

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 employment 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, 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 a 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, companies, castes, or companies, and here find appropriate companionships.

The true brotherhood idea does not demand that all people regardless of their thought characteristics must find pleasure in commingling. True sociology is based upon a just recognition of diversified characteristics and idiosyncracies of the people, while every person is duty bound to help 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 state 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 group can easily win battles where mobs would fail. The mutual helpfulness contemplated by The Aquarian Commonwealth is along clearly defined systematic lines. In the conception of the work the helpfulness cannot 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 on them, but are empty-handed, because they can find no work to do. 2, Those

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The Conditions

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

*Would you hear the heavenly music,
That is ringing on the air,
In the life which gave it utterance,
It is needful to have share.*

*Would you company keep with Angels,
And converse with the unseen,
You must keep your chambers emptied
Of all things not wholly clean.*

*Would you see with clearer vision
And behold God face to face,
You must tread the Master's footsteps,
And thus grow from grace to grace.*

*Would you be arrayed like Lilies,
You must firstly from them learn,
That the secret of their beauty
Is—their faces sunward turn.*

*Would you feel Love's sweet vibrations,
That are pulsing through the earth,
You must love all living creatures,
And be born of spirit birth.*

Causes of Weakness

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



2 **E** ALL do recognize the fact that every one has moments of depression that oftentimes culminate in weakness or in pain. 2 The animal, the bird, the fish; yea, everything that now is manifest in flesh, have just the same inharmony as man.

3 As students we would like to know the reasons for these fluctuations in the currents of a life.

4 Now, every cult has its own theory of the causes of the sad conditions usually called disease.

5 **ASTROLOGERS** aver that every one is dominated by the stars; that man is but a mere machine full subject to the good and evil aspects of the planets, and the rulings of the zodiac; that when the astral signs are so and so the man will have a pain in certain parts, and when the aspects are again just so and so the man will be at ease.

6 And then again, when certain evil aspects of the stars occur the man will be constrained to murder or rapine, and when his "stars of death" reach certain places in the heavens the man will die.

7 **THE MENTAL SCIENTIST** avers that mind is full director of the growth and the decay of all the tissues of the man, and even of the bird and beast, that thought is quite omnipotent and can maintain the health of every organ of the flesh, and can bring on disease at will.

8 **MICROBISTS** tell us that the air is full of poisonous

germs, of microbes that are searching for a dwelling place; that they are swarming through the tissues of the man, the fish, the bird, the beast, and when they find a tender soil they lodge; they colonize and work destruction in the parts, each bringing in diseases of its kind.

9 The germs may be bacteria, and then they bring on putrifactive changes in the cells.

10 Men tell us that these germs are seeds of cancer, small pox, fever of all kinds, dementia, and of every other sad disorder of the physical.

11 Now, when the poor, poor man looks forth with glasses of the microbist he wonders that he lives a moment in the flesh; he feels as though he was a helpless mass of rubbish in the path of life. He can but look to heaven and say: "O Lord deliver us."

12 MEN SENSE A PART OF TRUTH. Yes, there are dozens of these faddist cults of mushroom growth that sense a part of truth, and this becomes a seed, and straightway grows; it grows into a one-idead shrub. "O Lord deliver us."

13 I think that modern thought, that faddists call "progress thought," is more conducive to one-sidedness and narrowness than all the orthodoxies of the Christian age.

14 There are three causes of the discords that disturb the carnal man, and these are *chemical*, and *mental* and *emotional*.

15 THE CHEMICAL has reference solely to the acids and the alkalies, the mineral and the vegetative substances that go to build the bones, the brain, the brawn.

16 When these are lacking in their quantity or quality disease is sure in evidence.

17 THE MENTAL demonstrates in lethargy of will. Activity is life while lethargy is death.

18 A large per cent of people who believe that they are sick are simply indolent; too lazy to keep well.

19 Their fancy pictures pleasure in repose; and then they think it coarse, plebeian, most unmanly and unlady like to walk, to run, to move about in heat or cold; to take deep breathings of the morning air.

20 They feel a trifle indisposed, and think they are not able to bestir themselves when they should know that breathing and activity are all they need to make them well.

21 Inertia of the Will retards the normal action of the chemicals. The acids and the alkalies, the mineral and vegetative substances are apt to take upon themselves the lethargy of indolence that lazy Wills pour through the fibers and the cells, and discord manifests itself.

22 Of course the Will cannot make lime, or fluorine, or potash, silica, the sodas, chlorines, phosphorus, the albumin, or gelatin. These substances Dame Nature can supply; but Will can introduce the elements to keep the pot of life at boiling point.

23 EMOTIONAL! These causes of disease are multi-form. Our occult scientists with good reason say that fear, and hate and jealousy; that anger, greed and selfishness, and other such emotions of the mind, cause more distress, more sickness and more pain than all the other causes in combine.

24 They act upon the acids and the alkalies, the mineral and the vegetative substances, intensifying the activities of some, retarding others in their work, producing discords, pains, disease.

25 To bar the way of Chemical disease; supply the body with appropriate foods. By this we mean with the compounds that we have learned to call the Tissue Salts, and with the vegetative substances that Nature weaves into the minerals to make the bone, the brain, the brawn.

26 One substance we must not forget. Compounds are made or perfected, by heat, and heat requires fuel to be burned, and oxygen is Nature's fuel, and must, in great abundance, be supplied.

27 We get this fuel from the atmosphere; we breathe it in, but we must breathe in deep, so that the fuel may reach every cell; for cells are furnaces where heat is made.

28 To keep the *Mental monsters of disease* away, one must assert his mental power; be positive; be forceful in his thinking and be vigorous in activity.

29 To keep *Emotional diseases* out one must control his temper and his tongue. Faith must dispel all doubt and fear; Azothic Love destroy all jealousy and hate; the Universal Brotherhood idea abolish envy, greed and selfishness, and purity consume the seeds of lust, and all is well.

30 How these things may be done will be considered in the following lessons of the Key.

My Map

"My map has on it no town save where
Men of noble soul were born or did a work.
The rest are mountains, rivers, seas and forests,
Peopled with shadows like myself—my fancies."
Lyndon Burke.

O Heart be Glad

ESTELLA SCHLINGER, 4416 Crocker St., Los Angeles, Calif.

O heart, be brave when shadows darken,
When o'er thy pathway wild storm-clouds sweep,
When thou alone the valley's depths art treading,
O heart, be brave, be strong, be sweet.

O heart, be firm when trials beset thee,
When naught but darkness thou canst find,
When hidden snares thy weary feet entangle,
O heart, be firm, be earnest, and be kind.

O heart, be true when loved ones fail thee,
When false art those, whom thou didst trust,
When friends desert, and foes assail thee,
O heart, be true, be tender, and be just.

O heart, be glad when thou art called to labor,
When thou must battle, nor seek to gain release
For all thy journey, where e'er thy weary feet must
travel,
O heart, be glad, be happy, and at peace.

SOME PEOPLE appear to think that they can become Christians by repeating Scripture. They put their hands in your pockets and rob you of a dollar. Then they repeat a verse of scripture, and everything is O.K. If they rob you of two dollars they repeat two verses. If the amount is ten dollars nearly half a chapter must go in, and if twenty-five dollars an entire chapter goes to smash. I understand that John Rockefeller puts in half a dozen chapters at a bite, and even then he is in debt.

MANY PEOPLE think that religion is saying a prayer, listening to a sermon, singing a psalm. Well, this is a *part* of religion, but God help the man who confines his religion to this phase of it. Religion is far more than this. It is any and every deed which brings us nearer to Christ. To God. To at-one-ment. Church services do this. Yes. But not unless we reach beyond the Church service into the inner world of God.

Any religion that does not enter into the life and make it heavenly is not real religion. The natural tendency is to make religion a matter of form and external observances. It is easier to do this than to *apply* religion. But religion is not religion until it is applied and made a part of the character of the man through the discipline of doing good works. *Man must become religion.* It is not something that can be put on and off like a garment. It must be bred into the bone and muscle of the man.

Forms and ceremonies are all right,—if they bring man into a deeper consciousness of God. But they do not do this unless man puts that spiritual uplift to work in his life. *Religion must take root.* Prayers, sermons, music, are the seeds. If they fall on stony ground and do not take root religion is a failure to that man. They must take root. They must be nurtured. They must be cultivated. Then those seeds will bear fruit, and we may truly say that the man has a religion. I don't care whether he calls himself a Catholic or a Protestant, a Hindu or a Mohammedan. If his religion has taken root and produced fruitage then it is a good religion to that extent. Otherwise it is but "form and empty show."

"A strong, brave man is born each month,
Each year God gives a sage to men,
A poet, each ten years, perhaps,
But an unselfish person—when?"

—*F. R. Torrence.*

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**N**OT ACHIEVEMENT, but noble effort, this is the greatest joy in life. Think what I mean. Not results, not the future, not the object, but the present moment, if we fill that moment with our noblest life. This is the greatest thing in the world,—to realize that each moment is eternity, and that eternity swings on love supreme; that there is no high or low in eternity other than we make it so; and that we may energize ourself into heaven, or lapse into hell.

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Fear

ESTELLA BUHLINGER

If thou must fear,
Fear not thy brother, friend, or foe,
But fear thyself,
With all its false illusions,
Which hold thee fast,
And strive to lay thee low.

~~~~~

"The years may teach us to endure,  
Our own allotted dower of pain;  
To find in paths that tears obscure,  
Some knowledge that is sorrow's gain.  
Yet though our hearts cry out to share  
And stay the agonies thereof,  
One grief we cannot learn to bear:  
The suffering of those we love."

—*Charlotte Becker.*



**G**OD IS BOTH omnipotent and impotent. He is both all powerful and he is powerless. He is both free and bound. Let us try and see this by analogy. For we understand God only through man as a looking-glass,—through man we see God. We must predicate that the Supreme Over All and In All is Limitless and Unlimited. That means, I think, that he must be unbound—free—even above his own law. We arrive at this conclusion as a result of considering God as the Greatest, for we thus reach the idea of the Absolute, the Limitless.

But we also have an idea of Law, for we see Law all about us,—we are in the meshes of the Law,—we feel Law immanent to the marrow of our bones. But what is Law? Law is Liberty and Law is Limitation: Law is liberty and felicity within certain limits, and pain if we try to break those limits. God works with man and nature by means of Law—man and nature are embodiments of Law. The Law is God as known by man, and that God is limited by his own Law. And yet God, in the ultimate, is not limited.

Let us measure God by the human yard-stick. Suppose you or I are full formed and free to exercise all our limbs as we choose. We are thus free to do as we will. We are not bound. But suppose we tie one hand behind us and then perform our acts. We are bound to that extent.

Suppose we encase ourselves entirely in a gunny sack. We can grasp things through the folds of the cloth of the sack, but are very much limited by the intervening fabric. We can walk, by hopping, if we are careful. Otherwise we will fall down and have a hard time to get up again.



Neither will we see the great world about us, but we will have some slight cognizance of it, in an indefinite and partial way. We will hear a little, we will smell a little, we will feel a little, but, ah! we will not see.

We may build up a world of thoughts, but are they real? Are they not the results of the world we have built out of our dim contacts with reality through that gunny sack? Is that world real?

I am not prepared to go as far as some and say that world is *all* illusion, even though admitting that the conceptions of truth received through that gunny sack would be imperfect indeed.

Yes, the man would know but little of reality, but he would know some, and as he pieced together the remote facts of reality received through the intervening media he would eventually reach in an indefinite way some proportions of the law of reality outside of his own subjective world. For the pummeling he would receive would be real ones—no doubt about that fact. And the smells, the muffled sounds, the obscured feelings, would all be based in reality. They would come from the real world. Then he would be on the right track even though his condition would prevent him from really knowing truth.

But suppose he wore that gunny sack thin! Suppose he received more near contacts with reality! As he floundered about and thereby grew! Well, well, let us think this simile over, but not erect it into a theological system. If we do it will entangle about our feet and throw us down into the mud. Have an open mind. Let us apply this analogy to God and his creation and self imposed law.



What is the motive of God? Well, what is the purpose of man? Why should man often purposely take handicaps and then enter races? Why do men have hurdle-races, and sack-races, and potato races? Foolish? Well, that's a point of view. Perhaps for experience. Perhaps experience is foolish. Well, perhaps when the Ego reaches that consummation of consciousness where it realizes that all experience is undesirable, then it will *really* shuffle off this mortal coil, for good and all.

Meanwhile, however, some of us will still continue to dance the jig of life, and enter into sack races, donkey races, and the Human Handicap. Some of us get pretty tired now, of the Worldly Whirligig. Yes. But we don't get tired enough. After a little rest we are glared by the fascination of the Ring Around Race—the Roly Poly Forward and Back—and we jump into the game again. Then we are limited to the laws of the game—the adamant mesh of life.

But I have not told you God's motive in limiting himself. No, I don't know it, I can only speculate about it. To go further would be *Dogma*, and dogma and I are not very good friends. We pass by on the other side. At best, we only exchange cool bows. That means, that I admit that dogma may have a status and right-to-be, but I am not fond of him. What I have said above about God and his motive belongs to the sphere of philosophy, which pertains to those qualities and aspects of life which are not directly connected with man's moral-spiritual growth in character. This latter is the sphere of religion, and in some kinds or fascets of religion we have to call Dr. Dogma in,—to etherize the patient.



*What I Live For*

GEORGE L. BANKS

I live for those who love me  
Whose hearts are kind and true  
For th' heaven that smiles beyond me,  
And waits my spirit, too ;  
For all the ties that bind me,  
For all the tasks assigned me,  
And bright hopes left behind me  
And the good that I can do.

I live to hold communion  
With all that is divine,  
To feel there is a union  
'Twixt Nature's heart and mine,  
To profit by affliction,  
Reap truths from fields of fiction  
And, wiser from conviction,  
Fulfil each grand design.

I live to hail that season,  
By gifted minds foretold,  
When men shall rule by reason,  
And not alone by gold ;  
When man to man united,  
And every wrong thing righted,  
The whole world shall be lighted  
As Eden was of old.

I live for those who love me,  
For those who know me true,  
For th' heaven that smiles beyond me,  
And waits my spirit, too ;  
For the cause that lacks assistance  
For the wrong that needs resistance,  
For the future in the distance,  
And the good that I can do.



**I**T has been said that "with all its movement, the world is yet a splendid work of art, whose harmony is undisturbed by the differences and discords of its parts." God as an Artist; as a Mechanician; as a Great Architect. Concerned with Structural Beauty and Utility. Playing off one part against the other to the Forth Coming of the Perfect Whole. Making difference and discord but a mighty acclaim to the Perfect, Majestic Whole.

No thing, then, is of no value. Every thing has a place. Where, then, does little man come in? Must he cease to strive for better things, and give in to the stupendous forces which crash and tear about him? No, man must know, dare and have faith. He must dare to face the whirlwind, and know that he is safe, even though the earth crack and yawn, the sky rain down fire, and the oceans swirl their waters about his feet and its salt spray fill ears and eyes.

For God *is*. God protects. God saves. This is faith. But "faith without works is dead." Man must work and strive for better things, in faith, and in faith he must abide when progress is barred, until the Good Lord shows him the way. And all the time we must have faith in God's wisdom, power, and love.

To conquer inharmonious conditions we must often rise to the *cosmic view*. We must try and see in all things the outworking fruitions of all things. Much of our suffering is caused by living down to the sordid life of worldly sense and failing to rise on our wings of spirit to the Higher impersonal point of view. Then we can agree with the following statement of Giordano Bruno, who was burned at the stake in Rome, February 17, 1600, by the Roman Catholic Church:



"Nothing in the universe is so trifling as not to contribute to the completeness and perfection of the highest. So, too, there is nothing bad for certain people, and in certain places, which would not be for other people, and in other places, good, and even best. So to him who has regard to the whole universe nothing would appear base, evil, and inadequate; for, despite all plurality and contradiction, everything is best as it is arranged by Nature, which, after the manner of a choirmaster, guides the different voices into a harmony, and that the best possible harmony."

And this: "Not in the littleness and meanness of human things is God to be limited, not in the base mysteries of our Roman decadents (*romanticorum vilia mysteria*) but in the inviolable law of nature, in the splendor of the sun, in the shape of the things that spring forth from our Mother Earth, in the true image of the Supreme as it reveals itself in the countless living things which, on the fringe of the one immeasurable heaven, have light, and life, and feeling, and knowledge,—and acclaim the One Best and Highest."

But we are not only to interpret God in Physical Nature,—we are to interpret him in Human Nature. Not only the Sun and Stars shall bode forth God, but the Still Small Voice within the heart of man,—and the mysterious upbuilding of Human Character. Bruno was inclined to see God in the storm cloud, the growth of the corn, the warble in the thrush's throat. God is there. And God is in the mother's heart beat as she bends over her sleeping babe; in the sturdy endeavor of the youth to overcome obstacles and temptations; in the martyr's sigh as he renounces the world for the sake of Principle and of God. Thus did Bruno.



*Life*

EVA E. AMES, South Wallingford, Vermont

Old North Wind hailed a Passing Day.  
They fared together, down the way.  
As neighbors do, they talked along,  
Of this thing right and this thing  
wrong.

Old North Wind said, that since  
morning came,

But shivering people could he name.

"Whose fault but yours," the Day  
gave back,

"That suffering follows in your track."

The wind in fury lashed reply,

And shrieked with rage while rushing by.

He could not bear his faults to hear.

Have you seen people just as queer?

Jack Frost, in glittering tights (the dude)

With iron band the brook's tongue glued.

A trembling flower's imploring eye

He caught, as he went freezing by.

"I will not curb my breath," he said

In icy scorn—the flower was dead.

I've seen hope's flowers of brightest hue

Laid low by gossip's fangs—Have you?

Thus, adverse winds and coldness creep

Across our hearts with anguish deep.

But ever though Life's Light be dim

With patience we Life's Wick must trim.

And growing brighter through the years

Will keep life sweet, and free from tears.

Naught can be grander than to live

Close to the magic word *Forgive*,

And living more in deeds than voice





Help all Earth's sorrowing to rejoice.  
To stand by all things good and true.  
I'd not stand otherwise—Would you?

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**I**T IS surprising to consider how many *Christian* people seldom attend church and are unattached to any church body. By Christian I mean one who accepts Jesus Christ as a Teacher and Master, and tries to pattern the human life after his. In fact, a Christian, according to this classification, is one who accepts Christ as an ideal, and tries to follow him in spirit and in truth. Not theologically. Not with modes and grimaces. Not in forms and ceremonies. But in genuine paintaking effort to be like him.

I realize that the above definition is far too broad for the theologians. The Methodist would say that a Christian must have been "converted," after he had first become "convicted" and realized that he was a "lost soul" without this "conversion." Baptists say a man must be soused in water before he can become a Christian. The Catholic says the Sacraments make a man into a Christian. And so on.

And yet the old world wags its way through space. Good people remain away from the churches, and prayer matches and hypnotic services are resorted to in order to get them back in the fold.

What is the matter? What is the cure? I have no theory to offer. I suspect it is a complicated question. Worn out theology and mental emancipation, for one thing. The lodge meeting, the theatre, and other diversions of the mind. Tired week ends, business worries and schemes, a growing worldliness. Yes, but these are not all the reasons. What is the matter?



**M**ONTAIGNE said, "Pain and pleasure, love and hate, are the first things which a child feels; when it becomes capable of reason, then these elemental feelings combine with reason to form virtue." According to this statement virtue is the result of our reason after it is applied to the problems of life. This, however, is not virtue itself, but our measure, or opinion of virtue, or our standard of virtue as formulated in our minds and syncretized in our conduct.

Virtue is essential, inherent, vital quality. It is not of itself duty, or sense of duty, but the mainspring of duty. Virtue is not morality, but the foundation of morality. For virtue is a quality which runs through the will of man, to stiffen it in rectitude, to make it plastic to God's grace, and to attune it to the vibrations of Infinite Love.

Montaigne has stated the case far too briefly. Virtue is far from being such a simple and direct result as judgment resulting from experience. What he terms virtue is our ethical standard, our sense of right, our moral conduct, our outer standard, our expression, of virtue. This operates upon the will of man, in conjunction with God's grace, and virtue is built up in a man's soul and bodes forth in his character.

Now, all men do not have the same kind of virtue. What is virtue in one is vice in another. Yes, but all measures of virtue have a co-relating conformity to the Absolute Virtue which is God, and each man's virtue, no matter how distorted from the Absolute, is a stepping stone to the Highest, because it is constantly growing and brightening as a result of the see-saw of human life through the results of God's grace in man's



heart reacting on the moral problems that face man  
and demand solution on peril of spiritual degradation

## *Jesus Jehovah*

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

Jesus Jehovah, Jesus Jehovah,  
Come thou and bide in my heart evermore,  
Jesus Jehovah, Jesus Jehovah,  
See, to thine entrance I ope wide the door.

Jesus Jehovah, Jesus Jehovah,  
Break for me daily the heavenly bread,  
Jesus Jehovah, Jesus Jehovah,  
I am made whole as with it I am fed.

Jesus Jehovah, Jesus Jehovah,  
Like a kind shepherd lead my steps aright,  
Jesus Jehovah, Jesus Jehovah,  
When thou art with me I walk in the light.

Jesus Jehovah, Jesus Jehovah,  
Bid the mad tumult within my soul cease,  
Jesus Jehovah, Jesus Jehovah,  
Unto my spirit thy sweet name speaks *Peace*.

Jesus Jehovah, Jesus Jehovah,  
Since thou art with me I no more repine,  
Jesus Jehovah, Jesus Jehovah,  
Thy presence fills me with glad love divine.

**J**EHOVAH was Jesus? Yes. Jehavah is the Lord  
of Hosts. Does the Lord of Hosts hide in the sky?  
No, he hides in men's hearts and shines forth in holy  
men's lives, speaks through them, *is* them.



**A**NOTHER definition of religion is "Loyalty!" Yes, this suits me pretty well, if by loyalty we mean loyalty to principle. And loyalty to principle means living out that principle and making it a part of our life and character. There is no other loyalty worth while. And this loyalty to principle, I believe, is the truest loyalty to God. And the truest loyalty to God is loyalty to man. And the truest loyalty to man is loyalty to ourselves. Thus we round the circle, and find that a basic truth is expressed in different ways, and that loyalty to principle is loyalty to God, to man, and to ourselves. This, I take it, is religion.

Irreligion, or poor religion, is selfishness. By selfishness I mean the running after the self first and foremost. As we round the circle we find that true altruism is true selfishness, but the difference between the true and the false selfishness is that in the false we seek the self first and in the true we seek the other's good first.

And, by a strange corollary, we find that seeking the self first puts off the good of the self, and seeking the good of others first, brings quicker the good to us. Strange.

But if we do not make this altruism a heart seeking, but practice it merely for the pleasure of making others happy, we are not practicing true loyalty,—true religion. This philanthropic religion is good, but, without deep conviction, or principle, is liable to degenerate into mere ephemeral sentiment.

No, religion is more than kindness, charity, love. It is all these,—but more. It is loyalty. Loyalty to



Principle. What is Principle? Principle is an ideal phased as duty, conviction, moral ought-to-be. An ideal without such phase becomes beauty, esthetics, sentiment. These latter qualities are not real, deep religion, but they make a part of it—what we call the Graces, which also means the Radiances.

Loyalty is the *harder* part of religion. More substantial. Its backbone and framework. Its protector. Sometimes not as easy, especially at first, as the gracious and radiant side. But we must take the hard first to get the tender, the bitter to get the sweet, the rind to get the fruit.

We must give ourselves. Not our superfluity, our over abundance, but ourselves. This is religion. And a recognition of this law, and obedience to it, is loyalty.

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**W**HERE there is perfect love there is perfect peace. I think we can lay this down as an axiom. And we can carry the thought much farther than this statement, as we can with all axioms, proving their right to be called axioms, because they bound themselves and have no limit. Harmony is peace, and peace is harmony, although there is a difference between the peace of harmony and the harmony of peace.

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**T**HE INNER LIFE is the only life worth while. What do I mean by that? I mean God's Infinitudes. Another "hard saying"—what does God's Infinitudes mean? Some of its meanings are, the life of the spirit and not of the flesh, the life of peace and not of warfare, the life of love and not of hate. Is it not possible to make this "inner life" a synonym for imbecility, indolence, and self deception? Yes, yes.



**N**OW much *foolish* trouble there is in the world! Not all trouble is foolish. What I refer to is that which is *especially* foolish. Trouble caused by silly, nonsensical, childish actions and desires. Trouble that a little forethought and common sense would prevent. Trouble we bring upon ourselves by *not thinking*. This is *foolish trouble*.

We may say that there is much trouble that we cannot avoid. That is, we cannot avoid it because we are not now wise enough to know how to avoid it, although we may hope to be able some time to avoid it. Lack of knowledge of what is right, even when we utilize all the knowledge we have, and act according to its best light at the time. Lack of a trained will which fails to act, even when knowledge is there wringing its hands and shedding bitter tears at the failure of the will to act up to the knowledge. This is not *heedlessness*, but *weakness*, and trouble follows in its wake by an inflexible law. We can avoid this kind of trouble,—when we grow to our ideals.

There is another kind of trouble, however, that we can not, or rather should not, avoid, that is, as long as we are human and have human ties. We may call this third kind of trouble *moral trouble*, because it is incident to duty and moral obligation. Trouble to properly instruct the young. Trouble to properly care for the aged. Trouble to reciprocally fulfill our human obligations. This kind of trouble we would not avoid if we could, and that is why it is “moral” trouble.

But the foolish trouble, the nonsense trouble, the “borrowed” trouble that does not belong to us. We should avoid that.



**U**NIVERSALISM is taking the place of Localism, both in the God-idea, and in commerce of goods and commerce of thought. We have come to suspect the local as the partial, and no standard will suffice unless it is a universal standard. And as our universe is constantly enlarging, like the concentric rings made in the water by the in-thrown pebble, we are liable to lose in definiteness and availability, what we gain in magnitude. The very vastness tires us, after a while. Universalism often leads to the indefinite and the intangible,—the abstract, the “ungraspable,” the chaotic. We become tired of the breadth which takes from us the closeness and the reality of the concrete. And oft we would fain follow the simple minded devotee, who concentrates his consciousness on image or picture, and reads into it the sum of his idealism and the measure of his self sacrifice. With the Universal View, on the other hand, our speculations often throw us into infinitudes of infinitudes, into universes of universes, confronting very gods of very gods. Where shall we stop?

It has been said that God is the intra-cosmic spirit, and not extra-cosmic,—not over and above the universe but within the universe, at its heart as the driving mechanism. Yes, this is true, but this view is not true if it cuts us off from the direct contact of God as a loving and fostering Intelligence. As a near-unto, contact-touching Friend. Any view which cuts off the Personal Savior is a bleak view.

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**M**AN is a reciprocating, alternating, vibrating atom, from pole to pole, ascending and descending to heights and depths, and always standing as the pivot.



## The Problem of Life

THE PROBLEM OF HUMAN LIFE, as viewed by the great thinkers from Plato to the present time, by Rudolf Eucken, Professor of Philosophy in the University of Jena. 582 pages, 8 mo, Charles Scribner's Sons, New York, \$3.00 net.



VERY sentient form of life has its own particular problem of life, that it must solve, be that life that of tadpole or man, atom or star, angel or cherubim, and each separate form of life belongs to an order or chain of life, one order superimposed above the other, with an increasing problem as the individual life takes upward step. And the implacable quandary must be solved, and each solution is the initiation into a larger world, and each larger world is a larger joy. Mineral life has its problem of intent and content. Vegetal life has its problem of superflowing aroinal forces. Animal life has its problem of carnal life. Man has the human problem, and the angels yet another.

Each link or order of life takes and gives some quality to the two links, both higher and lower, which it is between, so that man is part angel and part animal, and yet, as man, distinct from either. And yet, in latency, all qualities are present in each form of life, and the most latent has some remote effect in governing the life-form, so that amœba has angel in latency, and angel, with increasing range of development, has in active use all or any of the lower qualities.

But in this work of Prof. Eucken we have one link in that chain,—the human,—with its problem. Now



the human problem differs from the animal as well as the angel. Man's problem is one of soul preservation, the animal's is bodily preservation, and to state the angelic problem briefly we may say it is spiritual conservation. There are yet higher and finer octaves, as there are lower and coarser, and we have touched upon these other "problems of life" in order to gain perspective for the more intensive study of man's problem of the soul,—what it is, why it is, whither goeth it. For man has found his soul, and is concerned, and sometimes worried, about its disposal. The animals have no concern about the soul,—they know it not,—and the angels are not concerned about the soul, for they know what it is, and must co-relate it to spiritual potencies and conservation.

**G**RECIAN thought has been the fructifier of modern thought, and many have considered that we must go to Greece for the beginnings of modern philosophy as well as our sources of art. This is right. But do you think that philosophy, science and art grew up in Greece without inceptions and fructifications from India, Persia, Egypt? There are well-marked points of contact and lines of origin between the Greek culture and yet more ancient culture, and Plato and Pythagoras show plainly that their philosophies had an Eastern origin. And yet it is quite proper for Prof. Eucken to commence his historical survey with Plato.

In the book under review the author begins by a chapter on Hellenism and the thinkers of the Classical Period. Plato's Doctrine of Ideas (p.19) denotes "the counterpart of concept, an immutable essence of being, accessible only to thought." Another way of stating this philosophical proposition is to say that all



life is a succession of mental states (sensation-perception-reflection). These mental states are the more or less distorted illusions of the senses when unenlightened by that higher part of the mind which reaches up from the material into the ideal, from the carnal to the spiritual, from effect to cause. This essential, this absolute, ultimate causal-source, is the World of Ideas, or Ideal World,—and it is not far away. That is, it is not far away to those who can put off the sense illusions. And that World of Ideas is the Perfect World, all the imperfections of mortal life being the result of the blurred and incongruous reflections of that Real World of Infinite Being.

Thus, "all intellectual life rests on trained insight," (p.21). We may call this trained insight by different names, because there are different modes and measures of it. We may call it Intuition or Inspiration. Or Insight or Reflection. Or Conscience or God. Some have called it Pure Reason, and the Light of the Soul. But if we term it Pure Reason we must distinguish it from the lower reason, or what has been called ratiocination.

In seeking the higher we are often inclined to undervalue the lower. In realizing the value of intuition and the Inner Light we are liable to abrogate reason,—the lower reason: rationality. This is wrong. Plato did not make this mistake. No great soul ever makes it. For it is seen that *the higher must express itself through the lower*. This insight must blend and make a new vehicle of the out-sight. It must make a new trans-seeing glass of the old, not shatter it entirely. It must bring the higher and inner truth downward and outward in a *practical* form. We can



hardly emphasize this fact too much. Man should see through things to Ideas, but he must use the Ideas upon the plane of things. Reason is on the plane of things.

Prof. Eucken gives a more complete exposition of Plato's philosophy than our space permits, explaining Plato's conception of Asceticism as the method of separating the man from the immediate world of sense illusion and opening his consciousness to the higher world. Prof. Eucken presents Plato's thought by the terms *immediate* and *mediate*. The immediate sensations, of themselves, are of little or no value. "The soul appears as a mediation between the spirit and the sensuous nature, in that it receives the eternal truths from the former, but lives its life in the latter" (p.29). Thus, the soul is a glass, of different degrees of clearness or opaqueness. Beastliness and sin becloud the soul. Unselfishness and spirituality clear it. Then the man sees clearly and lives a pure life. It may be said here, *en passant*, that the soul is not the man, any more than is his mind, his brain, his body, his heart or liver, his clothing, or his shoes and shoe-strings. All these are a *part* of man (yes, even the shoe-strings) for they are all a part of man's expression—his personality. But they are each finally discarded, after their usefulness is fulfilled. The soul remains for many æons. The shoe-strings last a few weeks. Man is more than these—he is Pure Spirit. Idealism is the process of man coming to his own.

If religion is a feeling of man's dependence upon, recognition of, and connection with God, then Plato was essentially religious. Words mean so much, however—and so little—that we may easily become con-



founded in our definition of religion. We may use words precisely alike and mean entirely different.

**A**RISTOTLE'S solution of the problem of life is next considered. In Aristotle we see a different view of life presented, resulting from a different personality and a different human environment. There was much that was common between the systems of Plato and Aristotle, but the difference was also great, that difference being more in the way of approaching the problem than difference in fundamental concepts of truth itself. So we hold, but some others hold to the contrary. "For Plato there is no eternal truth and no pure beauty without the strictest separation of the world of essence from that of appearance, while Aristotle's chief concern is to show the unity of all reality" (p.46). Now, there is no real antagonism here between Plato and Aristotle, even though it may be possible that both thought there was. Everything is real in as far as it is real at the time, i.e., in as far as it grips our consciousness with intensity. Thus, illusion is real, if that illusion be so intense as to act upon us with real force. And yet, we must not become chained down to any phase of reality. There are realities and realities. *We may choose our reality.* We must sweep the horizon. We must take a comprehensive view. *We must compare realities.* We must differentiate and appreciate at their true value all realities. For instance, the nightmare was most real and controlling at the time, for it gripped our consciousness and made us shiver and shake. But the day consciousness is better, and so we brush the other aside as disordered imagination. The human waking state is no more *real* than the state of human sleep, and there are different degrees of real-



ity, or tangible, resistant, intense life, in both. And the reality of both waking and sleeping is but a partial or imperfect reality, the complete and the perfect being that higher state variously called the *Real*, the *Eternal*, and the *Ideal*.

This is the key to Plato's doctrine of the Real World and Temporal World. He saw the day time ahead and would order the nightmare by the more real day, correcting the less valuable realities of the night by the more valuable realities of the day.

This is Idealism when that path is taken. It is Religion when that path is taken. It is Science when that path is taken. And all paths converge to a common center. This is seen, when the paths are travelled far enough, for, by looking about we see those who started from opposite sides meeting in terms and postulates which mean the same, though couched in different form,—religious, scientific, idealistic, realistic, or what not,—depending upon the base from which each started. Aristotle started from what may be termed the "scientific," the external, the material.

Before leaving Aristotle it we should take note of the carefully balanced, scientific attitude he takes toward human life in what has been termed *the mean*. "For example, the brave man occupies the mean between the foolhardy man and the coward, the thrifty man the mean between the spendthrift and the miser, the agreeable man the mean between the wag and the dullard" (p.55). "He represents the just mean between the man who is vain of his capacities and the one who has a certain greatness, but does not know it, and hence does not sufficiently develop his powers. The high minded man is not only fully conscious of his own



importance, but will everywhere make it emphatically felt; and in all that he does and leaves undone he will above all preserve his dignity of soul. Possessed of such a disposition, he will speak only the plain truth, love openly and hate openly, be free from all fear of men, accept favors reluctantly, and return those received in superabundant measure, gladly confer benefits himself, be proud and reserved toward the great, but friendly toward those beneath him. He will always esteem beauty above utility, and the truth above appearance. And he will choose for himself the most difficult and the most thankless of all tasks. His outward demeanor will correspond with such a disposition. That is, he will always conduct himself with composure and dignity, speak deliberately, never be precipitate, etc." (p.57).

This is fairly true to the spirit of Greek culture. Esthetics. Symmetry of form. Idealization of the beautiful. External culture. Let us not belittle it. It is good. But let us look over to that little country, Judea, with its un-esthetic, non-cosmopolitan, narrow-minded people. We see there a man bleeding on a cross. "Christ and Him Crucified." Beside it the estheticism and beauty of the Greek world paled and lost its power over the soul of the world. "*Gloria in Excelsis Deo.*" What counts? The soul of things. Christ struck a higher octave in the soul of the world. Didn't you know that the world has a soul, as well as you have, conscious, receptive, resistant? Yes, it has. **WE** MUST reluctantly leave the consideration of the Classical Greek Period, so delightfully presented in this book under review, and briefly mention some features of the Post-classical Period. Here we meet



the Epicureans, and leave them by stating that Epicureanism had no self-sacrifice, no service without return, no self-abnegation. It therefore had no *real* creative power.

The Stoics are next considered. "Adversity becomes even valuable as a training in virtue, which, if unexercised, easily falls asleep; it is a misfortune, never to meet with misfortune. The goddess *Fortuna* customarily bestows her favors upon commonplace natures; the great man is called upon to triumph over great obstacles and great vicissitudes" (p.88).

**P**LOTINUS, the founder of neo-Platonism (A.D. 205-279) has had a profound influence upon philosophical thought. "With obvious dependence upon Plato, but with an individual development of what he borrowed, Plotinus worked out a doctrine which maintained that only being, thought of as indeterminate—being that is absolutely nothing but being, and hence that includes and precedes everything—could form true reality. But the varied world of experience does not present us with such indeterminate being; hence it must be sought for beyond the world, and postulated as existing by itself in transcendent exaltation" (p.105).

"The beautiful consists in the triumphant sway of the higher above the lower, of the idea over matter, of the soul over the body, of reason and good over the soul; the ugly, on the contrary, springs from the dominance of the lower, from a suppression of the ideal by the material" (p.114). "The problem of finding God in his innermost being forms in this system the supreme attainment of life. All revelation in and through the



universe points indeed back to Him, as the copy points to the original; but now the aim is to reach immediately what hitherto had been attainable only piecemeal and by means of intermediate steps." "What we seek is not far from us, and not much lies between it and us; it is in fact our own hitherto estranged nature that we seek; let us accomplish the return into our true and happy fatherland" (p.115). "Thus we reach life upon the summit of the mystic union with the Absolute" (p.116). "Evil in the strict sense has no essence; in its nature it is not anything positive, but only a lesser good, a spoliation of higher qualities, a defect in the good." "Furthermore, although the individual parts of the world conflict with one another, the whole forms a harmony including all contradictions; also, what seems to us men unnatural, belongs to the nature of the whole" (p.118).

"But Plotinus finds the spiritualising of existence in an impersonal intellectual activity, Christianity in an unfolding of the personal life; in the one, all welfare comes from the power of thought, in the other, from purity of heart. This fundamental difference results in opposing answers to the most important questions of life. With Plotinus, there is an abandonment of the sense world, exaltation above temporal to eternal things, and repose in a world-embracing vision; in Christianity, eternity enters into temporal things, there is an historical development, and a counteraction of the unreason of existence. In the former, man disappears before the infinitude of the universe; in the latter he is made the center of the whole; there, there is an isolation of the thinker upon a pinnacle of world-contemplation; here, a close union of individuals



in a perfect fellowship of life and suffering" (p.121).

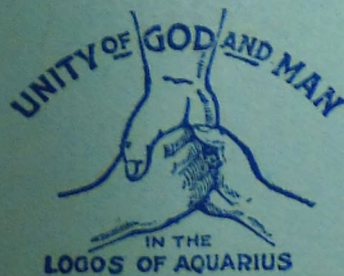
**C**HRISTIANITY is next philosophically considered. "But now, the sayings contained in the first three Gospels, with their wonderful similes and parables, present a thoroughly characteristic and harmonious picture of Jesus; the more we understand them in their simple literal sense, and exclude all extraneous interpretation, the more individual, the greater, the more unique, appear his personality and his world of thought. The life, at once transparent and unfathomable, that rises before us, enables us to look deep into the soul of the man, and brings his personality as a whole near to every heart, as near as only man can be to man. In the innermost traits of his being, Jesus is more transparent and familiar to us than any hero of the world's history" (p.151.)

**T**HE author then goes on to consider the philosophical (religious) thought of Early Christianity. This is very interesting, and we regret that our space will not permit brief extracts and consideration of the various solutions there offered to the problem of life. The Middle Ages are then considered, with its philosophy of life. Boethius, Dionysius, Scotus Erygena, Anselm, Abelard, Peter the Lombard, Thomas Aquinās, Bernhard, Amalrich of Bena, Meister Eckhart, are some of the lights of the Early Middle Ages. William of Occam, Duns Scotus, Thomas à Kempis, and others are considered, and then a resumé is made of Modern Christianity, beginning with the Reformation (p.269). The Modern World is the title of the third part of the book, and here, in the remaining 275 pages a feast is spread out of Modern Speculative Philosophy. Truly, the entire book is a feast of fatness,



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