



Christianian

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ITEMS AND IDEAS.

- *** Gift!
- *** Grace!
- *** "The wages of sin."
- *** "The gifts of the Spirit."
- *** Everything in Spirit is a free gift.
- *** Mind and matter demand service and pay wages.
- *** Spirit exalts to Sonship and gives gifts and bestows bounty.
- *** Toil and trouble, effort and struggle, are the wages of mind and matter. Spirit gives rest and peace.
- *** On the physical and mental planes of being you are forever struggling, growing, learning and suffering.
- *** When you reach the spiritual plane you "rest from your labors" and enter into the joy of your Lord, the Christ.
- *** I AM the Light of the World and the Life of the Universe; therefore, in me you find all that you have been laboring and struggling and suffering to attain.
- *** The psychic or mental plane is the wilderness between Egyptian Bondage and the Land of Promise. Egypt is the man of toil; the Wilderness is the man of wanderings and confusion.

*** It is time for all of us to get out of the wilderness. You remember that the "old gray horse came racking out of the wilderness;" this is more than the followers of the New Thought have succeeded in doing.

*** Mental Science is on the psychic or mental plane. It teaches you that everything must come to you by evolution, by struggle, by effort; and that it all comes to you through brain sweat. When your eyes are opened to the Light of Spirit, you will know that everything is by gift.

*** Christian Science began in the Spirit and then sank back to the shadows and darkness of mortal minds. Mother Eddy did not make a distinction between the prophet and the woman, therefore, when she got angry she saw Black Magic, and Malicious Animal Magnetism. This is as bad as the overworked brain of Mental Science.

*** Spirit says "not of works lest any man should boast." You see Spirit understands humanity. On the physical and mental plane, man can boast until he bursts with vanity, but on the spiritual plane he looks back and says "what a fool." Bless you, my darlings, if the physical or mental man

should get a patent on God Almighty he would turn all the world outside and charge an admission fee, not to see the Kingdom of God, but the man who holds the patent.

*** Boast! Why, man on the mental plane of being is the biggest bombastic boaster on the face of the earth. If he gets hold of a little money, if he writes a book, if he heals a patient, he bellows louder than a Bull of Bashan. If this mortal man happens to be a clerk in the Institution his little brief authority makes him swell like Aesop's frog. You can never be individualized until you are spiritualized. Spiritualization means the attainment of the third or spiritual plane of being where you know as you are known.

*** Did any of you notice the new streamer held in the hands of CHRISTIAN? It reads "A Journal for the Individual." It means that I have taken a step higher. The organizations, governments, churches, lodges, conventions, conclaves, and all forms of the Institution have had their day. Truth is now going to organize the Individual. In the Age of Light you will be an emancipated individual. You will not be subject to either matter or mind. Having become a spiritual being, you will control both matter and mind. Jesus Christ called such beings "Gods." The Son of God is the Son of Spirit, and Spirit is Sovereign of mind and matter.

*** It is amusing to me to read the claims put forth by Christian and Mental Science. There has been a quarrel as to whether Mrs. Eddy or Dr. Quimby originated Christian Science; and now comes Helen Wilmans settling the whole matter by saying that, after she read Dr. Quimby, she was sure he was a Mental Scientist! Why not be honest and look into a copy of the New Testament, where you will find every truth that has been uttered in Christian Science or Mental Science? The writers of the New Testament did not boast of their learning, but declared that all truth was a gracious gift of the Holy Spirit. There is no such thing as individual principle or personal Truth. Principle and Truth are always universal.

*** Please explain what you mean by the Divine Feminine. You say the new woman is the Divine Feminine. What is the new woman?

The New Woman is the Renewed Woman. It is said in the New Testament "be ye transformed by the renewing of your mind." The slang for new woman means the woman who tries to dress and act like a man. But the New Thought has brought into existence a really new woman. The Divine Feminine is

the Divinity within each woman. The woman who recognizes her divinity is a new woman. The likeness of the new woman is within and it may be brought into manifestation. The very best beauty potion that a woman can use is her own divinity. When she brings her own spirit to the surface, it shines out through her eyes and makes her face radiant.

*** For the benefit of people who want to get well in a minute, I publish the following extracts from a letter:

"Now that we are stopping the treatments, I want to express my satisfaction with the work of the past five years. We were all chronic cases and could not and did not expect miracles to be performed in our case. But as we look back we can see that we have been helped as we never were before, or by any other system of healing. The children are in altogether better conditions and Sister and myself are objects of wonder to our friends on account of our improved and robust appearance."

These people, two women and two children, sent five dollars a month regularly every month for five years. The mother, who writes this letter, and her sister were chronic invalids, not nervous or imaginary invalids, but persons who were broken down in health. Now, that the cases are dismissed in perfect health, I print her words to show that you must not expect to get out of old chronic conditions without a thorough course of mental treatment. The unfoldment of the mind is a preparation for the enjoyment of good health when you get it.

*** I have to reject contributions to CHRISTIAN, but it is not often that the return of a manuscript brings such a womanly response as the following from one who sent a really good poem:

"I received your manly note this morning and can truly thank you for it. I am perfectly satisfied with your decisions; for I know you are working for the universal good—not mine, only as I have my place in the all good. I never tire of reading anything you have written for us. I get more real good out of your views than I do from all the rest of 'em, put together. You don't ask me "to jine" anyone or anything. I couldn't if you did; and I wouldn't, either. Everything has tumbled in my world, since 1900, and all things are being made new. I don't own anything, nor anyone, nor am I owned by anybody. I am just one more awful Individualist. It takes the whole of the first and second creation to answer to my soul."

There was more of the same kind of talk which makes me feel like publishing her poem. I will do it, but not in this issue; you will have to guess when you see it. I now have on hand, or engaged, more contributions than I can use in the weekly for a year.

TELEPATHIC TREATMENTS.

"I like CHRISTIAN but I don't believe in your absent treatments." So writes a woman who has given this subject much study. I dislike the words "absent" and "treatment." Science has demonstrated that there is no such thing as absence in thought or spiritual vibrations. Language is not made. It grows. The word "treatment" has grown and become a part of the language of the New Thought. It is all right. The word "absent" should not be used in connection with treatments. It has no place in the language of the resurrection. Telepathy is a well established principle in Mental Science. Therefore, telepathic treatments are scientific. Telepathy is the transference of thought from mind to mind. It is by telepathy that we communicate with our friends who have gone before. By this principle of thought transference we are made to know that our friends have not "gone" anywhere. There is no going or coming, but an everlasting Here.

Telepathy is the basis of all prayer. The old idea of prayer was the calling on someone who was absent. In the New Thought we are taught to pray with the consciousness of Omnipresence. We do not look up into the skies for God; but we know that He is here and now with us. The name Emanuel (God-with-us) has a new meaning. Prayer is reduced to a scientific principle. In giving treatments we transfer our thoughts to the minds of those whom we are treating. It is easy to prove the principle. You may hold bad thoughts, thoughts of anger, malice, etc., against any particular person, and they will soon feel the vibrations. The same rule holds good when you pray to them for Health, Happiness and Prosperity. The transference of thought from mind to mind is almost instantaneous. I say almost instantaneous, for it is not quite so. It takes about the same time to transfer a mental message as it takes to telephone. Of course, this means when all conditions are favorable. I can sit here in my healing room and give treatments to one in London in less than an hour. I am practicing the principle every day, and I speak the truth when I tell you that it is going to revolutionize the world.

When I speak of telepathy, you must not understand me to mean the action of brain on brain. It is a transference of thought from mind to mind. The brain is not thought. It is not even the generator of thought. Don't be startled when I tell you it is not even the organ of thought. The brain is the organ of mortal mind or thought in the objective; but it is not the organ of inspiration or spiritual thought. When the brain is no more, the man will go right on thinking. How has this proposition been proved? By telepathy or the transference of thought. While I do not believe in all the phenomena of spiritualism, there is enough in it to prove immortality. There is no doubt in my mind or the mind of any other person who has investigated the subject, that so-called dead people have communicated with the living by telepathy. I have received telepathic communications from

persons who have only been dead a few days. These persons did not have what we call a brain. Yet, they were able to transfer original thoughts from their minds to mine. I heard words spoken conveying thoughts known only to myself and the so-called dead. Therefore, I am safe in saying to you that the brain is not even the organ of thought. A blackboard is not the organ of thought. It is simply an instrument used for the purpose of illustrating thought. The brain is simply a battery. An instrument of the understanding. The one who illustrates thought by means of a blackboard is not confined to the blackboard. He may use some other medium. When I give treatments, I never think of transferring from my brain to another brain, for I am not the author of the thought sent out. Sometimes there is not a word spoken, but I know the treatments are being given because I feel the vibrations.

You must shake yourself loose from the bondage of the flesh. Yesterday I had no flesh; to-morrow I may be unclothed. St. Paul speaks scientifically when he says: "The things that are seen are temporal; the things that are unseen are eternal." Thought is always and forever unseen. You can not see a thought. Thought is always a principle; there is no such thing as individual thought, as there can not be any such thing as individual principle. Why, then, should you think that thought is confined to a visible brain or is dependent upon a transient medium of communication?

You had as well try to bottle up the light. Is there no other way of communicating thought than by pumping air with your chin or making marks with your fingers? Are we so poor that we can not speak to each other unless we are in shouting distance? This kind of thinking belongs to the primary class in Metaphysics. The idea that the body is the only medium of communication between soul and soul, mind and mind, will soon be consigned to the waste-basket of ignorance. Men and women are learning every day that they are spirits and not mere animals. If I am ever to be a spirit I am one now. If I am spirit I am omnipresent. In every letter you write to your friends you act on this principle by telling them to hold thoughts of good for you, thoughts of success for you, or to rejoice with you in present happiness. In the old thought, we said pray for me. Let me tell you right here, that the three little words "pray for me" have had more weight in the affairs of this world than any other words. The man who is not capable of deep and earnest prayer for himself and others is not capable of right thinking. Here is a telegram:

"Treat my husband at once; threatened with pneumonia."

What is this but prayer? A few years ago, upon receiving such a telegram, I would have gone into my room, got down on my knees and "prayed" for the husband. What do I now do? I sit in the Silence or walk the floor and hold thoughts of calmness and serenity for the wife, and health for the husband. My prayer goes directly to the man and the woman, instead of starting on its journey up to the skies and back again.

Jesus Christ understood this law and voiced it in the midst of His prayer before the resurrection of Lazarus by saying: "Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always; but because of the people which stand by I said it, that they may believe that Thou hast sent Me." He immediately broke off his prayer and addressed His words directly to Lazarus. I know that God always hears me when I pray, but I want this man who is threatened with pneumonia to hear me. Treatments by telepathy will do more for the salvation of the world than anything that has been discovered since the coming of Jesus Christ. When we begin to know that thought can be sent out from us to the ends of the earth and that good thoughts will do good, we have only to think in order to save the world.

I have been giving these treatments by telepathy for more than ten years and have grown in grace and in knowledge of this truth. The "gift of healing" is from the Spirit. These gifts do not come of your own choosing. Hundreds of people have gone into this work without any preparation, without any calling, without any gift. They are like my old Uncle Caswell, who thought he had a call to preach. He could not preach, but every time he got a chance he made the audience suffer. His wife, my Aunt Fanny, explained it all by saying that God called someone else and Caswell answered. Men prepare themselves for the medical profession, for the ministry, for school teaching, for business; but the modern "Mental Healer" hangs out his sign with nothing but gall as a basis for operations. I am now writing to persons, many of whom have received mental treatments from me for many years. You know I have the power to project my thought and give you the worth of your money. You know that I am honest and sincere and would not take something for nothing. I know that the New Thought is the resurrection from the dead, the second coming of Jesus Christ. This is no sign that under the pressure of this New Thought you will not hear the lo! here and lo! there of all kinds of voices. There must be a sorting, a sifting out of chaff from the wheat. "The fire shall try every man's work of what sort it is." Here is a letter:

"Dear Mr. Shelton: Enclosed is one dollar to assist me in growing a new nose. I am thinking of stopping and save the money to have a plastic—I have forgotten the rest of the word, but you will know what kind of an operation I am thinking of having performed; unless you advise me to keep on with you. Now, if you think you can grow me a nose, I want to keep on with you. I can get up enough faith, if you can only say you can do it. On the other hand, would you advise me to have this improved as much as I can by surgery?"

This letter was written on a typewriter by a business man and is not from a credulous fool or a crank. I know "healers" who would advise him to keep right on paying his dollar a month for the growing of a new nose. They would tell him, emphatically, that they can, by their thought, grow a new nose. I told him that I could not grow any-

thing. All I could possibly do was to give him mental treatments for calmness, serenity and poise. I do not for a moment doubt that the GROWER of all things can grow a new nose. This man may be put in such close conjunction with the Universal Life that a new nose will be grown on his face. But all this healing power must come from within himself. I told him to go to the surgeon and let the science of surgery do what it could for him. In the meantime I would give him the worth of his dollar in strong treatments for the unfolding of his own thought. This is a case in point for us to consider what is best to be done under the circumstances for the man's mind. *A new mind is worth more than a new nose.* Immortality of thought must come before there can be any immortality in your environment.

I make no false pretenses in order to get your patronage. I can do as much for you as any other man on the earth. All that I, or any other man, can do is to teach you the Truth. You have a right to give or receive mental treatments. If these treatments are given in the truth they are beyond price. Even when mixed with error and false pretenses, they are not as bad for the system as drugs and quack nostrums. A great part of the income of the modern newspaper is from patent medicine advertisements. It would not pay to advertise at such a price if the law of suggestion did not cause people to read the advertisements and purchase the medicine. These medicines claim to cure and they bring testimonials to prove it. Many mental healers claim the same thing and wave their testimonials in the faces of the people. It is all humbug! All true healing is from the Almighty. Thought transference simply directs the patient to the true Fountain of Health. Thought is not personal, but a Universal principle. I can only hold the thought for you until you learn how to hold it for yourself. Once more, let me emphasize, thought is as impersonal as electricity. I don't manufacture thought; but I let you use my battery. No man or woman has a corner on thought. You can not copyright the truth or shut your fellows away from the Almighty. I am selling you my time and attention, not my thought.

SPIRITUAL GIFTS BY DIRECT ILLUMINATION.

JOHN HAMLIN DEWEY, M. D.

"Concerning spiritual gifts, brethren, I would not have you ignorant. * * * Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge; * * * to another gifts of healing; * * * to another workings of miracles; and to another prophecy, etc., but all these worketh the one and the same Spirit, dividing to each one severally as he will." (I Cor., ch. xii.)

Will the readers of this article kindly turn to this chapter for the full list of the gifts there mentioned and clearly defined by the great Apostle, and read the entire chapter

in which they are given, for its comprehensive and most vitally important lesson in which these exalted "gifts" are involved.

This request is not made nor the above quotations given in any sense of arbitrary authority resting in the words or in the writer of them. They are referred to simply as the affirmations of one of the master minds of the race, possessed of a most profound and exalted spiritual enlightenment and insight. In rejecting the traditional superstitious reverence for the Bible as final authority in matters pertaining to the higher realms of truth and life, we should not take the opposite extreme of the bigotry of prejudice against the book, because of the false light in which it has been so blindly held. "Truth for authority, not authority for truth," should be our attitude toward any claim for book or men.

In this openness and reverence of the mind for truth the New Testament will be found the richest treasury of concentrated spiritual wisdom and revelation the world possesses; though all the Scriptures or "sacred books" hold treasured inspirations and exceptional experiences of seers, prophets and saints among all people. This statement is made at the outset of my writing for "CHRISTIAN," that its readers may understand the sense in which I refer to and make use of Scripture writings. Let us all hold ourselves free from the bigotry of superstition and prejudice, and receptive to help from whatever source.

THE APOSTOLIC INTERPRETATION.

In these remarkable utterances the Apostle gives his interpretation of the Christ ideal and promise of what the Spirit will bring into the personal and social life of all, when the law of the Spirit and the law of its gifts are complied with. Having himself realized in a marvelous degree the fulfillment of the Master's promise, he could reinforce this interpretation by the living testimony of his own rich and wonderful experience. In Christ, he says, there is neither Jew nor Greek. The great Teacher was no respecter of persons, and made no distinctions of race or condition.

To this divine insight of the Master all, from the humblest and weakest to the most exalted in position or attainment, were alike sharers of the one and only life, and equally entitled, each according to his individual capacity, to the fullness of its blessings and emoluments.

From the Christ and Apostolic point of view all that is needed to secure these in their fullness to each, and inspire the strong and the rich to stand as protectors and helpers of the weak and the poor, instead of their oppressors and defrauders, is the emancipating and illuminating power and love-promoting influence of the Spirit, under the law of which "each has the same care one for another."

The Master assures us that as the Father causes His sun to shine and rain to fall on the just and the unjust alike, leaving it for each to put himself in the proper relations with them to secure the full blessing they are designed to give; so He gives his Spirit equally to all, leaving them free to open or close the door of their personal life to its

illuminating and transfiguring power, and the bestowment of every needed gift. "If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give His Holy Spirit to them that ask Him." The Apostle also adds: "The love of God is shed abroad in our hearts by the Holy Spirit which is *given* unto us." Again, Peter on the day of Pentecost, in answer to questions of the awakened multitude who were wondering at the marvelous manifestations on that occasion of this Christ-promised Spirit, said to them (explaining the conditions), "Ye shall receive the gift of the Holy Spirit; for the promise is to you and to your children, and to them which be afar off," etc. Mark the expressions, "Ye shall receive the gift of," "Which is given unto you," etc., indicating something bestowed that was not previously possessed, and from a source beyond and above ourselves.

Now this does not mean that we have no spiritual nature until it is given unto us; for it is only on the basis that we are spiritual beings and as such the children of God (not by adoption, but as His immediate offspring), that the Spirit and spiritual things can be given us. "The natural man [in the sense understanding only] receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

Without an inherent spiritual nature, we could have no spiritual discernment, and without this discernment, there could be no influence or revelation from the Spirit to our consciousness. But because we have a spiritual as well as a sense nature, we need and may, through this nature, have communion and fellowship with other spiritual beings and with the All-Father, and through such communion receive something from them into ourselves that we did not have before, in any practical sense, and which was truly needed for the development and enlargement of our own individual life and consciousness.

INSPIRATION A FACT.

Yes, the affirmation of an ancient prophet holds good, "There is a spirit in man and the inspiration of the Almighty *giveth* him understanding." Then, again, in the positive and all-embracing affirmation of the truly inspired Apostle, "The Spirit beareth witness with our spirit that we are the children of God; and if children, then heirs: heirs of God, and joint heirs with the Christ." It is because we are the children of God and have His nature potential within us, that we have the birthright inheritance to all that God is and has. But as heirs, we have yet to enter into and realize the inheritance, before it becomes ours in actual possession.

As children of God, with all that we inherit of and from Him already potentially within us, we enter into the actual possession or realization of this inheritance only through the unfoldment of the deific potentialities of our spiritual being; and in this unfoldment from the child state of the spiritual consciousness, or consciousness of our spiritual nature, to the perfect realization of a full-orbed spiritual or Christ-like manhood, there is need of spiritual help and the guidance of a higher wisdom than our own. This

in its deeper phase must, in the nature of the case, be given by inspiration "from on high;" and this is what is referred to by the Apostle as "the Spirit" and its "gifts."

Nowhere is the need and nature of this inspiration so fully and clearly taught and emphasized as in the Christ gospel, or teaching of the Master and his Apostles, nor is its illuminating and transfiguring power anywhere as perfectly illustrated as in their exceptional and marvelous experience. Let us be sure, however, that we understand the sense in which these expressions, gifts, give, receive, etc., are used by the Master and his Apostles. The profound significance of these expressions, when found in the Christ gospel, will be better realized if we remember that they are not here used in any arbitrary or mechanical sense, as we apply them to the giving of material things to one another or to our children.

All the Master's teachings were based upon the clear recognition of the organic and vital relationship of man to God, as child to parent. This relationship, being spiritual, his affirmations were of eternal principles in their universal application, in which favoritism or any arbitrary bestowment of gift or privilege in one case and withholding them in another, would be an utter impossibility. The Spirit and its gifts are, like the gifts of nature, the air, sunshine, water, etc., universal, all-embracing and free.

We can appropriate and enjoy as we will these gifts of nature, so freely and bountifully supplied by the Father's providence on the physical plane, but we can not create them; neither can we acquire or earn them by any effort or struggle of our own. We are absolutely dependent upon the divine bounty and provision for them; and they are as free and prodigal in their supply to one as to another. We may pervert our life and its provisions to abnormal ends and bring harm upon ourselves by so doing, but they are bestowed, in divine love and wisdom, as blessings. Our real and only responsibility lies in our attitude toward both the Giver and the gifts under these relations.

What is thus true on the physical plane is equally true, but with vastly deeper significance and more profound and far-reaching results, on the plane of our spiritual relationships.

It was the vital recognition of this all-embracing principle that made the gospel of Jesus the gospel of "free grace," and differentiated it from all the other great world religions, including even the religion of Moses. "The law [demanding expiation or sacrificial atonement] was given by Moses, but grace and truth [forgiveness and healing without expiation] came by Jesus Christ." The very term "grace" means unmerited or unearned favor bestowed upon the unworthy—such as have no claim but the need of mercy. A doctrine that demands expiation or sacrificial atonement, vicarious or otherwise, for sin, can not be called a gospel of free grace. A purchased pardon is not a free pardon.

Immediate forgiveness, healing and complete restoration, physical and spiritual, are provided for in the nature of life and our relationship with the Father in the functions

and gifts of life, when we turn from sin to our proper attitude toward the Father and His gifts, on either the physical or spiritual plane of this relationship.

This was the teaching of the Master, especially emphasized in his matchless parable of the Prodigal Son, and illustrated in all his dealings with men, and especially in the instantaneous healing of all manner of sickness and disease in those who applied for it, including the Magdalenes, refusing and condemning none. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved," saved to the perfect life. When we draw back the window curtains and open the shutters the sunshine enters our dwellings and changes at once its atmospheric and electric conditions; so when we open ourselves to the light and love of the Spirit, it enters our life to illuminate, purify and exalt its conditions.

DIVERSITY IN UNITY.

The great diversity of gifts referred to by the Apostle, as bestowed by the one light-giving Spirit through direct illumination, is an inevitable result of the awakening of the spiritual consciousness which this effects, by the opening of the personal life to the inshining light of the Divine light, and the quickening of the mind's powers to activity on the plane and in the light of this higher consciousness. No two minds being alike in temperament or relative development and combination of faculties, the illumination must of necessity find different expressions in each; hence the diversity of gifts and differences of ministration or service.

From the above considerations it is evident that it is not a question of all attaining a like gift; "For to one is given" this gift, and to another that, etc. The promise is that each shall have the full illumination for the perfection of his own individual gift and ministry, and under its law of love and charity, recognize and rejoice in another's gift, however much it may differ from his own. There is room and need for all; none can be spared.

These transcendent gifts through direct illumination, so comprehensively and discriminately defined by the inspired Paul, are the birthright inheritance of all alike, the mental temperament of each determining the character of that which shall be special to himself. And when we eliminate from our minds all thought of their arbitrary or miraculous bestowment, and come to regard them, as we do the air and sunshine, the free and bountiful provision of our heavenly Father, indestructibly established in the constitution of things and our relations with Him, the legitimacy and conditions of their possession, through our proper attitude toward them, will be as normal and simple as those of the sunshine.

These wondrous gifts are thus seen to be the spontaneous, legitimate and inevitable fruits of the spiritually illuminated life. They are the result of the quickened and heightened activity of the mind's powers under the inspiration and illumination of the awakened and enthroned spiritual life and consciousness, as the realizations of this

higher plane of life are manifest in and expressed through them.

THREE PLANES OF MENTAL ACTION.

This may be more clearly perceived by a brief analytic glance at the several distinct planes of mental action legitimate to man in the body. On the sense plane of life and consciousness, while we realize only our physical existence and relations to the objective world, our mind's activities are held to the limitations of these relations and the sense of limitation which experience under these relations necessarily imposes.

Under this sense of limitation, the mind's powers and activities seem dependent on the conditions of their physical organ, the brain, and these upon the bodily states, and these in turn upon the changing vicissitudes and conditions of environment, so that the mind while acting only on the sense plane, seems subordinate to and dependent upon material conditions, with no thought or consciousness of power to assert its supremacy and subordinate these conditions to its own demands.

With the awakening of the psychic or soul consciousness, however, comes the realization that we are living souls or psychical beings clothed upon with a physical body as an organic instrument of service, instead of physical beings with possibly an indefinite something called a soul to be saved in a future state.

In this realization, the mind is lifted to its higher plane of psychic action, and, asserting its rightful supremacy over the body, subordinates its sensations to its own convictions, and the control of its independent judgment and will.

On this plane of the psychic consciousness and realized mental supremacy over the bodily states and all physical conditions, we discover the ability also to communicate with other minds independent of the senses by thought transference or telepathy.

This is effected by the projection and concentration of thought vibration upon another receptive mind, and thus awakening in that mind thoughts and mental states corresponding with those in ourselves from which the vibrations proceeded.

When the law and conditions of this thought transference are fully recognized and understood, we discover and demonstrate the ability not only to establish telepathic communication with other minds on the psychic plane, independent of all sense relations and physical conditions, but, through this communication, to affect and control their bodily states and sensations, in a measure, as we do our own.

The entire field of mental science and hypnotic suggestion has its fullest development and range within the circle of the mind's activities on this psychic plane. The same is true of spiritism, or communication with the departed, and the abnormal phases of mediumship and obsession, through subject to the psychic influences of the soul world.

Nevertheless, the normal development and exercise of the mind's powers on this plane of the psychic consciousness and mental action, even before the awakening of the still higher spiritual consciousness, gives us the

true field of mental science and therapeutic suggestion, telepathy, psychometry, the clairvoyant vision and communication with the departed by telepathy, as with those in the body.

All this is possible and legitimate to the personal ego of the "natural man" on the psychic plane, before the awakening of the spiritual consciousness or any marked experience of the spiritual life. The awakening of the psychic consciousness and the development and activities of the mind's powers on this plane is no evidence in itself of spirituality or of a regenerated life. Nor are these psychic powers, in themselves considered, identical with the spiritual gifts referred to by the Apostle, though they are made such by the illumination he so vitally emphasizes, by which the spiritual or deific consciousness is opened and those higher results obtained.

The personal life, though to a degree emancipated from sense subjection to physical conditions by this realization of mental supremacy over them, through the opening of the psychic consciousness, is still subject to degrees of mental limitation and to conditions and influences of the psychic environment. These can not, in the nature of things, be fully mastered and the complete freedom and supremacy of the individual realized, save from the plane of the spiritual life and consciousness, which is the realization of our inherent deific nature and supremacy of being as the offspring of God, with all the attributes of his character awakened within us.

THE SPIRITUAL CONSCIOUSNESS.

This consciousness once awakened and permanently enthroned in and over the personal life, its emancipating power and illumination descends to both the psychic and sense planes, lifting them into co-ordination with itself, and thus regenerating the entire man. Thus is the personal life lifted out of selfishness and its limitations into the unself of the impersonal life, and the freedom and supremacy of the spiritual man of universal love, sympathy and charity.

With this emancipation of the personal life from self and sense and its exaltation to the spiritual plane of deific freedom and supremacy, the physical organism is also lifted thereby above the power and possibility of disease, decay and death.

From this high plane of conscious deific supremacy, all sense of limitation is gone forever, and the thought vibrations sent out are clothed with corresponding power to accomplish the thing whereunto they are sent. The impersonal ego of this deific consciousness "speaks and it is done, commands and it stands fast."

This consciousness is the realization of our divine sonship and identity of nature with the Father, and can be awakened only by the direct influence or vibrations descending from the transcendent sphere and plane of deific Being and the radiating centers of perfected life in the heavenly world, in realized oneness with the Father. This is the "I Am" consciousness of Brother Shelton's ideal, and which he and others are seeking to realize in the fullness of its wisdom, goodness and power.

The sublime fact of such a direct spiritual illumination as we are here considering, and the wondrous gifts with which it crowns the personal life by its awakening and transfiguring power, and as possible to all men, was not only unhesitatingly affirmed by the Master, and His Apostles after him, but was demonstrated in their experience before the world.

The significance and importance of this demonstration can not be overestimated. This is especially apparent when we remember that in this demonstration they more than actualized, through this immediate and direct illumination of the Spirit, the highest ideal of attainment promised through long and persistent effort and struggle by the various methods of other schools of occultism and mystic teaching, ancient or modern.

The perfect demonstration by Jesus, the carpenter's son, at the age of thirty, by this means, was what made him the Christ, or divinely Anointed Leader and spiritual Head of his race—the perfect example of "the way, the truth and the life" for all men. The experience of the Apostles, also, from following his instruction and example was an additional revelation and demonstration of what this will do for all men when practically understood and adopted.

Whatever advantage the Master may have had by temperament, original endowment (from exceptional ancestral and prenatal conditions) or personal development previous to his direct illumination, and as a preparation for it, the Apostles can not be said to have had any advantage in these respects, or any other, over the average man of to-day.

It is especially significant, therefore, that they, speaking from their exalted insight and practical experience, should consider and promise these spiritual gifts, not as something to be acquired, earned or attained unto through great personal effort and struggle, but as the free gift of the Spirit by direct illumination. Their formula was, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

The secret of this immediate and perfect attainment under the Christ ideal and method lies in the true understanding and proper attitude of mind and heart, by which we become receptive and opened to this direct illumination by which the transfiguration is effected.

It is of this I wish to speak to the readers of CHRISTIAN. Probably few, if any of them, feel that they have fully grasped this mighty secret, called by the Master "the pearl of great price," or are fully satisfied with the results in their own experience, or of their application of so much of this secret as they feel they already possess. It is to such only that I venture to speak and present what through my own inspiration or degree of illumination it has been given me to see.

If I present these positive inspirations from a different point of view and through a different line of thought and illustration, from the general order of metaphysical writing, it is in no spirit of antagonism to the

metaphysicians, but simply to offer this contribution of my gift for whatever help it may be to the readers of CHRISTIAN.

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SPIRITUAL EVOLUTION OR REGENERATION.

By R. C. Douglass.
The Christ Course—Lesson 5.

LESSON XI. "Gethsemane."

"Not as I will; but as Thou wilt."
"Not My will; but Thine be done."
"If this cup may not pass from Me, Thy will be done."
"THY WILL be done on earth, as it is done in heaven."

In the Way of Regeneration you have now advanced by Four Great Steps, viz.:

- 1st, Spiritual Conception and Birth;
- 2nd, Spiritual Unfoldment in Wisdom unto Manhood;
- 3rd, Spiritual Discrimination—the "Wilderness;"
- 4th, Spiritual Demonstration—in Healing.

In the First Step there sprung up in your consciousness

a New Principle of Life, introducing
a New Principle of Manhood, governing
a New Principle and Rule of Conduct,
from

a New Conception of the meaning of Life.
This New Principle of Life, with its New Manhood, New Conduct and New Vim of Life, is the CHRIST conceived and brought forth within; so that you begin to live a New Life, with new motives and aspirations.

In the Second Step you "Increased in Wisdom and Stature;" and through Wisdom unfolded the consciousness of your Spiritual Manhood; when you received the Baptismal endowment of the Holy Spirit, in the illumination of which the Inner Voice revealed to your consciousness that you are God's well beloved Son.

In the Third Step in the mind's Wilderness of unknown, unproved, undetermined qualities and powers, you were called upon to demonstrate your Son-ship by overcoming temptations and limitations like a Son.

Here you learned by wise discrimination to separate Truth from Falsity, Reality from Unreality, Substance from Shadow.

In the Fourth step you demonstrated your Understanding by "doing the mighty works,"—healing the sick, casting out devils "and opening prison doors to them that are bound" by the chains of habit, appetite and passion.

This Fourth Degree is where the beautiful work and labor of love for the amelioration of human suffering is done. It is the stage of consecrated, restored manhood and consequent usefulness, the active stage of Practical Christianity.

In this period of unselfish usefulness you may well wish to long remain; for here the world needs you. The world has a right to demand of you what is in your power to give. For here "no man liveth unto himself." Each individual is a part of the great whole.

If you have received the illumination of the Spirit, then here you must "let your light shine before men," and not "hide it under a bushel."

Nevertheless, there are higher things for you, higher attainments for you to make, that thereby your powers for blessing the world may be increased and enlarged. For there are higher and yet higher degrees of unfoldment, with continually enlarged spheres of usefulness for him who lives up

to his highest light. We must be continually advancing toward Infinity, demonstrating every step of the way. Your possibilities of achievement and demonstration are unlimited.

If, then, greater unfoldment, even to the full illumination and consciousness of Christ, awaits you, why should you falter at any experience? Why, indeed, since these very experiences are the stepping stones to that wonderful illumination?

"*Talent*," said Goethe, "*thrives in solitude; but character grows in the stream of the world.*" The Neophyte's advancement is by alternate periods of silence and activity. In silence you form your high ideals; but their demonstration is in the "stream of the world," in contact with human conditions. In silence you lay the foundations deep and broad; but in practical demonstration you "build according to the pattern shown in the mount." Well observed silence is where the degrees are conferred; but in the "stream of the world" you prove the degrees.

The *First Step* in Regeneration is taken in the stillness of silence. This is the "secret place" of all conception, whether in generation or regeneration. The Christ is conceived in the stillness of silence, in the emptiness of your soul.

The *Second Step* is taken "in the midst of the Doctors" (teachers), in the activities of "the stream of the world,"—among men.

The *Third Step* is taken in the silence of meditation—in the "wilderness" of the mind, where we work out great and vital problems, and overcome like Sons of God.

The *Fourth Step* is taken in the active "stream of the world" again, in demonstration of all we have learned in the mount of silent meditation. Every victory won in the silence must be re-won in the arena of life, in practical demonstration of the principles involved.

We now take the *Fifth Step* in the solitude of our own soul; where single-handed and alone we wrestle with a persistent foe. As Jacob "wrestled with the angel until the break of day, and prevailed,"—having conquered his lower self; so that he is no longer "Jacob" (the tricky schemer), but *Israel*—one who rules with God;—just so in our Gethsemane we wrestle with a persistent foe in the darkness. That persistent foe of our Spiritual advancement is *self-will*. "Not My will, but Thy Will," is the key to the work and victory in Gethsemane.

If you are solving all problems and wisely and profitably using all experiences, as these problems and experiences come to you, you will sometime meet the question of the relative rights and value of the lower self and the Higher Self, the carnal will and the Christ Will; and this problem you must solve by renouncing the human, carnal, lower self will, and affirming the supreme rights of the Christ Self. You must submit and subject the human will to the Divine Will, that your unfoldment may be according to Divine order.

Self-renunciation is the work in Gethsemane.

"He that exalteth self shall be abased; but he that humbleth self shall be exalted." Self must be humbled, that SELF may be exalted. Self must be denied, that SELF may be emancipated.

The carnal self must be humbled, that the Higher Self may be enthroned.

If you make God's Will your law of conduct, you put yourself in bondage to law; but if you make God's Will your Will, you have the freedom of the Sons of God. In oneness of Will there is no bondage. Then the all important question is, Self Will or Thy Will—which? The one tends to death; the other to Life. In order to enter into the fuller realization of Life, carnal will must yield to the Divine Will. For only Divinity can unfold your Divinity. Only Divine Will can direct your path thither.

Are you desirous of making highest attainments? Do you almost envy Jesus his

distinguished eminence, where "all power is given unto Him in heaven and in earth?" Then "*Follow Me*" in the work of self-renunciation. With *Me* you must go through Gethsemane; because "*I AM the Way.*" The "Way" to Spiritual Greatness leads through Gethsemane. Therefore you can not afford to quail at its struggle; though to lay down your own selfish will for the One Will should wring the bloody sweat from your brow,—calling out all the heroism of your soul.

Gethsemane is the place of greatest decisions. In the "Wilderness" your work for soul unfoldment was accomplished in silence, where alone with God you wrestled and prevailed. Here also you are quite alone. No one can do your work for you here. It is your cup. You can not afford to "let it pass." Not to drink it were to fail to make the greatest demonstration for human unfoldment,—a demonstration which shall enable you to say, "All power is given unto me in heaven and in earth." You may yearn for sympathy and implore the aid of your friends; but their eyes will be heavy with sleep. They can not enter into your heart's struggle. It is your own cup.

All decisions, which unfold character, rest on you alone. It is always your problem, your battle, your victory, your Gethsemane.

In order to be always victorious it is necessary to cultivate *decision of character*. Choose the right, because it is right. When you stand at the parting of the ways, the Inner Voice of Wisdom will always point the way. You will have to make many self-denials before the old self is fully overcome. Therefore be heroic in purpose, so as to win in every conflict.

True greatness depends on the strength and righteousness of your purpose. The steadfast purpose to follow your highest ideal, though the cross be in your path, will win for you the greatest victories. The greatest factor of a great manhood is a righteous purpose, the cultivation of which is your own work alone in the silence of thought. For character is your own: you are the maker of character.

The man who thinks deeply, ponders and decides for himself all questions, according to the Inner Light, is already great.

The man who always has a righteous purpose is a conqueror without a battle, after his purposes have shaped his course. What was said of Hercules may be said of him: "He did not wait for a battle; he conquered, whether he stood or walked, or whatever thing he did." On the contrary, he that fears or quakes at opposition, will be defeated everywhere. Said Emerson, "If I fear, I will readily find terrors," and again, "Rectitude is a perpetual victory." He who stands in the integrity of his manhood is consciously a victor, because he has reached that very consciousness through winning victories over self.

With a fixed and unswerving purpose your success is assured at the start. The battle is already decided in your favor. Your name is Success. But there is only defeat and disappointment to "the fearful and unbelieving."

Each one will sometime find his Gethsemane, where he will either fall or stand, according to the strength of his purpose. These severe passages are of highest value and importance to every unfolding soul. They mean victory, dominion, power and unfoldment to the strong-hearted and courageous.

This purposeful, heroic mentality is most important in the work of healing, as you encounter the almost irresistible claims of carnal mind. Victories here are often the "victories of Faith."

Therefore, in giving treatment, stand bravely by your argument, with heroic faith founded on understanding;—no matter what "appearances" may declare to the contrary. For "appearances" are the very things to be overcome. Tell the paralytic, as in silent realization you behold in him the perfect Son of God,—tell him silently or audibly,

as you are led, with firmness and confidence, that he is not helpless,—tell him that the unfailing energy of Omnipotent Life permeates every fiber of his being. Hold him evenly, steadily and in unshaken confidence in the sure working of the principle of Truth; and Truth unfailing will set him free. Be unshaken in purpose, unwavering in faith; and you will soon receive the reward of your persistent faith and loyalty to Truth, in your patient beginning to improve.

This Gethsemane quality of steady, persistent, purposeful faith will win.

In every age of the world the sick have been healed by the utterance of certain words. In the middle ages there were healers, who looked on the morbid "appearance," and said, "*God looks you quite away.*"

In the use of this formula of words the healer's power did not consist in the words themselves, but in his realization of the Truth they stood for. Mere words in themselves are powerless. They are but symbols of thoughts. The healer must have a high realization of the omnipotence of Truth, which the formula expresses.

The formula, "God looks you quite away," is a strong denial or rejection of the false "appearance;" since God can only see Truth and true conditions. True seeing must dissipate the false "appearance." It is also a strong affirmation of the true conditions, and the power of true seeing, or true understanding. By the utterance of this sentence both the healer and patient recognizes *God as the only one looking*. Healing by this formula you are looking from the standpoint of Divinity, seeing as God sees;—it is God looking, as it were, through your eyes. For God is the only Being; and with Him you are in at-onement. To see only Truth, in spite of the dreadful "appearance" is to see as God sees. In fact it is God seeing. In the highest sense "*There is none beside Me.*" There is only God to see or to be seen. The Immaculate One can not see deformity. In Truth it does not exist.

When the Divine One looks through your eyes with rectifying sight, deformity disappears. Deformity and disease can not stand the "consuming fire" of the Divine looking. There is no deformity in God's perfect Son, whom only He sees. True seeing, or Spiritual Sight is Spiritual Understanding. Hence it follows, that all defects of vision are but indications of errors in clear understanding. Your blurred understanding ultimates in blurred vision. Spiritual Sight being defective, the eyesight outwardly expresses the same defect. "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them." Matt. xiii, 15. "*But blessed are your eyes, for they see, and your ears, for they hear.*" Give your eyes and ears this Christ benediction continually, if these senses are not manifesting perfection. Your eyes are God's eyes. "He that formed the eye, shall He not see?" Shall He not see through His own eyes? Your ears are God's ears. "He that formed the ear, shall He not hear?" Shall He not use His own perfect instrument?

Your hand is God's hand. Through its instrumentality He is accomplishing.

Your word is God's Word. When you realize this fact, it becomes clothed with Omnipotent power. "So shall My Word be that goeth forth out of My mouth. It shall not return unto Me void, but shall accomplish that which I please, and prosper in the thing whereunto I send it." Is. lv, 11. This is true of your word; because all truth spoken is the speaking of the One Voice. It is God speaking. Therefore speak your word of healing with authority, with the authority of Truth—the authority of God. It goes forth winged with Omnipotent power, when you realize its Divine origin and substance.

Paul's advice to Timothy was, "Hold fast the form of sound words." It will be found necessary sometimes to have a "form of sound words," which you "hold fast" for your patient, whether you speak them silently or audibly. For your silent word may have the same power, as if audibly spoken. Indeed, it may have greater power sometimes, because it does not encounter the doubt of your uncomprehending patient. The place of power is the still center of the mind, where all the confusions of mortal thought are hushed—where you step aside, as it were, and let God speak. You listen; and, receiving the silent Word, speak it with authority.

Isaiah said: "Their strength is to sit still." Is. xxx, 7. David said: "Commune with your own heart, and be still." Ps. iv, 4. In silence we "wait on the Lord." "Wait on the Lord, be of good courage, and He shall strengthen thy heart." "My soul waiteth for the Lord more than they that watch for the morning." "They that wait on the Lord shall renew their strength." In silence you may use a formula of words, or you may use no words—simply "waiting on the Lord."

The value of a formula of words is in its effect on you rather than on your patient, holding your thought steady to lines of truth.

Its mission is to bring your mind out of its old human ruts into Spiritual realization. And in realization the work is done. In perfect realization arguments are useless. They were but the ladder by which you climbed.

Mrs. E. C. Hopkins tells of a patient, "whose feebleness and emaciation made her heart sink at first sight; so that she had to handle the arguments some time before the shuddering appearance could be put out of her own thought." Then came her realization of the patient's completeness in Being; and she was healed. Going thence to her own room, in the light of that realization, "a waiting patient was instantly healed without argument." Living in realization you will be a healing presence.

"Not my will but Thy Will," is the keynote of Gethsemane.

Only when you have learned the secret art of self-renunciation (a lesson few are willing to learn) will you have power with God. When self-will is swallowed up in the Divine Will; when the personal consciousness is lost in the Divine, where the enfolding Love and Peace are so impressive that a hallowed Presence seems around and within; when you have found this conscious at-one-ment with the Father—you will heal as Jesus did, "all manner of sickness," without argument, denials or affirmations. In such a "baptism of fire" "nothing shall be impossible unto you." You will be so conscious of power, that your word will be a decree. "Thou shalt decree a thing, and it shall be established unto thee."

In this oneness of Will "Thy Will is done in earth as in Heaven." We will now give a "form of sound words," a sort of general formula, parts of which may be used in most cases, though the experienced practitioner will be guided by the situation of each patient, and will find in that situation the adapted formula. The best formula comes from a spontaneity of thought, in response to the patient's need.

You are a Child of God, as perfect as your Father:

As a Spiritual Being you are not under the law of sin and death:

You are not in bondage to the flesh and its claims:

You are not under the law of heredity:

You are under the Divine Law of Love:

Your Heredity is from God: You inherit the perfections of God:

"In Him ye are complete:"

God is your Life, God is your Strength, God is your Health:

"In the Lord Jehovah is everlasting Strength:"

You are strong with the strength of Omnipotence:

You are alive with Omnipotent God-Life:
The vigor of Health is your inheritance:
Omnipotent Life now lives you:
Omnipotent Truth sustains you:
Omnipotent Love protects you:
You are free and joyous and well.
"Whom the Son of Man makes free, is free indeed."

"Stand fast in the liberty wherewith Christ hath made you free; and be not entangled again with the yoke of bondage." Amen.

CONCLUSION.

The mind is controlled by the will; the Carnal mind by the carnal will—This is "Herod"—the Spiritual mind by the Divine Will—this is "Christ." You will not be entirely free from the cruel dominion of Herod until you have gone through Gethsemane, where you renounce the carnal, Herod will—the "will of the flesh," and come into the powerful vibration of the Divine Will, where you can say, "I and the Father are One"—One in Being, One in action, One in Will, One in Power. You are now approaching the highest human experience, the highest realization for man on earth. It is not to be found in Gethsemane. It lies beyond. To reach it you must go through Gethsemane. You can not attain it by going around Gethsemane. For you can not carry the "will of the flesh" into the heavenly altitudes, where Christ is manifested in Resurrection power.

You have so long loved and pampered this dear self with his selfish will, you have so long obeyed its voice, have been so long wedded to it, that to yield it up as a sacrifice is like wringing the "bloody sweat" from your brow.

But you have now conquered self; you have chosen the Divine Will, that you may attain to this high Spiritual eminence—the Resurrection Consciousness—an experience prepared for and awaiting you, to be fully realized by you, after the heroic work of the next lesson shall have fully prepared you for it.

THE ETERNAL WILL.

By Ella Wheeler Wilcox.

"There is no thing we can not overcome.

Say not thy evil is inherited;
Or that some taint inborn makes thy whole life forlorn,
And calls down punishment that is not merited.

Back of thy parents and grandparents lies
The Great Eternal WILL. That, too, is thine

Inheritance, strong, beautiful, divine—
Sure lever of success for him who tries.

Pry up thy fault with this great lever, WILL.
However bedded in propensity;
However firmly set, I tell thee firmer yet
Is that vast power that comes from Truth's immensity.

Thou art a part of that strange world, I say.
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are.
Believe thyself divine, and watch and pray.

There is no height thou canst not climb;
All triumphs may be thine in time's futurity;
If whatsoever thy fault, thou dost not faint
nor halt,
But lean upon the staff of God's security.

Earth has no claim the soul can not contest.
Know thyself part of the Supernal Source;
And naught can stand before thy spirit's force.
The soul's Divine Inheritance is best."

ON MY DESK.

The New Age Gospel: Or What the New Order of Things the Twentieth Century Is Opening Holds for Man. By John Hamlin Dewey, M. D. Paper, 51 pages, price 20c. The J. H. Dewey Publishing Co., 117 W. 84th St., New York, N. Y.

This is Dr. Dewey's latest contribution to New Thought literature. While he uses the language of Scripture and makes frequent quotations from the Bible, you must understand he uses this language in a scientific sense. In his mind, the New Testament is still new. Truth is the same yesterday, today and forever. It is always new, for it is always true. The word Gospel means "good news." The "good news" for the New Age is the fact that God is forever preaching the Gospel to men. This New Age Gospel is a gospel which does its own preaching. Not in a voice sounding outside of the man, but in a voice within him. It is the Silent Word teaching the Spirit of man that he is the immortal son of Spirit. In other words, Dr. Dewey has written his little book to teach us that the time is at hand when we will not need any books. The promise of the ancient prophets will be fulfilled when a man shall know within himself without getting his knowledge second-hand. Dewey tells the story in a sweet, gentle spirit, giving due credit to all the movements of the present time. At the same time he shows clearly that there is something better than mediumship, clairvoyance, magnetism, mental healing, or the hypnotic suggestions of modern claimants of spiritual power. All these things are but signs pointing to the true revelation in Jesus Christ. Send for the little book and read between the lines.

The Wisdom of Passion: Or the Motives of Human Nature. Being an Entirely New View of the Human Passions. By Salvarona. Cloth, 248 pages. Price \$2.00. Mystic River Book Co., Everett Station, Boston, Mass.

Two dollars looks like a big price for a cloth bound book of 248 pages. But the book is worth the money to anyone who is able to read it. When I say able to read it, I mean, mental training and not financial ability. It is a strong book and, therefore, hard to read. You must read and reread each chapter in order to get the meaning. The word "passion" refers to all the desires of the soul. The author has struck the keynote of life when he locates all the passions in the soul. He treats of the passion of sex, hunger, liberty, sublimity, hope, love, and in fact every aspiration and desire of the soul is called a passion. He is right. Men have been taught to suppress every desire of the soul as evil. Every man who has given reins to his passions has been looked upon as a devil incarnate. Salvarona teaches that a man's soul is made up of passions. The wise man learns how to control his passions and, therefore, how to control his soul. When a man finds the Grand Passion and knows how to control it he has found his soul. When you crush out desire, you are killing your own soul. When you let desire run away with you, the hell of pain comes to your relief to teach you wisdom. This man not only teaches that the soul is made up of passions, but that the soul has the power to

create conditions. It is not new to the readers of CHRISTIAN to say that the soul has the power to form its own environment, including its body. I quote from page 24:

"This book asserts that the passions create not only chemical forms, but mental and moral ones. Thus when a passion changes the chemical nature and figures of physical atoms, I assert that it is a creator of physical forms. When it changes the natures and figures of Sensations, the Passion is a creator of mental forms. When it changes the nature and figures of mental forms into spiritual affinities the passion creates spiritual forms. So that I mean by forms (when the word is applied to spirituality, morals and intellect) all forms of figured or shaped consciousness formed by one or more of these passions."

There are 21 chapters in this book and each chapter is a book within itself.

Received.

Dominion and Power. Studies in Spiritual Science. By Charles Brodie Patterson. 217 pages, cloth, \$1.00. The Alliance Publishing Co. Windsor Arcade, Fifth Ave., New York.

Fireside Chimes in New Thought Rhymes. By Martha J. Foster. 65 pages, paper, price 40 cents. The Alliance Publishing Co., Windsor Arcade, Fifth Ave., New York.

In the Crucible. By Laura M. Drake. 142 pages, cloth, price \$1.00. The Alliance Publishing Co., Windsor Arcade, Fifth Ave., New York.

Daddy Gander, King of Funny Books, for little and big folks. Illustrated and printed in colors. By Francis Edgar Mason. Strongly bound, with heavy board cover and cloth back. Price, \$1.50. Address 7 and 9 Warren street, New York.

Initiation Into God's Holy City of Light, by Virtuzia. This is a narrative poem, with photo of the author. It is printed on deckle-edge linen paper, with title in gold. Price, seventy-five cents. Address, Georgina McIntyre, 506 Central avenue, Austin, Ill.

*** "Please answer one question for me. The religionists say I must trust in the Lord. And you say there is nothing for me to do. That God works in me to will and to do his pleasure. While Eleanor Kirk says I have 'got to get up or I have got to get out.' Who must do this, me or God? Can I, by willing or by thought, overcome old age and command health?"

It is said there are two sides to everything except the pancake. There is only a top and a bottom to a pancake. You must trust in the Lord. There is nothing for you to do. There is everything for you to do. You must get up and yet there isn't anything in the wide world that you can do to hasten the New Birth and bring about the resurrection. You are as passive in the New Birth as you were in the old birth; and yet, you were not passive in the old birth. There was a power acting on you and in you which brought you forth. When the quickening spirit begins to work in you there will be much activity but the spiritual mind will be in repose. The sun shines and things grow, but their growth is in the Silence.

CHRISTIAN

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