

# What this Magazine Stands for

**T**HIS 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 truths 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 messages, 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 a 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

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

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., SEPTEMBER, 1909

No. 19

## ATTAINMENT

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

HE WAY. This is dual. We sometimes speak of it as The Two Paths. 1. THE PATH OF PREPARATION. 2. THE PATH OF DISCIPLES. The searcher who walks in the Path of Preparation is called a Student or Pupil. He who walks in the Path of Discipleship is called a Disciple.

THE PATH OF PREPARATION is that which concerns us in the first Lessons of this Course. Many people have innate longings to attain unto the highest plane of power simply for self gratification; they think that the possession of the power of an Adept would be of untold advantage to them in their search for self aggrandisement or wealth. There is a certain advantage that can be made in the way even by the carnally minded. Thought is the mighty power of the Universe, and Thought may be used to the utter disregard of Righteousness. Thought can kill or make alive.

THE BLACK MAGICIAN is a man of wondrous power; he is decidedly a man of Thought. In the Hebrew Bible we have brief sketches of four men who operated in the same land. Two of them, Moses and Aaron, were Adepts, called by some White Magicians. Two of them, Jannes and Jambres, were Black Magicians, and they demonstrated their power before the same people. In this contest for mental supremacy the Black Magicians went down, and Moses and Aaron showed the excellency of Righteousness.

From start to finish these two classes of magicians operate along vastly different lines. In the Preparatory Way there are two Masteries recognized: 1. The Mastery of the Head; 2. The Mastery of the Heart.

THE BLACK MAGICIAN finds his sole object in the Mastery of the Head. He early becomes absolute monarch of Thought, and



is able to use it with effect in his nefarious calling. In those things that can be done by Thought alone, the BLACK MAGICIAN is as powerful as his brother of the White Lodge; but he comes to a point where Righteousness is the *only* bulwark of strength and in a contest of strength he goes down.

THE WHITE MAGICIAN only can become Master of necessity and of wisdom, and in these studies we regard only the things that lead to the Mastery of the Heart; but these include also the things that lead to the Mastery of the Head.

HINDRANCES. There are many things that hinder progress; but there are five gigantic stumbling blocks that must be removed. These are:

1. Dishonesty; 2. Doubt; 3. Indolence; 4. Diffusion; 5. Procrastination.

DISHONESTY. This word is used in the sense of an unjust estimate of ones self and his intentions. One may place too low or too high an estimate upon his personality. In one case he is an egotist, believing "that he is something when he is nothing, deceiving himself." In the other case he is a cringing slave to circumstances, and some very hard work is required to break the shackles.

One may think that his heart is fixed upon the great work of Attainment for the universal good, and still he desires to possess the powers of Adeptship that he may the better feed lust. A remarkable sifting must take place in the heart, before the student is able to decide whether he is honest with himself or not. Why do you desire to take the Ten Master Steps that will lead you unto Adeptship? Is it for the personal advantage? With these suggestions you ought to be able to solve the problems, and answer the question: *Are you Honest?*

DOUBT is an awful hindrance. Few people have entered into the domain of CERTITUDE. Few can say with Job: *I know that my Redeemer liveth.* Very few are certain regarding their possibilities. Most people question whether anybody ever became an Adept. Many of the seemingly best men and women of earth believe the stories of the wonderful exploits of Adepts to be on a par with the stories of "Arabian Nights," or "Gulliver's Travels." They believe that Jesus did the works that he did, because he was God descended to earth and made flesh; that ordinary man can do none of these things.

Now, this disbelief in man's possibilities is an unsurmountable obstacle in the Way of Attainment, and must be removed; and nothing can remove it but the power of a LIVING FAITH.

But one may have *faith* in the possibilities of other men,



but have none in his own individual possibilities. A seemingly small doubt destroys all hope of success. You remember the story of Peter who, when Jesus commanded him to walk on the water, was immediately inspired with faith and boldly set out to do so, and found the waves like marble beneath his feet: he could easily walk upon the water. His Heart-Thought gave him the power; but a Head-Thought interposed itself and he said within himself: "What if the waves should break beneath my feet." And instantly the waves did break beneath his feet, and he began to sink. And Jesus said, "Why did you doubt?" And then he helped him to return to the boat.

He who starts in the way of Attainment with the Thought, "What if I should fail?" has already failed. Only the man who is prepared to say in every emergency, "I can, and I will," can hope for success, and so this terrible stumbling block, *doubt*, must be rolled out of the way.

INDOLENCE. A great many more people are troubled with this disorder than we conjecture. Many men and women have an ill-defined desire to attain, and know reasonably well how to proceed, but are absolutely *too indolent to stir*. These people do not like either of the words, *Indolence* or *Laziness*, and so they define their conditions by that make-shift word "*tired*." From morn till night, and from night till morning, they have "*that tired feeling*," and they feel that they cannot do anything.

Now, of course, the physical body may be worn out by overwork, so that the various organs refuse to act in a proper manner, and one is truly *fatigued*, but more than nine out of ten of the "tired people" are not in this condition. They have done neither the mental nor the physical work to bring about any depleted condition of the system. They are simply *indolent*, and are useless cumberers of the ground, and if they cannot, in some way, inject the wine of life into their veins, it is better for humanity that they be colonized and sent to some island of the sea, called Lazy Man's Land, for their very presence here is a menace to the prosperity and spiritual advancement of students and disciples.

INDOLENCE IS A DISORDER, but it is largely a disorder of the Will. A love of ease is the cause of the trouble, and to gratify this love, Thought is polluted, and these people *think* that they are fatigued, and they at once go down in a lubberly mass; they not only do not advance themselves, but they clog the way of others who would advance; for indolence like every thing else, is contagious. This is truly a hard disorder to cure; a fearfully heavy stumbling block to remove, and nothing but the



inspiration (taking in) of God can bring about the desired results.

**DIFFUSION.** By this word is meant lack of Concentration to effort. One Master says that Diffusion is "the lack of Continuity of Thought." In our every day language we call it *fickleness*. American thought is quite likely to be Kaleidoscopic; it changes so rapidly that the patterns of one minute differs materially from the pattern of the next. Men and women love diversity so well that they fly from one task to another with lightning-like rapidity, and never finish anything.

Diffusion leaves every thing done in a half-baked condition, and the student is forever baking over and over the same old dough.

**CONCENTRATION OF EFFORT**,—as well as concentration of thought,—is essential to advancement. A very large per cent of men and women who call themselves by the high sounding name *Advanced Thinkers*, have no sheet anchor. They are constantly saying, "I cannot be satisfied with anything but the highest." That statement is hackneyed. In modern parlance it is a "chestnut." It is the trite saying of the hobo. It means nothing. These people who want "nothing but the highest" are Masters of the science of diffusion, and they flit about from one teacher to another, from one seance to another, from one book to another, and gather nothing from any quarter. I think that the most ignorant people I have ever known were among these egotistic proclaimers of highest thought. It is indeed hard to find one of them ready to pass from the *Preparatory Path* into the *Path of Discipleship*.

Some people are born with innate tendencies to fickleness, and it is seldom they stick to anything long enough to bring success. People born under watery signs, ♋ Cancer, ♏ Scorpio, and ♓ Pisces, have harder rows to hoe in the matter of stability. They are apt to want one thing today, and are irresistibly drawn to it. They make themselves hoarse sounding the praises of that thing. Tomorrow they want something else, and away they go on a tangent after it. When they find it they are convinced that there is more pleasure in anticipation than in possession. Another gilded butterfly flits past, and away they go in search of it. These are the people who are always hunting for the pot of gold at the end of the rainbow.

**HONORABLE EXCEPTIONS** are many. A man or woman born under a watery sign who has arisen to the mastery, is a marvelous character. John Wesley, John Calvin, Garibaldi, and P. T. Barnum were born under ♋ Cancer. Voltaire, Schiller, Milton



and Keats were born under ☾ Scorpio. George Washington, Mrs. Browning, Longfellow, Grover Cleveland and Cardinal Newman were born under ♉ Pisces.

Fickle people are by no means all born under watery signs. All signs have a full quota of Diffusionists. "Let him who thinketh he standeth take heed lest he fall."

The student must daily and hourly practice *Concentration of Thought and Action* if he would succeed.

PROCRASTINATION is the besetting sin of millions of otherwise good people. The neglected opportunities of life nearly all come under the dominion of Procrastination. I think a majority of people have a pretty strong inclination to put off until tomorrow many things that they know ought to be done today, never seeming to realize that tomorrow will be just as full of important matters as today. The successful man never procrastinates, whether in the line of business or of spiritual advancement. There are very few things that should be done now that can be done *just as well* at another time.

I think it was a Lemurian Lord who said, "He who does the thing that his conscience tells him to do every moment of every day will always find the way to the top of the ladder, where his Lord will crown him with honor and glory."

THE FIVE GREAT LIONS OF THE WAY are before you. Deal with them as you think best, but know that they must be removed. Just back of each one is a silver crown, and the Masters will help those who will help themselves.

**I**F there is a Good there must be an Evil. One predicates the other. And wherever there is choice there must be these Dual Principles. And wherever there is life there must necessarily be choice.

There are Great Spiritual Principles which are Universally Good to all men, but these principles, when applied in life, produce opposite objects. The same object is good or bad, according to the results flowing from it at the time. Good and evil change places here in the physical life. All evil things can be turned into good things, and vice versa. And the evil principle of life, when seen above, is but the harrowing process which makes unripe into ripe, the fallow into good.

You cannot crystallize good any more than you can truth. Fixation is death. This turmoil of life is constantly putting the question to man, "What is really good," and in our higher flights we see that no *thing* below can be fixed as good. Absolute good is a principle within and above.



You can pick out nothing in human life, nor in any material world, and say that such is a common universal good, which is a good to all, and will therefore benefit all. Social institutions which would be good for the civilized man

would crush the uncivilized man, and such social observances and requirements as would be good for the savage would cramp and harass the civilized man. Social laws and standards, then, are not universally good, although each is good to those thereby inducted into beneficial ends. If savage conditions would be onerous to us, and our requirements crush the savage, would not angelic life stifle and pinch the earth-bound, and earth conditions clip the wings of the angels? In that great book *Heaven and Hell* Swedenborg shows that spirits choose heaven and hell, and that heaven is hell and hell is heaven, as man's ruling loves dominate him.

One man's meat is another man's poison.

**M**ARRIAGE is a Sacrifice. That is why it is called a Sacrament. The essential or hidden quality of all sacraments is sacrifice. This is true of the sacrament of baptism, of confirmation, of marriage, of holy communion, and of death. There are other qualities in the various human sacraments, but sacrifice is the very fundamental quality. The marriage sacrament extends throughout the marriage bond. It is not of a few moments duration while certain words are being said.

True marriage is a constant sacrifice of both parties to the union for both parties, a loving sacrifice of one selfhood for the gratification of the other selfhood. In as much as married life has this quality it is true marriage, and in as much as it lacks it does it fall short of true marriage.

Conjugal love is a type of the human-divine love which finds its joy in the joyful sacrifice of bestowal.

**T**HERE is no end to anything; *revolution* is the key to life. It is true that Nature does consummate. But it does not stop. Neither does it go back and commence all over again. Higher and higher octaves. Always higher. Never lower. This is a spiritual thought, and seen ideally is logical and complete. Only human finiteness loses it. *You can grow to it.*

There is no good, there is no bad,  
These be the whims of mortal will.  
What works me weal that call I good,  
What harms and hurts I hold as ill.  
They change with space, they shift with race,  
And in the veriest span of time,  
Each vice has worn a virtue's crown,  
All good been banned as sin or crime.



*Trust God**Mrs. Grace E. King*

While passing along life's road one day  
 I met two specters grim and grey,  
 With faces scarred with frowns of hate.  
 I turned to go, but 'twas too late,  
 I tried to pass them, 'twas in vain,  
 I was compelled to ask their names.  
 Nearer they came with heads low bent,  
 "Oh! we are Hate and Discontent."

The heart in my bosom fell like lead.  
 "And what are you doing here" I said.  
 "Here we are sent to stay with you,  
 For to your God you've not been true.  
 You've filled your heart with fear and hate  
 Come, drive it out, ere 'tis too late.  
 You even doubted there was a God at all.  
 Child, your pride must have a fall."

The world grew dark, where was the sun  
 That so bright and warm before had shone  
 And towering o'er me with heads low bent  
 Were those called Hate and Discontent.  
 "I cannot have you here," I said,  
 And lo, again I could lift my head.  
 "Go! I will not have you stay,"  
 And the sun shone bright again that day.

I looked, and there before me stood  
 Two children with faces pure and good,  
 And "Who are you, my little ones?"  
 I asked, and brighter shone the sun.  
 "Oh! we are Happiness, and Love  
 Sent down to help you rise above  
 Those thots of hate and fear," they cried.  
 'Twas gone, and with it all my pride.

A voice then seemed to come from Heaven,  
 "My child look up, this day is given  
 To you a peace so deep and true,  
 Neither hate nor fear has conquered you."  
 I opened my heart, and I received  
 A wondrous peace. Again I believed  
 On Him who watches over all,  
 Who even notes the sparrow's fall.

To all whose heart are filled with doubt  
 I say, "Look you on the world about,  
 The flowers, the birds, the grand old trees,  
 The mountains, grass, and glorious seas,  
 The sun, the moon, the stars in heaven,  
 To you for life and pleasure given.  
 Forget your trials. and drop your load,  
 And place your trust complete in God."

**N**O man could live without believing in Good. Each breath we take proclaims our confidence in some good which we believe in. Each man's good is different, to be sure, and what is one man's good is another man's evil, but belief in that which is good is necessary to human action. Aye, it is necessary to brute life as well, and also to animal life, and to even the atomic and meolecular antipathies and choices. What is this good?

Perhaps we may say that the *Opportune* is the Universal Good. But that opportune is never the same at two different moments of time or to two different aspects of the Universal Life. Is there a One Good? I think so, but it is more than any separated form of good. It is the Great Universal Principle of Goodness,—of the Best Move on the Checkerboard.



We cannot cut off one move, or one combination of moves, and say that such make absolute good. Neither can we say that *every* move is good, for in this lower life there are bad and injurious moves. Good is the Great Principle which applies in every case as the Beneficent Action, while Evil is another Great Opposing Principle. Man chooses.

When we go higher than the human we see that these two Principles converge and form a One. But this is not the human view, and no amount of metaphysical subtlety will remove from our consciousness the reality of both good and evil, and the necessity of seeking the one and avoiding the other, under whatever guise each may come before us.

**W**OULD you rather be Wise, or Have Money? I would rather be wise, for a wise man is above the influence of money, and can produce the value of money from the common things of life. These common things God spreads luxuriously at our feet. The ocean, the sky, the broad expanse of earth, with its myriad life, all conjoining to the Blessedness of the Wise Man, who has the charm of the honey-bee, to sip the sweetness from each honey cup. And the Fool? Though Rich with Pelf and Cankered with Riches? Looking in vain for the Precious Balm of Gilead which he fails to find, even though it grow under his nose and waves its branches before his eyes. Blind!

Pray then, earnestly, for the Richest Gift of all. The power of transmutation. To turn Water into Wine. To turn common metals into gold. To turn wayside pebbles into diamonds. The Power of Recognition. The Capacity to Appreciate. The Magic Wand which turns the desert into the flower garden, the dry places into luxuriant vegetation.

**M**AN is in the Universe and the Universe is in him. Man can never get outside of the Universe, and the potentials of the Universe can never get outside of him. There is thus an indissoluble bond of unity between man and the Universe. And yet, finite man is not the Universe. Not in the collective, or fully cognized sense. Such finite expressions as we are, and as we meet, are not walking Universes, with all that the Universe is, cognized within them. Such a statement would be preposterous. But we can conceive a sense in which man becomes at-one with the Universe. Perhaps, in its fullness, this is beyond human comprehension.

*Every temptation withstood brings the soul nearer to God.*



## GOD CONSCIOUSNESS

ELLA L. LAYSON, Graniteville, Calif.

**W**E know that God is the source of all Life, Wisdom and Power, and that emanating from that source we must possess the same divine attributes. But though God is one with his creations, he is infinitely greater, for the whole must ever be greater than any of its component parts. The sum-total of any combination of elements or properties is always of a higher order than any of the individual parts, and since consciousness, corresponding to the element it enters into, exists in every atom, molecule and cell, the polarization of this consciousness to a common center results in a higher state of consciousness than that contained in any individual element.

The earth and all the inhabited bodies of the Universe has its ruler, a being superior in power and intelligence, who in spiritual consciousness far transcends the entities or individuals under his supervision, and so must the ruling spirit of the solar system transcend the ruler of a part of that system, and thus we may form a clearer conception of God.

In him is brought to a central point all the consciousness of man, spirits, angels, arch-angels, hierarchs, the mighty Lords of Karma and of all the countless worlds. O, how infinitely great such a Being must be!

We as individuals are but a spark of the Divine fire, a ray of the Spiritual Sun, a drop in the ocean of life, and as the drop of water feeling the surge and majesty of the ocean may take itself for the ocean, so may we, feeling the mighty power of the Spirit stirring within, think we are gods! But all our power comes from **Him**. Alone we are nothing, and can do nothing, but as we unfold in spiritual consciousness we develop more and more of the divine attributes of *Power*, *Love* and *Wisdom*, and as we advance we come into a fuller realization of the Supreme Majesty and Power of God.

As we become more conscious we in turn become more conscious of **Him**, the heart and soul of all consciousness. For as we give up the delusions of the selfish, external life, and seek the inner chamber of the soul, *we shall find Him there*, and know that we are forever one with him. It is spiritual consciousness that enables us to discern God and communicate with him, and that unites us with his creations.

Thus man is the body through which God works. Some,



as Wisdom, express the mind of God, others. as love, express the heart of God, while those who devote themselves to a humble life of service to others are the hands of God. The consciousness demands, and the consciousness supplies the demand, which is the all-pervading spirit of the Universe—**God.**

## Evolution

Eliza J. Hitchcock

"Even from Everlasting unto Everlasting Thou Art God."

Up the limitless way from the "star  
mist"

I followed the ultimate light;  
Through infinite shadowy mazes,  
Through infinite ages of night.

Up I ranged to the monad and  
onward

To the garden of old, then as man  
Became conscious of mind, and a  
"thinker,"

Said "brother, rose Godward,  
began

To travail in pain of the soul-birth—  
Bigot of the saviour called time;

From the quickening vital ether  
Enfolding the spirit divine.

Learned to welcome life's various  
probations

From the depths to the heights  
where we tend,

From matter and darkness progressing  
And onward toward spirit ascend.

Up! Up! From the earth and the  
sense-life,

Through water, and air, and sod,  
Up! Up! To the soul, to the spirit,  
On! On! To the "City of God!"

112 Jenness St., Lynn, Mass., July, '09

**I**F we could see large enough,—if we could see far enough,—if we could see deep enough,—we would see that the most narrow, conservative or bigoted statement is just as true and just as beautiful as its opposite statement. When viewed aright. In proper relationship with other things. The larger view brings all conflicting statements into harmony, and substantiates the truth of all conflicting thoughts. The "creedless freethinker" may have as firm fixed creed as the Catholic devotee. It differs in appearance and in point of view. No man is larger than himself. We are each born with our particular shibboleth. We oppose the other man's shibboleth because we do not understand him. In so far as we make effort to contradict him are we narrow and bigoted. When we rise into the empyrean ether of Universal Thought we know all language, we can see in the diverse expression of all men the complement of all other men. The Catholic doctrine and form will be appreciated by the Protestant, and the Catholic will see in the Protestant service and God-idea a basic and invaluable truth. And yet each will remain each, and not be the other. Meanwhile, let us be lovingly large and truly comprehensive.



## THE SEVEN PORTALS

LEVI, Transcriber of the Aquarian Gospel  
and Seer of the Aquarian Age

**I**N the oldest Theologies we have the idea of a Universal Heaven surrounding our Solar System. That there are Seven Portals through which the denizens of earth must pass in order to enter that coil of bliss. That these Seven Portals are seven stars know as the Pleiades, but that stars nearer by were Interpreters of these far away Portals. Later in the ages the seven planets of our Solar System were designated as the seven exponents of these seven star portals.

**PLANETARY NAMES OF THE PORTALS.** Astrologers soon learned the prime characteristics of our seven planets, and thus were able to know something of the prime characteristics of the Pleiades, and these Heavenly Portals came to be known by the names of our planets: ☿ Mercury, ♀ Venus, ♂ Mars, ♄ Saturn, ♃ Jupiter, ♅ Uranus, ♆ Neptune.

**GUARDIANS OF THE PORTALS.** The Seven Spirits of God were identified as the Guardians of these Portals, and these are the Angels of the Planets. It was further determined that a particular attribute was a key that would open the heavenly gates of these portals.

The Hermetics reasoned that as it is in heaven so is it on earth, the Way of Illumination lay through these Portals, and in our work of Attainment we walk to our Narvarna through these same Portals.

**NAMES OF THE PORTALS:** DANA is the Chaldean name of the First Portal, and the *Dana Gate* is in our planet Mercury, whose guardian is Raphael, and whose watchword is KNOWLEDGE. Not a single step can be taken until our intellectual eyes are open and we know. In the great four-step ladder that reaches to the heights we find Knowledge to be the first round. You are all familiar with these steps: *Know, Will, Dare, Be Silent*. Knowledge is, then, the golden key that unlocks the Portal of Dana, and introduces us into the mysteries of Mercury.

SHILA is the Chaldean name of the Second Portal, and the *Shila Gate* is in our Planet Venus, whose guardian is Asrael, and whose watchword is HARMONY, that which counterbalances cause and effect, and leaves no room for selfish action. The word harmony is a Greek word, and means "joined, all parts closely fitting together, dovetailed." Not the harmony of other lives,



but self harmony; not even our close fitting harmonious relations with other people, but self harmony, self poised. When you are in harmony with self you are in absolute harmony with all the beings in the Supreme Being.

VIRYA is the name of the Third Portal, and the Virya Gate is in Mars, whose guardian is Samael, and whose watchword is ENERGY. The word energy is derived from two Greek words which mean "actively engaged in work"—*busy*. The busy man is the moving man, and when the business is universal upliftment the selfishnesses are liable to be forgotten. "Satan finds some mischief yet for idle hands to do." This is the kind of activity referred to by Paul when he said that the Child of Light must be, "Not slothful in business, fervent in spirit, serving humanity." Energy, perseverance, are omnipotent. Nothing can daunt the spirit of the Lanoo. No obstacle can turn him back.

KSNANTI is the name of the Fourth Portal, and the gate is in Jupiter, whose guardian is Zadkiel, and whose watchword is PATIENCE. A willingness to wait for the natural growth,—solid development. An ability to say, "Not my will, but thine, O Lord, be done." More delays are caused in our advancement by impatience than by anything else. That which may be called *Anxiety* cuts off the avenues to clairvoyance, clairaudience and psychometry. The sensation of Anxiety is contracting, is akin to anger, and produces stagnation, congestion,—coagulates the volatile, and ends in separation.

VIRAGA is the name of the Fifth Portal, and the Viraga Gate is in Saturn, whose guardian is Cassael, and whose watchword is INDIFFERENCE to pain and pleasure. Both pleasure and pain are materialized by concentration of thought upon them. In the excitement of an accident no one feels pain. The soldier in the height of battle may be struck by shot and shell, even by sharp sword or vile bayonet, and feel no pain. Only after being incapacitated for further action, when he begins to think about his wounds, does he feel pain. The true theory of the action of narcotics is that they put thought to sleep, and the patient cannot think of pain and so experiences none. The thought of pleasure so absorbs the attention that men have no time for anything else. Concentration of thought upon the ultimate realization renders the neophyte absolutely indifferent to both pleasure and pain.

DHYANA is the name of the Sixth Portal, and the Dhyana Gate is in our mystic planet Uranus, whose watchword is RENUNCIATION. This is called the *Bodhi Portal*. In the Book of the Golden Precepts we find these words:



"The Dhyana Gate is like an alabaster vase, white and transparent. Within there burns a steady golden fire, the flame of Prajna that radiates from Atma.

"Thou art the vase.

"Thou hast estranged thyself from objects of the senses, travelled on the Path of Seeing, on the Path of Hearing, and standest in the Light of Knowledge. Thou hast now reached *Titiksha State*." This is the state of indifference to pain or pleasure. He who passes this Portal is safe forevermore. Selah.

PRAJNA is the name of the Seventh Portal, and the Prajna Gate is in Neptune, our highest spiritual planet, whose key is PERFECTION, and this brings the Lanoo to the Corona. It is known as the Portal of the Crown. He who attains the Seventh Portal of the Way is a BUDDHA,—*Enlightened*,—and is now able to enter the Realms of Bliss, beyond the sound of the griefs of earth-life, into the world where the sad lamentations of earth-bound souls cannot be heard.

The Buddha may enter eternal peace, or stop and become a BUDDHA OF COMPASSION, and return to earth an Avatar, to help in the great upliftment of the world. In the Sanskrit language one who has passed the Seventh Portal is known as Bodhi-Sattva.

In the Book of the Golden Precepts we have this address:

"Now bend the head and listen well, O Bodhi-Sattva: Compassion speaks and saith, 'Can there be bliss when all that lives must suffer? Canst thou be saved and hear the whole world cry?' Thou art enlightened—choose the way.

"Behold the mellow light that floods the sky. In signs of praise both heaven and earth unite, and from the Four-fold manifested Powers a chant of Love ariseth, both from the Flaming Fire, and Flowing Water, and from sweet-smelling Earth and rushing Wind.

"Joy unto thee, O men of earth. A Pilgrim hath returned the other shore." "A new Savior of mankind is born." "Peace to all beings. Blessing upon every thing that lives."

## A Noble Mind Is Better Far Than Riches

GOD'S NOBLE MEN

GOD'S NOBLE WOMEN

Who would not rather Live With Such  
Than to Possess The World  
And Live With Meaner Minds



*We Know Some Things,  
God Knows All Things!*

Ben F. Alford

2626 Alford Ave., Louisville, Ky.

We know not why wild hurricanes should sweep  
Vast areas on land and billowy sea;  
And gallant ships with crews and goods go down,  
The cause, O Father, known alone to thee.

We know not why volcanoes belch and pour  
Hot lava on good villagers below;  
Or floods destroy, or furious flames devour.  
That is God's province,—he alone may know.

We know not why the earth should quake and gape,  
Swallowing Temples,—Devotees at prayer;  
No warning for these worshippers' escape.  
It dazes here, but God knows, over there.

We know not why long drouths prevent the crops  
And let gaunt famine stalk throughout the land,  
That invalids and guileless babes should starve.  
We know, 'tis God's to fully understand.

We know the facts, we do not know the why,  
The base, the useless, often live; the good, the useless die;  
'Tis not ours to know! 'tis God's to rule in his own way!  
His sole right to command! our duty promptly to obey!

We do not see the Whole, yet ever and for aye  
Halt not! halt not! an all-wise God knows best!  
Then may his presence like a mother's lullaby  
Soothe our longing, wearied souls to rest.

**M**AN is one end or phase; God the other. One in Reality,  
two as viewed from the focii of this struggling mass.

**W**E MUST learn the lesson of *Cosmic Union*! We that  
have come to know that in the degree that we mani-  
fest wholeness and proclaim it for all mankind, declar-  
ing that we are one with all, and that nothing can  
keep our own from us, are realizing the constructive idea of life.  
What an inheritance, to be called the children of God and heirs  
with Christ eternally. Joint heirs in the glory of the Abundant  
Life, which is the life of joint-bestowal, and reciprocal union,  
and through these, the constant inflowing into our soul of the  
good things of the world, which come to the soul who is thus  
prepared through the law of recognition of wholeness.



**D**OES man ever choose the bad thing instead of the good thing? Does he ever make a *bad choice*? In the absolute sense, *No*, in the relative sense, *Yes*. In the higher sense every choice a man makes, whether he exercises judgment or not, is a good choice, and as such choice is the result of the man's mind, it is his best choice at the time, though another condition of mind would result in a different choice, but the better choice for that state of mind.

The good thing a man chooses turns to badness as soon as the uses which made it good have worn out all the good. Different uses require different choices. As man's choice is the culmination of some particular mental state, so does that choice work out to teach him a lesson through experience. Then he sees there is a better choice, and exerts his will to make it. If his will fails to consummate, with the resulting choice not according to his best judgment, yet such culminating choice is his best, for the time, until his will, through the discipline of bitterness, can make that other choice. It is the will that suffers, not the "understanding," the "reason," or the "intellect," for the will is what "feels," and all joy or pain is feeling. The intellect discriminates, classifies, defines. The will chooses. When the will "feels bad" it asks the intellect "what for" and an examination is made. Then a decision. Then the will moves to choose. Then comes satisfaction until the use is fulfilled. Then comes dissatisfaction (always a "feeling" of the will) and the understanding is appealed to again. I do not intend to infer from the above that the "understanding" and the "will" are separate. They are like properly conjoined man and wife in the spiritual sense. Separateness is apparent here.

The will is the high-water-mark of a man, and this mark is constantly fluctuating. Each choice is this fluctuating mark, and was the best choice, and he can progress no other way. The conscience is always hammering at a man to make a *better choice*. The conscience is constantly idealizing. This idealism is the proper law of growth. Pity the man who heeds not this monitor. But every choice is the best, though no choice is equal to the ideal.

What we term a poor choice is one which brings evil soon. But it was a good choice until it showed its unsatisfactory results, even if that interim was but a moment. And every choice must thus result sooner or later. For man is in a state of flux. Be not cast down, my brother!

No man can stand still until he is Finally Put! Nothing is good until we get All Good. And yet, everything is good,—



including evil,—for evil will push, and pull, and tear, and mull a man, until he reach in again into the pudding of life, and pull out another plum. His best choice. For the time. Until he outlives it. Either in a moment or in centuries.

**E**XPERIENCE is higher than knowledge. Rather it is of more *value*. Experience results in knowledge, and knowledge turns into, or seeks experience for its fulfilling. There must be the two always,—conjoined. One turns into the other. One fructifies into the other. One produces the other. We may have knowledge of a good, but that knowledge is of no value until it becomes experience. And experience has no shape, or proportion, or permanency, until it becomes knowledge.

**I**T is not quite true to say that all ideas derived from experience are false. There is a measure of truth in this statement, but left alone it is a distortion. No RESULT OF EXPERIENCE CAN BE FULLY ADEQUATE. As experience is temporary so is the result temporary. But experience and its result both have a permanent value in growth of consciousness. In the lower human atmosphere things are seen in a false light. Experience is thus illusory. And therefore the ideas which result from that experience must be more or less illusory. But that experience and those ideas have an effect upon the man. For growth. Through judgment, and memory of what is good. We grow our character this way, for character is the accrued subconscious residue from successive flashes of consciousness of the various ideas of what we consider good. And while the ideas which came from experience will pass away, be transmuted successively into better and better ideas, the character growth will keep tally, and consciousness will expand.

**A**LL PLEASURE reverses into pain. This is a universal law. But not all pleasure reverses into the same amount or the same kind of pain. Some pleasures produce more pain than others. Our intelligent choice is to pick out the best pleasure. The higher pleasure will produce less pain than the lower pleasure. The refined amusement will prove more true re-creation, and leave less vortex for pain to flow into. Boisterous, intense excitement is low pleasure, and make a swirling vortex to be filled with pain. This is true of all carnal, sensual pleasure.

But all pleasure turns to pain. 'Tis the law of life. Do not take this truth, however, in a wrong sense, and think I mean to advise that we eschew pleasure. Just the reverse. Be just



as happy as you can. God wants you to be happy. But be wise. Learn the Law of Good. And profit by it. Take your pleasure wisely. Take your pain wisely. Learn the law of revolution. Then you will rise above pleasure and pain, into the fullness of infinite peace. The next step above peace is bliss, but little can be said about this, for it is above human ken.

**THE ONLY VALUE** there is in a thing is the value in use, either present or remote. We must compare the near with the remote uses, to gain a true consensus. That usefulness may apply to physical gratification (bread and rest), or to mental (knowledges), or spiritual (beauties). And it may have a use on one plane and be a hindrance on another. We must ascertain its value in use in all those functional activities of life, and strike a balance. That balance, no matter on which side of the ledger it may stand, is the value of the thing in use. All physical objects have relationship to these three planes of activity, and all value in things must be sought upon the three planes.

**OUR CHOICES** are nothing but our ruling loves. We have all kinds of loves bound up within our breast. Sometimes they fight with each other, and we feel the pain. But there is always a predominant love, or there will be, after the fight is over. That stronger love makes us choose itself from the objective world. Every love tries to clothe itself in denser matter in order to manifest itself. This reaching out is choice.

That does not mean that we are not sometimes undecided, and that the majority report from our collection of loves is always followed. But the fact that we chose the particular thing which we did choose, proves such was our predominant love. Unless one of those diverse loves could down the rest, and become supreme, we could not decide, and therefore could not choose. Fickle minds vacillate, and take a long time to choose, but choose the must, in every act.

Do circumstances oblige us to choose against our will? Not exactly, or not entirely. No man can have all he wants to have here in space, where these wheels of time are revolving. Circumstances constantly limit the field of our choices. Man always chooses within his field of choices. There is always a lesser good which he does not choose. No combination of circumstances ever cut off a man's choice entirely. The man about to be hanged has a small field of choices, we say, and the millionaire has a larger one. Yes, but each is limited in his especial way, and each has freedom within his one field.



# The Robin

W. Yale, 30 Dean St., Taunton, Mass.

Thou tuneful warbler of the spring, I hear  
Thy sweet notes trill upon the morning air,  
Till farthest dale and glen and meadows fair  
Catch up the lingering strains more sweet and clear

Than first they left thy tuneful, panting breast:

With lengthened cadence, trembling o'er and o'er,

Thy untaught symphonies entrance me more

Than loftier flights, howe'er so well expressed

Of studied art. How sweetly dost thou sing!

Come, once again chime in thy very best,

While I, with eager ear, attend thy call.

Thine are the songs that welcome in the spring.

May such as carolled now my soul enthrall

Be sung above my grave where'er I rest.

**T**HE DIFFERENCE in people is the difference in the value they place upon things. This is really all the secret of the difference in the people you meet,—this difference *they* make in the things which *they* contact. Their characters (and yours and mine as well) are the result of the goods they find in life. Valuations. Values are in everything, and goods grip our consciousness through many diverse aspects.


The good we get from an apple is one form of good. The good we get from an automobile ride is another form. The good we get from the theatre is another aspect of good. All good, but different aspects, and values. For some would get a pain from the apple, another have a headache as the result of the auto ride, and another would be morally shocked by the theatre. The apple, the auto, and the theatre are neither good nor bad. Our use-value of these, and all other things, makes them good or bad. Our minds create the use-values, and our judgment estimates the supposed value. This makes our various characters.

Each one of us is a great compendium of values. We were each born with certain tendencies to place a higher value upon certain things than upon others. Then we modified those tendencies and acquired others, in our journey through life. All on different tangent bent. That makes us,—you, and me, and the other man. Each modified expressions of All.

**L**IFE is what we *think* it is. Yes. But how much can we think? How much can we make life over to suit us by thinking? A great deal, no doubt. A great deal more than people have generally understood. But is there not a limit? I think so. At least, a *time* limit, though not everlasting.



## THE UNIVERSAL SOLVENT OF LIFE

RELIGION is like water. The form of religion is like the cup, the bowl, the glass,—the vehicle containing the water. That vessel may be ornamented with precious gems, or it may be a plain stone bowl. In either case the precious fluid which it contains will be the life-sustaining fluid of mankind. The vessel may take one form or another. It does not matter, providing it contain the water of life.

The water, though pure, tasteless, colorless, is often artificially flavored to suit the taste. Very many see it not, because it is transparent, and when they put the bowl to their lips and become refreshed, they do not realize it is the water within which has produced the result, but think it is the dish itself. And they love that bowl, or that goblet, or that urn, and they fight for it, and they try and destroy every other kind of a dish which contains this water.

They do not believe that some other vessel may contain the precious balm of life.

Sometimes the water is colored in order that it may be seen. Then such votaries say that all other fluid is impure or poisonous, because it is not colored like their liquid. Sometimes a vessel becomes cracked, and the water runs out of it. In that case the votaries press the cup to their lips but receive no refreshment therefrom. Sometimes the artificial coloring and flavoring of the water palls upon the taste, even though the fluid itself refreshes. For fashion seeks external appearances and not inward realities. Then the votaries try other vessels, seeking all the time for the same fluid. They have not learned that through all external forms, and all local tastes, can be had the refreshing water of life.

Some cover their bowl of water with lilies, and the water is a beautiful, transparent golden yellow. To them no water which is not yellow can be quite so good. Others place beautiful blue flowers about the inner edge of their dish, and the water is a transparent heavenly blue, with these exquisitely beautiful blue flowers reflected through it. And these people look askance at the yellow water. Their own lovely blue is the purest and most serene. They have tried the yellow water and say it is dirty and full of decaying forms, while the yellow people say the blue water is acrid and polluted with poison.

Some make the water muddy; and slimy with green things



floating about; and red with flashes of fire that burns the lips; and purple that chokes the throat and pains the heart; some with awful monsters in it! But they drink it and do not die! They live and thrive from it. Each in his own way. For it is the water that giveth life, even though it be tainted and full of strange objects.

Every vessel which contains the water of life must be kept in equilibrium, or the water will be spilled and the vessel emptied. All the water of life comes from the heavens, distilled in the mighty bowl of the sky. *Any vessel* placed in equilibrium will receive the water. "*God is no respecter of persons.*" To all, according to the capacity of their dish will he give. He will make no difference whether the dish is clean or dirty, empty or full of foul monsters. And the water he drops from the sky is the same in all lands and climes.

## The Golden Age

**B**EHOLD! We stand on the threshold of the Golden Age. Old things are passing away, and all is being made anew. Creeds, Dogmas, Forms and Ceremonies are now on the wane, but the true worship of the heart which is in Spirit and in Truth, performed "neither in this mountain nor in Jerusalem" is at hand. Prepare ye the way of the Lord: for His Second coming is now upon us. Christ our Lord and Master is with His Church, but "not in temples made with hands." He is in the Heart of Humanity, rising us up out of the mire of theologies and dead things, to living realities of love and affection toward our fellow men.

Christ is indeed here at our doors with His legions of Angels from the Heavenly Kingdom bent on conquering the "Powers of the Air," releasing man from his bondage, and bringing Heaven and Earth into close communion one with the other.

The marriage feast will soon take place between Heaven and Earth. None need despair, for the Infinite Love of God has set His Heart upon Earth, and lo! all men shall taste of His Glory, for His Kingdom is now coming upon Earth. Rejoice ye men of the Earth, for your redemption draweth nigh.

"I am Alpha and Omega, the Beginning and the End, to whom all Power is given in Heaven and on Earth." The First and Last. The All in All. Male and Female, Two in One.

Bristol, Eng., 21/6/1909





























































FREDERICK



## Literary Reviews

**The Constitution of Man**, by E. L. Dohoney, 623 Pine Bluff Street, Paris, Texas, is a most interesting book, and one which will give genuine thinkers a good intellectual run for their money. Mr. Dohoney propounds a very interesting theory of the influx of the soul-germs which flow into the lungs and into the blood, and then one of them becomes the future human child while the others return to the reservoir of spirit from whence they came. I do not know whether this is true or not, but I know Mr. Dohoney has presented a very interesting theory. This is not the only feature of the book, however. It has several plates and pictures in it, and every page is interesting and filled with good stimulating thought for the mind to masticate. We grow from eating books—some books. This is one of the books. I would not have room to make a really full review of the book, —there is so much in it. Mr. Dohoney would like to get some good agent to take the book and sell it, and he will make very favorable terms.

**The Two Sides of Life** is a well written booklet by Russell C. Markham, M.D., at 25c postpaid, from the Purdy Publishing Co., 40 Randolph street, Chicago. The work is based on the following table of characteristics :

	COURAGE					
	KINDNESS					
	CONTENTMENT					
	MODESTY					
	COURTESY					
	GENEROSITY					
	UNSELFISHNESS					
	GOOD TEMPER					
	GUILTESSNESS					
	HONESTY					
	TRUTHFULNESS					
	PATIENCE					
	FAITH					
	HOPE					
	CHARITY					

**Gnani Yoga** is a very interesting and instructive book of 300 pages, written by Yogi Ramacharaka, price \$1.10, Yogi Publication Society, Masonic Temple, Chicago. The great feature of all the Yogi books is their great simplicity. Deep, fundamental truths are presented in a simple, understandable manner. I know of no books published on arcane subjects of which this statement can be so truly made. In fact it sometimes seems that many writers on what is called "occultism" try and make their statements as "occult" (hidden) as possible. This is foolishness. Not so with the Yogi books: they are simple and yet profound.

**Raja Yoga** is a companion book to the above. See advt. on 3d page of cover for complete list. Gnani Yoga takes the problem of Life from the viewpoint of scientific and intellectual knowledge. Raja Yoga deals with



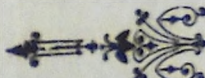
the mind, its control, development, unfoldment, etc., along the lines of mental discipline and efficiency. Raja is not so much in the higher intellects as is Gnana, but all roads lead to Rome, and some will need to travel along the path of Raja, while others will enjoy Gnana. Hatha Yoga deals with the development of the physical body. This should come first, as the body is the house we live in, and it must be kept in good condition. Any philosophy, or religion, which ignores the body is self-destructive. The religion of Jesus and of Paul did not do this. Some phases of modern Christianity have lost sight of the body in their balloon ascension into the sky. They must come down, or they will fall down. Bhakti means Love and Bhaktiyoga is the Path of Union through Love of the Absolute. Catholic "sainthood" is doubtless a form of Bhakti Yoga. For names do not count. God works by universal law above and beyond men's various sounds and grimaces. The most illiberal thought I ever met was among some self-styled "liberal thinkers" who performed stunts in "mental culture," talked about "universal brotherhood," and perched themselves on a pedestal while they commiserated the ignorance of the "creed bound." Bah! there is as much pure Bhakti Yoga among those who recite a creed, as among those who believe in nothing, for Bhakti is in the heart,—not the head,—and the heart speaketh in all tongues,—a Babel to the heartless,—the Voice of God to those Who Understand.

**Truisms of the Great Masters**, with notes and comments by Levi. This is a bulky type-written manuscript which will be sent you for \$1.00 by E. S. Dowling, Sec'y Aquarian Commonwealth, 503 S. Figueroa street, Los Angeles, Calif. I tried to race through this MSS. on a quiet Sunday afternoon (I always attend religious service Sunday morning) and after reading (not studying) three hours I gave up the plan of reading it lightly, and began to study it. It is full of "meat," but all of Levi's writings are, for that matter. Where does he "get the goods"? I don't care, do you? I believe he has access to the sources he claims. But what matters it? Is truth something that somebody *says*? No, truth is something which I discover. And your truth is something which you discover. If some man says something which appeals to you and calls forth a truth which was sleeping within, then be thankful, and offer praise to the Giver of All Truth.

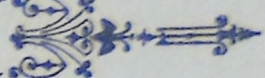
Truth is always Internal. Truth is always Recognition. Truth is always Self-Evidence. Be not a sucking kid, running after this Master, and tagging on behind that Master. Be your own master. Be master of yourself. That is not saying there are no Masters. I believe there are. I might say I *know* there are. But beware of wolves in sheep's clothing. Try all things. Be not a cringing slave to *any* master. I have seen more silly tomfoolery recently, among obedient sucklings who worship "the masters" than would make a pariah dog bark and try to shin up the nearest tree.

I am weary of this inane criticism by people who talk about the edge of the platter, and do not see that truth is Value, and not Words, or Authority.





## Editor's Talk



**P**OPULAR thought flows constantly in grooves, which become outworn, and then thought travels another groove, generally right across the old one. Popular thought runs now into the psychic, the supernatural, the uncanny.

Recently the newspapers have had much to say about the case of a man named Thompson who believes he is "controlled" or "influenced" by the spirit of a deceased artist. The story is interesting to many who are unacquainted with the laws of psychic phenomena at first-hand, and can be obtained from the American Psychical Research Society, Wm. S. Crandall, Tribune Building, N. Y.

For more than half a century the spiritualists have been communicating with the dead. But it wasn't "scientific." When John's grandmother, or Peter's uncle, or Mary's former husband would tell about the crock that was thrown in the well, or the pussy-cat that had the mumps, or some such "test," the worldly wise brushed it all aside as humbug. Well, they were happy in their self-conceit, and we were happy in our common human ignorance,—and in that delightful communion with our friends who had "gone before." Now that it has been made "scientific" I expect we are all of us still more happy.

No doubt, gullibility was, and is, very common. It is no more common among spiritualists than among others. Few people are impartial and intelligently critical. We are all biased,—“scientific” people as well as others. It is a wise man who realizes that the human mind must be biased.

We have not yet learned enough the lesson of life,—that truth is val-

ue, and not statement. That is why the Lord allows so many “lying spirits” to tell their stories. We must go below the surface for truth. A spirit writes a book or tells a story through a medium. How do we know it is true? By its apparent truth? By our concurrent experience? By the “internal evidence” in the story? Yes, but we cannot be sure, for our bias will assert itself. Perhaps you think you do not have a bias? Well, then, I cannot trust you to decide.

On the third day of last May a spirit spoke through a medium in Melbourne, Australia, as chronicled in the *Harbinger of Light*, of that city, announcing himself as Col. Olcott, who was the president of the Theosophical Society up to the time of his death, February 19, 1907. In the previous winter the Colonel made a stop in Boston and I had an opportunity to meet him and confirm the judgment I had made from reading his book, “Old Dairy Leaves.” That judgment concurs with what the spirit said, but that only proves that my mind was “ready to believe.” I don't know that there is any real evidential proof of any fact. But this conclusion does not disconcert me in the least. Merely ruffles my funny bone and makes me feel humorous. It is worth noting, that Col. Olcott came to America to heal the breach caused by the expulsion of C. W. Leadbeater, and Mrs. Annie Besant came to America about a year later to heal the breach caused by the reinstatement of Leadbeater. What an amusing opera bouffe!

The following is a verbatim transcript of the communication:

“I am not able to enlighten you very much, my friend, with respect to the conditions of this life, for you



have had wiser and better teachers upon the subject than myself; but, for all that, one does like to communicate with earth. I remember only too well the visit I paid to you when I was in Melbourne. I did not, I confess, understand it (?) then, but I do so now. One learns, on coming into the spirit world, that the will power, of which occultists boast so much, is a very limited faculty indeed. It is all powerful when we speak of it in the universal sense, but it is limited in all particular cases by our personal knowledge, which is the fruit of our individual experience.

"Will-power without knowledge is dangerous; whereas will-power, guided by knowledge, is capable of being exercised for beneficial purposes. One learns, upon coming into the spiritual world, that while each of us has his own personal will, there are others with wills much stronger than our own, and when brought into conflict with these we are soon made to feel that the will of a superior spirit easily overcomes the most powerful volition of a spirit standing upon a lower plane. Indeed, you might just as well attempt to demolish the Rock of Gibraltar by bombarding it with green peas, as to pit one's own puny will against that of an exalted spirit. No, my friend, our own vanity and conceit—twin-children of ignorance—delude us into making sorry fools of ourselves on earth. But here we very soon discover our true status in relation to others, and not until we have been taken down a peg or two, and have been compelled by a bitter experience to comprehend our exact position, whether upon the earth or in the spirit world, does our pride begin to fall from us. Man is at once so mighty and yet so impotent,—mighty when he has gained wisdom by experience and through sorrow,—and impotent when ignorant, by reason of his destitution of that experience which is said to 'make fools wise.'

"Madame Blavatsky, let me tell you, was, in more senses than one, a fraud. I believed in her absolutely, and was really a dupe, being under her powerful spell. I am not saying this with any feeling of resentment or malice towards her. Far from it, my friend, for, notwithstanding all our faults and mistakes, unintentional or otherwise, we both of us accomplished a great good, even if it consisted in nothing more than in influencing that gifted and noble woman, Annie Besant, to become what she now is, for the world has need of many such as herself. With her is Charles Bradlaugh, who inspires her utterances, and is as much her Mentor now as when he was in earth life. We are all with her, in fact, and to our more enlightened influence may be attributed the change which has taken place in her theosophical teachings, bringing them more in accord with the facts of experimental Spiritualism.

"Theosophists are too theoretical, and very few of them know anything of occult matters at first hand, and yet they affect to look down upon the less pretentious spiritualist, and profess to have acquired a far superior kind of knowledge of their own. Yet how grotesque to us now appears much of our former teaching. As, for instance, the statement that the spirits of the departed beings are, at best, but empty shells, floating about in the Astral. Such a theory is found to be untenable for even a single moment after our arrival here, and no time is lost by us in rectifying errors like these. And this may help to explain the modification which has taken place in the views of Annie Besant.

"Theosophists, I think, are too prone to content themselves with promulgating the theories of others, and do not sufficiently investigate questions for themselves. Moreover, they are, for the most part, satisfied to preach the brotherhood of man,



and there the matter ends. They are, as a general rule, a coterie of cultivated idlers, who take up the subject because it serves to occupy their leisure hours, and enables them to fancy themselves superior—very superior—to the common herd of mankind, whom they despise in their hearts, unless they happen to be rich. None of them seem to have any practical ideas as how best to help the social outcasts, or any workable scheme for remedying our social evils. Why is this? It is because they have no real desire to do so, and no actual sympathy with the suffering masses. Of course I do not mean to imply that there are no serious and genuine humanitarians among them, but these are in such a minority that they can affect but little good in the various organizations to which they belong.

"How differently one sees things from this side of life, when one beholds them in their proper perspective. And where the wisest of mortals finds himself compelled to readjust those theories respecting the after life which he formulated upon earth, and he does so under the guidance of the practical experience which he acquires in the spirit world.

"I am glad of this opportunity of communicating with you again, and it will not be for the last time, I hope."

I do not know whether Col. Olcott himself said what I have printed above. I don't know how I can really know. I can guess. I guess he did. Why? Because the story is true. That is, it is a true story,—true according to my experience. But this is not real proof,—to you. What is truth? Truth is not facts. A combination of facts can be made to show as truth that which is untruth. Truth is reality.

**N**EXT month I plan to print a poem by Aeona, containing a prophecy about a new continent which

will arise in the southern Pacific ocean.

**I** AM willing to supply a few more public libraries with our magazine. No greater good can be done than to place such a magazine as ours where it will be read by enquiring minds. Send me 25 cents and designate the library, and I will send the magazine for a year. Ten dollars spent this way would do a great good.

**S**UBSCRIPTIONS have come in a little better this month, but I am willing to continue the special offer of 50 cents for a year, instead of \$1.00, the regular price.

**I** HAVE had to leave over for next month a very important paper by Levi entitled the Aquarian Key to Health, Prosperity and Power. This paper opens up the spirit and power of the Aquarian work to a great degree. There are to be given, in this magazine, a series of articles which stand alone in originality, vitality, and quality. Levi is the Seer chosen by the Aquarian Masters to give this work to the world. The Aquarian Gospel (260 pp. size of these, handsomely bound, at \$2.00) is the first of a series of books to be issued. The feature of Levi's writings is that they are plain, interesting, unambiguous. The Gospel is a prose poem. It gives the complete life of Jesus, and introduces us to material facts, and spiritual truths of great importance and significance.

**A**T LAST I have had a printing "plate" made of one of Mrs. Fairfield's photographs, and will print it—soon. It is an old picture, but the only one she would allow me to use. She said the recent ones are too homely. (How vain women are.) Of course the men folks would not mind what kind of a picture they had made, but women,—well, you know how fussy women are about those things. By the way, that pic-



ture I have printed in the magazine of my own, Mrs. Fairfield denies! Doesn't like the expression. But I printed it because I think it looks a little like I ought to look like. She has chosen one *she* thinks she ought to look like. We each live in our own ideal world, and sometimes poke our heads out the window and look at other people. And see what? Ourselves confronted!

I also want to print a picture of "Etta," who passed into the spirit world four years ago next December aged 27 years. Etta was a good printer, and was brought up to the printing and publishing business. When she was twelve years of age I, —or rather "we," for she, "Auntie Adeline" and I were in the "push" together—published a small weekly temperance newspaper in Muncie, Indiana, in connection with the job printing, similar to what I am doing now with our magazine.

She would take an "assignment" and "report" a meeting I could not attend, and bring in very good "copy." And if job printing took all my time she would set up all the type that week for the paper, and publication day she, Auntie and I would fold, paste, wrap and address. Some of this type I am putting in the stick we bought at that time, and she has handled it painstakingly and faithfully hundreds of times. With her hands. It is holy type.

That is why her influence is about the work, and the magazine would not be complete without telling something of her life. How when she was ten years old her mother followed her little sister Poesy to the spirit world. Love was stronger than death. The child drew her mother over across the stream to the other shore. Then Etta had only papa and auntie. But Auntie was another mother, for she had lived with us as the "angel of the house" long before Poesy's sickness and death. So when Auntie and I got married the household al-

tered only by dropping two out,—no new ones were introduced, as Auntie did not make any children of her own. Except that after many years, shortly before Etta passed away, Grandpa came to live with us.

Perhaps you don't care for this personal confab. Well, if you don't you can skip it. For I am to say just what I want to in this department. And I want to tell you something about those who get out the magazine.

**L**ITTLE Charlie, the apprentice boy, gave up the project of becoming a printer because of the terrible monotony of setting type. He is a remarkably bright and honest boy, and will get into salesmanship, or something like that which requires integrity and intelligence. (I wonder if true integrity is not true intelligence.) Meanwhile Charlie has gone into "The Carpet," temporarily, to keep the pot boiling, for Charlie and his mother keep house together. They pay \$1.50 a week for their "rooms." "Be it ever so humble there's no place like home," and these two little rooms are a Christian home, and just as sacred, and its altar fire (a kerosene stove) just as holy, as the grandest palace or the most sacred fane. The mother "goes out by the day" at housework and Charlie goes to "The Carpet," for "jobs" are scarce, and workers plenty, and Charlie must work too, and bring in his little wages.

Charlie was fourteen years old the 25th of May, this year. But he looks about nine or ten, and not much bigger than a grass-hopper. And the State of Massachusetts has its argus eye on Charlie. For he is not sixteen yet. He is nominally in charge by the School Department. Charlie has to carry "papers." Passports. Like a Russian. Or a Chauffeur. (I think Charlie will be a Chauffeur when he "grows up,"—he can't be a Russian.)



Meanwhile, he's in "The Carpet." He should be in a school of design, developing his well-marked artistic talent. But you don't know what "The Carpet" is, even though you may be sitting in a room whose floor is covered with Roxbury tapestry. "The Carpet" is a great collection of buildings where the wheels go round and round, the bobbins spin, and the shuttles fly to and fro. Grinding. Grinding Raw Material. Woolen, and cotton, and human beings. Making Carpet. Making Character. Which you may tread on. Unthinking of the Toil. Of the men and women,—men and women who are being ground up into "finished product." Meanwhile Charlie will carry the spools for the machine, at \$3.90 per week for the first year, and then \$4.90. To keep the pot boiling. Making Character.

**I** HAVE two beautiful poems by W. Yale, to print soon, entitled "The Lord's Visit," and "The Vision of St. Augustine."

**I** AM "growing fat" on criticisms. When things go slow I pick up some letters and then I get gay right away. As I expected, my "explanation" of the Real Presence was received with holy horror. Where I have been attending church recently we have holy *smoke* frequently. It's grand, I assure you. To see the priest swing the censer and fumigate the altar, then the acolytes, then give the censer to the acolytes and get a good fumigation from them, and then have the acolytes take the fumigation pot out to the congregation and throw some of the holy smoke to them. It's grand, I can tell you.

Mrs. Holmes, one of Mrs. Fairfield's colloques, who keeps house on the street back of ours, says, "Don't do it, Mr. Fairfield, you'll be *drawn* into it!" Mrs. Holmes is a Baptist. But holy smoke is all right. So is holy horror,—a little of it,—in its

place. Like the trombone, the bass viol, and the bass drum in the orchestra of life. But I am in earnest about the Real Presence. You, also, would believe if you understood that spirit and matter are really one, but seen as phases; that we are not talking about the *body* of Jesus, which was the material aspect, but the body of Christ, which is spiritual, and sometimes called "the church"; and that spirit (so called) can permeate matter (so-called) and change its quality so it will act upon the physical body it comes in contact with, to raise its spiritual potency into external activity, *providing that physical body itself has been raised to a higher potential by preparation so it can grip, and blend, and become transfused with that other highly potentialized material substance.*

We call the preparation on the part of the devotee,—consecration. That means prayer,—and some other things. Then something comes to man, invests him as it were. We call it faith, but remember there are many definitions and phases of faith, and this investiture is one,—one of the higher phases. Then through this investiture comes the fruition in character.

But the fruit soon dries and dies, you say. Yes, and more's the pity. But it does have some effect upon character. I know it. There are other ways of growth. We need not try to be alike.

**A** FRIEND who has not lost her hope for the magazine writes me a long and interesting (typewritten) letter in which she says I have a predisposition to "flirt" with all the by-paths, but that I have a perfect right to gather pearls wherever they can be found. That's a fine spirit of tolerance.

**A** FRIEND of the magazine who I will refer to always after this as Mrs. K, dropped into the printing office recently and showed me a clip-



ping about Jack London, the novel writer, which shows that Jack believes that "God laughs." Mrs. K says it is a foregone conclusion that God laughs. So there are three of us who agree on this statement. It would be a good thing if man would laugh too. There are plenty of humorous things to laugh at, I am sure. Humor is said to spring from a sense of the incongruous. The incongruous is some act which we see to be out of proportion with itself. If there is nothing pathetic in the act or its consequences, and our imagination can create some absurd combinations, then our sense of humor is liable to assert itself. Do you suppose God always pulls a long face at himself? I don't. If man can laugh at himself God can laugh at himself, and man can laugh at God, and I am sure God must laugh at man. Especially these days when so many men are budding out as two-cent Gods, with all the universe within their skins. A God who couldn't,—or wouldn't,—laugh at this is a hopeless case, and the creator less than the created.

This attempt of rusty theologians to make God smaller than man has made a great many people scoff at much that was really good in religion. It worked that way in my case, and I am sorry. So sorry that I am going to join the church when opportunity offers. Many churches that were insistent on rigid interpretation are now much less so, and I have learned to understand better. It is wonderful how little the clergy understand of their theology, so simple now to me, such an undiscovered country to them.

I gave my name to a clergyman last May as an application for membership in his church. I judged by his sermons he was wise. I was correct. He said if I could accept the creed I could interpret it according to my own conscience. I could. I attend church Sunday mornings, and

it spoils my day's rest to wait till afternoon. I had become interested in this church through attending the Wednesday evening meetings, which continue only through a few months of the year. "Everybody" attends the Wednesday evening and Sunday afternoon services. I am a little bit of everybody.

The forenoon service is not free. Those not owning a seat wait till after the service has commenced and then they are shown to some vacant seat. At the last and first of the season, when Dives is away enjoying himself, Lazarus is shown a seat at once. This is all right, perhaps. I find no fault. Surely, the rich, who do so much for the poor, should not be molested in their religion. They are — at least — entitled to "life, liberty, and the pursuit of happiness." Let us be fair. There are plenty of churches for all kinds of people. Give the rich a fair show.

I tried the service the next Sunday morning, but it did not seem attractive, so I went next Sunday to hear a very bigoted priest answer some opponents. I had heard him a number of times before, and although his theology is preposterous and impossible, I learn a great deal from his talk. And the service is quiet and restful, and I have become attached to it. But the theological postures and contortions! Impossible! I can't follow. Every Sunday I get a harder stunt. I can't do it. I'd break my neck! But I like the service, it is a free church, and I can take a seat without depriving anybody. It is God's House.

Meanwhile, however, I am no nearer joining a church than ever. The rector has spied me out. He has his eye on me. Once he caught me in the vestibule and I had to shake paws with him. Another time I saw him in time to go out the other door. Next time I got caught and had to get behind three fat women while they pumped his arm.



## THE AQUARIAN COMMONWEALTH

*Motto: Mutual Helpfulness*

**The Aquarian Commonwealth** is an organization now being effected in all parts of the civilized world.

**The Purpose** of The Aquarian Commonwealth is to unite all the people of all lands in a fraternal order in which "Mutual helpfulness" is the watchword.

**Four Departments of Activities** are recognized. In fact every possible call for help comes from one or another of these departments. They may be described thus:

1—**MUTUAL HELPFULNESS IN MATERIAL MATTERS**—solving the vexed problems of bread and butter, of clothes and homes. In all the world there is enough for all, and when the true principles of the brotherhood have been everywhere comprehended and accepted the needs of every human being will be supplied.

2—**MUTUAL HELPFULNESS IN EDUCATION.** "Knowledge is power;" but the knowledge that leads up to power is not of the superficial kind; it is the knowledge of personal and individual possibilities, and the knowledge of the way to make use of the invisible forces of nature to produce visible results.

Most of the failures in life occur because of ignorance—ignorance of appropriate callings. Few people have found their fortes; know the kinds of employments best suited to their trend of mind, their characteristics and idiosyncracies, and still they must know to be successful; and this all may know and the Masters are called upon to enlighten the ignorant.

3—**MUTUAL HELPFULNESS IN SOCIAL LIFE.** One's happiness and prosperity in life depends largely upon appropriate companionships. Reformers have long criticized, in scathing terms, the so-called system of castes, and in fact it has been one of the prime causes of human misery; but this has not been because of the division of people into companies or classes, but because of the abuse of this system of castes.

All people are not on the same plane of activity, and cannot, everywhere, find pleasure in mutual commingling. This is not necessarily because of inferiority or superiority; nor because some are more advanced in spiritual living than other people. The reason may be succinctly stated thus:

On the Physical plane, as on the Astral plane, there are characteristic thought centers—thousands of them—and all people have specific qualities of thought that are acted upon in various ways by these thought centers, being attracted by one center and repelled by another, just as certain substances are attracted to one pole of the magnet and repelled by the other.

Certain men and women are irresistibly drawn to certain thought centers, and these thought-groups, or classes of thinkers comprise castes, or companies, and here find appropriate companionships.

The true brotherhood idea does not demand that all people regardless of race or thought characteristics must find pleasure in commingling. True sociology is based upon a just recognition of diversified characteristics and idiosyncracies of the people, that while every person is duty bound to aid every other person in every legitimate way, no one is called upon to make intimate companions of all other people. Leaders of thought can and must make it possible for people to find their own thought centers where they can be happy and prosperous.



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-



ntities 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.

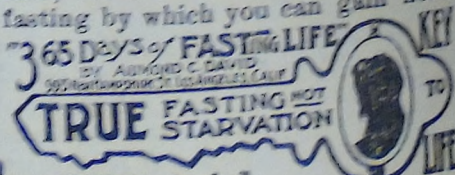
Your Horoscope and Chart of Life, written by scientific astrologers, and other occult masters, will be made for you at the lowest possible cost.

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.

**I** AM pleased to call attention to the subjoined advertisement of Mr. Amund C. David, a Brother Aquarian, 993 New Hampshire Street, Los Angeles, Calif., who has a system of fasting by which you can gain health. He writes that the Value is 725 meals a year. Valuable inducements will be given to agents who apply at once. Brother David is Scribe of the Council of the Central Pacific, Aquarian Commonwealth, and is an enthusiastic worker.





THE OFFICIAL EXPONENT OF  
THE AQUARIAN COMMONWEALTH

# The New Age Magazine

## CONTENTS

FAITH (Poem)	M. Hyacinth Lount	705
FORCE	Levi	705
THE NEW AGE	M. Hyacinth Lount	710
ADEPTS, MASTERS, MAHATMAS	Editor	711
UNIVERSAL GOOD (Poem)	Berthe A. Weeks	713
HOW I CHANGED MY ENVIRONMENT	E.B.S.	714
FROM BEYOND THE GRAVE	Editor	717
VISION OF ST. AUGUSTINE (Poem)	W. Yale	720
CROSSING THE BORDERLAND	Levi	725
TRUTH'S REVEALINGS (Poem)	Florence Mead	729
TIDAL WAVES (Poem)	Aeona	730
EDITOR'S TALK	F.P.F.	731
LITERARY REVIEWS	F.P.F.	736



LEVI

Editor 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 be sent you for copies lost or worn out. The contents of this magazine are of such a permanent character that many 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, if 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 write names in ROMAN CAPITALS. Many names are received which are undecipherable. Buy a rubber stamp.

F. P. FAIRFIELD, Editor and Publisher, 21 Madison Street, Boston, Mass., U.S.A.

OCTOBER, 1909

No. 20