

Texarkana Ark.-Tex.



HOMESEEEKERS AND INVESTORS



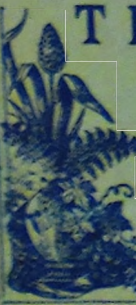
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The New Age Magazine

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

PRICE 10c

BOSTON, MASS., JANUARY, 1910

No. 23

Ignorance

ESTELLA BUHLINGER, 4416 Crocker St., Los Angeles, Calif.
Member of the Aquarian See

Place not thyself upon some high pedestal,
And from thy vantage point serene,
Proceed to judge the throng;
Thou canst not know the hidden snares,
The pitfalls, and temptation,
Which e'er beset the weak.
O, thou, who deem thyself so strong,
Join thou the throng, in all its wild confusion,
Walk in the pathway,
That thou dost view them tread,
And then, thou fool,
Who judgest in thy ignorance,
Thou wilt no longer judge,
But love shalt reign instead.

Attaining Physical Power

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



ANOTHER name for Power is Harmony; of weakness, discord is a synonym; and so, if one would be a man of power on every plane, he must be fully poised, and stand in true relationship with every thing that is.

2 There are three planes of life, and we must study man as trine: as Physical, as Mental, and as Spiritual; and from the standpoint of the student he has three bodies, each composed of substances that differ in their vibrant rythm and frequency.

3 As Physical, the body of the man comprises many coarse materials. The chemist speaks of these as *Salts*.

4 In histologic study of the structure of the tissues of the man

we note twelve Salts of prominence, each with a special work to do. The Bio-chemist calls them *Tissue Salts*.

5 These substances, excepting one, are composed of the mineral elements, are phosphates, sulphates, fluorides, and chlorides. The one exception is silica, which is called an element.

6 *Phosphate of Lime* is first of all in quantity. Full fifty-seven parts in one hundred ($\frac{57}{100}$) of the bones are lime.

7 Now lime, per se, is void of strength, and Nature siezes hold of gelatin, a strong, tenacious compound of albumen, that chemists say is the product of the animal, a substance which they yet have failed to analyze.

8 This substance is well mixed with phosphate lime, and bone results.

9 The phosphate lime is found in certain parts of every animal.

10 *Phosphate of Potash* mixed well with albumen is quite important in the structure of the animal and man.

11 It is the prime ingredient of the grey, or thinking, matter of the brain, and of the nervous fluid of all animals. It is a main spring of all life. Perhaps in many ways it is the most remarkable of all the substances.

12 *Phosphate of Iron* is chief carrier of the oxygen through the circulations of the animal and man. It gives the color to the blood, the glow of health, and is the prime cosmetic of that grandest of the Beauty Doctors,—dear old Madam Nature.

13 *Magnesia Phosphate* is chief among the substances of white elastic fibers, in nerve, in muscle, and in the lining of the organs and receptacles.

14 With *Fluoride of Lime* it makes the body pliable, producing that true suppleness that gives to all such gracefulness in pose and in activities.

15 *Phosphate of Soda* is the master of the acids, and it holds in check their turbulence. It is the all important alkali.

16 In cell pathology we find it acting with its acid counterpart to generate electric power.

17 The *Fluoride of Lime* is not abundant like the phosphates, but its functions are most wonderful.

18 We find it in the enamel of the teeth, in all connective tissues, and joined with the *Magnesia Phosphate* in white elastic fibers of all parts.

19 It gives the strength to the *Magnesia Phosphate*, and keeps the tissues firm and pliable.

20 These Tissue Salts—the six that we have studied—are the *Builders of the Body Physical*. With albumen they either form

the substance of the tissues, or they carry in material to do the builder's work.

21 The six remaining salts are the *Scavengers* and the *Surgeons*. They keep the channels clear. They cut in pieces all the hard accumulations, and they flush the nerves, and arteries, and veins, and the lymphatic glands and ducts.

22 *Sulphate of Lime*, the Plaster Paris of the commercial world, has a conspicuous place in cleaning house for man.

23 Disintegration always follows life. When cells of every kind have done their work they lay their outer garments off and these are carcasses that must be carried from the living cells. And here our Sulphate Lime steps in and does the work.

24 *Sulphate of Soda*—Glauber's Salt—may well be said to regulate the water in the tissues, in the blood, the veins, the lymph.

25 The doctors tell us that a host of germs of every kind are preying on the vitals constantly, producing fevers, agues, grips, and other disabilities.

26 If there be such a host of enemies of man, our *Sulphate Soda* is a Sleuth to find them out, and cast them out.

27 *Sulphate of Potash* is the true creator of the oil that lubricates the skin and other parts. It is abundant in a healthy scalp and hair.

28 It has the power to change organic substance into oil. Without this Salt to lubricate the parts the man would be encased in a coat of dry, hard skin, and he would wither up and die for want of sun and atmospheric air.

29 *Chloride of Soda*, common salt, is next to Phosphate Lime, the most abundant element in man. It is Aquarius, the water carrier of the tissues of the man.

30 When water is required more abundantly this Chloride rings the bell of thirst, and this is why, when we have taken too much salt, or eaten too salty food, the bell of thirst rings out.

31 *Chloride of Potash*—not Chlorate—is regulator of the *Fibrin* that we find, quite sparingly, in every tissue of the animal and man.

32 Now, *Fibrin* is firm adhesive substance, much like albumen of egg; but it consists in part of minute fibrous substances which, if not well supplied with *Potash Chloride*, forms little balls and clogs the arteries, or it may cause a tumor, or an open sore.

33 *Silicea*, or the Silica, is simply common pebbles,—quartz in microscopic form.

34 We find this substance in the hair, the nails, the coverings of the bones and nerves.

35 It has been called "Old Doctor Nature's Lance" for it is ever present when a cutting operation is required, and it proceeds, without the help of surgeon's steel, to do the work.

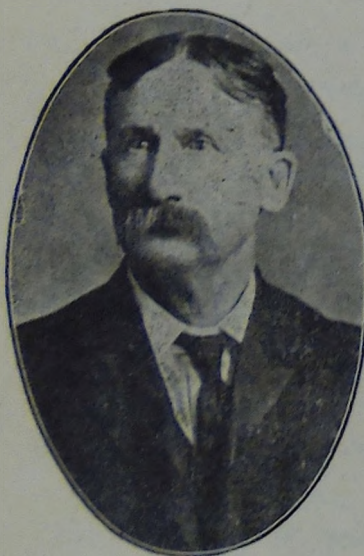
36 And now we see dissected man. His parts are all before us in this brief analysis, and when we learn to keep these twelve chief workers well supplied with raw material we may be sure to have a hale and hearty man.

37 When we behold the works of God, and know that every thing is good, and has its own important work to do, we can but justify the Psalmist when he said :

38 "How Wonderful the Works of God! His Ways are Past Finding Out."

The Air Age

C. A. BEVERLY, A.M., M.D., St. Louis, Mo.



SPIRIT School Students have passed through the Physical and Psychic, — seven vibrations,—and are entering upon the Seven Age, or Seven Vibration, which is the Air, or Spiritual Age. We will need to use no mechanical appliances, like Curtis or Zeppelin, in this New Age of the *Nous*, but mount up with spirit wings as eagles, in the super-physical body, and visit any part of this earth with the celerity of light. We will be able to walk on the water, pass through the fire, and sail among the vast

universes of planets in God's Firmament. For we have been caught up in the ether to meet Lord Christ, and we shall constantly sup with him and be filled with his radiant love.

The Silent Brotherhood are working with a benediction over humanity in this region of the air, preparing mankind for its advent into the Air Age. When you get to the end of the Carnal Country, and out from under the dominion of flesh, and mount the Heights which look Beyond, into God's Own Country, into the Beulah Land of the Soul, you will discern the distant tree tops, and hear the gurgling brooks, and become enraptured with Celestial Choirs. No carnal flesh and bones can pass in, but a Little Child shall lead them 'cross the intervening strip of

vastation, and scorching desert, out into the New Air Country. And when they emerge from the murky vapors of the Desert of Vastation, little children then we all shall be.

Being a *real M.D.*, which some say stands for *More Dope* and also *More Death*, I want to show you a more excellent way, whereby you may pass the seven schools of health and reach spiritual wholeness which can come only as we scale Mount Pisgah's heights in moral achievement. Only then shall we be truly healed and healed for good. Only then shall the soul receive the true illumination which shall show the way to the Happy Land of the Air Country.

Jesus could lay down his life and take it again. So can we. The Son of Man within could ascend into the heavens, and Paul went even to the Third Vibration and returned. John saw the Holy City descending, and he was caught up, not in body, but in spirit, for he was in spirit on the Lord's (7) Day. This New *Jer-U.S.A.-lem* is vibrant in the air, and you may raise your potentials and synchronize with its mellifluous vibrations. But we avoid the Psychic Cities of the Plain, the Mental Stunts of Self Delusion, and the Avarice of Passion and Lust. For Great Whirligig Powers are there, which entwine the soul with the Bonds of Illusion through Self Aggrandisement.

These are the seven sayings on the Cross, read from the lower upward, and are the ladder to the Seventh Libration:

- 7 *I Commend my Spirit*
- 6 *It is Finished*
- 5 *I Thirst*
- 4 *Why hast Thou forsaken me*
- 3 *Behold Thy Son*
- 2 *Today thou shalt be with me in Paradise*
- 1 *Father, forgive them, they know not what they do*

These are the Seven Steps of Psychic Vibration which must be trod to reach the Crown of Life:

- 7 *Inspiration*
- 6 *Telepathy*
- 5 *Smell*
- 4 *Taste*
- 3 *Clairaudience*
- 2 *Clairvoyance*
- 1 *Psychometry*

You must pass up this stairway, but avoid Dark Circles, Black Magicians, Hypnotists, Controls, Mercenary Influences, Earth Bound Spirits, Entangling Inducements.

Seven Incarnations will bring you across the 7 rivers, and through the 7 churches, to the 7 combats, the 7 vastations, to the 7 angels, through the 7 portals, to the 7th city.

- 7 Spiritopath
6 Mentalopath
5 Magnetopath
4 Osteopath
3 Hydropath
2 Homeopath
1 Allopath

All the lower paths lead to the grave. These are the seven Affirmations to reach the seventh plane :

- 7 *I am Master of Every Power*
I Rule Supreme this very Hour
6 *I Am Spirit, I Am True*
I Am in the Kingdom where All is New
5 *I Have Dominion Every Hour*
For I have Conquered every Power
4 *The Highest Power of the Spirit is Mine*
For I Am Healed by Love Divine
3 *The Healing Power is all Within*
I am now Free from all Fear and Sin
2 *I Am Spirit, I Am Free*
Filled with New Life and Harmony
1 *I Am Spirit, I Am Free*
From all disease and poverty

WHEN SKIES ARE GREY

EVA EDGERTON AMES, South Wallingford, Vermont

When skies are grey
Let's think of others, and their needs.
Let's scatter gladly friendship's seeds
And lavish be with golden deeds,—
When skies are grey.

When skies are grey
We give our time to others more—
More time to hold the open door
And comfort those whose hearts are
sore,—

When skies are grey,

When skies are grey
Let us forget ourselves and try
To wipe the tears from sorrow's eye,

And check the heave of troubled sigh,
Where skies are grey.

When skies are grey,
More blest are we when we forget
Ourselves, and find "our eyes are wet
With thankful tears," when suns
have set
O'er skies when grey.

And skies of grey
Not always arch the dome above.
The clouds are sliced with gleams of
love,
And hope will bear us soon above
The skies of grey.



IS IT POSSIBLE to love our enemies? It is possible to forgive them. It is possible to realize that they are not our enemies at all but our friends in disguise, or the instruments of God to bring discipline and experience to us which could come no other way and which we ourselves will be the most glad for when we see life with the perspective of eternal consciousness.

But is it possible to love the man or the woman who has sunk the knife deep into our heart and turned it around in fiendish glee? I am afraid not,—not in this limited perspective of the mortal life.

We may arise into that concentric view of things which will show us the true relationships of life, and that all things are but the working out of infinite law, which law is the law of love. We may realize this in a large philosophical and ethical view, but as we are more or less centered in the human consciousness, and have the human perspective, we cannot entirely disassociate ourselves from the concomittants of the lower life and the lower mind, and we cannot always reach that degree of sympathy, and affection, for the man who has wronged us, which is meant by the divine command that we should love our enemies.

But we can forgive them. We can do that easy. We can do that right here and now even while we are imperfect, and before we have progressed any further toward our ideal of *Perfect Love*. For we can look deeper into things and see that they were not to blame, but were, like us, the blind pawns of fate. We can often commiserate the man who was thus the instrument of God to bring us low and wound us to the inner depths of the soul.

But can we go farther and love him? We doubtless will do this before we can scale the heights of divine life. Oh, yes, I believe so, but to reach that point now, I, for one, confess that I fall short of the divine quality of soul which enables me to do more than to forgive, to commiserate, to tolerate, to sympathize with, but not to reach the quality of what is meant by love.

We know something of what love is. A little. We know something of that quality of soul which loves and through love sacrifices and becomes at one with the one loved. And because we know something of the meaning of love, we cannot honestly look in the face of God and say we have as yet reached that quality with those who have been our enemies.

We can forgive but not forget. We can forgive because we can know the law of recurrent balances which makes all things good. Vilification, intrigue, condemnation. Robbery, deceit,

dishonor. Enmity, trickery, falsehood. Yes. We can forgive all these because we can know that they came always for a divine and beneficent use to make us into a whole man wherein we would be forever above the possibility of their recurrence. Through a knowledge of the interworking of the forces, and the causes, and the fruitions, of life.

We can know that all is good, and love the good, in a philosophical sense, which is cold, and not truly love, which is warm. But we cannot forget. Or rather I do not want to forget. For I believe that forgetting is death to the thing we forget, and as I believe that all our experiences are good in the ultimate, I want to cherish all of them in order that I may get the full value from them.

For there never was a mistake. God never made a mistake, and in the God-view of man, man never made a mistake. We therefore will not need to forget any thing. When we see things in their proper relationships of cause, exercise, and effect, we will not want to lose anything. We will forgive, for we will have nothing to resent. But we will have much to remember,—and cherish. Nothing to regret.

We can do good to those who persecute us. Yes. That is easy. But let us look at the motive. It may be merely the desire to take revenge. Yes. "Pouring coals of fire" may be done in a spirit of revenge, and doubtless is so done, in all cases where we look upon the procedure as a painful process to the recipient. There is no love there. Let us not humbug ourselves. We may have for a motive the desire to justify ourselves by proving the superiority of the better way of peace and forgiveness. There is no love there, unless we have a real love for the person who gave us pain. Real love, I mean, not that which we make ourselves believe is love. A great many people appear to think that condescension and patronage is love. The trouble with us all is that we have not *practiced* the law of love enough. We theorize very well, sometimes.

We can know that we have no enemies. No man ever had an enemy but himself. And no man ever was hurt or injured but by himself. Yes, yes, we know this, but the instrument of torture, the man or the woman. We may tolerate, we may sympathize, we may commiserate, we may forgive, we may even forget the pain in a realization of divine uses, but can we always love, with all the depths of meaning of that word?

And yet, we must, we must!

Yes, we must pass through fire,—the fire of love,—and come out a *New Creature*, with *Perfect Love*.

Character is Fixation of Tendency



CHARACTER may be said to be a *self-creation*. It is something which man creates for himself, for no man can create character for someone else. And neither can, or rather neither will, God create character for man. We assume that the stupendous purpose of all creation (the Universe of men and things) is to create character,—a character for A Man. That Man is you and I, and the other fellow. Separate men, and therefore separate characters? No. One man. This statement is not *reasonable*, to all—it is not analytic. It is synthetic, and above reason, to the mind which has not yet crystallized this truth.

We may say that there are three ways to create or grow character: 1, by affirmation; 2, by knowledge (and judgment from knowledge,—prudence); 3, by devotion, or love of God, or what the Hindus term Bhakti Yoga.

By affirmation we inhabit our world with a panorama of pleasant Ideas. We eliminate the undesirable which produces discord and therefore pain, and fill the space with that which is harmonious, and therefore beautiful.

By knowledge of the nature of the various things we contact in life,—the “good” and “bad” alike, or the desirable and undesirable,—we study their uses and relationships, and, without seeking to eliminate anything from the perspective, we seek wholeness by a proper and full understanding of the uses and relationships of all things.

By what is termed devotion, or spiritual exaltation, or God-union, or God-consciousness, or the synthetic blending of the soul of man with the spirit of God, by mental processes of exaltation above reason, we reach perfection, trueness, and wholeness.

Each of these three are methods for formation of character. They are not of themselves character. For character is a growth of the soul through training in mental activity. These three methods pull the soul upward upon higher planes of action. Continued repetition of an act makes habit. Habit makes character. What we mean by character cannot exist unless it comes as a result of such repeated acts as shall form the mind over into well defined habits, which are *tendencies of the will*.

Character is more than habit. It may be said to be “crystallized habit,” or habit made permanent and fixed in the inner quality of the mind. I would say that habit has to do with the

mind, and character with the soul, and that habit is to the mind what character is to the soul,—fixed tendency,—worn paths which the will traverses. Habit and character both are in the will, and not in the understanding.

I doubt if any individual ever exercises each of these three methods equally at one time. Rather does each life emphasize some one, and we see men who exemplify one extreme or the other. This is right, for man can learn only one lesson at a time. But we can easily conceive that in the view of the individual's whole repeated lives he may have emphasized at different times each of the different methods.

GOD ALWAYS WORKS BY LAW. Sometimes through freaks and cataclysms, but these must be a part of the law or they could not be. Reason is the law of human conduct, as distinguished from the beast, whose proper light is instinct, as the Angel's is prescience. Each is amenable to his own law of being. Man's, as man, is reason. To abrogate reason is to descend below or rise above the human quality.

God manifests to man through reason,—in a reasonable way. That does not say that God is limited to reason. But to be human we must reason, and I am inclined to hold now, though "open to conviction," that it is not safe to abrogate reason. Therefore, reason, with man, should be supreme. Beware of any man who tells you to go by any truth which is above reason. Truth *is* above reason. Yes. But man must always go by the truth that is not above reason. These two statements are not contradictory.

Man bites off so much of life and chews it. He *must* chew it. He *must* digest it. Else it will make him sick. And there'll be the devil to pay. And the devil will exact every far-thing. And as he chews he must reason it all out. And bite off only what he can reason out. That does not say there is not more in the universe than he can now bite off. O, no. But as he bites he must chew. As he lives he must reason.

And that does not mean that man will always need to reason. O, no. But he will always need to reason while he is man. There is a higher state, that of the SUPER MAN.

EXTREMES MEET. Extreme statements meet. There is another worldliness that is very much of this world: sensual, superficial, hypocritical. And there is a worldliness which is really above the sensualities and the trivialities of this world. Words do not count. Only truth has vitality.

SATISFACTION. Ever since the First Man,—if there ever was a first, original, individual man, which I am inclined to doubt. Ever since this First Man stood on the Shores of Time, and viewed the Expanse of the Great Waters, ever since this hypothetical time, man has joined in a Common Search. For what? No man really knows, though all men have variously named it,—and missed the mark! If we *could* name it I believe we would at once have it, and in having it transcend it. Strange Riddle of the Ages. The Quest of the Holy Grail. The inmost, unobtainable, elusive formula of the Philosopher's Stone. True, if we could name it we could have it, for to truly name anything is to know it. The trouble with mortal man is that he does not properly name things, and he thus goes all awry! Yes, from misnaming things. For instance he climbs the ladder of fame because he has misnamed that ladder. Then he falls down in the dumps with ideal shattered. Only because he has given it the wrong name and called it *Satisfaction*. No satisfaction there. Or he seeks power. And winces and withers at the sting thereof. Or wealth, with its cankering, festering filth. Nothing, nothing, nothing, in these. No satisfaction, but bitterness and gall. Is there no way then? Yes, there is a way, or more truly, *a way to a Way*. Some there are who mistake the way to the Way for the Way itself, and they come back hungry and hollow hearted, for they have *stopped on the way*. They have been at the gates of heaven and missed heaven. The way to the Way is through *self forgetfulness and losing the self in loving service to others*.

Tell me, ye winged winds
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?—
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain,
The weary soul may rest?

The wild winds soften to a whisper low,
And sigh for pity as they answer, 'No!'

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favor'd spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives,
And friendship never dies?

The loud waves, rolling in perpetual flow,
Stop for a while, and grieve to answer 'No!'

And thou, serenest moon,
That with such holy face
Dost look upon the earth
Asleep in Night's embrace,—
Tell me, in all thy round
Hast thou not seen some spot
Where miserable man
May find a happier lot?

Behind a cloud the moon withdraws in
woe.
And a voice sweet but mournful answers,
'No!'

Tell me, my secret Soul,
Inspired by God's own breath,
Is there no resting-place
From sorrow, sin, and death?
Is there no happier spot,
Where mortals may be bless'd,
Where grief may find a balm,
And weariness a rest?

Faith, Hope, and Love, best boons to
mortals given,
Start up within the breast, and answer,
'HEAVEN!'

Charles Mackay


SWEDENBORG explains that hell is devils fighting. For supremacy. For each other's goods. To pull each other down. Those people who have in mind the hell of John Calvin, say there is a worse hell than Swedenborg's, but I think not. For I have seen some fights here on this earth. Little ones, but devil's fighting. Some do not know just how devils can fight, and how the flames spring up from the contact of blow on blow, and a thick putrid smoke envelops all. Brimstone smoke. Sticky and stifling.

"It takes two to make a quarrel." Yes, two devils. For unless one person who wants to quarrel can find another of like mind he cannot quarrel with anyone else but himself, and that soon becomes tiresome work, as you have doubtless noticed. Unless there is something evil in me for some devil to grab hold of I can never be harnessed into a fight by any devil to make a devils' mischief.

There is a magic circle which a man can draw about him and thereby keep all devils off so that they cannot make him distressed and suffer pain. For fighting is inharmony, and inharmony is pain. This circle is drawn with a line, outside of which is hate, anger, and separateness. Inside is kindness, forgiveness, and unity. Devils are all kept outside of this line. When you remain within it you are near unto heaven, and when you go outside of it you are perillously near unto hell.

AFTER ALL, life is but an Attitude. That is to say, life flows into any mould we make for it. Our mental attitudes, whether they be bright and cheery, or sour and bleak, act as moulds to transfix the thought-stuff about us, and cast the lot in life to which we tie ourselves. A cheery disposition will turn the tables of the law. A grateful soul, seeing blessings in everything, and adversity in nothing, will melt the heart of rigorous fate, like a twelve pound piece of ice on a July sidewalk, and turn the frowns of fortune into smiles and caresses. An attitude of sweetness will smooth the sourest wrinkles. An attitude of peace will quiet the most turbulent disposition. An attitude of kindness will soften the heart of the most debased.

Just to be tender, just to be true,
 Just to be glad the whole day through.
 Just to be merciful, just to be mild,
 Just to be trustful as a child.
 Just to be gentle and kind and sweet,
 Just to be helpful with willing feet,
 Just to be cheery, when things go wrong,
 Just to drive sadness away with song.
 Whether the hour is dark or bright,
 Just to be loyal to God and right,
 Just to believe that God knows best,
 Just in his promises ever to rest—
 Just to let love be our daily key,
 That is God's will for you and me.


 VERY STATEMENT IS TRUE,—*in a sense*. In some sense. In some true and reasonable sense. Then is there falseity? O, yes. Falseity is but truth misunderstood. Miss-applied. Miss-fitted. "Lost, strayed or stolen." Or we can state the proposition another way, and say that truth is such because it shows us things in their *whole* relationships, while falseity is a partial statement and view. *You cannot tell an untruth!* That is, if the one who hears you, or you yourself, are able to relate the statement to its proper correlatives. These correlatives will alter the *character* of a so-called false statement, but not necessarily exchange its external appearance.

All definitions are partial. No definition is complete. We may set this down as a basic truth. We must also remember that all difference of opinion, and religious controversy, is because we do not understand that such and such a statement of God, or heaven, or life, is untrue,—because we do not see it in its true light,—in its right relationships.

When we make a statement about God we put a circle about some part of God and set off that part from other parts. Another person sets off another portion. And so on. Then we compare notes, and say such and such cannot be true if such and such is true. We are mistaken. We really mean that such and such a view is incompatible with another view which we have in mind. But this is only because we view both away from their relationships.

I believe that all the differences of view which our readers have regarding some of the postulates which I have printed in this magazine is because we each have a different portion of truth, and have unwisely set it off and persisted in considering it apart from other truth.



For instance, we have a lovely, bright, and conscientious Swedenborgian clergyman as a reader and correspondent, who takes issue with the idealistic and impersonal concept of God, and also with my "personal talk with God." There are other friends who hold this idealistic view but take issue with the view of God as an individual, personal friend to whom we can go in our joys and our sorrows, and pour out our love to him, and receive sympathy, strength, and advice in return. Surely these two views are incompatible, if anything is. But they are really not incompatible. Set off from their relationships they are. Encircled and cut off from other truths they are. But when *thought out* I believe one statement *substantiates* the other. Yes,

one reality would tumble down and cease to be a reality if there was not this opposite co-relation.

It is interesting to note that this Swedenborgian friend takes issue with me for both extreme and opposite views of God which I hold, i. e., that of the impersonal over-ruling spirit which permeates everything, and is the law and the sustenance of all his creation, and that of the personal Guide and Comforter, quite anthropomorphic in his nature. That I can hold both these extreme views, and several in between, surprises some, and makes others ask if I am consistent.

It is true, that the majority of people live and die with but one of many partial views of God. Like the Chinaman's one-string fiddle, they get some sort of divine harmony from even the most primitive and imperfect instrument. But think of what the full-string violin can do! And of the seven-octave piano! And the complete organ! And the full orchestra! Not one of the tones in the orchestra controverts the other, although each one is diverse. Each sounds as a vehicle of that grand harmony of sound which is the whole truth.


A BROKEN LAW!

What is the Result?   Pain!

Is this Always so?

I think so.

WE ARE ENCOMPASSED BY LAW. We are encompassed by pain because of law, and yet law is Benevolent, and not malevolent. Strange paradox,—pain as benevolence. True, but not possible to always render into terms of reason. Can we learn the Law and Avoid the Pain? Yes, by exercising our intellect. By studying the Law. By obeying the Law. *Is there any other way?* I do not know of any other way, but I am willing to consider other ways. Salvation through vicarious atonement and remission of sin? No, for my God could have no grudge against his children and he is too just to favor any, and he gives us one Path and one Law, though called by many names. That Path is the path of Self Energizing,—accomplishing and giving all to others. Following Christ. Not in word but indeed. Christ is this Path, and Jesus showed us The Way,—in that way our Savior, Teacher, Friend.

S IT BETTER to be a Christian or to be religious? I would rather be religious if I could not be both. But I hope I am both. (I hear some people say that they do not want to be either, but they do not understand the deep and abiding joy of the religious life,—the comfort,—the enlightenment,—the satisfaction,—which gives man the peace of mind which enables him to meet all conditions of life with sublime courage and inner peace.)

I know some people who call themselves Christians, and I am obliged to question the validity of their religion. Upon second thought, however, I can see that they have some. I might question with more reason if they were Christians, for I think it is clear that to be a Christian one must be something like Jesus, or at least try and follow his example in spirit and in truth. It takes more than the name of Christ and some theology to make a Christian, but I would not be understood as setting up any standards. God forbid. We are all trying to be Christians, I trust, even when our efforts look rather grotesque.

I don't know whether I am a Christian or not. I really don't care. You may decide. You may toss a cent, if you will, and say, "Heads I win and tails you lose." But I am trying to be religious. And incidentally I may be a Christian or not. It doesn't matter. I will say, however, for the edification of all doubting Thomases, that the longer I live and think of Christ the more do I appreciate him and try to follow him. If that does not make me a Christian in your mind, then well and good. Life is too full of the love of God to stop on the wayside and talk about unimportant things.

In order to prove that I am a Christian I might tell you that I attend Church regularly. But that would be no proof that I am a Christian, for there are very many who go to church who are indifferent Christians, and I know several who do not go to Church who are yet real Christians. Yes, real Christians. That is not saying that the Church is not all right.

The Church is only the means to an end,—not an end in itself. I don't suppose that end is to make Christians, or to conserve Christianity, even while I gladly admit that these objects are incidental to the main one. Neither do I consider that the mission of the Church is to make men religious,—i.e., not the real, principle mission of the Church, although I consider that men must become religious, and learn to live like Christ, before they can reach the real goal of the Church.

I consider the mission of the Church is to make men God-

like. Simple to say this, but do you and I know what this means, to be God-like? Something, we know, I hope. But can we pick flaws here and there with others in their quest for this common, universal, sought-for ultimate Good?

The Church is a collection of men. Some of those men are in the physical and some are on spiritual planes. It is an organization. I do not hold with the Catholics or the Swedenborgians that the Church itself is a special functioning of God,—not in the sense they do. Therefore, the Church could not make me a Christian, or unmake me. Neither could the Church make me religious. If it could, what a great responsibility and condemnation is this power of the Church. No, it is a personal matter between me and God. It is a matter for God and I to patch up between us. No third party may butt in. And I expect to hitch along somehow and keep debit and credit with him. I don't object to others meddling in the matter, for they can really do no harm, and may give me some very valuable lessons.

We tickle our palates too much with words. Hot spicy viands. Luscious to the taste. Nice to look at before we gulp them down or crunch them between our teeth. We become surfeited with words. Nauseated. Dyspeptic.

We need life. Spiritual life. Not the mere husks of life. God's spirit within us inspiring us to good thoughts and good deeds. That is religion. Then we will not mind if people deny we are Christians, because we do not use the same words they do. Neither will we mind if they say we are not religious because we do not bow and nod as they do. O, no. We will allow them to have their say-so, and go right ahead and try and live Christ without saying too much about it.

THE VOICE OF GOD is within every man. No need to go to any book to find God, or to hear God, or to learn of God's law. God's law is graven in every heart in blood characters of human experience through struggles and defeats, hopes and fears. This is so in all men. The bad man? Yes. All men. The voice of God speaks to all. Tells each man to do something better, and better, and better yet. No man ever did his best. The best is God. This call to the best is the call of God. Different in each, but in each all converging. Seek, then, God's word within thy soul. Hearken unto God's voice. Obey God's commands.

CONTRADICTION is an innate human trait. It is the foundation and conservator of *Individuality*.



THINK we may speak of "the wisdom of the wise," and "the wisdom of the foolish." Both are wisdom, but of a different range and order. I will try and explain without using too many words. Wisdom and knowledge are not the same. They are entirely different orders or planes. And there is spurious wisdom and genuine wisdom. The spurious has been called "the wisdom of this world," and the genuine has been called "the wisdom from above." The first is not wisdom, for it has for its object self aggrandisement. It ends in self destruction. The second is centered in God above, and is true wisdom, for it is universal and permanent,—eternal, as the first is temporal.

Knowledge may lead into wisdom. True wisdom is knowledge plus. It is knowledge crowned with divine, unselfish love. The divine love makes the knowledge really fruitful, and of real value. When one has gained knowledge, and then added to that knowledge divine love in proper affinities, then he has what we term wisdom, and also, to use the alliterative phrase I started with, he has the wisdom of the wise, for he has full wisdom, which realizes truth and also understands it. The province of wisdom is to *realize*. The province of knowledge is to *understand*. I assure you, from actual experience, that it is incomparably better to realize than to understand.

What I might term the wisdom of the foolish is the realization of heavenly things and of basic truths,—not through the path-way of the knowledges first, crowned with divine love, but through divine love itself. That is, it may be possible for an ignorant man, who has but a trifle of what we call intelligence, with its component equipment of knowledge, to have a deep, innate perception of heavenly realities, far above the scope of the understanding. We may term this state the wisdom of the foolish. For it brings a man into divine truths without understanding them, and keeps his life sweet albeit he cannot know the whys and wherefores.

I am strongly inclined, however, to hold that one must acquire knowledge, or at least the *ability to acquire knowledge*, before he can have true wisdom. I am not sure about this. I think that good authorities differ from my view. Swedenborg calls this higher quality than reason or intelligence, Perception, but I judge that he teaches, or implies, that this higher perception brings with it the ability to understand as well, but on a higher or more internal plane.

I have held that one must have intelligence, with its correlative of knowledge, before one can have wisdom, but Mrs. Ed-

tor thinks not, and believes that it is sometimes better to have the wisdom of the foolish man (innate perception of truth) than to try after the wisdom of the wise and get stranded among the rocks, the shoals, and the quicksands of knowledges. I am not sure of that. I have stated her side to consider it for its value.

For convenience then, as a tentative classification, let us say there are three kinds of wisdom: 1: Real wisdom, or a culmination of knowledge through the Grace of God, which is the marriage or union of man's mind with God's mind, or what may be called Divine Mind in contradistinction to Mortal Mind. 2: Superior innate perception of spiritual truths which a man may have though he be ignorant and unlearned, if he have this Grace of God. 3: Spurious wisdom, which is knowledges conformed to man's own self conceit.

WE ARE ALL MISTAKEN! Every one of us! Yes, every one of us is mistaken! I went to the Swedenborgian Church last Sunday and heard a good, sensible, scholarly sermon. But the man was mistaken. He made a good argument. He was logical. His reasoning was sound. But he was mistaken. For he was theorizing from baseless premises. Not completely, but to a great extent. He was all right if we took his premises for granted, but he was mistaken.

Well, so am I. Oftentimes. How often? I don't know. Too often, no doubt. Our arguments may be good. But what matters it if we are mistaken? This clergyman's argument was good, and his authority (Swedenborg) was pretty good,—to him, and to those who accept. But there's the rub. Authority. For those who accept.

Not one of us can contact all things and gain our knowledges and beliefs by our own experience. Not by our personal experience. We cannot do this any more than we can grow from the ground all the food and clothing we need, and provide entirely for ourselves with no other person's help.

We are constantly seeking authority. Authorities conflict. We choose. Then we bow our heads, shackle our hands and feet, put goggles on our eyes. We all do this, perhaps, more or less. I am no better off than the Swedenborgian clergyman. Not near so well informed or educated as he. But I can put my finger on his error and see where he is mistaken, as he can doubtless put his finger on my error and see where I am mistaken. Because we each wear different goggles. We each have different authority. We are each mistaken!

THE POSITION of the Higher Critics, that the bible is merely a collection of books written at different times and preserved as the literature of a great people, and that it was not written by God as an authoritative code and guide, is only a half truth. The bible is such. But I have come to believe that the bible is more than the Higher Critics say it is. I started with them, and trained with them, even before the term "higher critic" was coined, for Unitarianism has always taken substantially this position. Unitarians and Universalists were a generation at least ahead of their age. Only now are the other Christian denominations coming up to them. As I have said before, the Swedenborgians are more than a generation ahead,—two at least. But Wisdom waxes fast, and soon all intelligent religious people will learn that we are in the midst of an unseen spiritual world and that God's angels surround us to help us,—when we turn to them.

It is easier for us to go to extremes than to try and hold both sides of the truth. I realize this is so, for I suffer from the common human curtailment of vision which brings out into view one bright side, but keeps the other in the shadow. We must somehow rise above the human to get a faint conception of the two sides of a truth.

I believe that God,—a personal God, much like individual man in his nature,—moved men's minds to preserve the books, which we now term "the bible," because they contain arcana of the Kingdom of God. How did they happen to contain this arcana? They did not happen,—it was God's method to preserve the truths for future generations.

Thus I do not believe that religion has been an evolution, and that men preserved those books because they decided they were valuable. I believe the spirit of God moved in their minds to make them realize the value of the writings, and more, that the writers were inspired to place deep spiritual truths there in such a way that all men could read God's word, and learn the divine way of beneficence through obedience to the law of love.

The bible is a ladder. It is a graded school. It fits all men. That is why the bible is so contradictory if we examine it with unspiritual criticism. It is contradictory if taken in a literal sense. So is much of our talk if taken piece meal and distorted from the spiritual value which is in the meaning.

VIRTUE IS TRUENESS to the self,—to the real self. The thief is not true to himself, and therefore he is not virtuous, not because he has broken some statute law of man or God,

but because thievery always degrades and demoralizes the thief. Thus with falsehood. A lie starts at home and leaves its sting there. It hurts others. O, yes, but not nearly as much as it does the perpetrator of falsehood. Thievery is a sin against the will and falsehood against the understanding, and if we look deep we will see that all sin affects either one or the other. The victim of vice is the man who practices vice, and that injury is to his soul. The man who injures his soul is not true to himself. Thus, integrity means holding together, and not dissipating the self. The virtuous man has integrity because virtue holds the man to himself in wholeness. Wholeness is perfection. When we speak of the *roué*, the *debauché*, the rake, the *blasé* man, as *dissipated*, we mean that such sensuality dissipates and loses his mental, spiritual, and even his physical powers. Vice dissipates. Virtue integrates.

THE CONSTANT REALIZATION of God. The daily touch. The blessed assurance. What can harm or make afraid when God is so near unto us? As sustainer in adversity, comforter in distress, and pilot in storms. What can those who believe not in our God put in his place? Shall they put Self, or Natural Law, or Attenuated Abstraction? Will any or all of these take the place of the Blessed Presence?

Thus far the Lord has led me on,
Thus far his power prolongs my days;
And every evening shall make known
Some fresh memorial of his grace.

WHAT DO WE LIVE FOR? We live to make character. What do we need to make character for? Because through character we get God. What do we need God for? Because God is the quintessence and substance of good. What is good? Good is felicity. What is felicity? Felicity is the supreme, the immutable, the absolute goal we all seek.

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FASTING and meditation has been taught by many Oriental people as the path of union with God. By fasting they apparently mean denying the carnal desires of the body, and by meditation is meant thinking deeply about God and the deeper things of life. I think I have fairly stated this view, but I take issue with it. I do not deny that it is good, and that it is as good as mine. But I do not like it. It is not my path. Not principally or exclusively. My path of union is principally through giving love,—not to God,—not to Jesus Christ,—but to man. And not to some men afar off, but to those nearest to me first and then spreading that love out as far as it will go, believing that it must encircle the world and all the people in it before I can reach final “salvation,” or as the Eastern student would term it, “liberation,” or “emancipation.”

As a secondary matter I would take up that which they have made first, i. e., I would study the laws of God and rise out of carnal desires. I am inclined to think that in the final view our eastern cousins and myself will all practice the three necessary methods of reaching the goal. And I am not sure that their method of emphasizing abstinence and practicing devotion and subjective study, is not all right. But it is not all right for me, for I am sure that my emphasis on brotherhood is correct. That is, correct for me.

It occurs to me, since writing the above, that perhaps the Hindus have reached this brotherhood love and are now taking another and higher step,—that of union with God direct through contemplation and abstract absorption. Perhaps. I have no way of knowing. I know that I have not fully reached the brotherhood step myself, although I am trying every day to more truly do so.

We must remember that there is a vast difference between theory and practice. Theory is of no real, absolute benefit. It is the means to an end. That end is the *realization* of that which we theorize about. Too much of our Christian life is theory. Let us not condemn it for all that. But let us know that such availeth not in the end. Thus I have learned to suspect what I read and what people tell me of their religion and their religious philosophy. It may be all right. Or it may be all wrong according to my preconceived notions. That does not matter. It is the *life* we are after, and by a man's life is he judged. Therefore, I cannot judge whether the religious philosophy of the Hindus is a step higher than mine or not. I have not lived with them and studied their lives. I have done so with Christians. I have formed some conclusions. To be fair I must hold off from

passing judgment on the Hindus till I know them as well. Meanwhile I prefer the Christian method of salvation because I understand it better. That is not disparaging the Hindu religion.

WITH EVERY MAN there is a dividing line. Above that line is his right. Below that line is his wrong. This line we have given a name in common parlance. We call it *The Moral Law*. But this line is a peculiar line. No man ever saw it. No man ever tasted it. No man ever smelled it. And yet it exists. It is a real thing.

The line varies greatly. In some communities it is a vastly different line from what it is in other communities. In fact it has a very queer faculty of cutting across every line it meets, for it never lays quiet when it meets another line. It tries to bisect it if it can, and in default of that it seeks to cut through it in some fashion.

Each man in every community has a different line, for no two men have ever been found who had precisely the same line. In fact men are all the time comparing their lines and trying to break up their neighbors' lines. Strange amusement. Of course they do not succeed in doing this. But strange they should try, isn't it? Really!

No man can borrow another man's line. All must use his own. Even when it gets crinkley and wiggley. Sometimes a man's line will turn into a rod and beat him sore. Often the social rod takes some individual and beats him unmercifully. Strange thing this rod is, isn't it?

I CAME ACROSS this classification recently: *Spiritual, Intellectual, Material*. As I have so often said, words are for use, and any word will do if we can put it to work. To translate this classification, or system, into mine I would need to say that Spiritual meant what I term Universal Consciousness; Intellectual is ideal and wisdom; and Material is reason and instinctive feeling. It is mentally profitable to frequently take up a different terminology and translate it into ours. We often thereby find something good to add to ours, and even if we do not, we learn to translate readily, and therefore to understand broadly.

MAN IS BLINDED. Yes, but what do you suppose it is that blinds him? *Avidya*, ignorance? *Maya*, illusion from the distorting glare of the murky material glase? Not directly. Man puts self between himself and God and shuts out the light!

SOMEONE HAS SAID, *Religion means being bound back to God.* This statement needs considerable elucidation, but when meditated upon it opens up deep arcana. Irreligion is being bound to the illusion of sense. Materiality is irreligion. We have become somewhat mixed in our conception of what irreligion is, by the view taken by past theologues that irreligion was sin, and that sin was a disobedience to the laws of God, and that the laws of God are thus and so, as per that creed and this interpretation.

We do not now believe that religion is such an obedience or that irreligion is such a disobedience. A simpler view, I think, is to view the religious man as, in some sense and in some manner, harking back to God, while the irreligious man, is in some devious manner turning away from God, and becoming entangled in the illusions of material sense. A simple definition of religion is that method we take to find God, and God may be defined as the reality and the beneficence of life. Matter is a word we use to denote what is farther removed from this beneficence, and spirit we sometimes use as that which is nearer to this beneficence. Matter is, in this use of the word, illusion, and spirit is illumination. One is earthward the other is heavenward.

Thus we may say that matter and materiality is irreligion and spiritual and spirituality is religion. It does not matter what *form* materiality or spirituality takes. They take countless forms. They often take the form of disobedience and obedience to the Written Word. They often take the form of disobedience and obedience to the conscience. They often take the form of material degradation through passion, or spiritual uplift through devotion.

But by any manner of way, we may conceive that religion is in its essence being "bound back to God," and irreligion is being bound to d'evil.

THERE IS A DEVIL. Personal Devil? Yes. Several devils. Several personal devils. Arch devil? Yes, several grades of arch devils. Boss devil, little boss devils, lesser boss devils, all of them subservient devils, all of them Slave Devils to God. Think of it,—all evil subservient to good. God's Scavengers. Carrion Eaters. Muck Rakers.

Personal sub-human entities. "Seeking whom they may devour"? Yes, but you nor I will not be devoured unless we give them something to devour. Passion, carnality, avarice. Fear them? Why should we fear when God is supreme and it is our choice to turn to them or to God?

THERE IS NO POWER IN EVIL. There is no evil unless we allow it. No evil at all unless we receive it. We can turn our back to d'evil. Then there will be no evil in our lives. Unless we turn to it and allow it to enter in. Unless we allow it.

But we do not want it. Then how does it come? For we don't *want to choose it!* No, we did not really want to choose it. How did we do it then? We have chosen all this evil, with its brood of pain, sorrow, disappointment, because we were *ignorant*. We lacked the knowledge of *The Law*. Been toiling painfully all these years in the murky atmosphere of evil, and getting our toes stubbed, our ears boxed, and our head bumped, by the things we run against. In the darkness. In our ignorance.

Can we cure ourselves? Can we learn better how? Can we avoid this evil mesh?

Yes, through *Knowledge*. Through knowledge of the law of love. But knowledge is not all. There is something else necessary. Practice. Practice which makes perfect. Realization in the will after the understanding has grasped the law.

Knowledge is the first step. But to stop there is to slide down into a deeper pit of ignorance. It is said that the devils know and fear the law. But they do not obey, and that is why they are devils and why they suffer. Knowledge is not enough. When they add to their knowledge the *love of the law* they will not fear and they will have changed their nature and be no more devil.

All the knowledge in the world will not save one from sin or from evil. No. Real, permanent salvation from sin and evil comes only from practicing the law of love until it becomes a part of our very nature. Until it becomes our very selfhood.

Divine Love. This must come as a crowning glory of knowledge. What is Divine Love? *Perfect self-forgetfulness in pouring oneself out for the joy of others.* This and nothing more. Have I reached the goal? No, and I sorrow for it. Then how do I know this is the path of liberation from evil? Because I have tried the path just a little tiny bit, and as far as I go I see that it is the path of joy and the path of liberation. Is there any better proof than the proof of use?

WE should try to be consistent; we should not mind if we are inconsistent. We should throw consistency to the dogs if we find that consistency gets in the way and hampers truth, and yet we should remember that Truth is Consistent!

AND WHAT IS SUCCESS? Is it fine houses and fine clothes, and fine food? Is it generous friends, the applause of the world, the power to move and control all things and forces? Does it come in the mighty whirlwind, the glint of the stars, the opening of the petals of spring-time? No, it does not come in any or all these things. It does not come in things nor in the essence of things. Neither is it profound, or secret, or intangible in its nature. It is very simple. And very definite, and very concrete. No chance to make a mistake about it after once you see it.

The Man Who Has Learned to Take Life Easy Has Reached Success. Yes, this and nothing else. Unruffled. Undisturbed. Uninjured. The pursuit of life. The zest of life. The glory of life. But not glamored by life's vane baubles, because we realize that the good of life is only the growth of the soul, through taking life as a discipline in love and peace. Does that make us shirk life? Not if we truly understand. In fact no one can truly value life, and reap its fruits, who is glamored by the illusions of life,—its hopes and fears, its ambitions and disappointments, its competitions and defeats.

It matters not what walk in life. The man who takes life as a stepping stone has surmounted life. He may be a cobbler whistling a tune as he hammers the leather and trims the shoe. Or the crossing sweeper who pull at his black pipe and loves the work he does. Or the store keeper measuring out potatoes or weighing up sugar, in the benign spirit of God's grace.

The work we do which is congenial is successful work, and the life we live sweetly is a successful life. This, and nothing more. There is no other criterion. You may hunt up and down the earth, dig to its center and ascend the skies, and you will come back to this basic truth, that the peaceful soul has reached true success, and that nothing that the world can offer can measure up to this inner light and glory.

Then why do we rush here and there for success? Why do we look at this thing, and taste of that thing, and feel of this thing, and say we must have these things in order to gain success? Because we are blinded.

Remember, I do not mean that we should not struggle, and strive for better things. Certainly we should. Any philosophy which teaches a nerveless, apathetic, hopeless resignation to fate, would be a contemptible philosophy, and die by its own hand. No, we should strive, but we should realize the transient nature of things, and the value of life to lead the soul above things.

All Matter is Alive

SPIRITUAL SCIENTISTS (who are sometimes called occultists) and mystics (who are sometimes called dreamers) have all along held that the cosmos is alive in every part, as well as a whole, and that this life of the cosmos, and of the constituent parts of the cosmos, is subject to the law of growth, and change, and recurrence.

It is interesting to note that the physical scientists have recently arrived at the same conclusions,—in part at least, and there are signs that they will soon see the whole truth of the fact that life is in all things. They have decided that matter is alive. They are right. So is the cosmos alive in a larger sense with a life of its own which is larger and inclusive of the lesser lives. This sounds a little like Pantheism. It would be Pantheism if we stopped there, but mystics go farther, and tell of spiritual degrees above matter where there is no recurrent change, and where we come face to face with absolute interior origins which show intelligent Being as the architect and commuter of the universe.

The spiritual and material planes are coming together. When they blend the Millenium (or the New Age) will be in its fullness. In this consummation of the Ages nothing will be added. It will only be a change. We may call it a change of phase. In the past the planes have been separate. The same laws and orders existed then as now and as

in the future, but this outer plane was more removed from the inner ones. Nothing stands still, and this period of what I have termed "flattening of the spiral," is a recurring one, and has an opposite ultimate where the spiral is most elongated and where the physical world is most grossly material.

In the Coming Age the different grades of matter will come together, and even while we are on this physical earth, in a physical body (with "perpetual youth") we shall be able to look out clearly upon and through the finer planes of spirit (or matter if you wish to call it such, for as I have said, spirit and matter are relative terms and mean the point from which we turn our view, up toward spirit, or down toward matter, the only difference being whether we look up and see things as finer and more spiritual, or down and see them as denser and more material.)

In the past spiritual facts could not be clearly demonstrated on the material plane. There were no equivalents. There were no receptacles into which to pour the higher. Men were gross in their brain structure. We have become much more refined physically. That refinement allows a refined and more complicated mentality. That mentality allows a greater influx of the spiritual potencies. We are becoming spiritualized.

This refinement has allowed the physical scientists to reach more spiritual planes of consciousness, and

what would be termed impalpable and non-existent a few years ago, is now recognized as real and demonstrable.

The mystic, who could reach these higher planes, always knew what the physical scientists are now discovering, but he could not demonstrate it, and therefore he was a dreamer. In the Coming Age we will all be mystics, i. e., we will all have the mystic's power of vision. On the other hand there will be no gross sensualists, for all things will be made plain, and "the heavens will declare his handiwork" to all.

A French scientist, Mr. L. De Launay, writes in *La Nature* that "Chemical elements change spontaneously into others, unstable atoms are born and die like organized beings. Radium, which we now find in natural deposits, did not exist there—was not yet born—until within a definite number of years, and in a definite number more will no longer exist.

It was once—as is now believed—uranium or thorium, and will become helium, after passing through the series of unstable states that have been called radium A, B, C, and D. If this phenomenon of evolution is general for all material substances, which we cannot yet affirm but which we have no longer the right to deny, all our conceptions of the earth's past . . . will have to be reviewed and adjusted.

We must first familiarize ourselves, we are assured, with the fact that an element, instead of being unchangeable, lives and dies, giving birth to other elements, like a living being.

When a ball rolls down hill, it must pass through an infinite number of successive positions before coming to rest at the bottom. Thus thorium passes into the state or "thorium C," in which it has five less positive ions, by becoming successively thorium X, radio-thorium, etc., by the loss of one ion at a time. Observations on this sort of change are very difficult; the life of radium, for instance, has been estimated at all the way from 100 to 10,000,000 years.

Investigators of this subject deal chiefly with radium and its related elements, but the number of radioactive substances is being continually increased and the writer apparently infers that the property will one day be proved to be universal. Devotees of this new branch of chemistry have been amusing themselves by the construction of "genealogical trees," showing the line of derivation of one chemical substance from another. As yet, no one has been rash enough to include all the elements in such a table, the evidently radioactive substances alone being used. Says De Launay:

"To sum up, we have at first uranium, whose life is 10,000,000,000 years. Then comes radium, a well-defined chemical body, whose chlorids and bromids we have been able to isolate, with an average life of 2900 years. . . . After which, we know that radium produces its emanation, in whose spectrum appears at the same time that of helium. The emanation lives 5.57 days and passes into helium through a whole series of bodies which have been called radium A, B, C, D. The

last of these lives seventeen years. Radium F has been assimilated to polonium . . . and lives 206 days . . . It would be useless to give here the tables for other radioactive substances, which will doubtless be simplified some day.

We may only say that thorium lives 1,000,000,000 years, one-tenth as long as uranium, and gives rise to other thoriums—X, A, B, C . . . and finally helium. The life of its emanation is 78 seconds."

Mrs. Vanderwilt's Gowns

THE POOR should not envy the rich. The rich need not envy the poor. Both have their problems. To both life is a struggle. Yes, the rich cannot avoid the human struggle, nor better solve the mystery of life than the poor. Aye, the poor may often solve the problem sooner. For in as much as the intensity of the turmoil is great, so man may be induced to stop, and by looking within still the distractions without, and come to a realization of that Heavenly Kingdom of the Soul which is serenely above the vicissitudes of the carnal life. It may be a blessing to be poor. It *is* a blessing to be nobly poor,—far greater than to be nobly born.

BUT there is another side to this truth which I have stated above. Remember, all truths are dual. Ah! I often think that truths are multiplex, like the scintillating facets of a diamond, and that mortal man cannot now see all sides. Some see one side and some another, and then are at loggerheads over the conclusions. I have been presenting the spiritual side. To me it seems the more valuable side,—if we cannot have both, and I have thought that both could not be presented in a popular way, because people seem to go to either

extreme, that of the spiritual solution of life, or the attempted solution of life's problems from the economic or materialistic standpoint.

Before I lay the work of this magazine down, and decide that I cannot secure enough subscribers, I intend for a year to present the social problems in this larger light, and consider the various social and humanitarian reforms in their eternal spiritual values or equivalents.

I am the more encouraged in this course because I note that many of the churches are taking up this work of social discussion and reformation. What is the cause of this change of front on the part of the churches? Because people are becoming tired of platitudes? Yes, perhaps this may be so, to a small degree, but not entirely. Neither is it because men are losing faith in a God or a heaven which sanctifies the sweat shop and the tenement house. Neither is it entirely because of loss of interest in an old fable, and loss of faith in a worn out God-idea.

The church has not been dead, or sleeping. Both human society and the churches have been passing through a period of preparation, and growing always toward the light, toward a neglected side of the teach-

ings of Jesus. That neglected side is social equity. The church has been applying the wrong salve to social sores. Charity is a mistake. The church has given charity, and poisoned society by poverizing the poor, and degrading them into vile beggary.

Now remember the nature of all statements, that they are but partly true, and that each statement is one side of another and opposite statement, both of which are true in their respective and limited senses. Therefore it is also true that the churches and religious people (and these two are not synonymous, many religious people, unfortunately, being unattached to any religious body) have done an enormous amount of good by charity, and human society would have melted into chaos without it.

Then, wherein is the word which will combine two sides of the truth of social wholeness? It seems to me that the churches are reaching that word. That word is **Justice**.

Now justice is a much harder word to spell (in spiritual letters, with an understanding of their equivalents, combinations, and concomitants) than the word charity. Yes, but we must spell this harder word. It is the riddle of the Sphinx of the Twentieth Century which Society must answer or perish. Charity was the problem of the Past. The Past is gone. The hands of the Clock of Time mark a New Hour. The hour has struck. It will be the death knell of human society, or the wedding peals announcing the conjunction of man with God.

Now, while this word *justice* is

hard to spell, we must all spell it. I cannot say that I know how to spell it yet. On second thought I am sure I do not know. But I am going to try, and I am encouraged because of the moral awakening I see and the willingness to face the problem.

NO man can cut himself off from other men and stand alone. We are each part of the Larger Man, and are so intrically and essentially connected with all men that deprivation of some, and over indulgence of others, reacts upon all of us, in the sense that a boil or a felon in one part of man's body is felt in sympathetic clutch by every vibrant atom, from toe nail tip to tiny split end of head's longest hair.

Poverty and extreme wealth, destitution and extravagance, cringing pauperism by the destitute exploited poor, and doleing charity from the superabundant overflowing coffers of the trust magnates or the rich whose crafty exploitation of the poor enables them to give back in "charity" a tithe of the money exacted from dependent necessity.

On every hand we see this unfair division of the fruits of labor, this immoral violation of the Social Compact, this inequilibrium of human justice. What shall we do about it? Shall we turn to Socialism, to Anarchy, or to God on bended knee, in Holy Church, and pray him to take us out of this social muddle and give us a passport unto heaven?

I am inclined to hesitate before accepting either of these methods. Let us consider these, and any other social or individual cure-alls.

SOcialism is defined differently by every person who starts to work on the job. In this page I have allotted I can merely touch on the subject, leaving it for later consideration in our magazine.

WHAT IS SOCIALISM? Let us say it means government ownership, or common ownership, of all property, or the abolition of private ownership of anything except what each man needs for the furtherance of "life, liberty, and the pursuit of happiness," society, and not the individual, to be the judge and arbiter. If this definition is too drastic, or extreme, or what-not, we will take up some other definitions later, and I will gladly print your definitions, —if they are short and lucid.

PUBLIC OWNERSHIP is nothing new, either in America or Europe. The government owns the business of carrying mail in all civilized, and many semi-civilized regions of the earth. How does it work? In the United States it works pretty good, except that special privilege has a grip on periodical distribution, and the mail matter is divided up into foolish and unfair classification. Barring the fact that no matter should be accepted for the mail that is liable to injure other matter, or persons, such as acids and centipedes, each of the present four classes should be summarily abolished. They are more inequitable and damnable than the four castes of India,—that of the priests, the fighters, the traffickers, and the laborers.

Instead of a classification based on the character of the goods, which is nobody's business but the sender

and receiver, there should be three classifications of *service performed* in carrying the goods,—depending on speed and safety only. First class should receive first attention and be most speedily forwarded. The two other classes should be given less attention. There should be no privilege. There should be no espionage. There should be no inquisition.

But notwithstanding my criticism of the archaic system of rating the pieces of mail matter given the Post Office to forward, I consider the Post Office department is a great demonstration of the feasibility of government ownership of naturally monopolistic industries. There is doubtless some corruption, but I am inclined to opine that all-we-people should own the business of forwarding the mail.

IT has seemed to me that municipal ownership of natural monopolies is generally a failure. The "city"—dreadful associations that word has with graft and incompetency—the city, I say, cannot supply us with gas and water as efficiently as private corporations. Not in the United States, but I understand that many English cities have met with great success in the gas business.

It is better to speak of what we know, and theorize afterward, even if, in speaking of what we know we enter somewhat into personalities. *I have been trying for years to get the Water Department to put a meter into my premises, and they will not do it. Foolish excuses. Burcombe. Humbuggery. Result: am hoodooed out of good dollars.*

Also—That is—Etcetera—

Rough Paper Cover. Trial. Will not print engravings. Must leave off portraits.

Next Month different style magazine. Less reading. More artistic and attractive. Less work for me. More time to study and recreate during the year 1910.

It is Proper to give all people a show. They are us. No better. No worse. When this Mental Toggery is off and we stand out as we are. I condemn nobody, but I have an opinion of what is of value. Emma Beers, 3216 Forest Avenue, Chicago, has issued a booklet prospectus entitled "The Second Coming of Jesus of Bethlehem," which I have a poor opinion of. She will do better next time, and this work shows honesty and earnestness.

Stop and Think is the name of an important and valuable book by Mr. L. R. Andrews, 1729 Fifth St., San Diego, Calif., which has sold by the thousands, and been brought out in several editions, both in England and America. It is the most practical and helpful book I own, on mental culture and metaphysical science.

The Philosopher is the name of a bright magazine written and published by W. Dudley Pelley, a brainy young man of Fulton, New York. Mr. Pelley has something important and interesting to say about modern religious ideals and about ministers and priests. Much that he says is quite true. The religious world is awakening to new and larger re-

sponsibilities. It is beginning to realize the divine usefulness of religion, and to throw overboard the superfluous furniture of a dead faith that keeps its votaries spell bound in intellectual inertia, driving millions of intelligent and moral people away from the church because the church has become a mere fossilized lifeless image. Of course this statement is rather extreme, but there is a great deal of truth in it. We need such independent thinkers as Mr. Pelley, to say something to make us think.

Conscious Life is the title of No. 1 of a series of books issued by the Modern Essene School, Seattle, Wash. A few brief glances over the pages of this books shows me it is the work of a master mind. It is simple and clear, and wonderfully deep and fundamental. I intend to study it as soon as I get through with a voluminous work by Prof. Eucken, which I am feasting on now—preparatory to a lengthy review.

All the Way from Holyoke I receive from Elizabeth Towne a dainty little book, **Your Character**, \$1.00, all about the influence of the stars. Wonderful book. Wonderful stars. Now I can tell, when I stub my little great toe, precisely which star it was that pulled the string. Well, astrology doubtless may have some good in it—I don't know—but I believe I can rise above the stars. So can you. Only weak, imbecile minds and crafty devils hocus with common scare-devil astrology—silly baby play.

IT HAS BEEN often truly said that one half of the world misunderstands the other half. Those persons who make the burden of their lives the quest for health and material goods are unaccountable to me, while I can see that those whose motive in life is to seek spiritual and intellectual values and things, would be dissatisfied with my ideals. Thus we all look at things variously, and what is one man's meat is another man's poison.

I never have time to ask for health or success. I continually ask for knowledges (yes, just common knowledges), and for the grace of God which makes those knowledges fruitful, and which makes a man brave and beautiful. It cannot be said that I do not seek health and material goods because I have a complement, for I have not. But I will say that my health has never troubled me. I have had no periods of bad health or prolonged sickness. Like a cat, if in the course of my life I became sick I soon got over it in a few hours, or a day or so, and forgot all about it, in the enjoyment and thankfulness for wholeness. Worldly prosperity has not made its abode with me, and yet I have always had enough nourishing food to eat and sufficient clothes to cover my nakedness so that society would not put me under cover.

I have always had enough and a little to spare, by keeping my wants down to the bare necessities of life. This has not been a hardship. It has been a blessing that I have been strong enough to be poor. It takes a strong, brave man to bear adversi-

ty. I have thanked the Good Lord for this strength and this philosophy. And I have tried to see God's blessings everywhere, and thank him as he bestowed them upon me with a lavish hand.

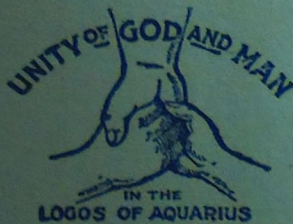
Yes, I have also thanked him for the jolts and the drubbings, painful though they were, for they never quite knocked me over. For I saw in them the discipline which would make me walk erect. Looking backward now I would not have any one of those disciplinary sufferings removed. They will be in some mysterious way my chiefest glories! Jewelled Diadem? Yes, but only because the Lower Side—the Human Side—is a Crown of Thorns. Strange! But this is not morbidity. It is **Peace**.

But remember, I have had but a trifle, and others whose lives appear to be filled with suffering have a different story to tell. But physical health, sensual happiness, worldly prosperity! What trivial stuff!

THIS magazine is not, strictly speaking, an occult magazine. Neither do I try and make it mystical. Any mysticism it contains is incidental to the main object. That object is the building of character through the growth in the soul of the law of human kindness. If that study and practice takes us into mysticism, well and good. It is neither to be commended or avoided. But whether we expound the occult or hint at the mystical, the main purpose itself is neither, for human kindness and noble character is the main purpose in life. Having these the occult will be opened to us, and the mystical will be made plain.

FEBRUARY 1910

THE
NEW AGE
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