

THE COLUMN



Official Organ of the New Thought
Church and School

OPENING OF
New Thought Church and School
AT
2205 East Colfax Avenue
DENVER, COLORADO

BF638
Cb

To Our Readers:

On the 14th of September last the Church and School, above mentioned, was opened as a Centre to promote the teachings of New Thought by means of lectures, classes and meetings for expression of ideas on the part of those desiring to attain to a higher level of living.

A meeting place is now established here for unfolding minds, working towards unity in themselves and love for their fellows, to meet, confer and freely talk over some of Life's problems with a view to their happy solution. Various bodies are about to make their centre in our building, of which subsequent announcements will be made.

A cordial welcome, which we desire to recognize most sincerely, was extended by the leading minds and supporters of kindred movements in Denver, also by others eager for opportunities to learn to express here and now, as well as by the foremost writers from East and West of the country. All their good wishes are heartily reciprocated.

This month commenced with a visit by Dr. Ju Seton Sears, for the purpose of delivering a series of lectures on those Mystical and Metaphysical subjects, of which she has made a life study. These were given at the Brown Palace Hotel, and a course of classes was conducted by her at the School. A splendid and gratifying response was accorded to both on the part of a large body of friends, many of long standing acquaintance and familiar with her work in Denver, when engaged as a physician, prior to her advance into Metaphysical and Spiritual Healing.

A programme of work, already planned so as to extend its activities until next summer's vacation, appears in another column. Attractions are offered to students to supplement teaching by silent meditation and concentration in the healing rooms, and by reading from the leading works of best writers on New Thought subjects in the library.

The utility of the Church and School premises will certainly be taken advantage of in a most thorough manner by the large body of seekers after Truth, who have already welcomed its arrival.

The New Thought Church is the Universal Church of the New Civilization. It is interdenominational. It believes in all churches, all organizations, all societies, all people, without regard to race, class, creed or color. It knows that the Universal Church of this and coming centuries must be composed of the emancipated minds from all denominations.

It teaches the consciousness of God in the human soul, and that consciousness worked out in natural, tranquilized, human living.

In standing for the freedom of the individual soul to gather its own wisdom from every source, with no reference to organization or personality, it is hoped that our centre will answer the desires of many who are looking for a helping hand, which is now stretched out to greet them.

In love and truth,

DR. ROY PAGE WALTON,
HARRY FIELDING.

"Song of The Column"

By GRACE M. BROWN



Behold I rise to the vaulted sky,
Chaste and serene and white,
Nor swerve I from my motive high
As the beckoning star gleams call me nigh
While the soul of me sings delight.

Oh the mighty secret within my heart,
And the marvelous things I shall say
Of the world within and the world without
And which are now of myself a part,
That I've gathered along the way.

With ecstatic grace I greet the sun
As it welcomes the coming day,
Lighting the glorious work to be done
'Til the day and the night have merged into one
While the earth rolls on for aye.

I sing the song of a love divine,
Of a joy and a power untold
And I chant the secrets of space and time
Revealed in the light of a faith sublime
As their truths to men unfold.

Hark to the sweep of my vivid word
While it follows my fearless pen
And see the glitter of unsheathed sword
Revealing the coming of truth's own Lord
As it calls to the children of men.

ANNOUNCEMENT

THE "Column" magazine is for people who are desirous of advancement, who are not satisfied with finding their God through set rules and form, but while desiring God, desire their own God conception.

If you are physically, mentally and morally perfect, this magazine will be of no interest to you, as you have nothing to seek, but if you want HEALTH, WEALTH, LOVE, PEACE together with the expression of these things, which your old ideas, your old ways have not given to you, then this magazine is for you as it will tell you how these things may be obtained.

Its object is to remove the limitation that man has woven around himself, through his own ignorant recognition, and show him his own great possibilities. It will change his attitude toward life, by showing him there are no troubles, only as he makes and recognizes them, nor is there poverty or disease by the same law.

It will explain why we do not have the things of life we desire; how to get them, and how to use them. It will bring to you the sayings of the greatest authors of the present day, such as:

JULIA SETON SEARS, M. D., founder of the New Thought Church and School of America and England.

ELLA WHEELER WILCOX, mother of New Thought and queen of Lyrical Art, known to all readers and whose writings have inspired millions, will contribute.

LLEWELLYN GEORGE, Principal of the Portland School of Astrology, will write a series of astrological articles. He is recognized by the Astrological World as an eminent authority, a very interesting and entertaining lecturer and writer, having a happy faculty of making this subject of vital interest to the beginner as well as to the expert.

GRACE M. BROWN will favor the "Column" with an article from time to time. She is a "truth" student, whose writings have been read from coast to coast.

There will also be articles from that illumined author, Walter De Voe, whose books are among the foremost in the field.

L. W. ROGERS, of the Theosophical Book Company, will contribute periodically.

JAMES A. EDGERTON, the well-known author and newspaper man, of New York City, whose following is numbered by thousands, will also contribute articles.

DR. ROY PAGE WALTON will write on "Names and Numbers" and "What they Mean to You", which will prove of interest to all thinking minds, as people are waking to the fact that "nothing happens" and that there is in the name a classification of vibrations, which, when rightly interpreted, explain our mysterious selves. Questions on this subject will be answered by the Author.

HARRY FIELDING will write upon such subjects as Memory, Breathing, Image Building by the Mind, Concentration, Why Our Desires Do Not Come True, etc., etc. Mr. Fielding has been an Occult student for many years and has gathered his knowledge from the Orient and Europe.

The "Column" has taken over the "Aquarian New Age" magazine, and has acquired the writings of "Levi, the Seer and Mystic," author of the Aquarian Gospel, with exclusive rights of publication.

Arrangements have been made with many others, who will be mentioned in turn as their articles arrive.

New Thought and kindred subjects have passed that stage where their supposed secrets are to be learned only by the few and they are daily becoming more powerful.

The "Column" will be kept at the highest standard; only the universal truths will be found on its pages.

You may now have a powerful, sane, metaphysical magazine in your home, containing the writings of the greatest authors. There is no excuse for anyone not knowing the truths these great masters are teaching. The "Column" will be much larger when its post-office rights are secured.

Fill out the enclosed subscription blank, and return with check, post-office money order, express order or draft.

Subscription only \$1.00 per year, 12 copies.

COLUMN PUBLISHING COMPANY,

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DENVER, COLORADO.

The "Column" will print the latest unpublished articles of Julia Seton Sears, M. D.; the November issue will contain her masterpiece, "The Christ of The New Civilization". This famous lecture in itself is more than worth the subscription price of the magazine. Following this article will appear the lectures that have made her name so prominent in this movement, and which the public have been unable to obtain before as they have never been published.

GIVE

By ELLA WHEELER WILCOX



I

Give, and thou shalt receive. Give thoughts of cheer,
Of courage and success to friend and stranger
And from a thousand sources, far and near,
Strength will be sent thee in thy hour of danger.

II

Give words of comfort, of defense, and hope,
To mortals crushed by sorrow and by error.
And though thy feet through shadowy paths may grope,
Thou shalt not walk in loneliness or terror.

III

Give of thy gold, though small thy portion be.
Gold rusts and shrivels in the hand that keeps it.
It grows in one that opens wide and free
Who sows his harvest is the one who reaps it.

IV

Give of thy love, nor wait to know the worth
Of what thou lovest; and ask no returning.
And wheresoe'er thy pathway leads on earth,
There thou shalt find the lamp of love-light burning.

THE COLUMN



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EDITORS

JULIA SETON SEARS, M. D.

DR. ROY PAGE WALTON.

HARRY FIELDING.

OFFICIAL ORGAN OF THE
NEW THOUGHT CHURCH AND SCHOOL

THE CHURCH OF THE NEW CIVILIZATION

JULIA SETON SEARS, M. D.

Founder of the New Thought Church and School
America and London

"AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away:

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

We have been told throughout all centuries by all the old masters and prophets that there is but One Mind; that all life is that mind; that it is universal, omnipresent; omniscient; that it is now and ever will be, and that this mind is God.

Nations have been born, passed away, and have all paid their contributions, in their own way, to this belief; for, hidden in every heart is this silent recognition of the one great, universal God-Hood.

The churches in the past tried to localize this mind, and make it small enough for the limited comprehension of the human mind; in reaching out into consciousness, they found there height, depth, and breadth which they could not encompass—and they thought they had reached the utmost extreme bound of things. Resting there, in their unfolding intelligence, they built themselves a personal God; a God their human minds could

encompass, and with whom they could commune—and just here was born the specialized human God; the God idea of the old civilization took form.

The church of the old civilization worshipped, and still worships, a humanized God. The God of Christianity always has been, and always will be, a man. It is not difficult to see why this is so; because man is the highest form of intelligence on this planet; and the highest form with which mankind is acquainted. Had men known anything higher, they would have builded higher; but having no objective form from which to copy, they reached to the limit of their human consciousness, and built what they themselves hoped to be, an unlimited man—and called Him God.

As the race consciousness unfolded into cosmic consciousness, it began to see clearly the truth that God was more than had been guessed by a few minds; and men grew to look upon Him as an unlimited consciousness, holding the visible universe in form through invisible laws. And as life went on in its transmutation, men felt more and more the presence of this great invisible Intelligence; feeling deepened into investigation, until, at last in

these modern days of religious expression, the minds of men have gotten away from the kindergarten of personal human creation and a personal God, into a larger knowledge, which brings with it a realization of their oneness with the great unlimited Intelligence; they see the One Life; the One Consciousness in all and through all; they feel that man himself is the manifestation of God on this plane; that he thinks the thoughts of God, lives the life of God, and registers in form about him all the God-energy of life, and they are awake in the understanding of the intelligence of God in the world which is projected from himself.

The Church of the New Civilization KNOWS God, and comes into so close a relation with the Absolute that the every throb of the Universal Heart becomes its own. It looks upon the manifested world as simply God consciousness in form and sees in humanity an individualized God. It feels and knows that life, law, love and God are one; and through this truth, men rise to supreme heights of self recognition, and demonstrate the unlimited power of their own God-hood.

The Church of the New Civilization holds man to be unlimited by universal forces, and sees him only apparently limited by finite laws, which are entirely set aside through conscious union with the higher laws of his own mind. We know today that material limitation has power only as the human life becomes divorced from the One Life. No life is ever entirely separated from God, except in its own belief, for God is its source, and to be separated would be instant annihilation; but we know that the more conscious of union a life becomes, and the more it dwells in the power of the Absolute, the more conscious and powerful it is in the manipulation of the finite laws which appear to control it here, and that man and his world are simply spirit mind in spirit form.

Following these basic principles, the Church of the New Civilization stands for emancipation from the old thought bondage of limitation, separateness, personal finite obligation and duality. It sees a new heaven and a new earth; one in which there is no old thought temple of idolatry to personal creations, no supplication, no wailing nor gnashing of teeth, for the Lord God Almighty and the Lamb of higher human revelation are the temple therein; and man and God are one, in living, loving comradeship.

We know today that no one gives to the human race but itself; no one takes away from it but itself; the great God substance is always here, with its Almighty Mind ready to speak its loving messages into our hearts; and we have the eternal promise, "before ye ask it is given"—and "ye have not chosen me, but I have chosen you." Sin is no longer a roaring devil, but the inevitable result of the life that **thinks** itself off the line of universal harmony; judgment days are but the result of the law that produces them, and each hour the race is passing up the proofs of its own judgment, sentencing itself to pain and lack and sorrow, or to peace and power and plenty—not because God condemns or pardons, but because it is written everywhere in words too plain to be mistaken, "with what measure you mete, it shall be meted to you."

The Church of the New Civilization is built from the unfolding consciousness of men. It came because mankind built it with their desire. It is the deep of race supply answering to the deep of race need. God, man and life, and the things of the living are one today, tomorrow and forever. Each one works out his own salvation, not in the old church way of fear and trembling, but in understanding and power, and he sets the seal of conquest upon his own forehead. The universal life lets him alone, correcting him by the laws which he builds for himself.

Man fashions his life and all its limitations from God substance, and we know today that all life is a part of this same substance, and no matter what we may fashion, we cannot get outside of God. God had only one substance out of which to make the whole kingdom, seen and unseen, and that was Himself. With this Mind substance man works, and becomes the actor, and creator. The intelligence about him is acted upon, and is fashioned into perfection or imperfection, according to his degree of unfoldment.

In the Church of the New Civilization today the race receives an entirely new idea of life; we have new methods, new and stronger ideals, and convictions so aglow with a creative energy born of our higher knowledge that the ideals of life shine with a new brightness. We no longer pray to a far-off God; we no longer crawl on our hands and knees to an angry God, but we stand upright, looking into God's face, seeing in Him the true and loving Father who knows, waits, blesses, and binds; and we feel that we cannot go beyond His love and care, for we believe that

"If our uncautious feet should wander,
Out where thorns and thistles grow,
He still will follow us with tender care,
And lead us where the living waters flow."

We know the finite pathway is full of pitfalls, but we know too that no matter where we fall we cannot fall out of God; no matter where any pathway leads, it still must wind and wind to God; and that whatever we meet in the fall or the wandering, is the law of our life born through undeveloped consciousness, and we take whatever comes, sure that when we have enough we can quit.

We know that God gives us two ways to go and that every life can "choose this day whom it will serve;" whatever comes we know to be our life's own law and

that the cure of the thing is the thing itself.

Jesus said, "If any man will come after me, let him take up his cross and follow me"; and those in the New Civilization who are footsore, and weary of wandering, take up the crosses of their mistaken methods, and with new hope, new illumination, and new methods, follow Him, the higher call of consciousness.

We see today with a clearer vision all the wonderful things that are waiting to be manifested; and we know that the manipulator of all human law is mind, and the master builders are our thoughts, and with tools a thousand times finer than the old, aimless, unhappy, suppliant methods of the past, we "build more stately mansions for the soul."

Today, as never before, humanity is awakening to the recognition of its source, its place of power, its eternal kingdom of peace and love.

We have not lost our Father's God—"He has been our dwelling place in all generations"; but we have found Him again on the planes of a higher revelation, a plane so high that he has indeed become our Father, Friend and Guide.

We are learning to come away from the manifested world of form, people, things and environment; we have ceased to work with finite laws but to go straight to the center of power, and work with consciousness. We know that the path to the center of universal consciousness is through our human mind and the instruments which carry to and fro are human thoughts.

In the Church of the New Civilization men are setting a value on consciousness. The New Thought person never asks "What is he, or what is he doing?" but "Where is he living in consciousness?" for where a man's heart is there will his treasure be also; and he will be surrounded with just those conditions which he has had the power to fashion for himself.

He will stand revealed before God and the world, the worked-out picture of the many laws he has set in operation for himself.

In the Church of the New Civilization men are learning to hope high, to dare and to prove all things. They are taking their convictions and flinging them out into the face of the gaping crowd; into the open market place of barter and trade; and they dare to stand firm without fear of contradiction, for they know in whom they put their trust. In this new found consciousness of universal union they see truth too high for contradiction.

When the human life has root in soil divine it can know that its supply is inexhaustible, for God is all; and one who works in the consciousness of all comes into the protection of the law with which he relates himself.

One of the first great corner-stones in this New Church is that of constructive thinking and living, which means simply the power to keep the human consciousness forever united with the cosmic consciousness. Our thoughts are the tools with which we link our life with the absolute life and constructive thinking is a natural, scientific law, which can be used in just the degree that the human understanding can be unfolded.

The first truth is that there is but One mind in the universe; that every human mind is but a part of the One; and that union with this Universal mind links the human with all there is. Only as we know this and sense the method of selecting in the Universal mind just what we desire to manifest, consciously keeping in that relationship, do we become skillful architects in the building of the temple of our life.

Every individual reaches into the universal mind with his daily thoughts, and relates just that zone of mind that fits his mental activity; and it is easy to see that thoughts that are less than construc-

tive, no matter what they are, have some effect upon his life, for there is no such thing as wasted energy. Thoughts of lack, worry, fear, disease, and hate create their corresponding zone in form, and we are forced to live with those things around us manifesting in body and environment.

The New Church teaches everyone to choose consciously the thoughts that build a world of objective peace, power, wealth and love; and it daily sees these things unfolding in form, keeping pace with its own growing comprehension of higher law.

On the great path of life like attracts like; and the Church of the New Civilization has for its corner-stone all these great principles and ideal thought-forms, which speak in the glorified language of the human heart. "And there shall in no wise enter into it any that defileth, neither whatsoever worketh abomination, but they (the words and thoughts) whose names are written in the Lamb's book of life."

Another great ideal of this modern religion is the recognition and conscious creation of wholeness in all and through all. The New Church sees only God or **Good**, and seeing this it is blind to all else. Perfection of mind and body is our immortal birthright, and the life that knows the One life places itself in unison with the higher vibratory intelligences of the universe, and becomes whole, because the higher energy created in consciousness embodies in form.

We see clearly today the power of being renewed through the renewing of the mind; and looking at the law of higher thinking the New Church helps everyone to slowly disentangle himself from the web of his old thought laws, and lifting him into a clearer, finer thought atmosphere, it shows him a new world, resplendent with a new found glory. "And they have no need of the sun nor of the moon to shine in it, for the glory of God is there; and the Lamb (of higher revelation) enlightens it."

Again, in this New Church there is no temple of worship, for the very Church itself is worship. Higher than the cry of human pain and fear and questioning, there is one eternal song, sung in the silence of every living soul—it is the grand symphony sung through all ages, **God is all—God is all**, and one with God—life is all worship; God, the Absolute indwelling Spirit, is the beginning and the end of human reasoning.

Personalities are real, tangible and useful, but they are only part of the great God-Mind, and are taken in this new light at their correct valuation. No life is exalted, no life cast down; each is simply what it is—a part of every other life, and belongs to God.

The Church of the New Civilization allows every life to stand up for its eternal birthright of freedom—freedom individually, collectively and everlastingly. It makes no compromise with anything that attempts to set a limit to man's consciousness. It declares, "No mastery but that of God and self!" and it lives for the development of a consciousness so deep that it will always know truth, and always long to do what it ought to do without the need of being told or forced.

It sees the undeveloped world that must live under force and law, and loves it and calls it good; for it knows there are souls everywhere who have not passed the necessity of restraint; they must have it. But it knows too that they are the natural expressions of their states of understanding, out of which they will grow, just as the tree of this year outstrips its last year's self.

Life is a process of sifting; each life demands the right to pass on as it becomes fit, and to choose its own method of passing on; knowing that all paths and all methods cannot help but lead at last to God or ultimate Good. "No man liveth to himself, and no man dieth to himself" in

this New Church; but it demands that men shall live and die as comrades, companions, and brothers, not as slaves, masters or servants.

In the church of the old civilization, reform, condemnation, punishment, judgment, damnation, criticism, resistance and exclusion reigned; in the New Church union, toleration, understanding, patience, wisdom and inclusion are supreme; just the truth that every life is hid with Christ in God, is perfect, beautiful for its type, and sacred to itself.

This gives religion, manhood, womanhood, statesmanship and civilization a new position. We take our hands off from every life, in the old elder brother way, and learn to take every one from the standpoint of a loving comprehension, so deep that the prodigal is again welcomed home, in the old-time way of which Jesus taught. We look at every life knowing that it is on its journey Godward and that soon or late it will arise and consciously go to its Father; we can wait that hour when we can say, with all the strength of our loving sympathy, "This is thy brother who was lost and is found, who was dead but is alive again" home in the new race revelation, born again on the plane of a higher consciousness.

In the New Church we take every life and put it where it belongs in the Divine life and leave it for its own God-like transmutation. The All-Life corrects the human life at every step of its onward journey. We cannot get away from the law, the law exists to be fulfilled; but we escape the lower by becoming one with the higher—and when we have ground ourselves to dust and ashes, often enough, through the operation of the lower law, our eyes become unveiled, and we do not any longer "walk in darkness; but have the light of life." The All-Life is the great law-giver and transmuter, but it never endows another life with power over

25 But wicked men despised him and rejected him, and by bribed men they proved him guilty of a score of crimes;

26 And in the presence of a multitude of men who hear me now, they nailed him to a cross;

27 They sealed him with the seal of death; but death was all too weak to hold him in the tomb and when immortal masters said, Adon mashich cumi, he burst the bands of death, and rose again to life.

28 He showed himself alive, not only to the rulers in Jerusalem, but to the many in the distant parts of earth;

29 And then, before the wondering eyes of many who now hear me speak, attended by a retinue of courtiers of the angel world, he ascended to the throne of God.

30 And being now exalted high, and having breathed to full the Holy Breath, he breathes again on us, and thus sheds forth what you now see and hear.

31 You men of Israel, know that God has made this man from Galilee whom you abused and crucified, both Lord and Christ.

32 And then the people said, What shall we do?

33 And Peter said, This Christine Lord has sent us forth to open up the gates of dawn. Through Christ all men may enter into light and life.

34 The Christine Church stands on the postulates that Jesus is the love of God made manifest; that love is savior of the sons of men.

35 This Christine Church is but the kingdom of the Holy One within the soul, made manifest.

36 This day the Christine Church is opened up, and whosoever will may enter in, and, by the boundless grace of Christ, be saved.

37 Again the people said, How may we enter in that we may share the boundless grace of Christ?

38 And Peter said, Reform and be baptized, and turn away from sin and lead the life deep hid with Christ in God, and you shall enter in and be redeemed.

39 Three thousand people turned away from sin and were baptized and sought to lead the life deep hid with Christ in God.

40 And in one day the Christine Church became a mighty power; and Christ became a mighty word, that thrilled the multitudes in many lands.

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Fill in and return to the "Column Publishing Company," 2205 East Colfax, Denver, Colorado, U. S. A.

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Enclosed please find P. O. Order, cheque, express order, for \$1.00, for one year's subscription to "The Column" Magazine.

TO LEVI, THE SEER

Julia Seton Sears, M. D.

THE outer world of higher metaphysics has lost a master and the inner spiritual kingdoms of life have gained a prophet—"Levi, the Seer," no longer contacts this outer rim of living, but from the plane of higher consciousness his messages will forever reach backward to those who are waiting for his words.

He came and went under his own divine law; lived his hours upon the earth; brought his message and passed on; always the "elder brother" of the race, beckoning them onward up the path of life.

He was one of those rare messengers who throughout the centuries have come out upon the race path to let the light of life shine more clearly, and we know that those who follow the call of this illumined soul can not walk in darkness but they have ever the light of life.

From the upper spiritual realms his glorified consciousness still leads on and the messages he left will stand for centuries as a benediction for those who are seeking the deeper spiritual illumination of life.

Our hearts grieve with the emptiness of a great human loss, for on the path of life this man of God was a comforter, a friend and a guide, but knowing the endless

chain of life, we see our loss as his eternal gain and we feel with all the conviction of our deeper understanding there is no parting, death is only the inside of Life itself, and consciousness answers to consciousness throughout all space.

The heart and mind of this great Seer is left to us with his many manuscripts, and it shall be the privilege of this magazine to finish his message and give to those who are waiting the joy and comfort he meant them to have.

There are many of his wonder words waiting to find their way to the multitude, and I consecrate the pages of this magazine as the link between his master consciousness and the unfolding race demands.

He was the translator of a higher divine vision, a messenger of the true Gods, and on the rock of the divine at-one-ment, God in unity with man, he built his temple, and throughout all the centuries of the new civilization millions of hearts will worship at this true shrine.

Centuries may come and go, but the immortal message of Levi, the prophet, transcriber of the Sacred records and great human revelator will burn like a glorious beacon light, shining more and more upon the pathway of the race, leading ever onward to life's perfect way.

THE IMMORTALITY OF MATTER, MIND AND SOUL

By WALTER DE VOE

THE infinite nature of God is real and substantial. Even in its most negative aspect as matter the universal force is immortal.

Every particle of matter is a center of electric energy and this energy

cannot be annihilated. The negative matter of the universe is the imperishable force of the infinite Mind. Ice may be melted into water, water boiled into invisible vapor, but the same amount of energy continues to exist, and, under the

proper conditions, it will manifest again as water or ice. All substance is changeable but it has perpetual existence.

There co-exists in all force in existence the omniactive principle of individualization. This principle of individuality is as old as the eternal nature of God. It has from the beginning worked hand in hand with the wisdom and love of God to give form to universal force. It cannot create something out of nothing, but since eternity began it has been busy formulating the existent substance of the universal Mind into the infinite variety of forms that are adapted to the uses that called them into expression. Universal substance or force is alive throughout its entire extent with infinite intelligence.

The physical senses can grasp only the most negative and undeveloped aspect of the universal Mind; but reason can apprehend that there are endless gradations of cosmic substance from the most negative, which is apparent through an ever ascending scale of finer and more spiritual degrees of substance, up to the most highly developed state of positive Mind or supreme Intelligence.

The Whole has its positive and negative poles of being, the same as the smallest atom, for it is all the force of one Mind and conforms, from its highest to its lowest aspect, to the one principle of expression. I use the word "force" in relation to Mind, because mind has no existence unless it is a substantial element of some sort.

Thought is a substantial force evolved from the interaction of the positive and negative poles of the one Mind, as electricity is generated from the contrasting poles of a battery, or by the chemical interaction of two opposite elements.

Man is composed of two individualized powers; one from the positive pole of Mind called the soul and one from the negative pole of Mind called the body, and from the blending of these two forces,

positive and negative, thought is generated and man becomes a self-conscious expression of the Mind of the Whole, embodying many of the possibilities contained in the infinite nature of God.

In early life only the senses are active, learning the a, b, c's of sensation, but soon a fund of experience is gained and thoughtfulness is aroused by the constantly increasing activities of the mental faculties, until the rational mind is developed. Still later the thought intelligence may grow until it vibrates in unison with the positive power of the indwelling soul which is an expression of omniscience; then the understanding of principles will be born and mind will begin to realize the intuitions of highest truth.

In each of these steps of mental unfoldment the individual human magnet will appropriate the essences and thought currents from a like state of the universal Mind of God. With the awakening of the soul power of the individual there comes the realization of the higher Self—the Christ within—who shall rule in that individual kingdom of mental forces and bring every thought and desire into subjection to himself, that he may convert all parts of the nature to the use of the Father, of whom he is an individual, potential expression.

The soul, when it is awake, is the most exalted part of the nature—the God in man—and it has the inherent power to overcome every negative force and gradually to so infuse the negative nature with its divine grace that the perfection of divine Love will be expressed from the within to the without.

The polarizing ego that holds the atoms of flesh in form is the cause of the particular shape that the atoms assume in the exhibition of personal characteristics. The flesh of the baby is at first moulded by the subtle form imparted from and characteristic of the minds of

the parents. If a baby's soul is strong it will soon modify this mind-body of the child and impart to it some of its own characteristics.

When this subtle mind form, which infuses every nerve and atom, begins to generate in its negative substance the vibrations of sensation and thought, it gains conscious control of its organism, and according to the intensity of its nature it modifies and creates new physical structure. This mind-form, which has its main center in the brain, is a bundle of all the sensations, thoughts and desires that it has individualized, and it is constantly appropriating from the physical plane as well as from the universal mental energy. It is the subjective Self, commonly called the subconscious mind. But the fact that I most wish to impress upon my readers is that it is a living image or form, and more enduring because composed of finer force than the flesh. It is more positive than the flesh, and when properly educated can exhibit perfect dominion over its fleshly counterpart. This is the personality that endures after it has severed its connection with the flesh, and is then commonly called "a spirit".

This spiritual form is merely the mental aspect of the soul of man. While it is positive in its relation to the flesh, it is a negative form in comparison with the potential intelligence that dwells within it. If this potential soul should be awakened to its full power, to the spiritual sight it would appear as a globe of glory in the midst of the mental or spiritual form and would transfigure it with its light.

Let us bear in mind that every thought we think is a living force, a substantial entity composed of physical and spiritual vibrations, a form composed of immortal elements. Our mind-body is formulated from all these thoughts that we have

generated since babyhood, and as we are unceasingly thinking and drawing into cohesive form more thought substance continually, it becomes apparent that we cannot cease to exist in form so long as we continue to think and feel.

Immortal we must be by virtue of the immortality of mental force, but the character of individual immortality is conditioned by the quality of thought. Like attracts like in the mental universe. Crude and undeveloped minds remain in the zone of negative mental force, while finer and more highly organized minds are attracted to higher centers of thought. But all, no matter how gross or how spiritual they may be, are subject to the law of unceasing growth, and must, from the inherent power of the soul, progress in intelligence, transforming the ignorant thoughts into more luminous substance as the mind expands in the understanding of the glorious Greatness and Goodness of the Immortal Mind of God.

As a man grows in intelligence he discovers more and more the marvelous possibilities inherent in matter, for it is the manifestation of the omniactive Mind, and as such will forever unfold and reveal the glorious possibilities of the nature of God. Matter is a storehouse of life and energy; it is potential with the undeveloped intelligence and power of the universal Mind; it is the negative pole of the Battery of Life and in it lie latent the unlimited resources of the nature of God. Matter is the tangible force of Mind. It reveals Mind acting in the most negative way possible. It is a necessary activity of intelligent Cosmos, and acting in unity with the more positive pole of Mind it generates universal life and power. In the human form it is more apparent that the negative physical form interacts with the positive soul power to generate human thought and emotion.

Man must become conscious of his oneness with all life and power through the realization of the truth that he is mind of Mind. When he realizes that all the power in the universe is Mind and that his soul and even his physical atoms are forms of mind force, he will grasp the key to immortal power. His body is the most highly developed substance in nature, and it contains immortal possibilities that can be developed from the body of rude mind into a vibrating intelligent force subject to no influence or power but the mighty will of man. Sickness and pain are conditions of the body-mind that will be overcome as man purifies his flesh and awakens its dormant powers by developing its inherent intelligence, making it so positively alive that it cannot be influenced or overcome by the negative forces of the world mind.

At death man lays down the negative part of his being because his more positive consciousness is not aware of its power to save the body from negative conditions. When man possesses this knowledge he can quicken his body and make it as consciously and positively alive as thought is. He must understand and realize that his flesh is not a substance distinct from Mind. It is a negative condition of mind given him to refine and make responsive to his will.

That force which is evolved from man's crude mind of flesh is the most active, vital, intelligent force that we know of. (By "thought" I mean emotion, thought, will or desire; all the forms of mental activity.) Thought generated in the body of man can compass worlds in a flash, and subdue by its organized power the unorganized elements of space. It can travel intelligently through the realms of infinitude and return with revelations of divine truth.

The world is just becoming conscious of the power of thought and does not

yet know how near it is to the omniscience of God. When it is developed into true faith in the principles of infinite Goodness, it can lay hold of the mighty arm of God, and compel the manifestation of His beneficent purposes.

How negative are humanity to the Almighty Goodness that broods over them with a merciful tenderness and a resistless power that could dissolve their limitations, which they are so slowly outgrowing, and fill them with the divine fire of accomplishment that would bring all things into subjection.

Omnipotence is latent in them all, but they must learn to generate the mighty faith from their own organism that shall tune their keynote to the divine Tone of existence, and make them radiating centers for the Love power of God.

All can outgrow negative conditions if they but persevere, for the persistent power within them is pushing them on toward the unfoldment of their soul's perfection. They will outgrow all temporary evils. They can only grow in intelligence and strength, for growing from the negative to the positive they leave weakness and ignorance, the only evil, behind, and advance steadily with increasing strength into the positive realm of Intelligence. All their limitations are the power and presence of the great Overlife, which they do not understand and therefore cannot surmount. They exert all their strength pushing on the fly wheel in their efforts to operate the machinery of existence. When they are unsuccessful they search for the true method and find the little button which they press ever so lightly and lo, the power streams forth and turns the mighty machinery with ease.

For subscription blank see page 12

The law of progress is change.

WHITHER GOEST THOU?

By GRACE M. BROWN

WHICH way, Beloved?

Wilt thou follow the path which leads to the rising sun of the chaste truth knowledge, or does the way of delusion with all its myriad fascinations of the senses and its unending experiences which through ignorance lead to woe, invite thy soul? For verily thou must choose thine own pathway, no man may select thy part of life for thee any more than he may live thy fate; thou alone shalt know the message of the universe which belongs to thee, and thou alone shalt decide which formulation of God's great life shall blend unto thy being and absolve thee with its own mighty throbbing love.

Thou and I shall stand at the gateway of the Life realm of the ever living God and we shall balance our desires and purify our intention that we may enter the path of our own pure conviction of truth, whether it leads us to the palace of the king of power or whether it points the way to the hut of the weakling—for only thou and I may know the call of our supreme necessity.

Perchance already the sun sets low over thy path, perchance thou hast not even understood the claim of thy own human love and thou walkest far away from the light of thy holy truth vision, while thy poor wearied feet stumble over the brambles and the thorns and burn in the parching sands of grief and hold thy vision to their pain that thou canst not raise thine eyes to the sun of thy ideal, the sun of divine knowledge of the justice in truth and the freedom in justice, the justice of a gloriously divine love.

But glory be to the living justice of an infinite intelligence, there is always the path of emancipation whereon the

fear chills that bind the heart and weary the brain and the grief pangs that weaken the faith and still the heart, are all dissolved in the radiance of the supreme knowledge that love is free, that health is free, that God's life is free and that all of the great universal treasure belongs to thee and to me in the perfect response to our own pure demand.

Infinitely various, divinely conceived are the marvelous paths of life, each leading to knowledge, that wonderful knowledge which is ready for our understanding whenever we are ready to understand and which is the one sure evidence of God—because God alone knows and all that is known is of Him and all that truly and eternally exists has its being and its action because God knows.

Therefore, oh child of the dear earth home, knowledge can only be good as truth can only be free, and even though we may choose the path which seems to be infested with evil, even though we may create with our fear the brambles and the thorns along its way, even though the parching sands are watered by our tears, they are but the brief delusions of our ignorance which dissolve in the sun of knowledge as the mystery and delusions of the night become clear in the shining of the day.

Aye, whither goest thou, beloved? Wilt thou choose the path of delusion, all reeking with misunderstanding, all damp and murky with cold clammy nothingness, all aflame with its greed and its despair, or wilt thou chant the song of life in truth and service as the pathway of thy chastened selection broadens before thine own advancing knowledge which shall lead thee to the joy of living. For the path

of truth is a joyous path, thereon we are filled with the soul shine of a consciousness which knows that God is, and that He knows and that thou and I and our beloved brothers and sisters in all the earth may know all that we will to know of Him, and that we may be all that we will to be of Him and His glorious and eternal life.

And then we shall know that there is no evil, there is no sin, there is no fear and there is no anguish in the heart that loves and serves as it follows the pathway of its own divine desire toward the knowledge of the supreme God.

Know, oh! my brother, that the soul of thee is of far more consequence than the vicissitudes of the entire earth home, for thy soul is of the chaste cohesive substance of love which shall endure forever and always, while all of non-essentials shall pass away when they have rendered unto man the service for which he himself created them.

Know again, oh loving heart, that the path which leads to the knowledge of thyself and thy divinity, is the path which shall be revealed to thee because of thine own pure truth desire and thy way shall be written on the sands of the sea and in the heart of the earth planet, it shall shine from the star gleams and it shall exhale from the petal of the rose—for all of nature writes and sings and speaks the song of its love and joy in service to man and in service to God and in service to life, for therein shall we find the path to the eternal truth of its great law.

The path of service is the path of freedom because it is co-operative with God's divine plan wherein use determines all process and all result—and the whole of the great God in manifest form of the universe is sweeping on toward ultimate per-

fection and each atom of that manifest form is, according to its quality and its degree of consciousness, doing its part in the mighty work. And thou and I shall move as one and a part of this glorious manifest form and we will choose the path of His universal service, we shall walk in the light of His sublime wisdom and follow the leading of His accurate intention and we shall assume our own responsibility in the divine plan and shall render our lives and our love to the divinely supreme cause.

For therein rests the glory of being, to know that we are co-operative and indispensable to the ultimate completeness of the divine plan and that we are sharing in the work of its manifestation and in the joy of its service.

And we shall know, thou and I, that whatever is the path of our choosing, it belongs to us, that whatever I do is my right angle of action and is right for me, that whatever thou doest is in thy law of being and is right for thee, whether it leads us to the highest plane of human expression or whether it may seem less in the sight of man.

Of that no other soul than we may judge.

But behold our faces are uplifted to the sun of our own pathway.

Please heaven may its light shine clear.

Hearken, oh child of the sorrowful path,
The days of thy grief are numbered
Because today thou shalt know the truth
of thyself,

Today thou shalt walk in the pathway of
love

Heart of His heart,
Life of His life,

One with the ever living God.

THE EVOLUTION OF THE SOUL

By L. W. ROGERS

THE word "soul" is one of those terms that means various things to various people. To some it has a very definite meaning; these are they who have thought much on the problem of human origin and destiny. To many it represents something so vague and hazy as to almost entirely elude mental grasp; these are those who are so much absorbed in the life and activities of the physical world that no time is left for thought on such subjects. Still others regard the word "soul" as an empty term coined by visionaries who talk of things they know not, but only hope may be; these are they who regard a human being as the product of the physical world, the resultant of chemical affinities and mechanical laws, with no past behind the evolutionary dawn of brain intelligence and no future beyond the silence of the grave. And so, with these divergent views about the term "soul," it may be well, in a paper on the evolution of the soul, to define the thing about which we are talking.

The soul, then, from the writer's point of view, is an individualized portion of the universal mind, or what Emerson calls the Oversoul, or the cosmic intelligence, or the mind of the Logos, or a fragment of the Supreme Being. While the man who regards himself as the creation of God and the one who says he is an individualized portion of the universal mind may differ somewhat as to terminology, and also as to the methods by which individualization or creation came about, there is no disagreement about the fundamental point involved. This point relates to the immortality of men, and "soul" is the word used to express that idea—the idea that

man is not a material thing, originating with the birth of a physical body and also perishing with it, but that he is a soul, or conscious being, temporarily inhabiting a material body which, for the term of his physical life, is both a vehicle of expression and a limitation that "cabins and confines" him, but upon which he is not dependent for conscious existence.

While the first two classes of thinkers, or believers, may thus be brought to a common viewpoint, so far as the needs of the present discussion are concerned, the third is not so easily disposed of; for the materialist, very reasonably rejected as proof the intuitive feeling called "faith" that satisfies some, and demands the evidence which indicates the existence of what we call the soul.

Fortunately this evidence is becoming fairly abundant. Even if we put aside the testimony of all the saints and seers, if we disregard the general belief of the vast majority of the race through the ages which Huxley reckoned as important on the point, if we close our eyes to the proof through experimental hypnotism that a human being has a wider and higher consciousness when free from the physical body than when using it in full possession of all his physical faculties, if we reject all the phenomena of spiritualism as not scientifically tested, if we throw aside the personal testimony of living, reputable witnesses, that they can at will leave the physical body and in full consciousness tarry awhile in regions unseen by physical eyes, if we disregard all this entirely, there still remains some most conclusive evidence on the subject submitted by the world's greatest scientists.

The work of Sir William Crookes alone in psychic research is sufficient to establish the fact that we survive the physical body. This famous scientist, in experiments covering a period of more than four years, established beyond all question at least four vital facts: that there is such a thing as psychic force; that it is directed by intelligence; that the intelligence is not that of the people taking part in the experiment; that this intelligence is that of those who have previously existed in physical bodies and lived among us. Nobody who has carefully read the "Journal of Science" account of the Crooke's experiments can fail to see that here we have evidence of immortality that is thoroughly scientific and should therefore be satisfactory to the type of mind that demands proof and reaches its conclusions by the processes of reason.

With substantial agreement between the first two types of mind on the matter of immortality and with the third seriously studying the date of the scientific psychic research that must result in final confirmation of the hypothesis that we survive the death of the physical body, we may safely proceed to the consideration of the evolution of man as a soul—a consciousness with a complex mental and emotional nature and the power of will, an individuality of which we must, naturally enough, see but a limited portion expressed in that phase of him which we know as his physical life.

The idea of physical evolution is so familiar that nobody would think of arguing its truth. That would be as much a waste of time as to argue that there is atmospheric pressure. We live in the midst of a universe of constant change and constant progress, where the drama of formation and dissolution is going on eternally about us. The wonderful story of the stars, a very small chapter of which is the evolution of the planet on which we live from nebulous matter to its present

condition, is familiar to every school-boy, while the truth of the evolution of vegetable and animal forms into higher and higher types is common knowledge. All this is so familiar to our thought that "it goes without the saying." But when we extend this well-settled principle of evolution beyond physical things and apply it to the soul there will be those who halt, or even scoff at the idea. Yet a little thought must show that if evolution is true at all it must be true everywhere and always—a universal law that must necessarily apply to the universe as a whole, in all its aspects, spiritual and mental. Even if we could completely separate the spiritual and material it would still be reasonable to say that what was true of the evolution of matter must equally apply to the evolution of mind. But they cannot be separated, even in thought, for they are essentially a unit, being but two phases of the one eternal existence. How then, or in any case, can there be evolution for one and not for the other? How can any fragment or phase of the universe escape the law of its being? If we grant the existence of a soul at all we must admit its evolution as well as the evolution of the body, precisely as we must admit that the law of gravity is general in its action and holds all things, always, in its grasp.

The soul, then, or the self, the **complete** self, not merely the physical portion of the self, must be evolving, that is, slowly becoming, unfolding, attaining. How long has it been evolving? Of course the question is impossible of answer, yet it can serve the purpose of starting a train of thought. Clocks and footrules are of little use in measuring things eternal, but comparisons are sometimes helpful. How long has the earth been evolving? We do not know, but we do know that it is a very long time, and it is interesting to note that the more we study the subject the longer we make the period. The geologist, the

anthropologist, the astronomer, are all witnesses to its great age. Estimates in years based on physical data are, of course guesses; but on this, at least, there is general agreement—that its evolution to its present condition has been going on for many, many millions of years. While we do not know accurately about the matter in terms of measured time, we do know a great deal about the evolutionary principles involved. We know how one geological age follows in orderly fashion after another, and we know that between simple forms and complex forms lies necessarily a vast period of time. In other words, there is no sudden becoming, no instantaneous transformations, in the economy of nature, and when we find a complex thing we know that a long and slow evolution lies behind it.

Here, then, is a comparison that may

help us. If the earth has been millions of years evolving from the nebular matter, which is the basis of all the physical planets, into an individual world, how much longer has the soul been evolving from the point of its separation from the universal mind to its present high development of individualized consciousness? For we must remember that the human soul, with its marvelously complex mental and emotional nature, is a far more complex thing than the planet on which it now exists. Judging then, the human soul and the earth, by their present stage of development, and by what we know of the processes of evolution, we cannot escape the conclusion that not only does the soul evolve, but that it has been evolving for ages. What, then, is the method of its evolution?

[TO BE CONTINUED]

PLANETARY INFLUENCES

By LLEWELYN GEORGE

NO fact in philosophy is more indisputable than that which assures us of the influences of the sun, moon, planets and stars upon the earth, its contents and inhabitants.

The continual and periodical change in the weather, the constant and the variable winds to which particular climates are subject, the phenomena related to the four seasons, and numerous other effects might be pointed out, among which should be the alternate ebbing and flowing of the sea. A careful study of the tides and the causes attending them should furnish not alone interest but also proof sufficient to cause the science of astrology to be venerated.

The tides of the ocean have a direct connection with lunar influence; for instance, where their course is unobstructed, it is commonly high water when the moon

is on about the south by southwest point of the compass of the horizon of any place; therefore, the greatest elevation of the waters will be between twenty and twenty-five degrees of longitude eastward of the moon.

The interval between high tide at one time and the high water following is half the moon's apparent circuit around the earth, that is, twelve hours and twenty-five minutes, and in twenty-four hours and 50 minutes the tide ebbs and flows twice upon every shore.

The sun, also, has a force which tends to disturb the waters and it combines with, or acts counter to, the influence of the moon in accordance with its distance from that luminary. General experience shows that when it is at right angle (square or 90 degrees apart, which is an adverse aspect in astrology) with the moon it di-

minishes the height of a tide at any place about $30\frac{1}{2}$ inches.

But as the distance of both luminaries from the earth is variable, different intensities of force are expected. The lunar force is to the solar as is 5 to 2, generally speaking, but the proportion is increased or decreased according to the distance of the moon from the earth.

When the moon is in Perigee at the time of spring-tide, such tide will rise about $2\frac{3}{4}$ feet higher than a mean spring-tide, but a difference of $2\frac{3}{4}$ feet depression or deficiency will be noticed in spring-tides which happen when the moon is in Apogee.

When the latitude of a place is northern and the moon is in northernly declination, the tide which happens when the moon is above the horizon is greater than that which happens on the same day when she is below it. When the latitude of a place is contrary to the declination of the moon the effect is reversed.

All the planets exert an influence which help to determine the state of the ocean but that of the moon and sun is most constant and most easily calculated. The United States Government, as well as several European countries, issue books showing the time and height of tides for all the principal points which are indispensable to navigators. The calculations are scientifically deduced from planetary influences and issued three years in advance.

Anyone making a study of this subject and noting the nicely corresponding ratio between the cause and effect of the tides will readily own that planetary influence is a power not to be ignored but investigated and utilized to the advantage and progress of humanity, for, like the flowing and ebbing of tides this influence is constantly streaming around all the regions of the world. "Every particle of matter in the universe is endued with a sympathetic (or antipathetic) influence,

by which it is capable of communicating imperceptibly (or perceptibly) with every other particle throughout the system of Nature."

In the succeeding articles it is intended to take in the order of their speed the nine planets and portray their influence and resulting phenomena.

Dr. Sears left Denver on the eve of the 20th of October to continue her lecture engagements in other cities. She will speak in Omaha, Chicago, Cincinnati, Pittsburgh, Washington and Boston, returning to New York in time to open the New Thought Church, December 17th, 1911.

Correspondence Course

The New Thought Church and School of Denver, Colorado, has carefully prepared a concise and thorough course of study, embracing all the fundamental principles of New Thought now being taught in the School. To those who satisfactorily complete this correspondence course a diploma of proficiency will be granted. This method, although not so finished as that of oral instruction rounded off by the personal magnetism and vital interest of the teacher, is yet complete and comprehensive, yielding perfect results when conscientiously followed. All unnecessary detail has been eliminated and only the pith and essence of each subject retained. The full course embraces fifty lessons, thoroughly covering the whole field of New Thought. Any subjects may be selected as desired, by those not wishing to take the full course. Particulars on application.

Many wealthy mansions lack the touch of sympathy and sacrifice, which beautifies many a poor house where the handshake is not very high.

WHY WE DO NOT GET WHAT WE WANT

By HARRY FIELDING

THE world today is peopled with a crowd of individuals discontented with what they have, clamoring for what they have not, all betraying an anxious desire to improve and permanently retain the existing good, as they recognize it in themselves, and at the same time to diminish the less agreeable features in their lives. The riches of a nation consist of the riches of the individuals composing it, but the alloy of poverty and ignorance also appears inseparable from its existence as it contains those opposite poles, surplus and lack.

The unsuccessful class display a feeling of covetousness towards the apparently enjoyable state of power and plenty of their more favored brethren, the successful profess to entertain certain grounds for envy at the freedom from the fatiguing demands of ceremony and dignity felt by those in a less pretentious state of life.

The wealthy want health, the healthy want gold, and both are secretly or openly in pursuit of happiness. The marriage tie is apt to gall the pair it has yoked together, single blessedness does not provide the unwed with a full measure of ease, and so the toll of unhappiness is exacted from those who have not formed a clear cut idea of what they really want, the way to get and peaceably enjoy it.

Sir Walter Scott wrote a very humorous satire on the maladies attending those in the seats of the mighty with everything the worldly heart could wish for to minister to their comforts. In "The Search After Happiness" he describes the Sultan Soliman as a victim of melancholy consulting his physicians, surgeons,

statesmen, and clergy, but all to no purpose. At last he turns for advice to his mother who suggests "Magical Sympathy," telling him to "Search land and sea and get where'er you can the inmost vesture of a happy man; I mean his shirt, my son, which, taken warm and fresh from off his back, shall chase your harm." After trying Arabia, Italy and France, he crossed to England, left there for Scotland, then in despair landed in Ireland and found his man: "His garment was a topcoat and an old one, his meal was a potato and a cold one, but still for fun and frolic and all that in the round world was not the match of Pat." Seizing on him in his mood of laughter, song and caper, they floored and stripped him, but alack! he had no shirt to his back.

This instance affords a typical illustration of the everyday attempt to find what we want outside of ourselves, overlooking the fact that the gifts already possessed are quite sufficient, when constructively and powerfully used, to supply all our wants. "The fault is not in our stars, but in ourselves." There is no lack but what we choose to recognize through the every-day mind, and out from the ranks of the very poorest and lowest we find examples of the rapid advance to knowledge and influence on the part of men who would not be denied their rightful share of activity in promoting the good of their fellows. The transition from log cabin to White House, from blacksmith to scholar, from dock laborer to Cabinet Minister, is but a step on the part of the individual towards the greater expression of the soul within him.

Where then, lies the cause of failure? The answer is always directed to the limitations with which man involuntarily or otherwise fetters his inherent power. A perverted view of life drawn from the old race experience and its enervating traditions gave rise to such a pessimistic note as "youth is a blunder, manhood a struggle, old age a regret." It may sound true to one unable to see himself passing through the necessary grades in the school of experience, profiting by the corrections in each day's lesson, mastering one subject after another, and steadily rising to higher rank until he is transformed from pupil to teacher qualified to impart knowledge to others.

How different is the teaching of the enlightened mind of today from that which many of his ancestors gave out? The power of conscious willing, imaging and actualising is being taught with a force and conviction that impresses the minds of the race with the importance of these qualities to them in the fulfillment of their high destiny. In the exercise of this power desires are being accomplished which formerly would have been considered unattainable. The privacy of the secret chamber of the soul is universally recognized as designed by nature to be utilized for approving a safe and sure plan of life. The conscious and determined control of the will over the imagining faculty will keep it in its place while building up the model in form to correspond with the desire that demands expression and the Universal substance will never fail to abundantly supply the necessary material, both in quality and colour, in keeping with the design.

A lofty conception of a desire, equally elevating in its character and judiciously picked out from among the surging mass of emotions that inundate the soul, is essential to its eventual completeness if deep and pure satisfaction is to be assured. Then the building process at work

in the mind is a fascinating and useful pursuit, calling for finer and subtler methods in order to round off with harmonious effect a lasting and finished picture to manifest to the world in visible form. An undefinable joy is felt at the victory achieved in actualizing an ideal which is only the forerunner of others to follow, each one pointing the way to greater attainments, and rendering easier the conquest of obstacles no longer regarded as serious by a mind lifted by faith in itself into a consciousness of its unfolding power.

In the faith that something must come of it and by conscious use of energy, stored up within every human being, which is only waiting to be called upon, conscious imaging may be readily practiced until it becomes second nature, entirely changing all the old ideas of life for the better. By setting up an ideal type of happiness and thinking of it in connection with all the duties, pleasures and activities of the day a new interest is added to their performance, the pleasure of which is enormously increased.

Every person has consciously or unconsciously an ideal type of happiness in some form or another, but what is wanting is the will to give full and free expression to it, because it is in all probability utterly different from the old world specimen of its kind handed down to him from the days of his ancestors. A new fact in the experience of the individual then shows itself, either the ideal must be pulled down or the old world tradition ruthlessly trampled upon. If he is to get what is desired the old idea must be displaced or just allowed to die out and attention centralized round the new one. To do this may cause a total change in one's relationships in the home, in the office, in social life or in a wider sphere, but not without a good effect.

Taking St. Paul's most practical advice, delivered with regard to a very homely matter, that no man should con-

demn himself in anything he allows or does the building up into visible form of a new ideal would not permit recognition of any condemnation or resistance in the process. When any of our creature comforts have outstayed their usefulness very short shrift is meted out to them and they are put aside, to be replaced by others deemed more suitable to altered tastes, without care as to what becomes of them or what opinions are called forth by the act. A similar indifference towards old habits may therefore be well displayed in manifesting a loftier desire at the bidding of a higher consciousness.

This is done by taking up a new attitude towards all existing conditions and maintaining a position of cheerful strength, meeting all opposition from without on the part of family, friends or strangers, or from within by the rebellion of old fixed habits which have become second nature, with an equable and unruffled determination that a new experience shall be gained. A conscious act of the will concentrates a stream of powerful thought upon the desire, and silences restless mental activity, by drawing to it in calm orderly fashion a train of ideas connected with it from out of the vast store of knowledge latent in the soul.

This facilitates the growth of the desire which is accompanied by the development of a poised and evenly balanced temperament making for greater power and incentive to actualize ideals in ever increasing numbers. While many have willingly made great sacrifices to achieve a dearly cherished desire, and attained it at great cost to themselves individually by one supreme effort, others have been and are continually being balked of their wish because it involves a little daily trouble.

One of the fundamental teachings of New Thought tells us that we are the creators of all the conditions in our lives

and that for all the attempts that end in failure as well as the undesirable features of our existence there is no one to blame but ourselves.

The Essene

Free Healing Clinic will be held at the Denver New Thought Church and School, 2205 East Colfax Avenue, every Monday at 3 p. m. All are invited.

WRITE TO DENVER
NEW THOUGHT CHURCH
AND SCHOOL
FOR DETAILS ABOUT
CORRESPONDENCE
COURSE

Environment changes a man only when it appeals to something in his inward self.

Environment is nothing but the outcome of consciousness.

In Old Thought we used to fight our environment, because we had no idea we had made it ourselves.

Lives are invariably strong only where they are thinking.

Everyone is rich or poor, glad or sad, strong or weak, just in the measure that he thinks these things.

New Thought does not compromise with its environment.

J. S. S.

PSYCHOLOGY OF SELF

By DR. ROY PAGE WALTON

THE study of human consciousness, or human nature, will ever be the one subject that is of the most vital interest to mankind. It interests, because it deals with self, and self is really the most vital of all things, whether we look at it in the broad sense, that is as ourselves a link in the great chain of life, or from the merely personal side.

It was meant that man should know himself, and the Universal has given him many ways by which this can be accomplished, and it is only his lack of observation which places a restriction upon him; and his inability to interpret what he contacts has been the stumbling block on the path towards his higher unfoldment.

Methods of self-interpretation have come down throughout all generations. The olden mystics held them for ever before the eyes of the multitude. Jesus told his disciples that wisdom was everywhere around them. He said, "Whosoever asketh, receiveth"; "He that seeketh findeth"; and "To him that knocketh it shall be opened unto him."

There are many ways given to us, whereby we may know what the conditions are about us, and so direct our lives to the best advantage. We are all placed, named, numbered, colored and chorded in the Universal Life, only as we become able to read our own records can we understand the mystery of our self-hood.

When the world as a whole recognizes these laws, and directs its energies toward their mastery and their symbols, in the same degree that they do to the mastery of other things, then and only then, will they be taking their lives, from that unknown quantity that the world loves to

call fate, and will live life consciously, instead of unconsciously.

Up to the present time mankind has been in a whirlpool, with material gain the shining star towards which they are working and striving, and education has been mainly directed to copying with, and becoming superior to their brother. In consequence of all this desire, work and strife, the result is, that to-day we have the most masterly system of business and trade, with more rich men, than the world has ever before known.

But consider the sacrifice! while we have all this mastery of materialism, and personal gain, we have pushed our souls deeply into this mire of materialism, until the desire of the world as a whole, has usurped the right of the soul of the individual.

People force themselves and their children into unharmonious conditions and occupations in life, because of this ignorance of natural laws, making their journey in life like rowing up a stream, and against the current, rather than placing them in their own vibration, thus making life's journey flow with the tide.

The world is now on the doorstep of a new civilization, and more consideration is to be given to the soul's desire, and its more rapid unfoldment in its cosmic journey.

In order to do this we must of a certainty know more of ourselves, and in place of giving all of our time to the study of commercial mastery, and financial gain, our time will be given to interpreting laws and conditions, through which we will come into greater mastery of ourselves.

The leading question in the race have always been and always will be—WHENCE—WHY—WHITHER? These questions have been debated for ages, in fact, so long that the majority have accepted the opinion, that nothing can be learned about them, and only a few of the most learned attempt to explain the apparent mystery. But as we persevere, this commonly supposed mystery clears, and we gain knowledge that satisfies the soul.

In order to get perfect results and master music, art, literature, or any great human masterpiece, one must make himself familiar with all the technique, and these things are only obscure to the one who is unfamiliar with them.

Life is only a mystery to him who knows not how to interpret the sign-boards ever around him. Because the masses do not know the meaning of the many signs, symbols, colours, names and forms, it does not consequently follow that these signs do not exist. Because the blind can not see colours and objects, it is not convincing proof to the seeing world that these things are absent; because the child's mind cannot comprehend higher mathematics, the mathematician's faith in his science is not shaken.

An individual living consciously possesses the power of solving many of life's mysteries.

It is not simply chance that one is rich, strong, and happy, while another is poor,

miserable, and discontented; neither is it by chance that one is black and another is white, nor is it by chance that one is born a certain year, month, day or that one is born a Smith by name and another Rubenstein.

Would this not be an odd world if things were just thrown together in a haphazard way; can you imagine the night following the day, the winter following the summer, the perfect reproduction of things of its kind, all occurring by chance?

To the reasoning mind this is not true, and it becomes plain that we are under the law of perfect order and arrangement. It is incomprehensible to conceive of a Creator, who would keep such beautiful law and order in certain things and not in others.

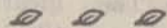
There is just as much reason why you were born in a certain year, month and day, and have a certain name and certain surroundings, as there is that the seasons follow each other, and that pears do not grow on peach trees.

There are many ways of reading life's symbols, and of knowing the conditions surrounding us.

There is no one particular path necessary to acquire this knowledge; all that is necessary is to be pushed on by the desire of the soul for higher understanding, and then separating the wheat from the chaff, understanding all things, but retain only that which your soul tells you is the truth.

[CONTINUED IN NEXT ISSUE]

BOOK REVIEWS



It is our intention to give strict and careful attention to this department of the magazine, and our readers may be assured that any book, the review of which is published in this magazine, is well worth reading, as only the best of books along these lines will be mentioned.

The editor of this department will be

pleased to receive books and, after a careful persusal of their pages, will give a review of those that, in our estimation, come up to the standard which we require.

"To-Day," written and published by Grace M. Brown, (price not mentioned), is a book which not only reaches the high standard, that is common to this author,

but in the reviewer's estimation is more powerful and inspiring than any of her previous works, all of which are recognized as master pieces. It is a beautifully and substantially covered 200 page volume, and is quite unique in its form, the idea being powerful and forceful sayings for each and every day of the calendar year, in addition to which there are many pages of real poetry. Following are one or two sentences taken hap-hazardly from the book: "Man is as much of God as he knows, therefore, man is what he knows and no more." "All life responds to joy as all nature responds to sunshine." "And we only want to do our part—you cannot live my life and I cannot live yours. You cannot change my life, nor I interfere with yours, but we can help each other, and love each other, and let the soul shine of us radiate so clearly that the whole race may feel its vivifying force." This is a book of simple statements of facts, and, as the author says, is apart from consecutive philosophy or excepted creeds.

"The Occultism in the Shakespeare Plays," by L. W. Rogers, paper covered, 31 pages, price 25 cents. Published by the Theosophical Book Company, Ridgewood, N. J. This is an intensely interesting and well written little book, and gives much food for thought to the thinking mind. It appeals to the metaphysical and occult mind, as well as to lovers of Shakespeare, and explains many sayings of Shakespeare from the Occult point of view, which have never before been thoroughly understood or appreciated. The following copied from this book shows where the critics stand on Shakespearean plays: "If the critics could accept the very apparent fact that the author of these wonderful plays was a great occultist, their difficulties and bewilderment would disappear. For one thing they would no longer marvel at his limitless knowledge on all the subjects he touched."

"Practical Astrology for Everybody," by Llewellyn George, issued by the Portland School of Astronomy, Portland Ore., Box 573, price 50 cents. This is a very comprehensive little book on this great subject, and contains a very convincing preface by the author, in which he says, "Astrology stands for itself, it has withstood the ravages of time and the onslaught of kings, creeds and countries alike, many of which are now extinct, but this science lives on regardless whether you or I are for or against it." "Astrology was the first science known to man." It gives information regarding sidereal time, how to use the table of houses, how to place the planets in a chart, how to tabulate planetary aspects, transits and the chief characteristics of the twelve signs of the Zodiac.

"The Influence of the Mind on the Body," by Dr. Paul DuBois, translated from French by L. B. Gallatin. This book is now in its fifth edition, published by Funk and Wagnalls Company, New York and London. This is a neatly cloth-bound volume, containing 63 pages of good paper with a bold type. The author of this book is a professor in the University of Berne, and is a well known European writer. The main object of this book is to show the influence of the mind over the body. The author comes out with a bold "Yes" in answer to the question, "Can we, by means of the mind, escape illness, troubles, diminish or suppress those which already exist?" He goes on to say that he sets aside in the above classification surgical maladies. He explains how the attitude of the mind can change external discomforts, which he illustrates with the following story, "At the 5 o'clock tea the ladies rebel against the tyranny of the Paris fashions, which in summer impose upon them carrying boas and ruches; they find the heat intolerable, 'Ah, well', says a pretty woman, 'I do not agree with you. I look in the mirror and if the boa is be-

coming, I am no longer warm.' He goes on to say that it is not rare for a sensation to disappear because the attention is elsewhere, and that very sad or painful feelings can thus vanish under the influence of powerful distraction. This book covers in a very convincing manner the scientific side of suggestion, etc. Price, 50 cents Funk & Wagnalls Co., New York and London.

"Names and Numbers: What They Mean to You," by Dr. Roy Walton, price, stiff binding, 50 cents, from Column Publishing Co., 2205 E. Colfax Ave., Denver, Colo.

Following is a copy from "The New Thought and Psychic Reviews," London, June, 1911. This is a work of absorbing interest in which the author gives the history of names and numbers, and how they may be applied; the several illustrations are so clearly set out that even a young person may readily comprehend and apply the instructions given. The author says: "There are many ways given to us whereby we may know what the conditions are about us and so direct our lives to the best advantage. We are all placed, named; numbered, coloured and chorded in the universal life, only as we become able to read our own records can we understand the mystery of our self-hood." The author shows how this knowledge may be acquired. This work is divided into thirteen chapters commencing with the "Psychology of Self." in which the author gives many reasons why the subject-matter of this work should be studied by mankind, and by students of the occult sciences in particular. This work will command appreciation because of its simplicity and clearness. The methods of deductions are so arranged that they can be used at small social gatherings of friends, and will prove to be most entertaining. This is not a "fortune telling" book. It deals with the character, capa-

city and potentialities of the individual, and is educative as well as entertaining.

"The Force of the Mind or the Mental Factor in Medicine," by A. T. Schofield. A well chosen title, the meaning of which is clearly interpreted by a refreshing freedom from dogma. The writer is a powerful advocate of more enlightened methods of treatment of mental and nervous influences on the body and has succeeded in arousing the attention of the medical profession in regard to it. No direct reference is made to First Cause or God, but the effective agent in all faith cures is described as "unconscious mind" that mysterious agency and source of harmony within every being. Innumerable instances in great variety are adduced to make lucid to the every day mind, showing the effects of improperly directed mental activity on the body, and the higher reasoning is followed throughout.

"Health, Wealth and Prosperity," by Julia Seton Sears, M. D.

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mental and physical action are put forward in a sound, wholesome manner. The improvement of personal manners, control of the digestive organs through fasting and command over the ceaseless activity of thought are shown to be attainable in a short time by a little daily practice. This concise work makes an invaluable traveling companion.

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