitted. This very ancient doctrine has existed for ages, and is taken from original texts of inedited MSS., letters, etc., kindly furnished by the MASTERS OF WISDOM to those who are today the *Depositories*. There are no other English translations than those we give in our *Morning Star*, booklets, etc., and for which we have received *authority* from the MASTERS.

The Cosmic Philosophy is not for those who are satisfied with the present belief and state of man, but for those who wish for the amelioration of that which now exists, and the realization of that which is possible. Yet it seeks for no proselytes, but leaves everyone free. Above all religions, which so often serve as a pretext for men to destroy one another, *Tradition* has always remained, preserved preciously by those who had it in keeping, recalled, spread, restored altogether, and as far as has been possible for them, by the efforts of their Messengers—the Grand Initiates. There has always been and there always will be more amongst men, not only the unity of their thought, but also the treaty of union with their Divine Formators, the testimony and guage of their divine origin and their divine destinies.

As regards *Tradition*, the history of the Chaldean, Egyptian and Hebrew creeds, that which remains of the Psychic and Physical sciences of the hoary past, has been transmitted from one to the other *verbally*, and consequently is for all others occult. In the study of Cosmic Philosophy, the teachings of which we have received from Official Sources, and which have hitherto never been published, save only during the past few years, we would impress upon the reader the necessity for laying aside all preconceived prejudices or conceits; to study it with an unbiassed mind and liberty of thought, for the many momentous subjects therein elucidated deserve the most earnest and honest attention of all thinking people who care either for their own welfare or that of others.

The Cosmic Philosophy leads solely and directly not only to earthly Fraternity which, because it is natural, will proportionately increase, as Progressive Transformation will prevail over

Retrograde Transformation or death, until the divine plan be at last perfected, through time unto the timeless, when "the last enemy will be destroyed," when all Formations will form one single Cosmic Fraternity, one fraternity capable, not only collectively but individually of Perpetual Progress.

The Cosmic teaching is a Philosophy and not a Religion. It maintains that the present state of earthly humanity, which subjects it to Mortality or Retrograde Transformation, is abnormal, temporal, and directly opposed not only to those formations, but to their Divine Formator; that it is, in fact, the prey of all calamities, and that the loss of one Degree of Being is the greatest of all losses. One of the principal objects of the Cosmic Movement, in its search for possible realizations, is to find the means for substituting Progressive Transformation, which is the *natural law*, instead of Retrograde Transformation or Death, which is *against Nature*, but this substitute not to take place by any miraculous or so-called supernatural intervention, but by the evolution of the Human with that of the Divine Intelligence.

In the common but defective Scriptural account of the first events of the human race (at our present or Seventh Classification), no mention is made of Mortality until the time of the *last Adam*. After that period the life of man appears to have been gradually shortened. Enoch and Elijah were exceptions to the rule, and the transition of Moses is left very doubtful. There are also registers upon the subject of some Initiates of all countries and times, who have also been of the number of those happy exceptions, escaping hideous and unnatural Mortality.

The time for new "creeds" is past, for man is completely exhausted by the constant clamor of Purgatorial washings and Spiritual narcotics. He wishes to understand and to know, and the era of Intelligence has commenced. Man being the representative of Universal Intelligence, in his material state, it follows that his place is upon earth, and in proportion as he develops himself, everything in an inferior degree develops with him, for it is the natural right of developed Man to triumph over difficulties and develop all by developing himself.

Is it not here upon earth—at the times of the Restitution—that those who have left father, mother, etc., to labor in the spiritual vineyard, are to have an hundred fold, as the Grand Master says? Is it not also here upon earth that he is to drink of the fruit of the vine along with his disciples, as also that they shall eat at the table of the Lord, where Christ says that he "will come forth and serve them"?

Man truly is a King, for such is the Royalty of every well-

perfected and developed human being, who can certainly become a "King and Priest unto God". (See *Outlines of Cosmic Philosophy*, Axiom XVI.) The earth is the heritage and natural sojourn of Man, and every child ought to understand that it is he himself who is the Temple of the Divine Inhabitant, and not the frigid and nugatory churches of stone and wood; as also that his chief object ought to be the perfecting of himself: "Be ye perfect, as your Heavenly Father is perfect," says the Galilean Master. It was for teaching this sublime and glorious Truth, viz., that we are the Temple wherein the Divinity resides, that Jesus was put to death, for this knowledge was well known amongst the Magi and the Jewish Adepts of the School of Hillel, whom the Synagogue eternally persecuted.

The Initiate and Pupil of Gamaliel—Paul—taught precisely the same truths: "One God and Father of all, who is above all, and through all, and *in you all*." All Sacred Writings unite in rendering the same majestic symphony, that the "Kingdom of God is *within you*". "Ye are the Temple of the Holy Breath." But false creeds, erroneous beliefs, inborn prejudice and conceits, place man in a miserable condition, which prevents him from realizing his marvellous capacities, rendering him often unable to resist the baneful influences which tend in a large degree to his own degradation.

Man is the clothing and manifestation of the Divinity, wherein dwells the sacred and sanctified Ego or Christ—sacred and consecrated—because it is written: "Every infant which opens the womb is called holy or consecrated to the Lord." If children were thus exalted by the development of their own Self, instead of being kept down as now by unsuitable education; if they were taught to develop their own minds, instead of drinking from the minds of others that which they cannot assimilate or digest, unnatural crimes would be unknown.

This Philosophy maintains that the individual Physical World consists of four Degrees, viz: the Physical, Nervous, Psychic and Mental; that from the crusts of the earths extend three rarefactions in order, that is to say, the Nervous Degree which is next to the Physical Degree in density, next the Psychic, and afterwards the Mental,—the Physical State of their inhabitants corresponding to their habitation. It also maintains that at the center of each world there is found a *Focus of Pathetic Force*, which is manifested in proportion to the Intellectualization and Spiritualization of the individual worlds, and that the conditions for manifestation are the same as regards their inhabitants.

Those students who are familiar with the French language,

and who may be desirous of studying more completely those teachings, will find them lucidly set forth in the following French works: *La Tradition* in 3 vols., viz., *La Drama Cosmique*, forming 2 vols., and *Les Chroniques de Chi*, 1 vol.; *Enseignement de la Philosophie Cosmique*; *Vers la Lumiere*, etc., by Aia Aziz, and which may be had either from him at 6 Rue de la Pompe, Paris, or from me at Loudsville, Ga., U.S.A.

Life's Bugle Call

Berthe A. Weeks

Throw off the heavy shackles
That have held your souls in thrall,
Life hath a wondrous purpose;
Hear ye its bugle call?

Arise! for day is breaking—
See yon summit tipped with light?
Rouse ye your souls from slumber,
For there is no darkened night.

Find ye the earnest life-work
That Omnipotence hath wrought,
For each, reaching outward
To the boundless realm of thought.

Be strong, and ever fearless;
Faith's hand shall yours entwine,
Know that in life's grand anthem
There is harmony divine.

Human Helpfulness is the Essence of the Divine Life

Prayers, Devotion, and God-worship, without this
Human Loving Helpfulness, is Devil Worship

I love to think when sets the sun,
That there is something I have done
For which the world is better;
However small the deed may be,
If something good has gone from me,
The world remains my debtor.

EVERY day is a blessed day, if we have utilized its glorious opportunities. Every moment is the pivot of eternity. Life constantly swings both ways, up and down. Opportunity is the fulcrum, man's will the leverage.

Infinite potentialities within a man to move this lever. Infinite results. Shall we move this lever to get good to ourselves? Yes, if that good is collective good, and the good shall only come to the individual as it first comes to the mass. The individual is always secondary. Only as we pour ourselves out to others do we gain ourselves, and only as we lose ourselves do we find ourselves! To gain we must give.

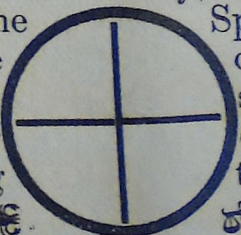

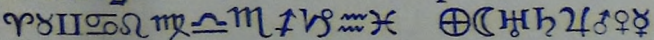
*Release**Harry R. Blythe*

I paced the street at evening, and my soul was fraught with fears,
 Haunted by sins and shadows, and the ghosts of former years,
 I sought in the depths of darkness for a soothing anodyne,
 But no moon shone in the heavens and the glad stars did not shine;
 From the somber leagues to eastward the wind came off the sea,
 Bringing balm to the senses, but not to the heart of me,
 And growing still more fearful I turned about to go
 Back to my restless pillow with the burden of my woe.

Then suddenly in the darkness a man walked by my side,
 Subtle and strange of figure like one who had long since died.
 He made no sound in walking and his lips gave forth no speech,
 And the hand that I extended he made no move to reach.
 My lips were dumb to question, for silence enthralled my soul,
 And thus we two walked homeward, and when we had reached the goal
 I turned to find he had vanished—and straight my soul was free
 From the ghosts and the sins and shadows, for Christ had walked with me.

THE WHEEL OF LIFE

FRANK KERSHNER, 209 W. Ash St., Normal, Ills.

THE Wheel of Life turns slowly, but unceasingly; and on the right side the Spirit of Good is forever ascending in the calm of Eternal Peace; and on the left side the spirit of evil is forever climbing, and by his treadmill action aiding the ascent of the Spirit of Good.   And on the Wheel is bound every soul, and the soul must descend to the lowest depths of hell before it can begin its ascent with the Spirit of Good; for the soul must pass through every experience in the earth and heaven and hell, and eat of the bitter fruit of the Tree of Knowledge before it can be permitted to eat of the Tree of Life. 

PROBABLY the most common, as well as the most injurious tyranny, is the tyranny of thought. Social obeisance. Conventional standards. Small minds trying to dam the universe. There is no use, however, to try to overcome this tyranny by force. We must bow to it, and change our language.

THERE is a love which is admiration, and pride, in one we love, and reverence, and respect,—a cleaving of the weaker to the stronger, of the one who looks upward to the one loved. Then there is another kind of love which is pity, and sympathy, and tenderness for the weak, a cleaving to the weak by the strong, by one who looks down to the other who looks up. But, after all, these are only human, external, temporal views of love.

From the spiritual perspective there is no high nor low to love, and the oak tree is seen to lean as much upon the vine as the vine upon the oak tree. In that higher perspective all things are seen as necessary component parts of other things, without which those other things could not be those other things.

Thus the tiniest atom fills its place as grandly as the planets or the suns. All things are equally necessary. If that is so, then the one who looks up is as great as the one who looks down, and the weak as necessary as the strong. What is necessary, however, is that all forms of the infinite life strive to fulfil each their different destiny. That is progress.


The oak should not try to be the vine, or the vine the oak tree, but each should try and fulfill its own life. Then, after that fulfilment something higher will come, and that something higher will come in no other way. Then we must each live our loves,—our highest loves. Our lower loves are past living.

The very fact that they are our lower loves, and that we have higher ones, signifies that we must slough them off. If we do not do this they will become our death shroud.

SATISFACTION is death. Complete satisfaction is complete death. Spiritual death. Intellectual death. Moral death. Fortunately no man can become completely satisfied in every particular of his life. If there is such a state as Nirvana, and if Nirvana is complete, absolute, unchanging felicity, then Nirvana is negation,—and death. Life is the opposite of death. Life is constant infilling, constant getting, constant wanting more. Satisfaction and dissatisfaction are alternate states. One must have the other to balance or the wheels of life will stop. Moreness is life. Desireness is life.


AN ARGUMENT is an effort to prove that you are right, or that certain beliefs or postulates are correct. It is the I against the world, often with hammer and tongs. A discussion is a comparison of views, by different minds.

MAN A REFLEXION

 BECAUSE man is a microcosm, and therefore contains within himself a quality, a reflexion, a something, of all that is in the universe, he has power to touch all things that are, and to know all things, as his consciousness turns to all things, and functions its qualities upon them. We can conceive that if man had not within him the mystic key of similarity, or of correspondence, he could not *ever* know what was. It is by developing the within that the without is made apparent. There is no without unless the within is able to tally with it. There *is* a without to man, but it does not become a part of his cosmos until he reaches it.

Thus man's cosmos changes, and as a microcosmos he variously turns and functions, but the universe changes never. This word *microcosm* is incorrect. I use it in deference to custom. Man is really both micro and macro cosmos,—his own subjective cosmos,—all the cosmos there is, except that the conventional cosmos of the schools is the general conception which so-called educated men have predicated of the universe. Uneducated men, in civilized society, have imperfect conceptions of this scholastic conception, and uncivilized men have many conceptions of the universe which each little group standardizes, and each individual misconceives! All different *cosmii*. It would be more correct to use, instead of *microcosm*, the words *reflexion* or *epitome of the universe*, or of God. But how can we string off all these words each time we wish to use the idea of a microcosm as the human epitome of God, or of man as a reflexion? And how can we explain, each time we use the word *cosmos*, that we mean man's subjective universe, or his conception of the universe, but not the universe itself?

I would say that the universe would always be outside of man,—as man,—but that the cosmos would always be within a man,—each different man each different cosmos,—subjective and not objective. When man becomes more than man he will become more than cosmos, and I might say that universe would cease to be without him, and yet would not be within him. Is this a riddle? Can you guess?

 WE are all SELF-HUMBUGGED more or less. Yes, all of us, myself included. It is our WILL that HUMBUGS us,—gets the understanding to "make believe."

GENIUS

GENIUS IS GENE, or spiritual family of a man. A man's genius is thus something which belongs to him and comes to him as recipient of a family quality which belongs to him because his spiritual family are with and are a part of him. Different men belong to different spiritual families, and that is why they have different genius, or gene. What we mean by genius is the large expression of this spiritual quality which a man is able to receive because he is more receptive to his gene. There is bad genius as well as good genius, but we have come to look upon the bad as something else. It works by the same law. It is the family gene tapping into the man's consciousness and giving him the soul qualities which belong to him. They come in what we term *intuitions*, *impressions*, or *psychic reaction*. Also, it might be called *spiritual*, or *mental instinct*, or "*soul sense*," or *uncanny wit*, or *witchery*, or *inspiration*, for it is the influx and efflux of that unseen world which is the "*larger man*,"—of his larger and more complete soul-family selfhood. In the great majority of men genius is inert. The thoroughfare of the soul and the soul-world is almost entirely choked. If we could all thumb the strings of the immortal harp within, and allow it to vibrate with the melodies of the soul world, we would be poets, orators, musicians. Or painters, sculptors, inventors. Or preachers, teachers, prophets. Every law works inversely. If it does not appear to do so, then it is not a law, or we have very imperfectly grasped the correlation of facts. There is a diabolism in genius. In rare cases men of evil loves have the passage open which allows their evil spiritual family to flow in. But God and his angels rule. Equilibrium is maintained. Only enough 'evil is allowed to flow in to give men an opportunity to exercise their free choices in character building.

Two worlds are ours: 'tis only Sin
Forbids us to desery
The mystic heaven and earth within,
Plain as the sea and sky.
—John Keble.

A man's talents are his own, particular, personal,—not his gene, or family. They are his talons,—his hands. We cultivate our talents. We listen to our genius,—our good and evil genei. We cannot *multiply* or *increase* our genius. We can more or less recognize it and follow it. Our talents, however, may be improved, and *increased*, as shown in the parable of Jesus. The moral of that parable is that each man is born with a different range of capacity, and different measure of quality. Condemnation comes from not working up to our capacity.

A PERSONAL, LOVING, DIVINE GUIDE

UNFORTUNATE, indeed, are those who have lost the idea of divine guidance. With very many persons today there is no power in the universe except themselves. This is a truth, but, unsupported by the opposite idea, it is an untruth. Truths always go in pairs,—as man and wife,—and when properly inter-related, fit into each other. The present trend is away from a personal God. This is natural. *God has been overdone.* The personality idea has been over accentuated. The idea, however, is true, but it has been distorted by undue prominence. All popular thought swings like a pendulum. The crowd runs with the surging crowd, and doesn't know why, but I think the reason is that they don't like to be alone. It takes a brave and strong man to stand alone, and be buffeted by the crowd. So we take the "lock-step," as life-prisoners enchained in matter.

We are in a transition time now. The old and the new are meeting again at the parting of the ways and comparing notes. I say that both of the extreme ideas of God are true and good when rightly understood and proportioned, whether it be that of an anthropomorphic deity, sometimes with blood-thirsty proclivities, or that of a Universal Spirit permeating, fructifying, and sustaining all things. God is both. This is clear to me. Meditate upon it. If not clear to you please write me some questions.

A PRAYER

MRS. GRACE E. KING, 25 Bellevue St., Willimantic, Conn.

Let thy Spirit kindly lead me,
Past temptation's thorny road;
Let love linger in the door-way,
Of my humble, plain abode.

Let me follow without ceasing;
Let me thrust aside each thorn;
May I wake in peace and faith,
On each golden rosy morn.

O, to lift my fellows' burdens,
And to start them on their way,
With peace and courage blending,
Turning night to brightest day.

Let me sing in praise uplifting,
Songs of gladness, peace and love,
Telling of the Heavenly Father
Who is watching from above.

As I walk along life's pathway,
May I never leave the road,
But follow as thy Spirit leads me,
At last, to reach my home with God.

It is an irreparable loss to try and get along without a personal God who is a Savior, Protector, and Friend. It is just as great a loss to lose the consciousness of the Universal Impersonal Spirit. The authors of the poems on this and the preceding pages see God as a Loving Father, a Friend, an infilling spirit of joy, of strength, of safety, a person who can be appealed to, and who answers our prayers. It is not necessary to understand the how and why of God. Probably our most positive and emphatic conceptions of God will pass away like the fairy spun cobweb on the dew, in the Dawning of the Morning. There's something more essential than knowledge,—and that which is more essential is Truth. Truth is not a statement, or a formulary, or even a conception. TRUTH IS LOVE. Love, in its deeper mystery, is the mystery of God. If we have that mystery within us we have God within us, and it is to make that mystery a working factor in character building (and character is the stairway to Eternal Life) that I plead for a recognition of God as a loving father and personal friend, to whom we can go to in our joys and sorrows, and gain poise in the one and peace in the other. I would be lost, in a sea of doubt and despair, if I could not turn and talk to a personal friend and guide. Even argue with him. Yes, why not? And hop and jump with him, and sing hosannahs! Yes, why not? And take his chiding and reproof. Yes, why not?

I am aware that those who do not know the close touch of a personal God deny the validity of this inward voice, and call it hallucination, "spirits," "higher self." Well, how do we know *anything*? Is there any other way than by experience, and the proof of practical usefulness? That is corroboration,—not somebody else's words. And, as a matter of fact, human experience throughout the ages substantiates the personal, present God.

HYMN

LURA BROWER, Carmel-by-the-Sea, Calif.

Draw me, O Master, draw me,
Close to thy love-filled heart.
Nothing save good can reach me
When I bide where thou art.

Teach me, O master, teach me
How to grow like to thee,
Loving, and pure, and holy,
From all of selfhood free.

Heal me, O Master, heal me,
By thy sweet touch divine,
Let something of thy Spirit
Enter this heart of mine.

Then I shall be cleansed wholly,
Clothed in thy purity,
Give out again to others
What I receive from thee.

Amen.

THE END OF THE WORLD

PROPHETS and seers tell of great changes which are to take place "sometime" on this earth. Mr. H. M. Boucher, who is teaching and lecturing in New Zealand, writes in the *Message of Life* that the end of this civilization will come as a great earthquake. That, I understand is not the end of the *manvantara*, for students of the Vedas claim that is to come as a Great Fire. But let Mr. Boucher tell his story, and we will form our own conclusions.

At the moment of, and sometime after the great earthquake, there will be a total darkness over all the world—an awful, terrible darkness—a darkness that will be felt even, when the sun's light will be blotted out for days and the moon and stars be not visible to human sight; the whole earth quaking continually, and its surface undulating, rising and falling, and wrapped around by an enveloping atmosphere of palpable, black, inky darkness, a darkness caused by volcanic dust, earth debris, and atmospheric fogs, gases, etc. But it will also be a spiritual as well as a material darkness, and this most palpable, tangible and horrible darkness of all—a noisome, vile and clammy, sooty darkness—will be caused by the rapid condensing of the gross, coarse and evil magnetism of our earth, and which is the accumulation of its bad psychic conditions for many centuries past.

Although the grand catastrophe will appear suddenly in its climax, yet every detail has been previously studied and all the accessories to this colossal drama have long since been in preparation. Thus the condensing and pressing downward into the very earth itself of its sickly auric spiritual magnetism has been going on for years, and the unusual terrestrial phenomena now taking place do but accelerate and hasten the conditions necessary for its purification. In case some reader is unaware of it, I will mention here that all physical things from atoms to worlds generate and are enveloped in aura or soul atmosphere which interpenetrates the physical atmosphere, just the same as both spirits and mortals also create and exist within their own egg-shaped magnetic sphere. And just as human beings can be injuriously affected by accumulations of bad magnetism, so do physical worlds suffer from the identically same cause, and as a natural consequence require at times a severe and drastic remedy to be administered by a cosmic physician.

Thus when by natural processes this black magnetism is

closely condensed, solidified, and semimaterialised, and compressed upon and round about the earth, immediately after the great explosion takes place, a veritable cyclone of invisible forces will be set in motion, mighty streams, torrents, and floods of spiritual electricity will tear through the darkness, while vortexes of etherealised storms, whirling in all directions, will voraciously to destroy, separate, and disintegrate the foul magnetism, and at the same time the terrible celestial fire from the heavens will pour downward in streams, and like an all-devouring flame of living fire all over the earth, will lick up, and absorb, and totally destroy or completely alter the nature of the earth's aura or spiritual magnetism.

This will be the finale of the cataclysm, or purification of the earth by a spiritual downpouring of the waters of life; and marvellous as it may seem to many, yet it will be brought by cosmic forces acting strictly in harmony with natural law though engineered and regulated by mighty unseen intelligences. For, like unto the continents of Pan and Atlantis, these terrible disturbances and alarming alterations taking place upon our little mother earth will be caused entirely by "Spiritual Powers" acting in conjunction with celestial dynamics and the will of God. The object of these most awful demonstrations of Nature's unseen forces being not only to impress mankind with the knowledge of a Power above themselves, and in a way that they are not likely to forget for ages to come, but also to at once and in one moment entirely alter all the conditions of human existence, and simultaneously utterly destroy and totally annihilate every vestige of the power and every particle of the hold that the Powers for Evil have over the earth at present. Thus the army of immortals, the celestial warriors of God and legions of the mighty spirit hosts of heaven are even now, in their countless battalions, actively engaged fighting in the astral worlds in this the final conflict for mastery over the earth and its inhabitants, and at times, as the combatants come closer to the earth, clairvoyants do see in visions these fierce, stern, and terrible opposing forces in all their awe-inspiring majesty and most dreadful, solemn grandeur. Even as I myself have seen regiment after regiment and squadron after squadron, marching in endless columns across a dull-grey astral sky, their implacable faces firm of purpose, set, fixed and solemn, all harmoniously marching together, their millions moving as one single man, silent as the grave and unalterable as fate itself in their high resolve and determination to destroy the power opposed to them.

The rank and file of these celestial legions are composed of warrior souls, recruited from the innumerable spirits of the so-called dead; they are led into battle by those spirits of light and truth who have proved themselves worthy to have their names inscribed in the "Book of Life" in letters of gold, and this invulnerable army, an ever victorious host, is guided and instructed by mighty celestial beings of high degree—veritable archangels of God—and is commanded by Himself alone. Their weapons are the elements and their knowledge of the occult forces of nature, and their power over the elementary principles of earth, air, fire, and water, and the spiritual principles of all existing things; and having all the powers in the universe to draw upon, and the Supreme Master of All behind them, no power exists to block their onward and ever triumphant march.

Day by day are the armies of heaven driving before them the hosts of evil and taking up strategic positions upon the astral plane, also slowly but surely encircling the whole earth as with a solid band of finest steel, even as the Prussians surrounded Sedan, ready at the appointed time and at the command of God, to let loose the powers of the elements as has already been described; the result being that after the disturbances have ceased the elements again resume their usual state, and the mighty cosmic forces are once more chained up by the "hand of God." This world will indeed appear like a new world entirely, for all the earth's age-long, old conditions will have passed away, to exist no more, and the very memory of them will only remain like the broken fragments of a half-remembered dream. For not only will there have taken place a most stupendous transformation of all terrestrial and celestial conditions upon and through the entire world, but all the ideas of mankind will also have been totally revolutionized, and this will be the most important and the greatest revolution of all; and it will be caused by the earth's astral and physical atmospheres so altering in their spiritual conditions as to allow free and open intercourse between the inhabitants of both states—the astral and the material—so that spirits will be able to show themselves and converse with mortals, and mortals be able to enter consciously into the spiritual state and travel astrally for themselves. Thus the fear of death will exist no longer, and the key of spiritual powers be given into the hands of mortals, the universal knowledge stored in the heavenly archives be at the disposal of all, the supreme power of one all-pervading Intelligence demonstrated unmistak-

ably, the ignorance of all orthodox priestcraft proved conclusively, and the hideous horrors of human warfare rendered impossible for ever.

Yes, war will have become an absolute impossibility, for the mighty celestial cosmocrats, the doers of God's will, and in His name the new rulers of mankind—vast, gigantic, god-like, luminous beings whose aura would alone cover our earth even as a cloak, and whose stupendous occult powers only an initiate can conceive, who have but merely to use their will and they could instantly paralyze or petrify a whole army on the field of battle; or, with the command of the titanic forces at their disposal and their control over the elements—they could raise a tempestuous storm on all the seas that would destroy any battleship afloat as easily as though they were but paper match-boxes; or, if necessary, they could entirely alter all earthly conditions, upset all electrical machines and render all forms of electrical service useless and unworkable; individuals, animals, and multitudes of people alike could be fascinated, hypnotized, and held in spell-bound silence, unable to move hand or foot unless they were allowed.

If advisable, these mighty ones—the terrible lords of destiny—could even suspend the force of earth's attraction, or materialise solid substances in mid air, and, like the gods of old, rain down from heaven showers of solid meteoric rock upon a rebellious city; and moreover, they could even cause an alteration in the temperature of our earth so that the surrounding atmosphere would swiftly change from awful burning heat, to bitter, freezing cold, or calling down from heaven the terrible agni, or celestial fire, which sparing neither man nor beast, would in a few moments devastate and turn into a barren, lifeless waste the largest and most fertile continent on earth to-day.

I write of what I know and as a pupil of these terrible, implacable ones, who were great magicians in the old Egyptian and Atlantean days, and the rationale of that which is herein described I am inducted into, and all these things to come have often been before, and can be seen repeated in the astral light by those who have the power and will to dare to tread the path in silence, darkness, and alone. All such brave souls need have no fear. 'Tis true the path is steep and hard to climb alone, but angels are ever near to guide and help the weary traveller on his way, until he attains the heights above where all is clear and bright as the noonday sun. As with the individual so it is with the

race. Our earth, like a heavily freighted ship, long delayed in reaching its port of destination, will shortly emerge from the darkness of ignorance and storms of chaos into the sea of peace, and smoothly voyage beneath the sunshine of spiritual knowledge.

[I am inclined to take much of the above "allegorically" rather than literally; or internally rather than externally. There are some, however, who believe the end of the *kali yuga* is to come as such a cataclysm as Mr. Boucher describes. It cannot come as a cataclysm to me, for I am entirely above it, in the empyrean heavens with the Sons of the Morning. Neither need it come to you, if you are (spiritually) above it. It can only come to those whose spirit is enthralled in gross materiality, and only then as a purifying process,—“purified as by fire.” Man is mind,—not matter. The matter of the physical world combines and solidifies into such results as the man cognizes. Man experiences what his mind is constituted to experience. The phenomenal world is only the result of the noumenal world. *Man can cultivate his mind so that it shall always look out on a world of beauty.* The spiritual man may thus be above the line of earthly disorder and ruin. The sensual man may be in *the midst of it.*]

EVERYTHING is good—in its place. Evil is that same good—out of its proper place. This is a fundamental truth,—you may build on it. You may build the superstructure of your moral life upon it. The reason why men have had to have external moral codes—the ten commandments, for instance—is because they could not distinguish uses,—*divine uses*. Not a command in the Decalogue but could be disobeyed,—if we had this realization of the *divine status* of all things in the quality of unselfish or divine love. Transmutation. Reorganizing the atomic vibration of selfish love so it becomes unselfish love. Then we can kill—the base and mean. Then we can do all things—rightly. The problem of human life is to turn what we call evil about and learn its divine uses. Then it ceases to exist.

THIS is a basic axiom: *Matter Binds—Spirit Frees*. Let us say there are seven grades of density of matter, commencing with the physical grade where we are now functioning, and passing upward to ultimate spirit. The most dense binds the ego the most,—limits him in expression,—curtails his powers. The next grade of density (a little finer—less opaque—“thinner consistency”) gives him more freedom of expression. As the consistency of molasses compared to water. And so on, to the summum bonum. Remember that in a sense it is all spirit, and we use the term matter only for convenience in describing different phases of spirit.

The Dream and the Song ~~~~~ Ina Lord McDavitt~~~~~

Between the Silence and the Singing,
Between the Dream and the Song,
There falls the sterner task of living,
The stress of Right and Wrong.

Alas for him who chooses blindly,
To whom the time is long;
Whose Real is blinded by his Fancy
Between the Dream and Song.

Alas for him! The gates are open,
The choice is of the will;
Between the fancy and the living
What will that heart fulfill?

Lord, in his haunted wells of Fancy
Thy rays of Truth let fall,
And let thine arms of Faith encompass
Around him, like a wall.

Between the Silence and the Singing,
Lord, give him strength to live;
And to the phantoms of his Fancy
Thy light of morning give.

Lord, give him strength, who dreameth visions,
To meet it as a dream;
To leave, upon the walls of Fancy,
The things that merely seem.

Between the Silence and the Singing
The time is never lone,
When, to the heart that dreameth visions,
There comes at last its own.

When Love is master of the singer,
To him whose heart is strong—
He counts it as a moment's heart-beat
Between the Dream and Song.

Literary Reviews

Advanced Course in Yogi Philosophy is published by the Yogi Publication Society, Masonic Temple, Chicago, at \$1.10 postpaid. The book is full of interesting and instructive matter, and I make the following brief extracts:

Pantheism teaches that God is the sum of all things, seen, felt, heard, tasted, or smelled—in fact, that the Universe *as we know it* is God. The Gnani Yoga teaching is that this is only a half-truth. It holds that all of the things of which we may become aware are only a infinitesimal part of the real Universe, that to say that *this* is God would be like saying that the paring of a finger-nail was The Man. Gnani Yoga teaches *not* that The Universe is God, *but* that God is manifest *in* all that comprises our Universe, and in a million times more. It claims that the true idea of God is beyond human conception, and that even beings as much more highly advanced than man in the scale of life, as man is higher than the beetle, can form merely a faint idea of his nature. But they claim that man may grow to know, actually, that God is *in* all Life. The teaching may be summed up, roughly, by the statement that *God is present in all Life*, manifest or unmanifest, created or not-created, seen, known or not known. This idea, you will see, is far different from the one that God is merely the sum of things known and seen, and, likewise, is different from the idea that He is a thing apart from his creations. The Gnanis speak not of “creations,” for their idea is that all things are “manifestations” of God.

The Gnani Yoga Philosophy starts with the statement: “The Absolute IS.” It does not pretend to be able to explain to the human intellect, the how, wherefore, and why, of the Absolute. It merely states that it “IS.” In answer to the question, “How can there be a thing without a cause?” it replies that this understanding of cause and effect belongs to the relative plane of causation, and the Absolute is above the relative plane, as a matter of course. We see that everything around us has a cause, and is itself a cause of succeeding effects. Everything that we see, feel, or hear is a part of the chain of cause and effect. That is, it has a chain of preceding causes running back to—where? and a chain of succeeding effects that extend away into the future, ending—where? In each case the answer is “The Absolute.” We may trace the causes of a thing so far back that the reason refuses to act, and we may imagine a train of effects from a cause extending so far into the future that even the imagination refuses to carry the matter along further. The secret is that everything begins and ends in The Absolute. The human intellect is utterly unable to form a clear conception of a thing without a cause, because the Intellect is on the relative plane, and

in this world of relativity everything has its cause, and we cannot imagine a thing entirely transcending our sense experience, and, therefore, can conceive of no thing without a cause. The philosophers who claim that everything must have a cause, are met with two propositions, one of which they must accept, and either of which destroys their own theory. They must accept the proposition (1) that there is a first cause, in which case they simply remove the problem back a few steps, and must admit that the First Cause has no cause; or they must admit (2) that the chain of cause and effect is infinite, in which case they are confronted with the difficulty that a beginningless thing can have no cause—that a thing that has no beginning can have no cause—in which case the law of cause and effect is incomplete. In short, the human intellect is utterly incapable of solving the question, and the more it attempts it the more does it become muddled.

Does man think that his intellect exhibits the highest form of intelligence manifested in the universe? Nonsense! He has but to look around him and see the adaptation of means to ends, in order to see how nature dovetails one thing into another. He cannot do these things with his intellect, and yet they were being done ages before he appeared. A greater intelligence than man's is at work, and the careful student may see signs of it on every hand. The study of the grain of wheat, the examination of the rabbit's eye, will show wonderful design and intelligence.

While Man is of God, he is not God—while he is a manifestation of The Absolute, he is not The Absolute itself. He is but the Finite expression of the Infinite. We hear Hindus, and Western students of the teaching of the East, running about crying aloud, "I am God." They are so overpowered with the sense of the Oneness of All that has burst upon them—are so carried away with the consciousness of their relationship to The Absolute, that they think that they are equal with God or are God himself. No wonder that the stranger to the teachings is shocked by the apparent impiety, and both his reason and emotions cause him to recoil from the statement.

The advanced Hindu teachers do not make this mistake in thought, but some of their followers fall into the error. Some very good Oriental teachers have endeavored to express the Hindu thought in English terms, the result being that the English words not being fitted to express the fine shades of thought possible to Sanscrit scholars, an entirely wrong idea has been promulgated. Many of the new cults in America and England have fallen into the same error, and their followers horrify and disgust their fellows by their assertions that verily they are God himself.

The Life of the Lord Jesus Christ, the Great Master of the Cross and Serpent, by Holden E. Sampson, is a 380 page book published by Peter Davidson, Louisville, White Co., Ga., at \$1.25 for paper covers and \$1.50 for cloth. It is rather a strange book, both in thought and style, but it contains many propositions of great interest. The following brief extracts will give some idea of the character of the book:

"Picture in your mind an immense circle, embracing in its vast circumference the whole of that which we call space—unfathomable, immeasurable. Within that circle are certain inner circles, divided into seven groups of circles (called the Planetary Circles). And in each circle there are an infinity of lesser circles, of innumerable varieties of size and appearance, each of which is composed of an infinity of still lesser circles, which also are similarly composed. Continue this conception of circles within circles, and of systems of circles within circles, until you arrive at the center, which itself is a similar system of circles within circles, each of the myriad cells of ether that revolves in the center being itself a system of circles and centers, reducible to infinitude. So you can form a primary perspective of the infinite macrocosm—the Universe."

"The macrocosm is not a divisible organism. The whole is precisely the same, in indivisible and indissoluble unity, in constitution, in organization, and in nature, as its parts. Every microcosm, from the cell-atom of etheric substance, to the central Person of Jehovah, is integrally *one entity*. In true scientific perspective there is only one entity—the macrocosm—of which Jehovah is the center—and Jehovah is the macrocosm."

"Every cell, organism, and microcosm is but Elohim in embryo, Elohim in evolution, or Elohim in perfection. Elohim are but Jehovah in differentiation, and Jehovah is the macrocosm in centralization."

"Jehovah, (Father-Mother-Son) is the original being of the macrocosm and the central nexus of the original beings of all the cosmic counterparts, or microcosms of the macrocosm. And the spirits in the microcosms are the spirits of the original beings that are eternally in Jehovah: Father-Mother-Son. They are the light-rays, which are the sun in radiation, and the sun is Jehovah in centrality, inseparable from the rays, and the rays inseparable from the sun."

Cellular Cosmogony, or the Earth a Concave Sphere, is the exposition of the Korashian Science of the concavity of the earth. The book is copiously illustrated, and has many good arguments and "proofs" of the fact that man lives on the inside of the earth and not on the outside. I cannot say that I am convinced, although I believe that the writer of this book is the first and only person who has actually measured the earth to prove his claim. This was done by him and according to his measurements the earth was proven to be concave and not convex. The book contains 212 well written pages, price fifty cents, and will repay perusal and study. Guiding Star Publishing House, Estero, Lee Co., Florida.

The Great Red Dragon is the title of a very interesting novel by Lord Chester, who pictures the great war which is to come and the results. It shows the subjugation of the Occident by the Orient, through the destruction of the armies and navies of the west. It is a very interesting story, —and may come true! Fifty cents of the Guiding Star Publishing House, Estero, Florida.

Philosophy of Subsistence and Diet. There is so much to be said, pro and con, about the food question. Mr. Frederick Fisher, 64, Hampton Park, Bristol, Eng., has issued a little pamphlet on the philosophy of subsistence and diet, wherein he says: There are three fallacies in the minds of men concerning the eating of flesh, fish and fowl.

1. That God did not intend man to eat flesh.
2. That it is cruel to kill animals for food.
3. That it is unclean to eat animals.

Mr. Fisher then goes on to show that meat eating is not immoral or unesthetic, although admitting that in his case he finds that meat does not agree with him. He quotes from St. Paul, in his letter to Timothy:

"But the *Spirit saith expressly* that in latter times some shall fall away from the faith . . . commanding to abstain from meats which God created to be received with thanksgiving by them that believe and know the Truth. For every creature of God is good, and nothing is to be rejected *if it be received in thanksgiving; for it is sanctified through the word of God and prayer.*

This pamphlet is printed for free distribution, but it would be no more than right to wrap at least one dime in paper and enclose it in your letter to Mr. Fisher.

The Psychic, Walter Winston Kenilworth, 739 Boardwalk, Atlantic City, N.J., is a handsomely printed and nicely written magazine, at ten cents per copy.

Voice of Freedom is a handsome illustrated magazine printed in very elegant manner, with red border, and cover in white and gold on reddish brown stock. The reading matter is very interesting. It is printed and published by the San Francisco Vedanta Society, at what I am informed is the first and only Hindu Temple in this country, 2964 Webster street, San Francisco, Calif. Fifteen cents each.

Thomas Paine, like all brave men who dared to cross the ruts of timid thinkers, has been much maligned and traduced. He opposed the narrow and idiotic theology of his day. Intrenched power and privilege never forgave him. He wrote: "I believe in one God, and no more; and I hope for happiness beyond this life." "To do good my religion: my country the world!" The Psychic Band of Research, Detroit, Mich., have issued a handsome and interesting booklet about Tom Paine, as a love token to the memory of this great man, and copies can be had for ten cents each from Joseph Brent, N.E. corner Grand Boulevard and Brush street, Detroit.

Little Children, Learn to Love

By this ye shall know ye are my disciples:
That ye Love one another

Editor's Talk

OUR June magazine produced considerable criticism from friends. All of it was kind, but not all of it was favorable. All of it, however, was "hopeful,"—that I would do better. I expect that those who had no hope did not write. I read all the letters carefully, and in some cases I believe that I really can improve along the lines suggested. I'll try.

One kind friend in England wrote that the magazine was too "flippant." I think he referred to pp. 579 last seven lines, and 580 four top lines. Also p. 582 (all of it), p. 584 (God laughs), and p. 590 eighth line fourth word. I expect there was more wickedness in the magazine than I have mentioned,—but that's enough, surely. I would not be avaricious.

It is difficult to convey thought from one mind to another. Upon deeper consideration I see that it is impossible. All we can convey is an impression, which impression is what the listener "thinks" we said, or rather what he thinks we meant. A word means one thing to one person and another thing to another person. What would be a devout and heartfelt prayer to one would sound like blasphemy to another. What would be irreverence to one would be the closest and most loving attachment in loving devotion. We cannot understand each other. All we can do is to approximate. Sometimes we don't approximate very much. Strike the bullseye about as near as a girl throwing stones at a hen. The hen is safe! We hide our thoughts with words.

The following quotation is from a letter written by a friend and contributor of the magazine who thinks good, but does not think along just the identical lines that I do. I want

you to hear her side: "The magazine has had so many very good things in it, I did not want to criticise, but as long you are so kind and willing, I will tell you what I referred to. Not from a critical or condemning standpoint, but as a suggestion to help the thoughts of the readers where they ought to be. For instance, on p. 589, below middle of page, referring to Mrs. Fairfield is not kind. And on p. 584, where it states "God laughs," this would represent a personal God, and we are all teaching and trying to remove the false belief of a personal God. And that does not seem a fair interpretation or a reverent, respectful expression. God does not blind our eyes, as stated on p. 585, and it is not just, fair or righteous to accuse God of anything. Man is responsible for all that comes to him, and it is the realization of the presence of God which tends to remove every discord."

Another letter was from a friend who I have a great admiration for, but I do not agree with her much. Can't we admire a person, and respect them, and even love them, and not agree with them? I think so. I don't agree much with Mrs. Fairfield. Perhaps if she agreed with me much, I'd think she was foolish! We don't agree much on anything. I think there is a tacit understanding that we are to take different sides of the proposition and tear and rip at it thoroughly. As I am the "Lord and master" she always obeys (also loves and honors, I expect) but I find that when every thing is summed up many times I am following her, and she is the mistress of the house.

But about this letter from this dear friend who publishes the "Divine Life," 255 Oakwood Boulevard, Chicago, Ill., Mrs. Celestia Root Lang:

"In regard to your magazine, it is betwixt and between. It neither stands for the exoteric doctrine, nor has it come into the esoteric. The New Age, from its title, should be off with the old before it can be on with the new. Its editor and writers are seeing from the intellectual plane and not from the within. They are very sincere, I have no doubt, and some of the writing would deceive the very elect. When you have come into the new birth your magazine will be in the right trend, and you will have no trouble in keeping there."

(Say! If you send for a copy of Sister Celestia's charming little magazine, put a little dime in the envelope. She will send you a copy for nothing—of course—with her blessing, for she is working, as I am, without money and without price. She wants a new press.)

It is unnecessary to add that I do not agree with our sister, but I want her to have her own particular "say-so." I need to frequently urge Mrs. Fairfield to give me her own opinion, perhaps because she thinks I am trying to set a trap for her. In this case, however, I will refrain from springing a trap on anybody.

We each live and move in a world of ourselves! Will we ever come together and be as one? Face to face? So we may see the Truth in each? I believe so. Now we are playing Blind Man's Buff. I have always been misunderstood. I expect to be misunderstood to a great extent to the end of the chapter. It's a lucky man who understands himself! I don't, much.

These criticisms which I have printed are not new to me. I have had them served to me on various kinds of platters for many moons, long before I commenced this magazine. That is why I did not want to commence it. Although I realized clearly the proportions of the truth which I had within I saw that almost

nobody would care for it. I have tried several times. Had to "sit down, and take a backseat." Didn't mind, as I had a nice time in the corner, and came out clearer and stronger than ever in this great beauty of the inclusive grandeur of the all-in-all.

That's why I refused for so many years to publish a magazine. Saw that nobody could like it. Got tangled up somehow and got into the traces. Now hate to back out. Probably will print a while longer.

Sometimes, however, I do find a boon spirit who understands, and then we have a jolly time together. The author of the story "A Journalistic Cataclysm" read the article about God laughing and chuckled greatly about it. She liked some other things also. She tells me to be just as "flippant" as I want to be, but I know better, and tell her that I will try and behave for awhile. She says she is glad that I was so "flippant" in the magazine that contained her story! Thus we differ!

SINCE Charlie, the apprentice, put the above matter in type, I have received a note from the friend in England who kindly but strenuously objected to the June issue. I did not like to tell it quite as bad as it was until I received this note. In the first letter, he wrote that he would not have sent out the samples that I sent him if he had read the magazine first. That was a pretty bad jolt, wasn't it? In this later note he writes: "A painter by trade has just told me that he liked your June number as it was plainer and easier to understand. I like to give both sides of a criticism." Painters have to use turpentine, and benzine, and such strong stuff, and that is why this painter liked the strong stuff in the magazine, I expect. But people whose occupation in life is more sedentary, or—well, different, they must have milder and conventional

talk. I see! What if that poor painter, who found a little good in the magazine, such as painters, and printers, and candle-stick makers might find, had been censored? I expect we are censors, and censor a great deal. It's a good thing there's a Lord above who keeps a balance somehow.

This same friend in England, whose friendship has been consistent and true, writes about something else that interests me, and I trust it will you as well. I wrote him about going to the Roman Catholic Church, as mentioned below in this department. Our friend writes:

"Just after sealing this note I received your letter. I tried the R.C. church for half hour on Trinity Sunday, but I think it waste of time. When I came out my spirit said to me, 'You have been in a Chinese theatre, and heard a lot of senseless clashing of music.' And that is what I felt. I think it does one positive harm when once you know better, unless one goes for a definite object to help lead some one." Isn't it just lovely for us to differ so beautifully?

I WANT to call attention to the work being done by Sister Celestia in Chicago, and Sister Onfa in New Mexico. The Association of Uranian Mystics (AUM) is an organization worthy of investigation. Sister Onfa, Urania Mission, via Las Cruces, New Mexico, is the external Head of the Order. She will write you full particulars. I am an Associate, — have been one for nearly two years. Spec' I am not a very good brother. But in their goodness of heart they do not condemn me. While I have not had time to enter more deeply into it, this paragraph may be read by some to whom it is veritably the bread of life. We must differ. I don't want all God's creatures to be all alike. If they were I would die of inanition. God forbid.

But we can cultivate that large spirit of tolerance, and finally of inclusiveness, which enables one to enter into active sympathy with all good.

DURING the discussion in the bible class of a Congregational Church in Boston recently the subject of obsolete orthodox doctrines was discussed. Some of the scholars claimed that the Calvinistic doctrine of "infant damnation" was still taught by some clergymen. This was stoutly denied by the clergyman of the church, who was present during that part of the discussion. He added that many of the extreme doctrines which the church is charged with have never been taught, and that they have been put forth by some extremists in an academic way in theological treatises, but were not promulgated. Different members of the class took different sides of the question. I do not know which side is correct. I know that some orthodox Congregational churches require that applicants for membership shall accept all the doctrine of predestination and election.

Last Sunday I dropped into nine o'clock mass in a Roman Catholic Church. I was late and the church was filled. I had to go into the balcony. It was also full, but I got a seat in a corner beside the organ. I could see all the congregation, and had a good chance to study the people, as well as observe the mass. The service was good. I tried to enter into the devotional spirit. I succeeded more or less. It did me good. The church is in a parish of very poor people. Many years ago the well-to-do people moved away from this parish, and now it is made up of hard working people who have not generally had much opportunity for education. I sat with some boys and young men. They showed more or less devotion, and realization of the service. It did them some good. I

saw many young women who appeared to enter more into the devotional aspect of the service. And many others, of all ages, appeared to get a great amount of spiritual uplift from the quiet and unintellectual service.

The priest made a short talk,—it could not be called a sermon. He spoke first of the significance of the day,—the feast of Corpus Christi. That led him into an explanation of the sacrament of communion. In his explanation he stated that Catholics differ from all other Christians in that the real presence of the body of Christ is contained in the bread and wine of the communion. I had read that this was the doctrine, but was not sure that it is taught. Some of my friends have intimated that this doctrine of the real presence of the body of Christ in the bread and wine is not received by any person in this enlightened time. Apparently it is received. And believed. On penalty of damnation. For the priest so claimed.

If we can be allowed to spiritualize these doctrines which are so unreasonable, then it is not hard to make them reasonable. We can take almost all the different theological stumbling blocks and so change their appearance that we can keep house with them, if we can be allowed to interpret them spiritually or metaphysically. It is only the letter that killeth.

There is a tendency on the part of the clergy to thus interpret the scriptures. At a recent meeting of the New York Presbytery, Rev. Archibald Black, a young Edinburgh theological graduate, was admitted to the pulpit by the Presbytery, notwithstanding he did not agree with the literal interpretation of the story of Adam and Eve and creation as stated in Genesis. Among the questions asked of the candidate were the following:

"Do you believe the story of Adam and Eve as related in the Bible?"

"Not in its literal sense; I accept it as a figure," he replied.

"And do you not believe that they fell from the apple?"

"No."

"Do you believe in the virgin birth of Christ?"

"I believe that Christ is divine, but I do not accept the story of the virgin birth."

"What is your position as to the resurrection?"

"I do not believe in the flesh and blood resurrection of Christ."

The Rev Dr. Wylie of the Scotch Church, the Rev Dr. Richards of the Brick Church, and the Rev. Dr. Duffield of Old First supported Mr. Black's theological position before the Presbytery.

The Baptists are moving in line with the New Age, also. Professor George B. Foster, of the University of Chicago, has been printing some very heterodox talk in his recent books. Some of his Baptist brethren do not like it, not even a little bit. Some of these good brethren tried to oust brother Foster from his job because he talked so bad.

The world do move.

Notwithstanding.

Notwithstanding the good priest I mentioned above insists on the reality of the presence of the body of Christ in the sacrament. But after all, the priest is right. That is, he is right if you understand him right. But to understand him right you must interpret the sacrament in spiritual equivalents,—that which is more refined than the objective bread and wine. I do not mean symbolism, although everything is strung together and correlated with correspondence. We see this with exalted spiritual vision, and the sight is most entrancingly beautiful, I assure you,—the sight of the correlation and connection, and inter-value of all things.

The Real Presence is true, however, in a more real and present sense than

the symbolic sense. I believe the body of Christ is eaten when the bread is taken into the mouth, and that the bread is but an appearance, the reality of which is that the chemical constituents of the bread have been changed by the Mass into the actual body of Christ. Thus I agree with the most ultra Catholics. All cannot see this fact. No matter. They can be just as good Christians.

I must add, however, for fear you misunderstand me, that only by faith and consecration is the real presence there in the bread and wine. Where there is no faith and no consecration there is but the ordinary bread and wine. No value in it. But by faith and consecration there has been a mysterious (I might say magical) change wrought in the substance that was bread and wine. It was made as bread and wine, and *is* bread and wine to those who have not consecrated themselves and have not received faith. But by means of the (magical) change made in the substance of the material by the Mass and by the attitude of the communicant, there has been a wonderful change wrought in the constitution of the matter of the bread and wine. It looks the same to the man without faith. It tastes like bread and wine to him. It reacts as such by all tests. It *is* only bread and wine. It has no sanctity. Not so, however, to the man who is prepared by consecration and faith. To him it is different.

It seems strange to me that I should write thus, after being trained for fifty years in the "liberal" thought. But the glory of life is that man can never be fixed. Fixation is death. Praise the Lord, I want to keep alive!

I INTEND to use the rough paper for awhile. I have a few reams on hand and I want to use it up and get it out of the way. Illustrations will not print well on this paper, and therefore I will leave them

out, until this rough paper is all used. When I saw the paper in the stock-house (it was a "mill-end") I thought I would like it, and I bought the lot. Now I am inclined in favor of the smooth paper. Will have it all used by October.

THIS month I make a momentous change in the magazine: it is now published under the auspices of Aquarian Commonwealth. We hope that the Aquarian Movement will have a great significance in the life of the Western peoples. Our magazine is the recognized exponent of this great movement. Matter relating to the magazine should be sent to 21 Madison Street, Boston, as usual, but matter relating to the Aquarian Movement should be sent to the Secretary, E.S. Dowling, 503 S. Figueroa Street, Los Angeles, Calif. Further particulars will be given in subsequent issues.

OUR circulation is decreasing. Many subscribers have not renewed. Perhaps the warm season deters people from reading. I never learned how to cajole people to buy, —and don't care to learn now. I have always sold printing for its value, and never urged people to buy. Until further notice I will continue the offer I made in the June issue, — fifty cents for a year, new or old.

THE Kabbalist science of numbers interests a great many people these days. I am not prepared to say that such "science" is invalid. I am not prepared to say that it is true. However, I append a letter from Mr. Frank Kershner, 209 W. Ash Street, Normal, Ill., who has kindly sent me an interpretation of my name from the Kabbalistic interpretation. You may form your own conclusions. Let us not expect to understand all things now, but give each person a chance to state their truth, and then consider the matter, if it has any uses. If it has

4—MUTUAL HELPFULNESS IN PSYCHIC AND SPIRITUAL UNFOLDMENT. This work embraces the religious and spiritual life of the individual. In every person the precious seed of the great Tree of Life has been planted by the Infinite Husbandman. It may have grown but little, or it may have already gained the proportions of a vigorous tree. No matter what its present stage of unfoldment or growth, it is susceptible of being brought to perfection. In this department of human activity Mutual Helpfulness shines forth in great brilliancy, and by the aid of The Aquarian Commonwealth every one may be aided in his journey to the highlands of Divine Illumination.

METHODS OF HELPFULNESS. System is essential to success. An organized army can easily win battles where mobs would fail. The mutual helpfulness contemplated by The Aquarian Commonwealth is along clearly defined systematic lines. In the inception of the work the helpfulness can not be as great as it will be when all the machinery is in action, but by the united efforts of the great host of interested persons, favorable results will be in evidence at an early day.

MATERIAL HELP. There are three classes of people who need assistance: 1, Those who are able-bodied, and could earn a living for themselves and those depending upon them, but are empty-handed, because they can find no work to do. 2, Those who by reason of age or sickness are helpless. 3, Those who have the ability, both physically and mentally, to earn a living, but because they have not found their appropriate callings are earning mere pittance, eking out miserable existences, when they should be providing for many people besides themselves and their own.

EMPLOYMENT. It is not true charity to give without consideration, either money, food or clothes to able-bodied men and women, unless they are in extreme need. Flat gifts are but little appreciated. People prize that which they pay for, unless they are naturally indolent and selfish,—everyone wants to pay in some manner for every thing he receives. Mutual helpfulness in material things can be best demonstrated by furnishing appropriate employment, for those who have not yet found their own spheres in the industrial world, and are now doing the work that someone else should be doing. It will be, therefore, the policy of The Aquarian Commonwealth to conduct Employment Agencies in many places. These Agencies will be in constant correspondence with each other, so that the needs and opportunities in all sections of the country will be known at all times and at all agencies.

PRODUCTIVE HOMESTEADS. The earth is the true source of wealth, and everybody ought to have a part of this good heritage. The tendency of the times is for people to herd together in towns and cities; this is certainly a mistake. No matter what one's employment may be, every one should have a Productive Homestead, a few acres of ground, so that whatever betides, a living is assured. Any thrifty person on even an acre of ground may be assured of a competency in many sections of the country, and there is no one so poor that he cannot secure such a homestead.

One of the objects of the Aquarian Commonwealth is to put every person in touch with opportunities, and to give all needed instruction in the most approved methods of cultivation. Everybody must have a home.

"Be it ever so humble
There's no place like home."

JOINT OWNERSHIP. The altruistic conception of coöperation embraces the idea of the joint ownership of all lands and commodities, and the time will come when this will be practical; but the experiences of such commu-

nities in the past have afforded proof conclusive that the world is not yet ready for such a system.

HOMES FOR THE INCAPACITATED. No matter what the reason may be, every living creature has rights that must be respected. Because of their birth rights human beings are not beggars. It is not a matter of charity to care for them, and out of the granaries of wealth-producers their wants must be supplied, and it is the purpose of The Aquarian Commonwealth to devise ways and means to provide for them.

PROVIDING THE NECESSARIES OF LIFE AT MINIMUM COST. Under the industrial system in vogue in most civilized countries people are taxed exorbitantly for most of the necessities of life. Between the consumer and the producer we find a whole army of men to whom the consumer must pay tribute. The profits of these middle men must be paid by the laborer, and these profits have been sufficient in the past to make thousands of merchants immensely wealthy.

Until all commodities can be produced by The Commonwealth it will act as middleman in such a way that the consumer may be furnished with every thing needed at cost price, plus the simple expense of handling. This will materially lessen the cost of living.

Educational Help. While the state in civilized countries furnishes fair facilities for what is called a common school education it does very little toward the personal and individual education that is necessary to success. Of course there are many Industrial Schools, Polytechnics, Manual Training Schools, etc., that are truly helpful in preparing the young for practical life work, but an education is needed that public schools cannot supply. The Aquarian Commonwealth undertakes to supply this demand. Plans in detail will, in due time, be prepared by the Councils.

Social Helps. Men, women and children are by nature social beings, and crave companionships. Many people pine away and die because of loneliness. They crave companionships that never materialize. This is not because there are no people who would harmonize with them, but because they have not been able to find their own.

In The Aquarian Commonwealth these difficulties are, largely, overcome. A way is discovered for every one to find the social center that insures the greatest degree of happiness.

Spiritual Help. The "razor path" that leads from the lowlands of carnality to adeptship must be trodden alone. The way leads through the Valley of Silence, and the Silence is not a cosmopolitan highway upon which the multitudes walk. Every person has his own Silence, and it is so sacred that no other person is ever permitted to enter it. While this is true the Aquarian Masters are competent to show the way to the golden gate of spiritual consciousness for determined neophytes. In the sacred meeting of the Commonwealth instructions are given for finding the way of least resistance for full psychic and spiritual unfoldment.

MEMBERSHIP EXPENSE. No true Aquarian expects to get something for nothing; in fact it would humiliate him to do so, and it has been ordered that a uniform tuition be collected, which amount is to be used in defraying the expenses incident to preparing and publishing the weekly lessons that every member receives.

One dollar per month is the amount of the tuition fee. Note, this is less than three and a half cents a day.

ADVANTAGES OF MEMBERSHIP. These have already been enumerated, but to bring them into due prominence a brief summary is given:

Are you Unemployed? The Commonwealth uses its best endeavors to find employment for you.

Are you engaged in work that is distasteful to you? The Commonwealth uses its good offices in effecting a change for the better.

Are you without friends or congenial companions? In The Commonwealth you will find appropriate companionships.

Are you Ignorant of your Possibilities? The teachers of The Commonwealth are competent to introduce you to yourself, and teach you how to use the invisible forces of nature to effect advantageous results.

Are You Seeking Illumination? Many of the masters of the age are teachers in the schools of The Commonwealth, and are ready to show you the way.

Do you Buy Books, Papers or Magazines? The Commonwealth can save you considerable money on your purchases. The same is true of many of the other necessities of life.

Do you want to Own a Homestead where a Competency is Fairly Well Assured! Through the good offices of the Commonwealth you may find a way to satisfy your desires.

Are You a Producer of Any Thing of Value? Through the agencies of The Commonwealth you may be shown a way to a profitable market.

Are You a Humanitarian? Have you Wealth that you are willing to give to aid your fellowmen? The councillors of The Commonwealth are in touch with the needs of the people and are competent to offer valuable suggestions.

A Written or Printed Lesson, filled with helpful suggestions, will be sent to you every week. These lessons will help you over many of the hard places of life.

Your Horoscope and Chart of Life, written by scientific astrologers, and other occult masters, will be made for you at the lowest possible cost.

Requirement. In addition to the payment of one dollar per month as tuition, you are required, when it is possible for you to do so, to attend the meetings of the See or council which you are locally connected, and to use your best endeavors to help on to the goal of prosperity and happiness every one you meet.

Application for Membership. Acceptance of the plan of Fraternity outlined in this paper is all that is required in order to become a member of any See or Council of The Aquarian Commonwealth. Application for membership must include the following data: Place of birth; time of birth giving the year, month, day of the month, and hour of the day, if known; full name; and present P.O. address. Tuition fee for at least one month must accompany application. For further particulars address,

E. S. Dowling, Scribe, 503 S. Figueroa St. Los Angeles, Calif.

POSTHUMOUS ESSAYS BY EMERSON

This is an automatically written book signed "Ralph Waldo Emerson." Maybe Emerson was not the author, but some "lying spirit," perhaps the devil himself. But it was not written by a mortal. The essays will show the quality of the thought. It is good. In order to show the difference in literary style three poems are printed in the book, automatically written, and signed, "Edgar Allan Poe," "H. W. Longfellow," and "Robert Burns." Maybe these poems were not written by those whose names are signed to them. I don't know, and I don't know how we can have any more than an opinion about the authenticity. They are quite good poems, however, and I do not believe the medium wrote them. 25c postpaid. 21 Madison Street, Boston, Mass.

LIBRARY
ANG
FEB 1909

ATTAINMENT (Hindrances in the Way) by LEVI

The New Age Magazine

THE OFFICIAL EXPONENT OF
THE AQUARIAN COMMONWEALTH

CONTENTS

ATTAINMENT	Levi 673
TRUST GOD (Poem)	Grace E. King 679
GOD CONSCIOUSNESS	Ella L. Layson 681
EVOLUTION (Poem)	Eliza J. Hitchcock 682
THE SEVEN PORTALS	Levi 683
WE KNOW, &c. (Poem)	Hon. Ben F. Alford 686
THE ROBIN (Poem)	W. Yale 690
THE UNIVERSAL SOLVENT OF LIFE	F.P.F. 691
THE GOLDEN AGE	Frederick Fisher 692
LITERARY REVIEWS	F.P.F. 693
EDITOR'S TALK	F.P.F. 695



LEVI

Seer of the Aquarian Age

Single copies 10¢ each, discount to dealers. Subscription price, \$1.00 per year (four shillings in Great Britain) or clubs of 2 for \$1.50, or 5 for \$2.50, different addresses, 5 months trial 25 cts., postfree anywhere in International Postal Union. Safe delivery is guaranteed: if your magazine does not arrive please notify me at once, and another will gladly be sent; also, please lend your magazine freely, and others will send you for copies lost or worn out. The contents of this magazine are of such a permanent character that my will wish to file and preserve it. An Index will be printed. This magazine will not be sent you at all after the term of your subscription expires, unless you write and arrange for it. Please note the expiration printed on your label, you are a yearly subscriber. If you are a trial subscriber please renew at once, if you want the magazine, so you will receive it without break. Write Plainly. Better wrynames in ROMAN CAPITALS. Many names are received which are undecipherable. Buy a rubber stamp.