

# THE AQUARIAN COMMONWEALTH

*Media: 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 comprise castes, or companies, and here find appropriate companionships.

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

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

METHODS OF HELPFULNESS. System is essential to success. An organized army can easily win battles where mobs would fail. The mutual helpfulness contemplated by The Aquarian Commonwealth is along clearly defined systematic lines. In the inception of the work the helpfulness 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 upon them, but are empty-handed, because they can find no work to do. 2. Those who

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## Sacrifice

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



**WHAT IS A SACRIFICE?** It is the giving up of something that one prizes much for sake of principle, or right? No, this is not a sacrifice. 2 Is it the duty of all men to make their thinking and their doing harmonize with truth, and though they struggle hard with carnal self to bring about this harmony, their struggle cannot count for sacrifice.

3 Men call it sacrifice to quit the use of whiskey, beer, tobacco, and the like. Is this a sacrifice?

4 Not in the light of Spirit Consciousness. This is but common decency, and common decency cannot be called a sacrifice.

5 Is sacrifice the giving up most willingly of something highly prized to please some other being in the way of life?

6 That all depends upon the motive of giving up. If it is done to gain the love, the veneration, or respect of one, the giving up is based on selfishness, and cannot be a sacrifice.

7 There is no selfishness in sacrifice. So, when one expects to be repaid in love, or something else, for what he does, it is no sacrifice at all.

8 Sacrifice contemplates good—a universal good. It means the giving up of something highly prized by self to help the race of men, or other beings, that are needing help.

9 Men sometimes say: "My all I would most freely give to help that man, that woman, or that child."

10 When men would isolate the objects of their sacrifice because they love them, or because they deem them, from their selfish point of view, to be so good, so noble or so true, their so called sacrifice is not a sacrifice at all. There cannot be partiality in sacrifice.

11 We sometimes hear men say that they have sacrificed a fortune just to build a shrine or temple for a cult, that some particular creed or doctrine might be well established in the sight of men.

12 It is no sacrifice to bolster up a creed or bundle of opinions of a man or set of men.

13 If men who do these things would sift themselves, they would be sure to find a selfish pride down at the bottom of their great desire to sacrifice.

14 That which men give to one, just for that one, is selfish gift.

15 But one can give to one who reaches out his hand in helpfulness to all mankind, and if the gift be something that the selfish self appears to need, and truly needs, the giving may be reckoned as a sacrifice.

16 This postulate embraces what the masters know as sacrifice: whatever is bestowed with thought of universal good, immediate or remote, if it be something

that the donor cherishes most dear, in property or life, is sacrifice.

17 And one may give his life to save another one, not some especial one, but any one, gives up his life in sacrifice.

18 It is not sacrifice to give what is not freely given. If one should be compelled by force or sentence of the court to give up property or life it is no sacrifice.

#### THE GREAT EXAMPLE.

19 The Nazarene has given the world the best example of a sacrifice. He died to demonstrate the one eternal principle of truth.

20 His life was one great sacrifice. He lived for men. He did not think of self in all his work of life.

21 He had the power to place himself beyond the reach of harm, but while he knew that men would take his life, he said :

22 "I go to Jerusalem to give my life a willing sacrifice for men," and so his death was sacrifice for men.

#### RENUNCIATION.

23 Renunciation is a word that most men illy comprehend. In common use it means to sever all connections with a country or a state; as when one willingly renounces his allegiance to a government, or any special form of rule.

24 One may renounce allegiance to a person or a cult.

25 In creeds ecclesiastic men make promise to renounce the world, the flesh, and Bēelzebub. But such renunciations have a savory of myth.

26 By world is meant the methods of the world.

But men cannot renounce the methods of the world and still be helped and nourished by the bounties of the world.

27 The world is in its place. The world was made by him who said: "All things are good; it is a glory land; it was not made to be renounced; but it was made for use, not abuse."

28 The mystic finds this world a stepping-stone to higher worlds, and he lays hold of all its excellencies to help him on the way.

29 He often finds that

"This vile world is friend of grace  
To help him on to God."

30 O man, give thought! Do not renounce the world, but use its excellencies. Transmute its evils into good, and help it up to purity and to God.

31 "Renounce the flesh," the creed-book says. Can man renounce the carriage of his soul? Can one desert the car on which he rides, and still attain his goal?

32 This flesh is handiwork of God. It is the temple of the Holy Breath, and must be beautified and rendered pure, and not renounced.

33 "Renounce the devil and his works," the creed-books of the priests declare.

34 Who is this devil, any how? He is the Force that makes men strong. He is the flagie sent to every man. He is the background of infinities on which men demonstrate the good.

35 You take the devil out of life, and none can see the good.

36 Man did not know of good until the evil came, the good book says.

37 What is this evil, anyhow? When man descended into flesh he ate the fruit of that great tree upon the Borderland—the tree of knowledge of the evil and the good.

38 This is the sin which ecclesiastics call the sin original, and the mystics say that evil is the law of carnal life, of manifests in flesh.

39 So evil, and its world, are natural law made manifest in carnal things. These cannot be renounced.

40 The greatest work of any man is to make use of natural law, and to refrain from violating law. And then the wrath of man will praise the Lord, for all things work together for the greatest good.

#### THE GREAT RENUNCIATION.

41 Renunciation in its highest sense has naught to do with evil or with sin. It is not the turning from the devil and his works.

42 When man has done his work, has finished all the tasks of every round of birth, has paid his debts, the great Narvana opens wide for him, and he may enter endless bliss and paradise.

43 And here the master pauses and reflects: Can I be happy in immortal youth while there is one of all God's creatures needing help? Can I be happy when I know in consciousness that men and women are still reaching up and calling from their beds of wretchedness for aid?

44 I tell thee, No! And I renounce Narvana and its glories and its joys. I will go back to earth, and help to bear the heavy loads that rest upon the shoulders of my brother man.



porated and becomes us, the former us having expanded to a larger us.

This process of expansion is both a stirring-up and re-cognition of that which always was, though unrecognized till this shaking up from the impression; and it is addition of something which was to a state in which it was-not. In that sense this contact of our individual world with others is us-plus, but in another sense it is one state plus another state, now brought to the surface of consciousness, from the nether depths of that which always was, is now, and ever will be. World without end. Amen.

If there was no adding-to there could be no change. And if there was no change there could be no life. And yet, this adding-to is apparent, and not real. Life is an appearance, and there is a reality deeper than man may ken. It would be a great mistake, however, to say that life is unreal. Its reality is most intense and practical—while it is experienced. The world which Atlas carries so heavily on his back is *really* heavy, and ponderous, and a problem. And yet—it vanishes like a soap bubble. When? Ah! when? When the man becomes free, and can see himself. Then, verily, will he sing with the Stars of the Morning. In the Firmament on High.

We must see things right. But to see things right we must first see them wrong. Strange Anomaly. Deep Arcana. Through the Looking Glass. Of Life. Thus, it is true that we add plus to us, and it is also true that we don't. Definitions of words, that's it!

How much of life is definition? All of it. How much of man is life? All of him. What is existence? Definitions. What is eternity? Realization.

**E**ACH TIME we characterize another person or thing we characterize ourselves. More, we thus measure ourselves, and put our sign-manual approval upon that measurement. Judgment. That is what it is to characterize. Anything wrong in this? Not necessarily. We *must* judge, or we would take poison, and die. And yet,—deep arcana,—such judgment only characterizes us, and our place on the ladder of life. And our moral judgments do the same,—they stamp *us*, with *our* needs, *our* limitations, *our* requirements of the passing hour.

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**W**E SHOULD EACH realize that we live in a *World of Mind*, and that this mind is not impersonal, but personal, and not one person, but many persons. It is our privilege to share in this Mind, and become this Mind, or we can slump back into gross physical sensation, and be a mere clod, with this World of Mind closed to us. Mere matter. Mere stuff. Mere refuse. Are these terms too harsh? I do not think so.

The communion of mind with mind. The master minds of the past speaking to us today out of the printed page. Revealing themselves to us as we study their lineaments in their concepts and their propositions. What a blessed heritage, this, to step into the mental atmosphere of great minds of the past and present. Not necessary to meet them in the flesh—we meet them in the spirit, in far closer touch than the physical. Distant? Ah, no. Near and present. Touching us on the shoulder. Grasping us by the hand. Looking into our eyes. Communing with us as we commune with them. Soul to soul. Mind to mind.



**SUPERSTITION.** We often hear this hissing, serpentine, fang-like word used to characterize the religious practices of those whom we consider to be in gross religious error. And this is a proper use of the word—if we remember that the word is but a relative term, and that it relates to, and denotes *our* state of spiritual consciousness, and not that of those barbarous or bizarre people whom we characterize as being superstitious. And it relates to us because it shows we are different from those other people,—that their religious expression is inadequate for us. It does not prove that it is inadequate for them. Therefore, the term, superstition, does not denote others, and the state of their mental culture, but ours,—not to the fact that they are superstitious, for we may not know if they really are or not. It only shows that we are not superstitious in like manner to them, for their likeness show us folly, but it does not show that we are not superstitious, in some other way, unknown to us, but patent to other (possibly higher) intelligence.

Both religion and superstition are relative. Using the word absolute in its largest and most complete sense, there is no absolutely fixed and everlastingly proper religious system, symbol, or teaching, for there are countless forms of life, and therefore religious systems must change to fit varying expressions of life. Each different phase of Universal Life will mould the form of its religious expression. It will require different systems to carry it forward, and teachings that would be true as related to one world of facts would be untrue as related to another world of facts.

For facts change. They diametrically change. The fact today is the fiction of tomorrow, and the fact of yesterday is the fiction of today. Life reverses—worlds revolve. Facts are external, not internal; material, not spiritual; illusive, not truth itself. Facts change—change throughout the Universe. Truth—real truth—never changes, although phasing all the time differently. Man lives in a world of facts. There are many such worlds—all different. Look in the sky. The Spectroscope shows untold variety. Many worlds. Many centers. Many diverse orders. For the Universe is not likeness, but diversity, though strung together by an Underlying Law which is a One. Different expressions, that is all. But all one—in spirit, though different—in matter.

*Superstition is that form of religion which we have outgrown, or not yet grown into.* Etimologically the word means that which is superfluous, unnecessary, obstructive. But, as I have said above, that statement refers to us and not to those enjoying the "superstition." For to them it is religion, if it is adapted to them, if it is the best ladder they may have at the time by which they may reach God. If we can take it from them and place something better in its stead, then the old becomes superstition, while the new is religion, which before that change took place was itself superstition. If we can help people to make this change we do for them a great service, and the Holy Angels will come to us, and help *us* upward. But if we force people before their time, or take away their faith in the beautiful and the good, without putting something better into its place, then hell's devils will come to us and push us out into the cold, where uncouth monsters

will terrify us with insane babblings of our own puerile fancy.

Let us remember, then, one man's religion is another man's superstition, and superstition is that religion, or that part of religion, which is superfluous. If it is superfluous it is probably detrimental. And if it is detrimental it is holding the man back.

Now you and I can apply what I have said to our religion. How much of it is superfluous? How much of it is a detriment to our spiritual growth? I cannot answer this question for you, and you cannot answer it for me. Rigid self-examination. Introspective analysis. Fearless questionings. This is the process. No priest may decide for us. Holy Kirk cannot authorize the way. Sacred Scriptures have no fiat. We may utilize these means—and others—but *you*, and *I*, must tread the path and enter the gate alone.

If it is true, as I have stated, that injury will come to us if we injure others, and that dogmatic, forceful proselyting would be injurious, what course are we to pursue? Supine indifference? Careful guarding of truth? Sealing of sacred mysteries? I think not. There is a better way, and it lies between interference and indifference. It is this: "Let your light so shine—". Live the best that's in you. Wear your religion on your coat and your heart in your hand. Give the other feller half the road.

That's religion. It's not superstition—not to me—but I admit, it may be superstition to another. Just as he feels and thinks about it.

But should we not *say* something as well, about religion, and God, and eternal life? Yes, when we're asked, but stop with simple opinion, and not attempt

to do people's thinking for them. Any more than this? Out into the highways and byways to *force* them to the Feast? I am not sure about this. To be sure, I did something like it, in undertaking this ministry of the printed page. Yes, but I am not sure this course is consistent with my convictions. The free ministry I am now engaged in, of printing a little religious magazine for the bare cost of blank paper and postage, is accidental. It resulted from a miscalculation. Like many who have gone before me and others who will follow after me I believed it was possible to get up a magazine that would be moderately self supporting, and yet not make merchandise of truth.

Well, after spending a few hundred dollars in money and neglecting my little livelihood business considerable, I found I had made a great mistake. Then I decided, before I laid the work down, to round out three years of the ministry—just for the pure love of the work, and the joy of “hearing myself talk.” I therefore deny any intention to proselyte, or any original purpose of being a missionary and teaching “without money and without price.” I am not saying that the missionary spirit is not good—sometimes—but I like to sell my goods over the counter—and get paid for them, too. Honest goods, fair prices, conscientious treatment. Faith, there's more good religion in this, to my mind, than much of the religious press and pulpit can show.

For religion is life—life in the market place, in the shop, in the home. Preachment is not religion. It has its uses, but much of it sounds to me like a din of words—to *me*, but superstition. And I hie myself to my little shop and to my precious family.



ALL MEN exercise reason, but some exercise the minimum amount necessary for human propulsion. They exercise what we may term *Impulse* instead. All of us are liable to exercise reason much less than we generally think we do. Men are apt to consider that almost any motive power of the mind is reason. Generally it is the automatic or mechanical sub mind that propels. Other times it is something else than the sub mind, (or the man's own reason) which moves his mind to think a thought, and thence his body to action.

Bound up in each man is what I may term two wills—the Subordinate and Subservient Will as the Lower Will or the Lower Selfhood, and the Sovereign and Dominant Will as the Higher Will or Higher Selfhood. The Apostle Paul called attention to these two wills when he wrote of the warfare between him and his members because of the awakening in his consciousness of *The Law*, because of his birth in Christ.

Yes, if man had not taken up the Cross, and become impaled upon it, he would not have all this trouble, as Paul says. There would then be but the one will,—the animal will, and man would not have awakened unto sin, for he would be *un-moral*, without the pale of immorality, or morality,—punishment, or reward. The man *himself* is the sovereign will, or rather he should be such, and could be such, if he exercised his God-invested powers. He should control the subordinate will and make it serve him, and not give the reins to the beast, and go with the beast where the beast will-eth. The beast is a good servant, but a bad master.

The lower will is the beast, and linked with the beast throughout creation, as I shall try and show you in this article.

While man is mortal-man he will have this subservient will, this powerful, carnal beast, to subdue and to train into natural and habitual obedience. It is not enough to try and slough off this animal will (not as I use terms, and phase the problem) for it must be re-organized, re-formed, potentialized—converted, made new, sanctified. These terms show how we variously approach and characterize the problem. But it is one problem and one solution, though described so variously that those who cannot translate often denounce those who are valiantly at work on the same problem. Verily, my prayer is not so much that God give us more truth, but that he give us big men to translate and adapt.

How shall we subdue the lower will and make it subservient to the higher, or properly speaking, the sovereign or dominant will? By Enlightened Reason. The first thing we must do in this effort of subdual is to learn to try and distinguish between the two wills, for, with most of us they are inextricably intertwined. The understanding is too often dormant, so that man knows not which pulls the strings of action, the baser which is carnal and makes him run with the jackasses, the swine, and the wolves, or the higher, which trains him with God's Angels into the likeness of the Divine Man.

In the first place I want to say, that we are not ourselves alone, but others as well. No man can shut himself within a cave away from others—truly, away from *his other*,—away from himself in others and others in him. For the walls of that cave shall expand and ex-

pand, and he will go out and others will come in, and that ego-center in the cave will be the pivot of the Universe, and his mind a Clearing House, where hellish thoughts of devils, and celestial thoughts of Angels, shall enter in and pass out in the mind's daily business of exchange.

For man is constantly flowing out and touching the bounds of the Universe, and rebounding back again, entering therewhiles into others, while others enter into him. Body in cave? Yes, body *is* a cave. Soul and mind in cave? No, only its loadstone-magnet is there, to give it somewhat habitat in time and space. To be sure, all men do not go out and traverse the same path, and hit the same nine-pins, and brush the same reality. Neither do selfsame Angels and devils flow into us. It is a matter of *Attraction* and of *Choice*. That subordinate will acting as a magnet to draw its kind (literally its *kin*, see p. 923) both devils and Angels, to make warfare for that man, and then the man's *Choice* turning to the one or the other, and suffering or enjoying the consequences.


Choice. That is the whole thing. Blind choice? No, not unless we neglect to use our Higher Reason. And with you, dear reader, as you read these words, and with me as I set them together, there is an Angel urging us to exercise our higher reason, and walk the earth a man. There is another spirit there, linked with hell, fanning our passions, strengthening our prejudices, urging us to go by blind impulse and carnal desire, and crouch and crawl the earth—a *beast*!

Now, if I believed that man had no power of intelligent choice between the evil and the good, or that there was no difference in amount of happiness which

path we took, or that I could accept the guidance of God's Angels without the necessity of thinking and deciding for myself,—then I would not prepare this article in the hope that it may prompt some to realize their inherent power of God-invested intelligent discrimination. Neither would I have any object in printing the magazine. Or in living. Verily, would I then seek Absorption—or any old thing which would relieve me from the Incubus of Life. Maybe, abstract, impersonal reasoning would bring me to this point. Perhaps. I don't know. But I am glad to say that my thinking-machine will not register such fine and impalpable vibrations. That's not saying they don't exist. I don't know. But if they exist for you I would politely intimate that it is about time you called the undertaker, and proceeded to tumble at once off this old green earth.

For, after all, *Life is Choosing*. Some of it is very silly choosing, I admit. And blind. And passionate. We can make life worth while by intelligent choosing. By turning to the good side of us and not the bad side of us,—and exercising our Higher Reason. Bravely. Coolly. Faithfully.

We must not allow our impulses to guide us. Impulse is the subservient will choosing without the co-operation of the understanding. As a matter of fact, ninety-nine times out of a hundred, if not more, impulse is not the man himself choosing at all, but some spirit or spirit power other than himself which he has allowed to usurp his own sovereign right and duty. Man is receiving these motor impulses all the time through the sub mind and will. He must use his reason and make the servant obey the master.



WE ARE PASSING through a period of great spiritual awakening. To those who can, in some measure, realize this fact, and enter into the Spirit of the New Age, verily, it may well be said, "It is well to live in these days." For there are especial spiritual glories vouchsafed us, and especial avenues of spiritual life opened to us, which belong, by the juxtaposition of the Wheels of Life, to this present time, which time will soon pass, after each qualified one has been given an opportunity to energize himself into higher spiritual realities—deeper truths—more spiritual life.

This higher spiritual potential is not an especial new formulary of truth. It may be a new form of truth, or it may not be. It is a spiritual quality, or an essential reality, which vivifies all outer forms, but which spiritually transforms its people so they phase life differently, hold different values, pursue different ideals.

This spiritual quality—this wine of the New Age—is confined to no school, denomination, or religion. It is everywhere—free as the air you breathe. Some Catholic priests have it—when they spiritualize their forms and teach deeper and broader than the letter of their theology. Presbyterians and Baptists are becoming filled with the spirit of progress. Many, very many, are entering into the spirit of the New Age, sometimes timorously, and a little doubtful about where the path will lead them.

But all will not avail themselves of their opportunities, and many will revel in darkness. History appears to show that great moral degradation exists in society at the same time that elated spirits live among men.

It would seem that a balance must be maintained. And yet, like the rise and fall of the waves on the beach, progress is being made, even when the hosts of darkness appear to submerge the hosts of light.

We see the powers of evil all about us. We see the good too—if we look for it, in humble places. But we see evil enthroned, wielding the scepter of power, debauching the public standards of right through a timid press which is frequently owned by bankers, politicians and trusts. We find a complacent or impotent public at the mercy of the most corrupt government of the world, not excepting Turkey and Russia today. And the worst part of this statement is not its bold, bare truth, which many patriotic (?) citizens will feel called upon to deny, but the moral laxity of the public who can be easily purchased to be instruments of robbery and oppression.

People are morally color-blind. A thirteen-cent "bargain" or trade advantage will set their moral principles all awry. Private business is as corrupt as public business. Millionaire and bootblack vie with each other in their efforts to exploit their respective publics. One man cheats the other to get square with the other. Men must be tricky or fail in business, they must be dishonest or starve. Is this characterization too strong? I think not,—not when we call a spade a spade, and do not lose our moral sense of smell by calling carrion sweet, and roses foul.

Modern business is thievery! That's about the size of it! Wholesale business, retail business, manufacturing,—all conducted on the "grab-all" plan. The following incident, in the business of a small retail dealer, shows how "business" is done:

Mr. Kabash conducts a small grocery store in a corner pocket of Boston, with his wife, a boy to deliver goods, and a weary looking horse that pulls about the delivery wagon. Mr. K came from Russia a few years ago. He soon learned to do business—and the customer. He has done “well.” Two well educated children, and two three-family apartment houses.

Business was “dull” with Mr. K. He had two thousand circulars printed last week for \$3.50, and the expense of putting them in the doorways and letter boxes was about \$1.50—\$5.00, as the cost of advertising the goods. Mr. K had two boys distribute the circulars. While he was with them they put them out carefully, but while he was in the store, they scattered those circulars lively, and those that were not dropped into the sewer were placed in the doorways all right.

These boys were “doing business,” and they were taking lessons in “doing” the customer. By and bye they can do business on a larger scale. Some may even get to be lawyers, and brokers, and trust magnates, and then they can steal on a large scale,—respectable like. But some boys are honest,—they get cuffed out of the game, for they are squeamish. And some business men get cuffed out of the game, unless they succeed in barely eking along, while successful robbers prosper.

To return to Mr. K. To draw trade with those circulars he “cut” his prices. That is, he took ten items of his stock and reduced the price a few cents, perhaps to cost, or nearly to cost, and placed those items on the circular. That showed that his was a low-priced store. People run like a school of fish to a bargain sale. “Unedea Biscuit 4¢” or “Ivory Soap 3 for 10¢” or

"Van Camp's Milk 6 for 25¢" will draw many people into a store.

The next week Mr. K had some more circulars printed, with ten more "bargains." He told me that the others did not really pay him (was that a "gentle jolly"? ) but he hoped it would result profitably, as he had sold to a few new customers, to whom he hoped to sell in future at regular prices. His extra sales as a result of the circulars had been \$40.00, but as he sold the goods so cheap there was a net loss, when expense of wrapping, etc., was considered. However, many of these people would return and buy again, and he would make up his losses by charging them the regular price.

This store-keeper is honest. That is to say, after a fashion. After the fashion of his times? Yes. After the fashion of his customers? Yes, and more's the pity. All "progressive" merchants do business by "modern methods." A few are not "progressive." And the cobwebs come and cover the shelves. Not only the small local dealers, like Mr. K, do business on the "cut and run" basis, but the great department stores. Even the railroads "cut an run" by reducing the excursion rate where and when you don't want to go, and bracing up the regular price all the public will stand. "Pot can't call kettle black."

When they get up a "cut and run" sale on coffins and headstones (\$7.98 and \$13.39) I may decide so stop printing this magazine—and circulars—and buy a golden harp for \$3.99, and offer St. Peter a cut-rate ticket for admission.

"People like to be humbugged"? I don't think so. But they like excitement, and are easily fooled. I

know one person who does not read and remember the advertisements, but goes on bargain days to the bargain stores, and espies the crowds at the bargain counters, and enters the melee with all the enthusiasm of a foot ball athlete. We call this "sport." There are many kinds of sport. Much of life is sport.

It has been said that "Business is Competition; Competition is War; War is Hell." This is too harsh, and, like many fine flowing phrases, will not stand the test of wear. Probably someone said this who wrestled for a 99¢ "bargain" and then found it was dear at 33¢.

Competition, of itself, is all right. When it is emulation and honorable, noble hearted, business rivalry, which would scorn to take dishonorable advantage of competitor or customer. "Dishonorable." Ah! there's the rub. We all define that word so differently. "Business honesty." "Commercial integrity." What do these terms mean? Too often they mean the hard-worked word "Convenience."

"Over Competition" is the trouble. What can we do to prevent it? Not much, unless we change human nature, and that is a long job. Been at it ever since our folks were evicted from the Garden of Eden, and we haven't more than got started on the job. But we can do something. What shall we do?


Now let every thought-tinker come forward and spout his spout. Socialism? Well, let us consider it, in an intelligent, unprejudiced manner. But, while I am willing to consider Socialism as the Way, I am inclined to think that a corrupt social body will be corrupt under any name—or system. We have a little Socialism now. The Post Office. Entirely unfair and antiquated system of charging. Fairly good service. Favoritism

to one class of customers, and tons of mail of minimum value to the public (much of it utterly worthless and morally injurious) carried for a tithe of the cost, and valuable business letters and honest merchandise overcharged to help make up the deficiency. Why is this? Because the post office people like it? Ah, no, but because the interested parties are thus able to retain millions of dollars annually, all of which comes out of your pocket and mine—filched, no better than common thievery—these interested parties with a hundred million throats. And these hundreds of millions of public prints are able to fool a callow and morally perverse public who are made to believe, or made to think they believe, that two and two make sixteen.

This is not the worst of it. We cannot stop here or there in pointing out moral degradation and self interest. Apparently the post office is no more honest than the publishers, for as soon as the latter found that there was a possibility of being obliged to approximate a fair price for delivering their goods to customers, they raised a hue and cry about corruption in administration of the post office—threatened “investigation.”

Then what happened? Were the public servants who conduct the post office so confident in their integrity that they challenged investigation? No, they took to cover, and, hiding in the tall-grass they informed the sycophant and trust-owned press that nothing more would be done this year toward receiving a fair return for carrying periodicals. Then all was peace—the peace of hell, when thieves hold each others throat.

Will Socialism cure this? Perhaps. But though striving for a judicial mind, so I may be open to conviction, I am now, up to this moment, unconvinced.

INDNESS means *kin-ness*. That means kinship, and fraternity, and brotherhood. It means family relationship, mutual rights, common sharing with others of the society, or tribe. When we are kind (to our kind) we are showing and proving our kinship. That is all, and that is enough, for that is the order of heavenly activity, and the key to eternal life.

For all that heaven is, is kindness, and all that hell is, is unkindness, as Swedenborg shows us, in his book, "Heaven and Hell."\* Conservation of Energy is the method by which man overcomes difficulties and mounts the steps of life heavenward. We take little lessons in love, in order that we may grow in love. Kindness is fraternal love. That is why man is placed in families, so he may learn the law of kindness with his nearest kin, and then extend the sphere of his kindness until it encloses every man he meets.

Sexual mating is also God's school of kindness. How kind the lovers are! And how soon the heyday of that love passes with most of us. But it must return, until we see in all humanity the beloved features of our loved, and joy in our bestowal.

Then shall we take delight in being kind to all, and all will take delight in being kind to us. Harshness, distrust, and envy will have passed away. And—and—that will be heaven!

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\*This book may be procured of the Massachusetts New Church Union, Arlington St., Boston, as cheap as 25c postpaid, and there are some free copies for missionary use. If you have not read this book, you should at once do so.



ACH MAN LIVES in the spirit world, for each man is a spirit, and not a combination of material atoms and elements. And there are really no boundaries or partitions in the spirit world, although man does actually make such limitations for himself, these, in a certain, and lower sense, being *real* limitations, but in another, and higher sense, being unreal and the product of imagination. Let us not lose sight of these two kinds of reality,—both real in their respective spheres of usefulness, and both unreal to the other reality. Strange bobbing up and down of reality, you may say, into and out of the field of consciousness. But such is life. Such is the law of the world of spirits and spiritual forces.

It is these forces that I wish to briefly call attention to,—forces of heaven and hell. For heaven and hell are all about us. As we turn to them. And dip into them. As we energize our will. Easy? No, it's pretty hard, for our wills are now potentialized variously so-and-so. Before we can energize them conformably to our understanding we must potentialize them by practice. We too often die before we practice enough. But practice we must—in righteousness—if we want to enter heaven. That is one of the cardinal truths this magazine is published to teach.

But something more than practice is necessary, or, rather, something first. Introspection—self analysis. Studying out the inner motives of our actions; also their causes and effects. We then find that we are a vibrating atom in a spiritual world played upon by forces which we must sometimes check and sometimes earnestly encourage and prayerfully induce.

Thoughts. Emotions. Impulses. Impulse is the will choosing without the coöperation of the understanding. And it is always the lower will which receives and seeks to act on the impulse, for this will, which is the machinery of the sub mind, is the vehicle, though not the source, of *all* human action. It is like the locomotive, with steam up, and the higher will is the engineer, and the understanding is the conductor, and the train is the human body (much larger than the physical body, which is like unto the engine tender and caboose) and the track and country traversed is the course of life, sometimes called the Line of Life, and Karma.

Impulses, I say, must be guarded. They are not from the conductor at all, but from some passenger, possibly some irresponsible scallawag in the smoking car, who boarded the train at the last station, and will leave at the next hole in the woods, utterly careless, incompetent, and reckless, not caring if the train goes to destruction, after he is well off it.

This is impulse, and is not the man himself choosing at all, but some other spirit, or spirit power, which flows into his aura and gets hold of the throttle of his action through the sub mind when the super mind is inactive, and the sovereign will impotent.

Some say a man may act from his own impulse. I doubt it. I think it is always *out-pulsion*, if we mean by impulse the real man's own volition. I am inclined to believe that all impulses are from some "other fellow," and not from our own inward selfhood or ego. I do not mean to say that impulses are not sometimes good. They are—if we are in the hands of our friends. But we cannot trust the influences about us, and, to

carry out the similitude I used above, we cannot know, until we have referred to the conductor, whether the random order is good or not.

The understanding should conduct the train of life, and the higher will should hold the throttle. Do not go by impulses. No matter if sometimes they happen to result beneficially. That does not prove them all safe to follow blindly.

I do not mean to say that impulses should not sometimes be heeded. But they should first be considered by the understanding—reason must conduct the train of life. Heed impulses. They are often admonitions of angels who would warn of obstructions on the track. They are often from devils, who would lead to destruction. Always *try* the spirit.


We must remember, that man lives in a spiritual world, a world of thought and emotion, whose *effect* is the moving of material bodies, and that the spirit world of good and evil influences us every moment!

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**L**OVE is a pivot upon which all things swing. Backward and forward, up and down, round about. These are the three movements of Love, as a unitary, concentric force—as the Om, the One, in manifestation. But this One is divided, and made a Two, and then we call it Love and Hate, Expansion and Contraction, Forward and Back. This dual movement is Creation, or what we call Life, to distinguish it from Existence, or from Being.

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**K**ANT says: "Everything, even that which is most sublime, becomes small in the hands of men, so soon as they turn the idea of it to their own profit."

ASSION IS THE WILL STIRRED to intensity and unchecked by the understanding. Passion is strong emotion, and emotion is the will in what I may term *self acting motion*, to distinguish it from Feeling, which is the will set in motion from an immediate outside cause, which motion, to constitute feeling, must be cognized by the understanding. If there was no cognition by the understanding (by what I may term the *physical mind*, or the understanding operating in its external and physical state of activity) there would be no feeling, and therefore no cognition. This is true of what has been termed "pure" feelings, or those which affect the mind and not the body, as well as those physical feelings-sensations-perceptions, which enter the mind as a result of physical impact. Please understand my proposition, made in previous pages, that the will and understanding are never divorced, but are always interblended and a one, that one turning as positive or negative pole and acting and reacting with the other, as an apparent (yes, and practical) two. Thus, in the dimmest and most chaotic feeling (from without) as well as emotion and passion (from within) the will has a trifle of understanding in it, or such state could not exist in our consciousness. When the will is intensified in passion the understanding is almost excluded and driven away from the field of consciousness. The will preëmpts.

In gentle emotions the understanding allows the will a "free-rein," with mild activity for both understanding and will, the two kept in balanced, interactive partial passivity (receptivity). This is emotion in its milder and

controlled state, and before it intensifies into passion or partially uncontrolled state, such as fear, anger, injury, etc. Such emotions are akin to passion, if not actually comprised within its folds. In the exalted emotions, such as reverence, affection, beauty, etc., the inner, or subjective understanding is active, but not externalized in the physical brain-mind. Let me try and clarify this word "externalized." Perhaps I could better say "rationalized," when we mean by this word the objective, concrete, logical reasoning, with intuition, receptivity, and the interior consciousness denied and cut off. This "internal mind" is not "meaningless emotion" as the materialists would have us think, but the soul functioning on higher (internal) states of consciousness. Those higher planes are truly intellectual, but the physical brain does not fully respond. Our doors are more or less closed to the higher plane, only dim and crude feelings registering to us, which we term "emotions," "sentiments," "intuitions." Except that sometimes poets, prophets, and seers can better register. Such higher states of soul consciousness affect the outer mind (and then the brain) as beneficent and holy emotions.

Passion, however, is not on this higher spiritual soul plane, but is always the emotions aroused and limited to the instinctive animal nature, with the physical reason temporarily eclipsed by the clouds and steams of fiery fury. Remember this distinction then: All feelings and all emotions are phases of the physical consciousness, but certain exalted emotions, sometimes called sentiments, transcend the physical and only reflect therein; that the will and understanding interact and interblend, though "strengthening" at times to al-

most exclude the other; that passion is an intense emotion which is confined to the physical mind, with the objective or physical understanding submerged, and the spiritual mind impotent in its attempt to control the beast below and touch the strings of the physical mind. By *mind* I mean the will and understanding collectively, and the self-made vehicle of their manifestation, thought-spun spider-webs which contain the human memory and the paraphernalia of consciousness.

The real self is not this lower mind. The better part of us is us. Always. Because we are working away from the bad part of us. To avoid the pain thereof. That is why any emotion that turns into passion, and therefore cuts off the better side of us, is dangerous, for this passion makes us "get beyond control," makes a man "get beside himself."

What does this mean? Letting the horse get beyond control by the master. Stepping out of our seat and allowing some devil to take control and smash the vehicle. But we must pay the price, when we come back to our proper estate, while he is in the bushes leering at us.

And this stepping out for the time in passion is a momentary stepping out of the memories stored up in the mind by the understanding. More correctly, the memory is not separated from, but beclouded by the physical brain, the mind always remembering, and finally asserting power over the brain and calling the man back to his post.

The memory is the understanding of things focussed in the mind by the will, and crystallized into a fixed thought, which remains until worn away by attrition. There is a higher memory which is permanent and im-

perishable. The understanding views and compares the more permanent memory-thoughts and also new thoughts created from sense impressions—perceptions. The will is the decision of the mind after considering those aspects.

Ordinary attitudes of the mind take into account the memory. We then say the man is "clothed in his right mind," governing himself by his reason. This is the normal and proper attitude. In case of passion, however, or any strong emotion which unseats the calculating discriminating intellect, the mind is controlled by the strong emotion and all else excluded. Then the man, or some passionate spirit within him, animated by enmity, malice, or angry passion, is liable to commit excesses and the man suffer the consequences.

Do not misunderstand me and think I mean that all strong emotion is wrong. Nothing is wrong when counterbalanced. A strong emotional nature which is also critically analytic is a great soul. Weakness is not a virtue—but moderation and common sense are. Any extreme is injurious. Blind passion is an injurious extreme. Also wrath, hatred, anger, for, when unchecked, these lead to passion.

Any "good" passion? No,—not in the ordinary definition of the word, which I have followed, i.e., an overwhelming malevolent emotion. The word is sometimes used (improperly) as intense emotional suffering,—agony, torture, painful ordeal. I prefer not to use the word in a general and inclusive sense, as I do emotion for movements of the will from within, and feeling for motions of the will (which, of course, is within) from without,—feelings often causing emotions, but emotions never causing feelings. ¶ Avoid all passion.

## Literary Reviews

**Was Jesus the Christ** is considered in a very interesting and instructive booklet 125 pages, at 25¢ from Wm. Frederick & Son, Clyde, Ohio. Every page is interesting, and this booklet will provide many hours profitable study.

As I use words, I consider that Jesus was the Christ, or the Messiah. But he was more than the Jewish Messiah, though not less than that. He was the Savoir of all humanity—who turn to him in spirit and in truth. And yet Jesus was human, just as you and I, while Christ is divine, and above us. For Jesus was the personal embodiment and Christ the animating spirit,—Jesus the humanity of divinity, or God made flesh. The two a one? Yes, in the deeper sense, and actually so to a great extent, but how shall we understand the prayer in Gethsemane and on the Cross, not to mention many other incidents which endear the Elder Brother to our soul, if that divine humanity did not sometimes become dislocated, as it were? And that disconnection showed Jesus the Man of Sorrows reaching after God. And the Christ invested the mortal body of the man with higher spiritual potentials, so that Union took place (glorification) and the human disappeared as Jesus looked out upon Eternity, and grasped Reality, while the illusions of sense vanished. And, as you and I are Joint Heirs with Christ, even so Apostle Paul, we may thus follow the Path. Immaculate Conception? Miraculous abrogation of Nature's Laws? I know little and care less about this phase of Christ. Unimportant. Irrelevant. *Immaterial*. That is, thus as related to phenomena, though entirely true as relating to spiritual qualities—to noumena.

**Proclus' Metaphysical Elements**, translated from the original Greek by Thomas M. Johnson, Osceola, Missouri, editor of the *Platonist*, is a book of profound philosophical depth, reaching to the very center of truth, and scaling the utmost heights of the divine. I plan to present some of these basic propositions later, with my modest attempt at elucidation.

## *The Illuminati*



HERE EXISTS, since time immemorial, and unknown to the world at large, a very ancient Brotherhood of Sages,—the ILLUMINATI, whose object is the amelioration and spiritual elevation of mankind by means of conquering error and aiding men and woman in their efforts of attaining the power to recognize the Truth. This Brotherhood has, since the most remote and prehistoric times, manifested its activity secretly and openly in the world, under different names and in various forms, from Hermes Trismegistus. They were known as Hermetists, Essenes, Rosicrucians, Illuminati, etc., until they took upon themselves a definite form, with Prof. Dr. Weishaupt, of Ingoldstadt, as the ORDER OF THE ILLUMINATI. They have at all times uplifted the banner of Freedom, and been the declared, but impersonal enemies of tyranny, despotism, and oppression, in every shape and form,—the torch-bearers of a new civilization, and the advocates of the New Age.

In December, 1907, a Patent was granted to Alexander P. Riedel, 539 E. 78th street, New York, by the highest authority of the Illuminati in Germany, to establish the order in the U.S., propagate its teachings, confer its degrees, and train men and women who have found the Path of Self Knowledge for themselves, to give to others, desirous of entering the same path, the benefit of their experience, and to act as guides for such that are willing to be led. This Patent has since been reinforced by other prominent authorities of the Illuminati in other parts of the world.

To introduce the ancient and most venerable Order of Illuminati to this country in such a manner as its merits deserve, it has been decided upon by the authorities of the Order to conduct an Illuminati Correspondence Class. The lessons of this class upon "The Wisdom of the Illuminati," will give the cream of philosophical research upon all planes of manifestation.

The price of this course is \$2.00, and further information may be had from Dr. Riedel, at above address.

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## Mutual Helpfulness

PLEASE NOTE that this Magazine will remove to LOS ANGELES during the Summer, and be published under the immediate auspices of THE AQUARIAN COMMONWEALTH. The original publisher, Mr. F. P. Fairfield, will remain at 21 Madison St., Boston, and will be glad to have the friends write or call, at any time. At the Sign of the 'Print Shop on Madison Street, Boston

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