

# 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 that are acted upon in various ways by these thought centers, being attracted by one center and repelled by another, just as certain substances are attracted to one pole of 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 compose castes, or companies, and here find appropriate companionships.

The true brotherhood idea does not demand that all people regardless of race and 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 aid every other person in every legitimate way. No one is called upon to make intimate companions of all other people. Leaders of thought can and must make it possible for people to find their own thought centers where they can be happy and prosperous.

4—**MUTUAL HELPFULNESS IN PSYCHIC AND SPIRITUAL UNFOLDMENT.** This work embraces the religious and spiritual life of the individual. In every person the precious seed of the great Tree of Life has been planted by the Infinite Husbandman. It may have grown but little, or it may have already gained the proportions of a vigorous tree. No matter what its present 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 army can easily win battles where mobs would fail. The mutual helpfulness contemplated by The Aquarian Commonwealth is along clearly defined systematic lines. In the execution 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 who

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## Why

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

*Why talk of darkness?  
Why live in fear?  
When God omnipotent reigns,  
Eternal, now and here.*

## Food From Heaven

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



IT HAS BEEN proven fairly well that none of all the foods that go to build the body of the man comes from the earth; that plants and minerals of the earth are but the polar negative to draw the substances from heaven; that atmospheric air comprises everything that mortals need.

2 In present stages of the man's unfoldment he has not yet the power to maintain the true equipoise so that, unaided by the plants and minerals, he can ab-



stract his food from air, and so these substances are seized upon to make a battery of sufficient strength to bring his bread from heaven, and so the unperfected man must eat and drink.

3 The true mahatma, master man, needs not to eat and drink. He says in truth, "Behold, for I have bread to eat ye know not of."

4 There is a science that is called "Celestial Chemistry," by means of which we may ingather "bread from heaven" at least sufficient to maintain the equipoise of tissue salts and keep the body hale.

5 The colors, as we know them, are important in our work. One color gathers certain food, and other colors gather other foods.

6 The Sun is Force, and is the Great Alchemist that the Gods have set apart to do the work.

7 Now let us segregate the color red, and through it pass a ray of light, and we may find a store of Phosphate Iron that we need to furnish strength to blood, and brain, and brawn.

8 And we may ironize the water that we drink, the food we eat, or we may fill the tissues of the man direct with Phosphate Iron molecules. How may the work be done?

9 We take the substance that we wish to ironize,—it may be water or a loaf of bread, or other thing,—and put it in a red glass jar and place it in the sun. In just a little time, a half day or less, the substance is replete with Phosphate Iron molecules.

10 But red produces more than Phosphate Iron molecules; it gathers in all tonic substances, and so we may expect, and really find, the Fluoride of Lime, which we have learned is remedy, *par excellence*, in all



conditions where the parts are too relaxed, or, seemingly, are void of life, and so the red ray of the sun is remedy for all conditions helped by Fluoride of Lime.

11 Now, one who needs the Phosphate Iron salt or Fluoride of Lime, may wear red clothes with good results. (The outer and the under garments should be red to bring the best results; those that are not of red should be of white.)

#### WHEN RED IS INDICATED.

12 Red has the power to excite. To flaunt a red or crimson cloth before a bull enrages him, and in all times the revolutionary flags have been of red, or largely so.

13 In medicine excitants all are red. We mention, Balsam of Puru, and Capsicum, and Cloves, and Bromine, Iron, Musk, Red Cedar, and the Carbonate Ammonium, and Alcohol.

14 Conditions that require red are those of weakness and collapse—when stimulation is required. The blood is much impoverished, and everything betokens paleness, coldness, bluishness.

15 Red is the true arterial stimulant, and it should never be employed where red predominates, as in plethora, or in inflammatory states.

16 When one is void of strength because of poverty of blood, he will be greatly helped by red baths in the sun. Put on a robe of red and nothing else, and lie for forty minutes in the sun. A bath like this may be repeated twice a day.

#### THE COLOR BLUE AND ITS INDICATIONS.

17 The color blue we segregate just as we did the red, except that we make use of blue-glass jars.



18 The tissue salt that we have called the "thinking salt,"—the Phosphate Potash,—gathers quickly at a certain point when we employ the blue.

19 We have already studied Phosphate salt, and what it does to strengthen intellect, and build up nerves, and other cells. The color blue, when rightly used, will do the same.

20 The color blue is nervine, sedative, is cooling, is astringent, and is able to control inflammatory states.

21 When doctors want to find a drug to do this kind of work they search *Materia Medica*s to find the plant or drug with color blue.

22 The Aconite, the Indigo, the Beladonna, Digitalis, the Geranium, Phosphoric Acid, Nitric Acid, Sulphate of Copper and of Iron, the Chloral Hydrate, Chloroform, and the like. These drugs may seem to help, and sometimes do, because the color blue is thus brought into touch with the abnormal states.

23 In nervous states, hysteria, dementia, and the like, and where inflammatory symptoms are in evidence, the blue is remedy. It may be taken in the drink or food, or from the sun direct it may be gathered any time. The blue bath in the sun is excellent.

#### THE COLOR YELLOW AND ITS INDICATIONS.

24 The yellow ray we segregate just as we did the red and blue, excepting that we use the yellow jar or glass.

25 This is the great relaxing ray. It does the work that Phosphate of Magnesia does in cramps and spasms and all contractive states. It makes the liver act full well. It is cathartic medicine.

26 In drugs that are cathartic or are laxative the



yellow hue predominates, as Sulphur, Figs, and Castor Oil; the Senna and the Dandelion; the Colocynth, the Saffron, Musk, Valarian, the Ginger and the Pado-phyllum.

27 When any of these rigid, or congestive, or the constipated states are evidenced, think of the yellow ray of light. Drink water or eat foods that are full potentized by yellow rays, or take the yellow bath.

28 These are the primal rays—the red, the yellow, and the blue—and by appropriately blending these the other colors all are made.

NOTE 1. The student who would make an exhaustive study of Chromopathy, or the Science of Healing by Colors, is referred to Dr. Babbitt's "Principles of Light and Color," and "Human Culture and Cure," by the same author.

NOTE 2. The Aquarian Scribe, E. S. Dowling, will procure any of the 12 Tissue Salts [see p. 805] in powdered form, and send them to any person who wants to use them according to instructions given in these lessons. A small quantity of any one salt may be had for 30 cents. Can secure and send a small quantity of all of them, 12 for \$3.00.

EDITOR'S NOTE. <sup>2</sup> It should be borne in mind that I have published in the magazine but a few of these lessons—not always consecutively. A complete course of weekly instruction costs only \$1.00 per month.

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**L**IFE IS AN ENDLESS CHAIN,—no beginning—no ending. Link on link. Coil on coil. Dangling and spangling. Crumpled up and wound about. Convolutcd. Striated. Inter-segregated. But yet a chain,—never broken. Link in and link out, but always link fast grip on link.

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 Individual man is but a reflex of composite man.





## Dreams

W. YALE, 30 Dean Street, Taunton, Mass.

I swing in my hammock beneath the grand  
elms,  
And I dream both of future and fame ;  
And I say, the faint-hearted the wave over-  
whelms,

While the brave win success and a name.  
And I think when a victor I return from the fight,  
I will sail to some tropical sea,  
Where the palm-sheltered isles make a home of delight  
And my mistress my *true love* shall be.

I swing in my hammock, while over my head  
Float the clouds of a mid-summer's day ;  
And I dream, as I swing, of the joys that have fled,  
Through the mist of the years passed away ;  
And I sigh, as I think of the pleasures of youth  
That have vanished mid sorrow and tears,  
While the treasure I looked for, *love*, honor and truth,  
But the illusion of fancy appears.

I swing in my hammock, while, shrivelled and brown,  
All the leaves overhead seem to sigh,  
As they fall from the bough, floating tremblingly down  
Till at rest on the herbage they lie.  
And I say, I shall fall, as the leaves fell before—  
I shall fade like the light of the sun,  
I shall fold my tired arms when my labors are o'er,  
And the last of my dreaming is done.



**M**RS. ANNIE BESANT is quoted as saying, in a recent lecture, that no economic betterment can be brought about by the poor, but only by the well-to-do, for the latter have better hearts and better brains, more leisure and more love. In other words, she argues against democracy, as she thinks the needy and desperate tend to be morally inferior.

This opinion of Mrs. Besant is generally held by members of the well-to-do classes, while at the same time the poor generally mistrust the rich. I believe both are mistaken, and that the error is caused by not taking a more impartial—a less personal or class view.

Poor people do not have the opportunity for mental culture that the rich do. They work longer hours, and when through the days work have little time for study. The rich can travel about the world and study social conditions. They have time and the financial means to perform great humanitarian works. They have the knowledge, for the children of the well-to-do are at school under the best teachers, for a decade or more while the children of the poor are in shops and factories working long hours for a pittance. (I left school at thirteen and went into a printing office at \$3.00 a week for ten hours labor, and have kept at it ever since.) The rich draw their money from the common labor of industry. The poor get a few cents to live on from day to day. They rich get many dollars—more than the poor could spend in "riotous living."

The poor use their daily dole for the bare necessities of life and, at best, some poor, cheap, tawdry penny-in-the-slot luxuries. What do the rich do with their money? Pamper themselves. Poverize the indigent



poor while they hand out Pecksniffian piety to the masses whom they exploit. They travel about expensively and look at pictures, statuary, monuments and ruins, and nature's handiwork. They are charmed with the picturesque poor of Italy. Then they return with a lump of importance swelling in their throat and organize slumming expeditions and ask you what you eat for breakfast, how many pairs of shoes you wear in a year and what you pay for them (or steal them), etc. They strut about in expensive rags, like Patagonian savages, delighted with bright beads and bits of shell,—if those useless things cost a heap of money, and common folks may not have them.

They build fine houses here and there, and flit from one to the other, while many of their fellows—common partners in the production and distribution of wealth—go unhoused and unfed because they have been robbed. They keep the divorce lawyers at work tinkering up their matrimonial mesalliances. They employ expensive lawyers to keep them out of prison when they are caught in flagrant thievery. They support churches and charity joints, and subsidize a mercenary press, so the foolish poor people will keep "hands off." They buy legislatures, nullify laws, purchase immunity, and then crowd and squeeze the poor, while they fleece them, because they are poor, foolish-cattle, and cannot protect themselves.

The poor have their crimes. Yes. Petty crimes. Often crimes of necessity and of ignorance. But think of the crimes of the rich and the educated! Banks looted; trust funds wiped away; investors ruined. Forgery; hypothecated accounts; malfeasance in office. Or illegal combination and ruthless destruction



of honest competition; railway mergers and a merchant public held up to extortion; manipulation of the food market so many are sent supperless to bed.

If it is true that the rich have the better knowledge and the better heart, why don't they make the world better? Why do they not remove the incubus of the robber trust, and the robber tariff, and the robber armament from the backs of the poor, who must really pay the bill? Because the robber trust is "their hog," and the foolish poor do not know how to get relief.

The fact is the rich are no better hearted than the poor, and the poor are no better hearted than the rich. Both, viewed as a whole, are equally selfish. Both are equally blinded by greed. Yes, by greed, even though the poor have little to show for their hunger.

The great mass of people, rich and poor, want to do right. They don't know how. Why? Selfishness blinds them. Sophistry.

The rich have their pet sophistries. The poor have theirs. Each points to the other as the cause of the trouble, while the fault is with each. Just common, ordinary human selfishness is the cause of the disease which affects the body politic.

Any remedy for the Sick Man? Shall we give him allopathic doses of Law, or some homœopathic doses of Religion? Shall we give him Socialism straight, or a modicum of Government Ownership? Shall we throttle the Trust, or turn Anarchy loose? Shall we give him some Christian Science and show him that error does not exist, or give him a trituration of Theosophy to show him that Karma demands this thus and so? Shall we purge him with Evangelistic Revivals? What?

This is a religious magazine. All matter published



in it is supposed to have a direct bearing upon religion—as I understand the word. Some would consider that the above article is a long way from religion, i.e., that it is sociology or economics. But what is religion? Sanctimonious prayers? Sermons? A tickled enthusiasm for heaven? I think not. A man can't be religious and be a thief. That is, he can't have a *healthy* religion, Johnny Rockefeller and his Baptist colleges, lump and bargain. The basis of religion is righteousness. A righteous man who is righteous from the heart-motive is religious, and the quality of a man's religion is measured by the trueness of his heart-beat to human kindness and helpfulness—pure unselfish service. All righteousness is but the working out of these principles, and religion, in its humanist definition, is a reaching out toward this righteousness, and a demonstration thereof in human conduct.

Simple? Ah! how profound. Both simple and profound. So simple that a fool may not err therein. So profound that Angels and Cherubim cannot sound the depths of God's Grace.

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**C**AN WE LAY it down as an axiom that,—“Knowledge always relates to things”? I think so. Knowledge of principles. What we know of principles is through their operation in things. If we could not know those things and their operations we could not know the principles, for we learn qualities from things, and principles from qualities. Therefore the knowledge of the principles comes only as they relates to things.

Sensation—Experience—Knowledge. These are strung together. And *things* are bases of the three.



## Thankfulness

EVA E. AMES, South Wallingford, Vermont

Thankful? Yes,  
That through the days my strength is  
strong  
To cheer with act, and word, and song,  
The weary and the burdened one  
Who find their own life song unsung.

And I rejoice  
That health and hope with friends abide.  
Prosperity, and sweet full-tide  
Of joys are theirs, with which to meet  
The hurrying tide of time's swift feet

And I am glad  
That they can see—who know me best—  
That sacrifice or crucial test  
Are not too hard for me to bear  
For love's own sake—nor grief nor care.

And best of all  
I know all ways lead on to where  
They wait for me—and dark or fair  
The skies, or fate, or earthly way,  
The night shall be engulfed in day.

Thankful? Yes,  
And my heart sings a psalm so grand  
Only those can understand  
Who passed the way I now must tread,  
The ones who *live*,—on Earth called dead.





**E**ACH SYSTEM of thought, be it a religion, a speculative philosophy, or a philosophy based on scientific facts, is a *Key to Life*. It may be a complicated key with many prongs and slots, requiring the nicest adjustment into the *Lock of Human Life*, before it will withdraw the wards and allow us to open the door. It may be a simple key and fit easily into the lock, even though the lock be hard to turn. Or it may be a rusty key, of obsolete pattern, which makes the lock creak and cry out for oil.

In fact, keys are many, and locks are various, for, remember, *each lock locks a different room*, and each room is a different storehouse of the Universe, filled with good things, but each collection so varied, withall so precious composite. And each key and lock are but a one, "male and female created he them."

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**K**ANT says, "The understanding is essential to all experience, and to the very possibility of experience; its primary function is not to make the presentation of the object clear, but to make it possible." This would go to show that understanding was the first mental faculty to form, and its most important one, for before we will we should have the discrimination which comes from knowledge, in order to enable us to know how to will. In fact all life would soon become extinct, and chaos would ensue, if there was not constant conservation by the exercise of a will directed by knowledge. These two are the Duality which are the One. And there is really no Priority in this Duality, even though the one side is sometimes inside and sometimes outside.





AN OPERATES in three fields of consciousness. We may call these fields: 1, Sub-conscious Mind; 2, Conscious Mind; 3, Super-conscious Mind. For short let us call them the sub, the conscious, and the super. We must bear these distinctions in mind if we wish to understand clearly the powers and operations of the human mind.

All human beings have the sub mind developed. All normal human beings have the conscious mind more or less developed, and few have the super mind developed, although many have faint intimations of its powers and its uses.

The conscious mind sees and feels objects; it mentally considers them. The sensing of objects materialists term the objective operation of the mind. Mentally considering them such students denote as the subjective. Such students are right as far as they go, and it may be well for us to use the words in this restricted sense in order that we may thus more sharply define the meanings of the words we use and therefore make better and more accurate use of them in our philosophical studies. But, as we see it, the super mind senses as much as the conscious mind does, but on a finer plane of matter. If it thus senses it is an objective mind, for it cognizes objects which are within its range, precisely the same that the conscious mind does on its plane of the physical.

And I am inclined to hold that the sub mind also has a sort of a dim power of sensing objects on a lower spiritual plane than that which the super mind functions upon.



I may make a small diagram to illustrate the interaction of these three fields of consciousness that I have denominated the sub, the conscious, and the super. Let us take a  $\triangleright$  then cross it  $\triangleright$

The vertical line which intersects the two slanting lines makes a field, triangular in shape, which we call the conscious mind. It is the end, or portion of the mind which is thrown out into what we term "the physical world." It is conscious of its surroundings in an objective, concise way, and views objects in their external qualities subjectively. We call it the conscious mind. But it is not separated or cut off from the sub or the super mind. These other minds run into the conscious somewhat in the same manner that the two lines run out of the diagram to the left, one downward and the other upward: super mind running down into conscious mind  
sub mind running up into the conscious mind  $\triangleright$

The upper line we denominate the super and the lower we denominate the sub. In the diagram there is an end to these two slanting horizontal lines, while the conscious mind is bounded by a triangle whose ends join. The triangle fitly represents the limitation and boundary of the conscious mind, but the ends of the diagram to the left which run into space should be carried out indefinitely into remote and unexplored spaces and realms. In other words there is no known, well-defined limit to the sub and the super, but the conscious mind, with its clearly defined faculties and qualities, is easily measured.

Neither should it be understood that there is a sharp line of distinction between the sub mind and the conscious mind. They blend and run into each other. The same statement applies to the super mind, but while the sub and the super run into the conscious and



become a part of it and it a part of them, the sub and the super never interblend directly, except in a slight way in the conscious.

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**WE** MAY SAY that our thought is constantly fashioning the cosmos. This idea comes from reading Emerson. It is also expressed by Kant, in his Critique of Pure Reason. This is true, but we must define what we mean by *Cosmos*. The cosmos is not universal,—it is individual. Each man is a cosmos, and his thoughts are constantly building that cosmos, for the cosmos is the universe as known by man. Each man has his own cosmos, and it consists of thought and naught else. This cosmos is real, however, and practical. Thought is the most real part of the universe. But it is not permanent, or universal, though eminently useful and efficacious. Only God is permanent and universal, and is more than a thought, though phased to man as such.

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**WE** CAN lay it down as an axiom, that no two things are alike. Two coins struck from the same die? No, there is a distinguishable difference. Two sheets of paper cut from the same stock? A difference quite palpable with micrometric guages.

All through the universe, from atom to boulder, from amœba to man, from suns to stars, there is no absolute likeness. All diversity. What does this mean? Does it mean there is hopeless confusion? No, just the reverse. It means that *Individuality—Transition—Progression* is the order of life, and that there is constant freshness and renewal in variety—constant beauty and joy in the ever changing whole.



**T**HE MATERIAL VIEW and the spiritual view are always at odds, because the one gives the lie to the other. Therefore, two persons will be at constant loggerheads if one takes the material and the other the spiritual view. This being the case we need not be unduly concerned at differences in beliefs and motives of conduct. Our acts are mathematical, unimpeachable results of our mental states, and our mental states are corollaries of our character, and our character comes through the growth of our mind. Each individual mind is prenatally biassed, also biassed by its present human environment. This gives each mind its own particular prejudiced view of life, thereby acting and reacting upon the realities of that life, which realities we variously misconceive as a result of our imperfect purblind human condition.

The position we take makes us see different, for each position is localized, and each location has its different environment, and each different environment provides a different collection of realities by which to measure and interpret other realities.

What may we synthesize as the concrete difference between these two analyses of life, that of the material view and that of the spiritual view? This,—the one considers that causes are in material things; the other that causes are in spiritual things. Taking either basis the results of our cosmical analysis must conform to that basis.

Does that mean that we go round and round in a circle without progress? O, no. Life would be such a circle, with no progress, if there was no *real basis* in absolute reality. There is such. Individual and local-



ized man can never fully grasp it, but he approaches it, even as the *real essence and substance of reality* may not be known while the immortal is encased in mortality, while the infinite is obscured in the finite, while the whole must be measured by its parts.

Man brushes reality. The Angels and the Godhead sup with him. So near and yet so far. Only the thinnest veil hides the finite from the infinite, and yet that veil is an adamant wall impossible to break. Except . . . . .

Except how?

That veil is only dissipated by love—unselfish love. There are various qualities of love, made more or less impure by self. Only unselfish love is pure. Pure love will dissipate the veil. But all qualities or measures of love help toward progress, and bring us around and around, to different sides and views, baseness of self being gradually eliminated, until, step by step, the heights of pure love are climbed. This is progress, slow but sure, and in the circling ascent we shall live in many houses and take many apparently opposite views of life and of God. Let us not quarrel, then, with different views, but learn to remember. Remember the law of finiteness of each of our particular views, and also remember that there is a law of progress through alternation. Round the mountain side.

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**I**T is an innate human characteristic to want to hide. To get under cover. To be unobserved. But this is a low trait. That is to say, it is a trait which comes from the lower part of us,—the animal. The animal must hide. That is his greatest means of de-



fense. But after the human quality is reached much that was proper in the animal becomes improper for man, i.e., for the spiritual man in contradistinction to the animal man. For each man is part animal and part angel, the two at war. The angel part of man is open and free. No equivocation. No deceit. No hiding of truth because too sacred for everybody. No withdrawing into the bushes with a bone so the multitude shall not see it, but bringing it out into the open and calling the lame, the blind, and the halt, to come and partake. No hiding one from the other. No trickery. No deceit. No affected superiority.

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**H**AS MAN A MORAL SENSE? No, not as I use the word *sense*. Man has moral *perception*. We cannot properly apply the word *sense* to a reflective or motive action of the mind. Sensation is neither reason or emotion. It is feeling. It is not expressive, but receptive. It is not the result of a mental state, but its cause.

Sensation results from contact with material objects by one or more of the senses. Morality comes from principles of right and wrong inherent in the will. The will is not a *sense*, it is the motive side of the mind. It is the seat of character and individuality, and may be said to be moulded as a result of sensation acted upon by the understanding.

The word *sense* is loosely and improperly used in connection with beauty, morality, usefulness, etc., when we say, "Mary has a sense of beauty," "John has a sense of what is right and wrong," "Peter sensed the usefulness of the machine." Instead of *sense* we should say *perceptive faculty*, *conception* or *intuition*.



## Opportunity

WALTER MALONE

They do me wrong who say I come no more  
When once I knock and fail to find you in ;  
For every day I stand outside your door,  
And bid you wake and rise to fight and win.  
Wait not for precious chances passed away,  
Weep not for Golden Ages on the wane ;  
Each night I burn the records of the day,  
At sunrise every soul is born again.  
Laugh like a boy at splendors that have sped,  
To vanished joys be blind and deaf and dumb ;  
My judgments seal the dead past with its dead,  
But never bind a moment yet to come.  
Though deep in mire, wring not your hands and weep,  
I lend my arm to all who say, "I can."  
No shamefaced outcast ever sank so deep  
That he might rise and be again a man.

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**A** MAN CANNOT always tell the truth, because he cannot always know the truth. But he can always *be true*—true to himself and true to his God. For, after all, truth is not fact, but quality. It is a principle, and not a thing. It is spirit, and not matter. It is God.

Thus, to be *honest* is to be truthful, and to be truthful is to be true to the principle of truth, and that may be said to be *talking truthfully*, telling truthfully, even though the fact itself may not substantiate our



*truthful* statement. The courts of law accept this reasoning as to the nature of truth. The State of Massachusetts administers this oath to all witnesses who are duly sworn in its courts of law: "You now swear to tell the truth, the whole truth, and nothing but the truth, so help you God." And the witness holds up his right hand and says: "I do!"

To violate this oath is perjury, which act is punished by severe penalties. But what is perjury? To make a statement which is not the truth is not perjury, but to make a statement which you *believe* is not a fact is perjury (false-swearing), even though as a matter of fact the lie may be the truth. That is, the statement made falsely may, after all, and beyond the knowledge of the false witness, be the truth—i.e., be an unimpeachable fact. And the judge often has occasion to explain to the witness the nature of an oath, and to the jury the nature of evidence, in order that the witness may be honest (truthful) and the jury may approximate the facts by comparing one statement with another.

This reminiscence may illustrate how one may make statements which are not facts (not true as facts) and yet be truth because truthfully told: A few years ago a petty case was brought, through appeal, to the Superior Court (Civil Session) involving a few hundred dollars which a simple-minded and ignorant woman claimed her brother-in-law had appropriated. The woman's testimony was weak regarding dates and amounts, and she contradicted herself a number of times. She was very prompt in her answers and appeared to want to tell all she knew—which wasn't much. The cross-examination made her evidence look like "thirty cents." It was distressing to see how she would become mixed



when she tried to remember the facts. What she said could not be true,—“on the face of it.” By *prima facie* evidence she was not telling the truth. It *could not* be the truth. Impossible. Preposterous. Illogical. Her evidence collapsed in detail even though the facts seemed to appear amidst the contradictions and inconsistencies. Truth appeared to the jury not in her statement of fact, but in something collected, synthetic, paramount in it as a whole and interpreted by the good sense of the jury. She had apparently failed to tell the truth in any one statement, but in all of them the truth appeared to the jury as something tangible and definitely proportioned.

Then the brother-in-law rehearsed his story. Correct. Consistent. Slick. Not shaken much by cross-examination. But the jury did not believe it was *true*, even though he frequently told the truth when the truth was to his advantage. The jury rendered the verdict for the woman. Why? Because they decided she was honest, though mistaken in many of her statements, while the man was a rogue, though sometimes accidentally telling the truth, or purposely if the truth served better. The one was truthful and the other false, because of the *heart-motive*.

Truth, then, is such because of the heart-motive and not because of appearances. Facts are deceptive. That is, facts have no value except as the help us to reach the realm of truth, which realm is above the realm of phenomena, of objects, of facts. It is spiritual, qualitative, essential.

For, we may know little about absolute truth, and yet be true to the truth we have. That is enough. Then we are *filled with truth*. Yes, and we can all do



that. And, I believe, that is all that God and the Holy Angels want us to do. Then do we become transparent vessels of God. That means also purity. Purity is without evil. Evil is suffering. Suffering is hell.

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**T**HE MAN who seeks all he can in this world for himself gets nothing. Yes, nothing. Ask any man who has fought the fight for the lower, the carnal self, and ask him if he is satisfied. No need to ask him. Ask yourself, for you have within you all that is, or ever was, or ever will be, high or low, great or small, heaven or hell. As you turn to it and energize for it. *You Know*, when you come to your true self, that this whole world of carnal sense is nothing at all in the scale, against spiritual things. What are spiritual things? Universals. Wholenesses. Othernesses. That means altruism set off against egotism.

Why? Why is altruism the spiritual? Because altruism is expansion, and expansion is liberty, and liberty is more joyous life as the range of that liberty increases. Heaven is constantly expanding life. Why is egotism the material? Because egotism is contraction, and contraction is bondage, and bondage is a curtailed and hampered life. Hell is constantly hampered and contracted life.

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**P**EOPLE DIFFER in opinion, (and frequently quarrel) more about the word God than any other, or all words in the language. And yet each defines God correctly—but inadequately. His parts.

All must bring God together in order to see God, and we are told that "no man can see God and live." Ah! Then how can we define if we cannot see?



## *A Stormy Sea*

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

I see myself upon a stormy sea,  
Where ships, which once sailed close, are sailing fast  
In different ways, but far away from me,  
Leaving me all alone to face the blast.  
Round me is darkness pierced through by no light,  
Save the fierce lightning's flash, which rends the sky,  
Bringing a moment into view the sight  
Of raging billows, rising mountain high.  
Frightened, I kneel and lift my soul in prayer  
Unto the ONE, who holds us in his hand.  
A strange calm falls upon me even there,  
Assurance comes my little bark is manned  
By unseen powers, that Love's self pilots me,—  
Strengthened, through all I sail on tranquilly.

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**H**UME says: "The soul is nothing but a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity, and are in a perpetual state of flux." Hume has here properly defined the action, and content, and texture, of the mind. Formerly psychologists did not distinguish much between the mind and the soul, the very name of the science meaning words about the soul. We would characterize the science as mentology or mindology. For we consider that we can know but little about the soul and spirit, but that the functions of the mind are all laid bare to our view. We do not consider that the body has a mind or a soul, or that man



has a mind or a soul. We say man is spirit, that spirit individualizes and functions as a soul, and that the mind is the instrumentality of the soul on the mental plane, as the body is the instrumentality of the mind on the physical plane. The man? He is anywhere on this ladder where he poises himself, either as brute beast or angel, only we do not call him man when he has descended below, or risen above, the human qualities. There are seven of these steps.

There is interplay. The body affects the mind a little; the mind affects the body a great deal. We can increase or decrease the relative amount of influence or control. Man can exercise his mind so that it dominates the body, or he can allow the body to influence the mind. Remember the man is supreme.

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**W**E SHOULD REGRET nothing more, in this world, than dishonor. Ignorance is regrettable. Yes. So is sickness, and all the various troubles of life. Yes. But we should count these as nothing in the scale with dishonor. What is dishonor? Dishonor is violation of our moral standard, of our highest concept of truth. What is this personal "concept of truth"? It is our personal projection of righteousness, our own answer to the world-old query, "*What Ought?*" It is the cryptic message of God writ on the human heart and interpreted by the understanding of man. It is our moral selfhood (God's Proprium in Man's Proprium),—our personal salvation,—our hope and our reward. How to maintain this precious honor? Be true to our highest and best. Our highest and best for the time. Then another highest and best will come and take its place.



**A** DISTINCTIVE feature of the Catholic doctrine is *Authority*; another is *Exclusiveness*; another is *Centralized Power*. This magazine takes issue with these positions, at the same time acknowledging that they may have a use for some occasions. Not for free, enlightened, courageous men and women. Out of these attitudes of the Catholic Church grow Intolerance, Dogmatism, Persecution. On the other hand comes Paternalism, Self Sacrifice, Mystical Union with God. There is much in the Catholic Church which a big-hearted Protestant should respect, and love,—and *emulate*. There is much that is anachronistic and inadequate for the solution of the spiritual problems of the present time.

The Catholic Church is not fossilized. Far from it. It is vital with the Spirit of God,—and that Spirit is the Spirit of Truth. But there is a *Greater Church* than either Catholic or Protestant. Savonarola termed it *The Church Triumphant*. This Church Triumphant is the Church Universal. It is All Soul's Church,—the Church of All Mankind. There must be both Protestants and Catholics in this Universal Church, and one must respect, and love, and defend the other. Yes, defend the other, and I believe that many Protestants would be quick to defend the Catholic Church from attack or unfair criticism, and many individual Catholics there are, for I am intimately acquainted with many, who would line up shoulder to shoulder with their Protestant friends in defending *freedom of worship*. Yes, I believe I am right in this statement, for, fortunately, all men rise higher than some of their professions, and, unfortunately, fall below others.



But, in a spirit of tolerance and sincere respect, we may criticise each other. Yes, and moreover, we *must* thus criticize—all things, even God himself. No Holy of Holies that man may not peer into. This is the Ultra Protestant position. This magazine is Ultra Protestant. Reverence? Yes, Reverence is all right, but Reason is Paramount. This, I consider, is the ultimate result of the position of Protestantism,—the crowning of Reason as Supreme Arbiter. The ultimate Catholic position is that of Reverence and Obedience to Mystical Teachings entrusted to a Church, which Church and which Teachings are above reason. Can we not say that there is truth in both these positions, and take something from both, to suit our needs? This attitude of Eclecticism is fundamentally and exclusively Protestant, for it carries with it the *Right of Private Judgment*. This right the Catholic Church emphatically denies. On penalty of . . . . . On penalty of what? On penalty of the Devil. And Hell. And every Horrible Old Bugaboo which ingenious Mediæval monks fabricated. No doubt useful then, but, as a Protestant, I doubt their efficacy today. That is, I *hope* there is no need to use such intellectual bugaboos in America—today. I have come in direct contact with very many Bostonians who were born in Russia, Finland, Poland, Austria, Turkey, Greece, Italy, etc., and they are not too intellectually and spiritually backward to be invested with Protestant liberty. There are exceptions, of course—everywhere.

For instance, in this seething turmoil of theological distress today, which is but the birth pangs of a spiritually Greater Tomorrow, some reactionaries advance the proposition that the Protestants need more fear of



Hell and Devil. I do not think so, at least not the Old Hell and the Old Devil of Calvin. Even the Hell and Devil of Swedenborg is a little too drastic for my present use. The Hell and Devil of New Thought and Christian Science will do me very well. (New Thought and Christian Science all the same show-down—though held in separate tents—one ticket admits to all—laughing hyena, roaring rhinoceros, shaggy lion—big game.) Theosophy, of all shades, travels in the troupe with Mr. Yogi, the Swamis, the Babas, the Babus, the Hermetists, the Egyptians, the Occultists, the Esotericists, and also the Fakirs. These names differ, but they are all in one show. Enter the main tent, marked Theosophy, and you can then pass to the side-shows. Spiritualism stands distinctively for one fact—spirit communication—but out of this fact comes world upon world of . . . . What? Well nigh anything and everything. A most wonderful show. "Too numerous to mention." Hell and Devil if you go there? Yes, if you've got a lot of hell and devil bottled up within your carcass to attract other Hell and Devil when you enter the Freedom of Spirit. You'll attract what you've got. "Better be keeferful." But I know some who had some Heaven within, and they were thus introduced to some Angels, and, dear reader, I assure you these cold types cannot convey to you the sweet peace and the sublime courage which came from the Throne on High. Remember, however, that some are apparently injured as a result of entering this show. And others enter and spend a few moments, and come out to tell their friends what-all they don't know—because the Gentle Trickster met them in the vestibule and they could not see beyond him. At the St. Louis Fair a sleight-of-hand perform-



er induced me to jeopardize a dime. He won. Then he showed me how the trick was done and offered to "refund the money." I left the goods on his person, well satisfied with the bargain. Did that incident prevent me from enjoying the rest of the Pike, and the Cascade, Machinery, Art, Music? No, it heightened the enjoyment by making Perspective.

We need to see various sides to learn. Knowledge is progressive and cumulative. So is revelation. So is life. We *cannot* stand still. Neither can the Catholic Church. Moreover, we are each a part of that larger body than ourselves. The Catholic Church? Yes. New Thought, Theosophy, Spiritualism? Yes. Swedenborgianism (which in a large measure stands alone)? Yes. The New England Twins, Unitarianism and Universalism? The Episcopal and Presbyterian bodies? The Congregational body, with the Methodist and Baptist, and other bodies? Yes.

Yes, all these Christian bodies are members of this Greater Brotherhood, *The Church of the Living Christ*, and some time we shall all recognize this truth. It is this Greater Church, the Church of All Noble Endeavor, which this magazine stands for. It is the Church Universal, and the greater contains all the lesser. In this larger body must come all sorts and conditions of men who call upon the name of their God. This calling is religion. Not for you or I to say how they shall call. Not for you or I to set the pace for them to walk. Not for you or I to place this bar or that bar over which they must vault. Then is there no standard, no criterion, no ideal? Certainly there is. There are two: God's and man's. God's is inflexible—never changes. Man's is a structure, and grows and changes with the years,



and differs with individuals. The *Church of Humanity* has God's standard of membership. You may give your interpretation of what that standard is; I may give mine. Mine is this: every person who earnestly seeks to live a higher life, and actually undertakes to do so, is religious, the method of that seeking being religion, and the spiritual organization a Church.

Too broad a definition? I think not. Too broad for practical use? I think not. In fact I consider that it is the *most* useful, because all earnest and devout men can stand upon it, and each grow up to his own particular concept of God, and Joy of Life, and through that concept to a higher concept, and through that higher concept, and others, to Universal God Principles. And has God made us no positive revelation of his character and purpose? Yes. Many of them. Constantly. But every one of those revelations has been only what we understood it to be. And we understand more every day. And God reveals himself everywhere and every way. Progressive Revelation. Continuous Performance. From peep of day till close of night, in winter, in summer, in solitude, in the busy marts of trade, in the monk's cell, amidst the cannon's roar, in printed book, in prophet's voice—everywhere and anywhere God reveals himself. And yet, and yet, *God only reveals himself in the heart of man*. Printed page, prophetic word? Nothing, nothing, unless the heart understands God's Voice.

We need all faiths which have vitality enough within them to hold men together and draw them upward. The Catholic Church does this. So, I believe, in a measure, does Christian Science, Theosophy and Spiritualism. And I know that the Methodist and Baptist



religion is good, for my mother sung me to sleep with the hymns when I was an infant, and I linked past and present when I put my children to bed with the same hymns. It takes all to make the All. If all is All can we say All is each? Does the sum work backwards? Perhaps, if we understood the sum aright—that each must be plus all before each can be all. All being necessary to the integrity of that Larger Body, we may say that the Catholic idea of Paternalistic Authority, and Family Exclusiveness, and Militant Dominancy, is good—for those who want it, and those who want it need it. The want measures the need. Others? Well, there are other kinds of religion, and all should choose—all narrow-minded religionists to the contrary notwithstanding.

This world is held together by opposites. Opposite forces. Opposite centers. Opposite sides. Of Christian bodies I consider the Friends represent the opposite to the Catholic. There is infinite beauty in the bare walls of the plain Meeting House; sublime melody in the psalms wheezed out by brother and sister without the accompaniment of "the devil's pipes," as they sometimes termed the church organ; divine authority in the Voice of the Inner Spirit. To the pure-minded and spiritually-quickenened Friend there is more Spiritual Reality in the Formless Service to the Formless One than Church Synods, Popish Bulls, and Theological Exegesis can make, or images, or pictures, or coats of many colors, or—or—well, or any awfully noxious thing you can think of. This position of the Society of Friends is one extreme, but a very good one, as you may know if you read history as I do, or if it has been your privilege to meet so many sweet, angelic souls as I have.



among the Friends, or if you had been shown the sweet unaffected rectitude of life by that same Inner Voice of the Friends, as I have,—well, then you'd say that The Society of Friends had surely found the way to The Kingdom of God.

“In your midst”? “Within you”? Yes.

But there is another side—ah! to me no less beautiful than that of the plain meeting house and simple service of the Friends. This other side has stained-glass windows in the church, through which saint, and prophet, and martyr look down on kneeling worshippers. Sculptured pillars, decorated walls, marble altar. Cassocked priests, black-robed sisters, surpliced choir and altar boys. Grand peals, and trills, and tremolos from organ-loft, filling the church with melody profound. Chant and antiphony by priest and choir. Holy procession, swinging censer, smoke curling upward. Burning candles, pendant septonate of lamps, shining crucifix. Statues and pictures of the Holy Mother, of the Holy Child, and of God in his divine-humanity and human-divinity on the Cross. Symbolism, Intuitional, Mystical. External Authority, Priestly Dominance, Conservatism.

Well, this is another side, another center, another bulwark. As necessary to the Whole as Man and Wife are to creation, and duality to natural phenomena. “Male and female created he them,” and this fact rules whether the bi-sexual is bound up in one form which contains both sides, or as a man mentally and spiritually androgynous, who loves equally both the religion of the Roundhead and that of the Cavalier, and who touches God equally well in Quaker Meeting House as he can in Catholic Church. Is this androgynous breadth



undesirable? I think not. Is it impossible? I believe not—i.e., not for some. You try it and see—see the blessedness of it. Of course, many of your friends will say you vacillate, and have no religion and no belief. Well, suppose these friends do say this? What harm? Maybe it shows they have not yet been born into the Spirit of the New Age, though nearly ready to peep. Give Nature time. They will soon crack their eggs and come out Healthy Birds.

For the New Age is a Comprehensive Age, in more ways than one. It will be an Age of Universals. You and I are Pilgrims, Staff in Hand, travelling forward. We can travel at a snail's pace or like a meteor—so slow that the Age may come and go without us, or so fast that we may usher in its glory. You may choose. You may choose now. This minute. You may choose to cramp your mind with prejudice and obsolete, useless mental furniture, or you can open the windows of your soul to the Dawning of the Morning.

Just what do I mean? Definitely. Briefly. Lucidly. I mean that the Present Age demands that you divest yourself of Superstition. Understand what this word means. It means that which is *superfluous* in religion, and that superfluity today may have been a necessity yesterday or to someone else. We must let the "dead past bury its dead." We must learn values—present values in usefulness. We must look about fearlessly, and dare to do our own thinking.

Along what lines? Along the lines of breadth, of tolerance, of usefulness. Along the lines of genuineness—of genuine character values. And, moreover and above, and most important, cultivate the Inner Voice, and Interpret and Check it with Sound, Sane Reason.



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