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THE COLUMN



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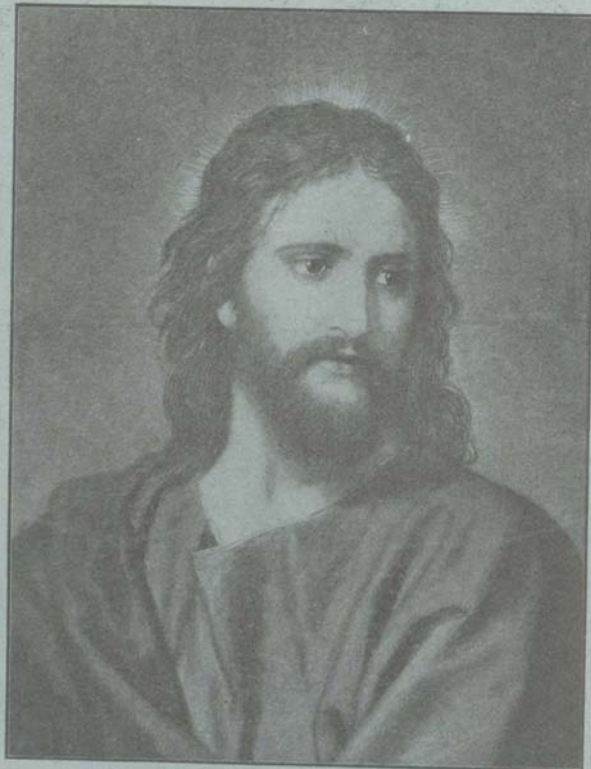
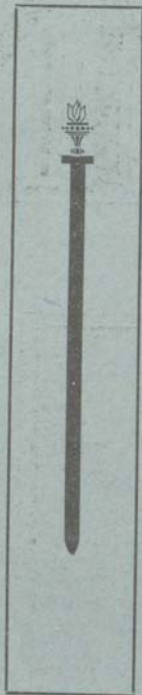
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OFFICIAL ORGAN OF THE
NEW THOUGHT CHURCH AND SCHOOL

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The Aquarian Gospel of Jesus the Christ

TRANSCRIBED FROM THE BOOK OF GOD'S
REMEMBRANCE THE AKASHIC RECORDS

By LEVI

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"THE MOST WONDERFUL BOOK of the AGES"

PRICE, \$2.00

E. S. Dowling, 503 Figueroa St., Los Angeles, Calif., or
THE COLUMN PUBLISHING CO., 2205 E. COLFAX DENVER, COLO.

2205 East Colfax Ave.,
 Denver, Colo.,
 May, 1912.

To Our Readers:

We are printing in this number a letter from Dr. Sears, written in keeping with her promise to friends before sailing to England, in which she points a good moral drawn from the experiences of her passage across the ocean. In these days of abundance of luxuries and conveniences we are inclined to pay too little attention to the never ceasing activity of man's mind in finding means to add to the comforts of life in general and the importance of observation in this direction is well brought out in her letter.

It will give us great pleasure to receive news from the many centers of New Thought in this country and to publish reports of their progress and of the good work being accomplished so as to bring more knowledge of the growth of the New Thought movement before you all, in the hope that you will convey it to

your friends and all those with whom you come in contact.

Holders of back numbers of "The Column," for October and January last will confer a great favour on us by returning them, if not desired to be retained for binding purposes as we are receiving a continuous demand for them and our supply has been exhausted. In return we offer a copy of Dr. Sears' booklet, "What is New Thought" or to those who are not subscribers a later number of "The Column."

The coming convention of the National New Thought Alliance at Los Angeles, California, will begin June 25, next. No more hospitable and congenial center than Los Angeles could be selected and with Miss Eleanor Reesberg, of the Metaphysical Library, 611 Grant Building, Los Angeles, Convention Secretary and Manager everything possible will be done for the success of the gathering.

THE EDITORS.

"THE COLUMN"

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There is an essence; a triumphant power
That trembles wildly through the human mind;
A fragrance touching every passing hour,
Which every hungering life may seek and find.



There flows through all, this essence from above;
Men touch its heights while walking on the sod;
And human hearts so touched have called it LOVE,
And loving human hearts have called it GOD.

—J. S. S.



THE COLUMN



No. 7

DENVER, COLO., MAY, 1912

Vol. I

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Dr. Roy Page Walton, Harry Fielding

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JULIA SETON SEARS, M. D.

DR. ROY PAGE WALTON

HARRY FIELDING

OFFICIAL ORGAN OF THE
NEW THOUGHT CHURCH AND SCHOOL

COLUMN PUBLISHING CO. 2205 E. Colfax Ave., Denver, Colo.

To Those Who Want To Know

By JULIA SETON SEARS, M. D.

Founder of the Church and School of the New Civilization, formerly the New
Thought Church and School, America and London

246A Marylebone Road,
London, Eng.

Dear Readers and Friends:

When I left America there were many interested and loving hearts that asked me to send through "The Column" a monthly message about myself and my work here—a sort of family letter. I shall try to do so, that those who really wish to know may keep in close touch with the field of activity on this side of the water, and, believe me, many of the English subscribers to "The Column" are just as interested in the work on the American side, and "The Column" will be hailed here with delight if it carries an article covering the work of all the different centers. I, too, will welcome it if it contains a review of the work done in all the active centers in the states of America, with a message from the different teachers in New York and elsewhere. And we all invite someone, who has the inclination, to furnish such an article to "The Column."

I left New York Sunday morning, March 10th, on the steamship "Minneapolis." My state room was filled with letters, and gifts of flowers and fruits—tokens of the fond thoughts of those I was leaving behind me on the shore. As the great boat went out toward the big waters—the fluttering of the white handkerchiefs, waving farewell to me from the landing stage, was the last signals of parting.

"Parting at best is underlaid with tears. Men have been known to turn the corner of the street, days have passed to months, and months to years, before eyes have looked in loving eyes again." And somehow there came over me a vague sense that we might not meet again for months and months, and, for a moment, following the Hand that turned my path across the ocean, I could not see the vision of when it would turn back again.

The boat was so comfortable and warm, with a very pleasant company of travellers aboard. I was given a chair

at the doctor's table, and the table company consisted of three full-fledged Englishmen, perfectly true to their type, and a dear, kind couple, Mr. and Mrs. Freeman, from Ontario, Canada. They were like Americans, so the company was equally divided between the two countries, and the doctor himself, an Englishman, was supposed to be the referee.

The Englishmen were a continual means of amusement to us, as they were returning to England from a six week's sojourn in America, covering a quick touch of eastern and middle states. Their interpretations and comparisons of America and American life were drawn from this brief brush against our civilization, and were really highly amusing, and might have been at times exasperating to an old thought mind.

Among the passengers were Mrs. Arthur Savory, and Miss Gertrude Kingston, the well-known actress. Both these ladies are noted suffragists. Also Mrs. Egerton Hensley, a well-known American and English public worker, and a militant suffragist.

We were entertained one evening by a lecture on equal suffrage by Mrs. Hensley and Mrs. Savory. Everyone was greatly interested, but most of the passengers were "anti's." The captain was unable to be present at the lecture, but in order to show his good will, in the midst of the lecture he sent in an attendant with an axe, and a potato tied in a black cloth, to be used as a stone, so that Mrs. Hensley might not lose any time in smashing a window and throwing a stone when she reached the English side.

Miss Kingsley provided a very entertaining evening, reading, and impersonating "Pains and Penalties" by Lawrence Hoseman.

Of course I had to take my part in the entertainment, and I gave a New Thought lecture. I told the story of the "New Civilization," which was as unreal and imaginary to many of them as Jules Verne's submarine story of "A Thousand

Leagues Under the Sea" was some few years ago. But there were good listeners present and two of my fellow passengers were in the front row at church on Sunday morning, so that some seed fell deep into fertile soil.

The voyage was perfectly splendid until Friday. We spent most of the time on deck, with a warm sun and steady sea; but Friday, about noon, a strong wind began to blow. By dinner time the "fiddles" were on the table and the boat was pitching on a high sea. The gale increased throughout the night, and on Saturday a storm of wind, rain, and surging, raging seas, was in strong force, which continued unabated until Tuesday morning. Waves heaved their crests mountain high. The wind raged and tore round the boat like a mad demon, while booming billows crashed over us with an uproar like the bursting of big cannons. The storm swept on to the boat from the stern. The waves would rise with the wind and almost hurl the boat forward. The wind and waves were travelling so much faster than the boat that great mountains of waves would run on ahead, and then, losing their force, let go like an ebb tide, causing the ship to be caught between the oncoming and the retreating waves. And the ship—it would rise like a wild thing in absolute defiance, roll, pitch, go down into the seething hole of foam, shudder to its very center, and right itself again to meet another almost overpowering wall of wind and sea. All that can ever be written, or has been written, will never put into words the full glory and tragedy of a storm at sea. It can only be lived, for after it is over one forgets.

The ship was always mistress of both wind and wave. Matched against that whirl of storm and water it was wonderful to watch the atonement of God and Man. On one hand the gigantic, universal law, which could crush us into powder, and on the other hand the matchless cunning of the mind of man, which baff-

fled even the universal. Watching the endless mile on mile of raging waters, you could only feel that "there is no 'you'—there never has been. There is nothing at all but God"—limitless and absolute.

Caught in the mighty power of that unknown tide of energy, it would at first glance, seem that man had no hope and that he was only the plaything of a mighty Will with nothing left except to cast himself with utter helplessness on His breast. But looking still more deeply, there is something else, and this something is that thing which the old thought minds reject and treat with scorn, but is nevertheless one of the fundamentals of the New Civilization, and that which the New Thought mind sees and understands. I feel that it was well for me that I should have passed through all the discomfort of four sleepless nights and storm tossed days—(I am still black and blue with bruises from being tossed about) in order to fix for all time in my mind the truth, which I have always known and which I have tried to teach the old world in the face of all its oppositions—i. e. the New Civilization fundamental that *Man is a creator* undisputed, powerful, limitless—on his own plane.

The mighty universal power of sea and wind was met and matched by the great creative, inventive genius of the human mind. Out in the center of the mighty ocean we were the playthings of a cosmic law, and yet beneath our feet was the solid ground of the ship, planned, executed, and fitted by the mind of man to meet the mighty action of great Nature's law.

The ship stood as a symbol of Man's spiritual understanding, linked with the spirit of the waves—conceived to meet the hidden forces of the sea. It was but a symbol of man's power of creation. It was a living, breathing conscious thing, for through it passed the master mind of the ship builders who knew

the secret of at-one-ment with the law of the water. And stationed on the bridge above was the captain, calm and positive, while below the engineer controlled a reliable crew there were willing hands and minds everywhere, ready to meet the ship's needs. And the law of the ship, through the minds of men, met every onslaught of the law of the waves.

The master minds of men stood courageously guiding the little thing of human creation on and on through storm and dark and raging winds, straight into the "Divine Channel" of the sea, and those who have eyes to see can understand that the law of the universal mind is mighty, but the law of the human mind is mighty too, and is a part of that vast energy called God, and equally indestructible.

The ship was manned with seasoned sailors who knew their own law. No fear, no wasted energy. They had learned that "they belonged to those who go down to the sea in ships and do business in great waters." Many of them knew little of trusting God or of the Absolute, but all of them knew trust in God through their trust in the mind of God made manifest through men. They really did not trust their God, but they trusted the ship, and they felt its consciousness fitted to meet the law of God in wind and storm.

Sitting in a deck chair lashed to the ship, I watched the wonderful play of universal and finite mind. The mind of man and the mind of God. Ship and waves struggled and embraced and went on, and man was master there in that *hour* and in that *place*, and he always can be on this earth, at every place on his journey in just the degree that he knows his mind is a part of the Divine Mind. He creates in consciousness the form with which he wishes to contact the infinite, and moulds it to his will.

Man was meant to have and hold his immortal creative genius; to dominate the universal world of substance to his

own will, and for his own wish, and for his own need, and I tell you again the last truth that the poet has told us: "It is His Will we should fight His Will, and we can fight it unafraid. It is mile after mile of the dark, but after the last mile it is day on that dawn thing here in the breast which the slayer himself can't slay." And so it was mile after mile of the dark and storm and wave and sea, but the boat, the symbol of man's will to fight His Will, went on and on through every opposing force, until it came out into a sea of calm. And as I sat again in the peace and sunshine of the English channel, I knew, past all doubting that man was, and is, and always will be, *a creator*, and that there is "that dawn thing in his breast which the slayer himself can't slay," and when he brings this into action and into form, and matches it in at-one-ment with the Eternal Mind, he becomes an *Individualized God, Lord in-deed of all this lower kingdom.*

When the storm was over we were all gray with exhaustion, although every one aboard were good sailors. We reached London on Wednesday, at one p. m. with the tide going out, so we were taken to land by the "tender," which in our land is simply a ferry boat.

Two of the New Thought Church and School Committee, Mr. Clennell and Mr. Good, met me on the boat coming from the tender. Then at St. Pancras depot a larger number of dear, loving ones met us. I was taken at once in a motor to the New Thought Church, Marylebone Road, which is now my home.

The school is a dear, sweet, comfortable little place—a large class room, committee room, and a cosy office, which I can use for my den and private interviews.

We began the Sunday services at Steinway Hall, a very comfortable and artistic hall, seating about 400. The morning and evening services were very happy and enthusiastic, and it was pure

joy to see all the old, and many new faces.

The Monday night "Science of Success" lectures are held in Dore Gallery, and the gallery itself is a never-ending source of inspiration to me. The Church and School has done good work in the last year. It is built on the Verities, and has been operated by those who hold fast to Love, Truth and Worship. Financially, socially, and spiritually, it is strong and creative, and it is certainly a fulcrum in higher consciousness, through which the upper forces can pull a New Civilization into form in this ancient kingdom.

Mr. Frederic Keeler, who has been at the head of the center since January, has returned to America, sailing on the 14th March, to superintend the New Age City, while I spend the next season here. He has done good, strong work, and left behind him a world of loving, appreciative hearts.

Now just a word about the weather. Yes, it rained and was gray and dull, but just at this time it was warm and sunny. I do not mind the climate this time at all. After the strenuous winter in New York it seems restful. I can really sit in my room without a fire; spring is here, the daffodils and crocuses are everywhere, and I shall have the joy of seeing the long, beautiful spring come over London, and will see London in its May time. The flowers here cannot be written about. They are too profuse, luxuriant, and beautiful.

My daughter and son-in-law, Dr. Juno and Dr. Roy Walton, and my new grandson (did you all know that I am a grandmother) will join me here on May 1st.

Now, dear ones, this is my message to you all. I know that you love me and are more than interested in the work here, and will want to know from month to month what we are doing. Just think of me surrounded by those who hold my every interest deeply at heart, and know

that life for me is an ever-increasing usefulness.

I shall think of you all often and lovingly, and "I leave you in the care of Him who cares for you and me. He will guard us both beneath his wings. This thought brings comfort dear—one wing o'er you, and one o'er me. T'will keep us near."

Yours in Love and Truth,
JULIA SETON SEARS, M. D.

What is your own won't leave you.

If you insist on measuring everybody and everything, by your personal idea, all will be at loggerheads.

When we have mastered every stage of law here, we are free; perhaps to begin a fresh course of education on another planet or perhaps to return here to help those who are still at their lessons.

SELF CULTURE

By "LEVI"

Transcriber of "The Aquarian Gospel of Jesus the Christ"

LESSON TWO

A RETENTIVE MEMORY FOR EVERYBODY, PRACTICAL STUDIES IN HOW TO REMEMBER.

A good memory is a wonderful accomplishment; when one possesses such he readily accumulates knowledge; when one has a poor memory he is handicapped at every turn of life's intellectual highway. It is evident, then that in this course of lessons in SELF CULTURE we should make a careful study of the best methods of developing this mental capacity.

MEMORY is the faculty of registering impressions and thought-concepts upon certain sensitized films of the brain.

RECOLLECTION is the faculty of reproducing—bringing to objective consciousness, the registered impressions and thought-concepts.

A GOOD MEMORY registers impressions and concepts with sufficient power to make the record indellible.

A POOR MEMORY registers them in such a superficial manner that they cannot be readily reproduced.

MEMORIZING; by this we mean the processes of registering impressions or thought-concepts. We may well recognize two processes of memorizing.

INVOLUNTARY; this word quite well indicates the character of the first process. Some teachers call this process Sensuous memory, because the memorizing is effected by and through the senses. We see scenes, hear sounds, taste flavors, smell odors and feel sensations without the will acting in any perceptible manner; but these sense functions make indellible impressions upon the sensitized films of the brain, and sometimes there is so much power back of the sensations that they may be recalled, or may come without any effort of the Will to recall, at any time. Such memorizing may be automatic.

This involuntary memorizing may be carried further than the reception of impressions through the senses; for there is such a thing as INVOLUNTARY THINKING. All space is surcharged with the atoms of thought, and every sort of an intellect automatically, involuntarily, makes use of some of them; so, some concepts are registered upon the brain films without the action of the Will.

These two processes cover the ground suggested by the "caption:" Involuntary Memorizing. These automatic memorizers may find their impressions to be so powerful that they may be greatly an-

nayed, even made frantic by the vividness of their recollections. A simpleton may be frightened to death by the involuntary recollections of past events.

VOLUNTARY MEMORIZING IS THE SECOND PROCESS TO BE CONSIDERED. It is no especial disgrace to be born with a poor memory, but it is a disgrace to keep one. Many people may be contented to heap all their spiritual, and moral, and intellectual imperfections upon a poor memory. They will not enter into the deeper studies of Occultism because they "cannot remember;" these people do not seem to understand that in these days of universal opportunities, it is a shame and a disgrace for one to continue to have a poor memory.

It might be interesting for you to make a study of the *cause* of poor memories; but as there could be no helpful results from such a study we dismiss the theme, and begin with the acknowledge fact that most people have aggravated symptoms of poor memories.

THE THREE FOLD CHARACTER OF VOLUNTARY MEMORIZING may here be considered. The senses may be strengthened by the potentized habit of accurate observation, so that external impressions that ordinarily are not recognized may be recorded on the brain-films in a lasting manner. An automatic observer will pass along the streets of our city and sense only such things as appeal to his idiosyncracies, while a cultured observer makes the voluntary memorizer strong in Sensuous Memory.

INTELLECTUAL PROCESS OF MEMORIZING is the second and higher stage of memory. This brings one in touch with the soul of things. All manifests are but results of thought-concepts, and the educated thinker is constantly in contact with the real, or the things that the physical senses cannot recognize, and do not need to receive sensuous or illusive impressions.

Thought in action and dealing largely

with the soul side of things, intensifies the power of the memory. The man who thinks in a systematic manner becomes a giant in memorizing.

INSPIRATION is the highest process of developing the memory. This is the only process that is truly Occult. The atmosphere is charged with a purifying ether that has the power of disintegrating the resistance molecules that render the brain-films non-receptive.

To make use of this process the student must be somewhat familiar with what the Orientalists call Yoga of Discrimination, know how to call to his assistance just what he needs, being well assured that Will is master of the ethers, and that they will respond when conditions make it possible for them to do so.

Without now entering into a critical study of the Hindu Viveka we may give a single exercise that will cover the helpfulness of the process of Inspiration.

EXERCISE: Assume an easy position and by somewhat vigorous breathing, throw out of the body what may with some propriety be called "the dead breath;" then concentrate your thought upon the specific ether, the spiritual ether of purification, and with this thought uppermost slowly inspire through the nostrils until the lungs, yes the whole body is filled with the breath; and this is the Holy Breath, the purifying breath of the Spirit.

If this exercise is properly taken you will feel a tingling sensation in all parts of the body; the brain will become as clear as a bell, the memory films will be cleansed, and you will, with a single effort, realize that there is much more in divine inspiration, or inspiring the super-fine ethers, than you have ever thought.

THE THREE PROCESSES OF IMPROVING THE MEMORY must be kept in mind:

1. Potentized habit of accurate observation;
2. Systematic, concentrative thinking;

3. Inspiration, or taking in the purifying ethers.

ATTENTION lies at the foundation of every process of memory building. A celebrated French teacher thus defines attention: "The Will directing the activity of the Intellect into some particular channel and keeping it there." A weak Will is a sure symptom of a poor memory. The Intellect can not be directed by a weak Will, so the first work to be done in memory development, is to strengthen the Will, and in the first lesson of this Course some instructions were given in practical methods of increasing the strength of the Will.

MIND-WANDERING is the opposite of Attention, and men sometimes speak of mind-wandering as a species of lunacy; so, it is evident that the person who cannot fix his attention upon a given proposition or subject and hold it there, is only a little way from the friendly door of an asylum.

INTEREST lies at the foundation of Attention. Everybody, the involuntary thinker, finds it easy to fix attention upon anything in which he is deeply interested, and people are usually deeply interested in all matters that concern themselves personally. This is so nearly a universal truism that it may well be said that inability to fix and hold the attention upon a given matter results from a lack of interest in that matter.

All impressions in which men and women are deeply interested, are indelibly fixed in the brain-films, and at any time in life may be recalled with tolerable alacrity. One often hears people who complain of poor memory tell of some thrilling event in life, even in early life, that made such a deep impression that they recall it in minutest detail, and say, "I never can forget that."

The number of things in which the average person is interested is small, indeed. The selfish person has no care whatever for matters that concern others and not himself. Most people are hobby-

ists, or faddists, and have but little interest in matters outside of their narrow contracted world, and so their memory bumps are ill-shaped, having just one prominent spur, the rest being depressions, full of dead leaves and passing shadows.

It is only the broad-minded cosmopolitan man or woman, who can enter fully into the thought worlds of humanity and have a heart-felt interest in that which concerns others.

INTEREST IS A CREATURE OF EDUCATION, and it must be educated before the memory can be developed; and the question of paramount importance just now is, "How can we become interested in matters that do not concern us personally?" This question takes us back to the first process of memory improvement.

ACCURATE OBSERVATION, There is something in everything to excite sympathy, admiration, curiosity or disgust, and concentrative thinking will bring into prominence that thing. Some minds love details; others are content with generalities. The detail thinker is the accurate observer, and so it is essential to form the habit of thinking in detail.

EXERCISES FOR THE DEVELOPMENT OF THE HABIT OF ACCURATE OBSERVATION. Take an object, either an object of nature, as a flower or tree, or a machine made by the hand of man, and in the mind take it to pieces, and study its parts. In the case of the machine, study the mechanism of the different parts; note the material entering into its structure; the kind of wood that would be best suited to the purpose, whether beech or maple, or oak, or ash, or pine, or redwood. Note the kinds of metals required in the construction. If iron or steel or copper be used, determine in what part of the earth they were probably found. You can then, with profit turn to your Encyclopedia and learn where the various metals are mined and prepared for use.

One of the best helps in developing the habit of critical observation is the study of manufacturing. Go to the foundry; where they take chunks of pig iron and melt them in a great furnace; observe the various processes of converting the crude material into sheets or into rails for car tracks. A little Yankeeism is in order; *ask questions* until you are familiar with the whys and the hows of all processes.

The student must have his eyes and ears open continually. Much help may come from sign reading. As you walk along the street observe the various stores and the order of their location. Read all the signs from 1st to 7th street, on Broadway or Spring, for instance, and then recall the order of their location.

Go into a library and note the books; first take those on a single shelf; then all in the case; observe the titles and the order in which the books are placed.

I need not give any more special exercises in fixing the habit of observing. Every one any where can find opportunity for practice; but practice and that continually is absolutely essential.

REMEMBERING WHAT YOU READ. The habit of rapid reading, so much in vogue among novel readers, destroys the sensitized films of the brain and leads to quasi idiocy, if not to insanity. Rapid readers are, usually superficial thinkers and care little for anything but the lightest conventionalities, and seem to pride themselves in their poor memories. What we mean by

READING, is not saying over the words of a book; it is the absorption of the ideas; making that which is offered in the way of intellectual food a part of one's self. A book is a table spread with things supposed to be good for the stomach of the mind to appropriate, and the same discrimination must be exercised as is in order in selecting food to supply the wants of the physical body. No two persons get the same nourishment from a book; in fact it is difficult to find two persons who need the same intellectual

food, and it takes considerable discretion to know just what is required in a given case.

In reading as in listening to lectures, we come across ideas that appeal to us, while other ideas that may be equally as important, do not commmand a moment's thought.

The second reading of a book will usually reveal much appropriate food that did not appear in the first reading. It is a fallacy to stuff the mind-stomach with all the intellectual food a book contains at first reading.

USELESS FOOD. Almost every book contains much that the reader does not need, in the form of indigestible ideas, and ideas that have already been appropriated in reading that which one well knows need not concern him. With this restriction we are ready to open the book.

THE SUBJECT MATTER. The first question of the scientific reader is, What is the scope of the work? Every well prepared book has a Table of Contents that gives a general idea of the subject matter. A thorough idea of the outline therein given will intensify the interest of the reader, and if he wants to know all there is in the book suitable to his stage of advancement he must approach it with the greatest possible interest.

A FORE WORD OF PREFACE, usually precedes the opening chapter. This frequently gives the rate of vibration of the author's thoughts; this should be carefully read, and its relationship to the Table of Contents noted, if for no other purpose than to bring the reader en rapport with the author.

INTRODUCTIONS are sometimes prominent features of the books. These are usually written by the author for the same reason that the young artist wrote under his sketch "This is a horse," for fear no one would be able to tell what it was. A clear cut, concisely written book needs no introduction. If, however, there is one, and its very presence does not

make you feel that the intellectual food that the author has placed upon his table is raw or not well cooked, read it, just as you read the Table of Contents. By this time expectancy is on tip toe, interest has reached its exaltation and you are ready to read your first chapter.

A celebrated French instructor once said: "What is one's object in reading a book? Simply to retain the *ideas* in it that are *new* and *useful* to him, as well as the *new uses* that are therein set forth of *old* and *familiar ideas*."

Slow reading with concentrative thinking is just as important in memory building as thorough mastication of food in the up building of the physical body.

PENCIL AND PAPER are indispensable for the critical reader until he has taken the degree of M. M.—Master of Memory. Now you are ready to begin; read the first paragraph, and note the new ideas that it contains and the uses to which old ideas are put. Jot down in the most concise manner the information you have received, continue in this way through the chapter, and through the book.

ABSTRACT making is a science as well as an art which every one can formulate for himself. After a while the reader becomes familiar with his own marks, which may be simply hieroglyphs, and he can reread from his marks every new idea he has found in the book. This process closely followed will enable almost anyone to become familiar with all the new ideas he has found in the book.

BOOK VIBRATION. Books that have never been read are harder to master than books that have been read by concentrative thinker. If you are a sensitive you have observed this. The eye of the reader magnetizes the page; the thought that lies back of the letters of the book is brought out by the critical reader and takes into his thought amplifier, magnified and returned in an indellible manner to the page of the book. These returned magnetized thoughts give a marvelous

value to the book. A master will give much more for a book that has been read by another master than for one just from the press. In buying books I always try to find those that have been in the libraries of master minds.

READING BOOKS UNOPENED.

A sensitive seldom finds it necessary to open a book that has been read by a master, in order to become familiar with its ideas. He simply places the book under his head before going to bed and while he sleeps he accumulates the most valuable thoughts that it contains. It is very difficult to get any information in this manner from an unread book.

ACCUMULATION OF KNOWLEDGE WITHOUT BOOKS. This is possible. Whatever others have thought is public property; it is registered upon the others, and he who is qualified may read the ideas as readily as he can read from the pages of a printed book. This is the reason that ideas are contagious. A hundred or a thousand men who live in various parts of the earth may simultaneously receive the same idea without reading a book. The true master is not a reader of books, he need not be. The Great Breath is surcharged with all the ideas that have been formulated and when he is familiar with the true Science of the Great Breath he is filled with the wisdom of the ages, is completely saturated with the knowledge of masters living and departed as he sits in his chamber of Silence.

These are the incomparable advantages of illumination, and every soul who stands upon the cusp of the Fifth-Sixth races is competent to attain unto this great height.

The life that worries all the time it is holding the vision of supply will have to wait a long time for it to actualize.

We are not all born well off; some lives have mastered many things but not supply.

THE EVOLUTION OF THE SOUL

By L. W. ROGERS

(Continued from Last Month)

If life in the physical world were one continuous unbroken experience in which our memories reached backward for multiplied thousands of years it would be a much simpler matter to comprehend the processes of evolution. We should be able to see the reptile transformed into the bird and to watch the development of a small rock-climbing mammal into the powerful and useful horse of today. We should not only observe the corresponding evolution of life that marks the rise from the low mental power of his far-away ancestor to the intelligence of the horse, but we should be equally able to see the slow but sure evolution of our own individual intelligence from its lowest human expression upward to the level of the cave man and thence on upward to the point at which we stand today. It would all be perfectly clear if only we had the continuous life in this world of the physical senses and memory ran unbroken to its source. But since memory does not (and for sufficient reasons that will be considered later) we can only find our way with the help of a working hypothesis.

Keeping in mind the reasonableness of the idea that life and matter must be undergoing a parallel evolution in which the increasing complexity of form keeps pace with the growth of intelligence, we have to account for the periodical absence of individual consciousness from the physical life. That is to say, if the consciousness or soul that functioned through the body of a cave dweller tens of thousands of years ago is now functioning through the physical body of our average man, where has that individual

consciousness been during the interim and what the method of its activities? For there can, of course, be no suspension of consciousness. Bodies grow and perish, but individualized consciousness, or the soul, endures forever, or else there can be no such thing as immortality.

"Where it has been" is of course intimately wrapped up with the problem of its growth, with why it has come to be so much more than it was; and here we must examine, even if hastily, the process of intellectual growth. The first obvious thing about it is that the process is a varied one. It is partly objective and partly subjective. Observe the student at his lessons. The consciousness is fixed upon objective things—the teacher, the blackboard, and the demonstration of the relationship of certain numbers to each other. The student's consciousness, through ear and eye, assisted by notebook and pencil, is gathering, not wisdom, but material from which wisdom can be extracted; and the whole process is objective. This gathering of material finished he withdraws from this objective phase of his work and retires to the privacy of his quarters where he begins the subjective work of pondering over the accumulated material. He strives to understand the mathematical principles involved. At first it is all very obscure. But as his consciousness studies the problem, first from this point and then from that, the difficulties gradually disappear. After a time he succeeds in grasping the deeper meaning of it all and has added to his intellectual store new ideas that will help him in all his future mathematical work. This process has been entirely subjective, while that of getting the material to work upon was objective. Only by the combination

of the two can the growth of the soul be accomplished.

This necessity in nature for successive objective and subjective periods in development of consciousness is certainly a most significant clue in clearing away the mystery of the periodical absence of the individual consciousness from physical manifestation. Its life in the physical world is its period of objective, or experience-getting, activity. When this period is finished, when its outgoing energy has been exhausted and the physical body that has served as its vehicle is shattered by death, the consciousness with its store of varied experience withdraws to the subjective life of invisible realms to work this material up into faculty for future use.

But is it not somewhat misleading to say that the consciousness withdraws into the subjective life of invisible realms? There is certainly a vanishing from sight—a passing beyond our ken—when our friend dies; but upon analysis we shall find that the invisible world has no relationship to space, and that because a thing is invisible is not necessarily because it has “withdrawn” and is far away. The boundaries of the visible depend not upon space but upon the limitations of consciousness in the beholder. The visible world is merely that portion of our environment of which we can be conscious through the physical senses. To one who is clairvoyant, and can thus use an additional sense, the visible world is much more extensive than to one whose consciousness is limited to the use of five senses. But it is not more extensive simply in the sense of occupying wider space. It is rather that the additional sense enables him to be conscious of grades of matter that are unknown to the five-sense man, and which, on account of their imponderable nature, freely interpenetrate those grades of matter known to the consciousness through the five senses.

Forms composed of that intangible

mated, like the matter itself, move as freely through the densest physical matter as the rare matter called air moves through the denser matter called cloth. To change from visible to invisible form, therefore, and from objective to subjective life, does not necessarily mean any journey at all through space. It only means that the soul or consciousness which has been functioning through a body composed of a grade of matter that is visible and tangible to sight and touch has lost that body by physical death and has begun to use a duplicate body composed of astral matter which can be cognized only by superphysical senses. Therefore, speaking accurately, our “dead” friend withdraws from our physical world only in the sense that *we* become unconscious of his presence—not *he* of ours. Yet he enters upon another phase of life that grows more and more subjective as time passes because the grades of matter that connect him with our grosser physical life fall away one by one until perfect introspection becomes possible and he enters fully upon the work of transmuting experience into wisdom.

In some degree we all do this in our daily lives. We blunder, see the folly of it, keenly regret the suffering it brings to somebody else and resolve to do better another time. But we are living the intensely active, energetic, objective life in which one event follows another in swift succession and before we have time to think much about our blunder another of some different sort is upon us. To expect one to get from each event of life all it can yield through long and deep reflection upon it would be like expecting one at dinner to digest each morsel of food before another is eaten. Only a person who is wholly unacquainted with physiological processes could presume such a thing to be possible. Otherwise he would know that there is a certain natural process by which the physical body grows; that it consists in part of eating and in part of digesting and assimilating what

is eaten; and that while the first process is going on there may, indeed, be a little something done toward the second; but that regardless of this overlapping of the two processes they are not only wholly different functions but necessarily occupy two distinct periods of time. And so it is with the growth of the soul. There are two distinctly different processes involved. As in the processes by which the physical body grows, the second is slightly in action while the first is regnant. But as in physical growth each process must necessarily have its dominant period.

Experience is the food of the soul. During the objective physical life we get more or less of it according to the intensity with which we live. During the subjective superphysical life we digest and assimilate that experience, transmitting it into wisdom and power. Naturally enough this can be accomplished only in a subjective life upon which the objective cannot intrude, for the very gist of it is opportunity for the consciousness to deeply brood over the experiences through which it has passed and to review them in a clearer light than physical existence affords. So the objective and subjective periods, the sowing and the harvesting, the acquiring and the transmuting, the alternation of the active and the passive, form the complete process of soul growth.

If this much of the hypothesis appeals to the reader as being sound and natural the rest of it logically follows; for the remainder is simply repetition. A child's body grows by first eating food, then by digesting and assimilating it. What is necessary for further growth? Simply the eating of more food to be followed by digestion and assimilation. A pupil's mind grows by the objective work of accumulating rules and formulas, and then subjectively thinking out the principles they contain. What is necessary for further mental growth? Merely another lesson to be similarly assimilated. The soul grows by the experiences of objective life, followed by the subjective life

which furnishes the conditions that make possible the assimilation of the lessons encountered. What is necessary to further growth of the consciousness—to the continuous evolution of the soul? Obviously only *the opportunity for further experiences in the objective life that furnished the other lessons*. And here we reach a point where we have a choice of but two things. If immortality is a fact at all, does it not follow that either the conscious self must return to the objective physical life for further experiences (at a higher point than it touched in the last one) or go on to higher realms? These two possible courses we must next consider. The idea that the present life terminates in a heaven or a hell of fixed conditions is so utterly at war with every principle of evolution that it seems useless to discuss it.

(To Be Continued)

Consciousness

By Ella Wheeler Wilcox.

God, what a glory, is this consciousness,
Of life on life, that comes to those who seek!
Nor would I, if I might, to others speak,
The fullness of that knowledge. It can bless,
Only the eager souls, that willingly press
Along the mountain passes, to the peak.
Not to the dull, the doubting, or the weak,
Will Truth explain, or Mystery confess.
Not to the curious or impatient soul
That in the start, demands the end be shown,
And at each step, stops waiting for a sign;
But to the tireless toiler toward the goal,
Shall the great miracles of God be known
And life revealed, immortal and divine.

COMPENSATION

By JULIA SETON SEARS, M. D.

"I am so weary of toil and of tears;
Toil without recompense, tears all in
vain."

Do you know that this is the cry all over the world? No matter how much anyone may appear to have, no matter where they stand in name and place, deep in almost every heart there is this cry of loss and tears, this story of bread cast upon the waters which has not returned.

"Give to the world the best you have and the world will give back to you" has not been made good in every life according to its own story. Most of us know those who have spent their lives in loving service, yet something which they cannot understand and over which they have no control, deals out to them blow after blow until at the end of life they lie down to die with no pay for any effort of their lives. They gave to the world the best they had, yet, viewed from their confined paths, the world never repaid them for their giving.

Then there is another class whose lives seem to be peculiarly free from suffering, and who seem to have the things they want without putting forth any effort to secure them. They live their lives care free; they never give of their store nor of themselves; they lie down to die with a calm unruffled peace, showing no fear of the past and no concern of the future. They have hoped nothing, feared nothing, given nothing, and they go back as ashes to ashes, and dust to dust.

There is yet another class who give and receive, whose lives are beautiful, whose ways are "ways of pleasantness, and all their paths are peace"; their lives are one long round of loving service, a

giving and a receiving which has had no beginning and no end, but always IS.

What makes the difference? Is it true that there is toil without recompense? Do we sow where we can never hope to gather? Mento-Phychology says NO. It cannot be; It is an unwritten law that desire is the prophecy of its fulfillment; the law never takes one thing away but something is given in return.

There is no such thing as wasted effort. It has been written "with what measure you mete, it shall be meted unto you." The answer to this great loss and gain is within our own beings. We always get what we concentrate for, and the conditions around us are the objective answers to our own prayers. Arnold says, "Ye suffer from yourselves; none other binds ye that ye weep and die." A life that pledges itself to a certain action, a certain development, gets that thing and all the other things which go with it, of which he was unconscious when he signed away his freedom. The law takes every man at his word. There is no coming in at a later hour and saying "Oh, I did not mean it." The die has been cast. The threads carry out the pattern.

Let us look at the question of compensation from an everyday practical standpoint. Do we want to become artists, actresses, physicians, then the first thing we do is to consecrate ourselves to that work; the next thing is to begin along the line we have chosen. If an actress, we bear the poverty, the disappointments, the hours of toil and hardship, the chagrin and despair, until in some unexpected moment the compensation draws near; the time of our service ends in a larger service which we have bought for ourselves by our consecration. If we want to be-

come artists, it is the same story, the hours of useless labor (when viewed from a world's position) the wasted daubs, the mistakes, the hours of waiting for public approval, and at last the goal. The same thing holds good in every field of labor, but the soul which has fully felt the consecrating power, never lays down the struggle. It follows the beautiful vision of its inner senses. There are many whose lives have never reached the sweet land which they saw by promise, but they have been recompensed for their work by just the joy of doing.

There are those who have given years of work and study to bring about a certain development and have laid down and died with all of their work apparently unfinished; yet the coming, following generation learned from their efforts, their work was not lost, for, by the steps they cut, others climbed the peaks of glory.

We must learn, too, that we can make no demand of the world in any way, with any hope of realization, if we are not prepared to supply equal value to the world with the gift of ourselves.

Consecration is the first step, then the way begins; that our feet stumble and our hearts bleed is but a condition of the way brought about by our ignorance. The soul which consecrates itself to service realizes its desire, but it must pay the price for such a gift, and the human price of service is often toil without recompense as measured by our mortal comprehension.

No matter what we want, we will find that we can get it if we are willing to pay the price, not always in our way, but in the way that will bring us towards the thing for which we have asked. Left to our own way we would now and then go in a directly opposite path from our desires, for we cannot see the end from the beginning; but once we have made the consecration, if we find the path rough and winding, we cannot choose but go on.

Years ago, perhaps incarnations ago, I chose to consecrate myself to the pathway

of wisdom. When I was younger, I never lay down or arose without a prayer for knowledge on my lips; I said always "knowledge, knowledge, wisdom, wisdom." I did not know then that in order to gain that wish one had to walk the deeps of deepest being and be dashed almost to death against the rocks of human experiences; had to clasp hands and have a glad comradeship with pain and loss, poverty and despair, and walk along through the blackest midnight before reaching the goal of one's consecration. I looked for wisdom to come to me in my own way, but I knew nothing of the conditions which were a part of the thing I was seeking. I have found that if we look for compensation to come to us in our own way, we will walk forever with the cry of loss in our hearts.

Compensation is eternal in the universe. We get what we ask for. If we mourn over our supply it is because we do not understand the causes which we have set in motion and are expecting perfect returns from imperfectly formulated plans.

Those lives which seem so destitute of compensation are not really so; they have only made a mistake in interpreting it. In order to understand compensation, we must understand cause and effect, and know that we only reap what we sow. The life which sows for service reaps service; for knowledge gets knowledge; love gets love; there is no escaping the harvest, but we do not always recognize the compensation, for it does not invariably come to us in the guise we expect.

I know of a life that sowed love, kindness and gratitude to another life for fifteen years and at the end of that time was robbed of honor, name, place, position and everything that heart holds dear, by the hand of the one whom it had served so well. Compensation! No indeed, but do you think those years of faithful loving service were lost? Never; they could not be; they were charged to

the Universal supply and had to be cashed in by that life somewhere; in the later years a stranger, another life, brought back to them the harvest of loving kindness and crowned them with joy, peace and power. Compensation made perfect, only in another form.

Compensation is always near us, but often we do not recognize it as our own; it may meet us in a new garb at any turn in the lane of life, but while our eyes are blinded with hot tears of loss we cannot see it. We sow our seeds of desire and the purple flowers of pain blossom around us while we look in pained surprise for the white rose of our expectations. We have not learned that like produces like and that on the "Path" the law is made perfect.

We limit our compensation by our habit of renunciation; we have not yet dared grasp the full splendor of what we may possess. We allow ourselves to think that in order to grow we must renounce; that one thing is sacrificed for another to be gained, when if we only knew it is the ALL WILL that we can take every desire of our hearts with us on to the "Path," make them one in the ONE life, and reap our harvests from them all.

Some will say "I cannot have money and education, so I gave up the hope of ever getting rich, in order to attain knowledge." Another says "I cannot serve two masters, so I renounced the life of pleasure for that of service." Oh the pity of it. Don't you see where they went wrong? They gather at the harvest what they sow, and there is no reason why they should not have gathered the fullness of all their desires if they had only known.

The life that sows service, pleasure, joy, peace, money, power, and every hope of its soul, will gather the compensation of its sowing in some way or another, day by day, because it is the unchanging law of the Infinite substance. The hu-

man mind has limited itself; it has distorted the soul vision and forgotten the eternal promise "seek and ye shall find."

To plant for the highest compensation is a matter of growth. Look deeply into your own lives and find out just what you want, then ask yourselves if you are ready to pay the price for it? If you are ready, then consecrate yourselves to it and all that the consecration brings, and when you are looking for returns or recompense, be sure that you recognize your own when it comes. Do not limit yourselves; take with you into this consecration everything that you want, and then do not complain of what you are called upon to pay for your gifts. Whatever comes to you in this consecration belongs to the path you consciously chose; do not repine, but turn again and again in loving consecration, and soon you will come to that place where love of, or care for compensation ceases, everything becomes a labor of love, or only the "work of Him who sent you" and toil and tears will be swallowed up in the joy of Divine compensation.

"Unanswered yet; nay do not say ungranted,

Perhaps thy work has not yet all been done.

That work begun when your first prayer was uttered

And God will finish what he has begun.

If you will keep the incense burning brightly there,

His glory, you shall see, some day, somewhere."

When a poverty-stricken life realizes how many things no one owns but God—sunshines, flowers, mountains, all the beauties of nature, it comes out into a majestic courage which seals it for conquest.

Intuition differs from impressions because no foundation for it can be traced in our external relations.

THE AQUARIAN GOSPEL OF JESUS THE CHRIST

By LEVI

Now, when the morning sun arose the masters and their pupils all were in the sacred grove.

2. Salome was the first to speak; she said, Behold the sun! It manifests the power of God who speaks to us through sun and moon and stars;

3. Through mountain, hill and vale; through flower, and plant and tree.

4. God sings for us through bird, and harpsichord, and human voice; he speaks to us through wind and rain and thunder roll; why should we not bow down and worship at his feet?

5. God speaks to hearts apart; and hearts apart must speak to Him; and this is prayer.

6. It is not prayer to shout at God, to stand, or sit, or kneel and tell Him all about the sins of men.

7. It is not prayer to tell the Holy One how great he is, how good he is, how strong and how compassionate.

8. God is not man to be brought up by praise of man.

9. Prayer is the ardent wish that every way of life be light; that every act be crowned with good; that every living thing be prospered by our ministry.

10. A noble deed, a helpful word is prayer; a fervent, an effectual prayer.

11. The font of prayer is in the heart; by thought, not words, the heart is carried up to God, where it is blest. Then let us pray.

12. They prayed, but not a word was said; but in that holy Silence every heart was blest.

13. And then Elihu spoke. He said

to Mary and Elizabeth, Our words are said; You need not tarry longer here; the call has come; the way is clear, you may return unto your native land.

14. A mighty work is given you to do; you shall direct the minds that would direct the world.

15. Your sons are set apart to lead men to righteous thoughts, and words and deeds;

16. To make men know the sinfulness of sin; to lead them from the adoration of the lower self, and all illusive things, and make them conscious of the self that lives with Christ in God.

17. In preparation for their work your sons must walk in many thorny paths.

18. Fierce trials and temptations they will meet, like other men; their loads will not be light, and they will weary be, and faint.

19. And they will know the pangs of hunger and of thirst; and without cause they will be mocked, imprisoned, scourged.

20. To many countries they will go, and at the feet of many masters they will sit, for they must learn like other men.

21. But we have said enough. The blessings of the Three and of the Seven, who stand before the throne will surely rest upon you evermore.

22. Thus closed the lessons of Elihu and Salome. Three years they taught their pupils in the sacred grove, and if their lessons all were written in a book, lo, it would be a mighty book; of what they said we have the sum.

23. Now, Mary, Joseph and Eliza-

beth with Jesus and his harbinger, set forth upon their homeward way. They went not by Jerusalem, for Archelaus reigned.

24. They journeyed by the Bitter Sea, and when they reached Engedi hills they

rested in the home of Joshua, a near of kin; and here Elizabeth and John abode.

25. But, Joseph Mary and their son went by the Jordan way, and after certain days they reached their home in Nazareth.

Cosy Chats

By GRACE M. BROWN

You may only have the thing which you claim out of life and whatever you claim depends largely upon your point of view—or in other words upon your angle of consciousness.

A few mornings ago a moving mass of iron and steel and palace cars, a modern railroad train, was forging with its mighty strength its way through a frozen world; nothing visible but steady, persistent, uncompromising whiteness—the only sign of life being a few coyotes scampering over the icy vastness.

In one of the moving palaces which was steam heated and cosy, a man turned shivering and shuddering away from his early morning blimpse of the wide, white expanse which the remark "Oh! What a beastly country!" and almost at the same moment a child's voice rose sweet and exultant, "Look, Mother, at the beautiful morning and see—see the dear little doggies!"

"Ignorance," you say—or "Innocence," which is the same thing, on the part of the child: No, not at all, unless it was ignorance on the part of the man who ignored the beauty of the wonderful scene which was inexpressibly and thrillingly beautiful to some of the fellow travelers; it was merely the different view point from the different consciousness in the different people.

But while it is a fact that life gives you what you claim and that you center yourself where your desire calls—it is

also a fact that no soul but yourself can center you and balance you in the place of your selection except yourself. And beyond that and interpenetrating it and filling it with the joy note is the realization that we can change the angle of our vision as we can change the point of our centering and thereby enlarge our claim on life and increase our desire to see and to know and to have and to hold a large portion of God's great life and a closer responsibility—is his divine intention.

We have a request from one of our readers for an interpretation of the Sixth verse of the eighth chapter of the Aquarian Gospel which reads:—

"The higher self is human spirit clothed with soul made in the form of God."

Interpret means to interpenetrate, so suppose we interpret and make it read thus:—

"The higher self is the humanly intelligent part of the primal spirit substance, which the individual soul has manifested into a centered and conscious expression of good, or of God."

As we strengthen our desire for good, our consciousness, naturally, becomes more clear, and as we attract by our desire and intention, more and more of the ever-increasing good of the infinite life energy, we become more and more aware in our desire and more interpenetrative in our intention—then other powers are added—a clearer consciousness follows

and we *know* how to strengthen and increase those powers—and all that is worth while is inevitably added; which is merely an interpretation of one point of view of the command of all of the teachers of the race—"Seek ye first the Kingdom of Heaven and all things shall be added."

And as we go on in our process of unfoldment, seeing with a free vision each day and feeling a more conscious strength in our daily work and our daily joy—we perceive that we are the creators ourselves and not the creations of chance or of fate or the victims of circumstances as some of us seem inclined to believe.

So let us appreciate the blessedness of our opportunities and the glory of our own creation as we, with our increasing

concept of the divine Love and wisdom, relate ourselves to God.

That I may know Thy will
Dear Lord I pray.

That I may hear Thy call
And that I may

Be filled with love from Thee
And all Thy work
Is my heart claim.

Aye, when I know Thy will
It is mine own.

And when I hear Thy call
It sounds my tone.

And when I love Thy work
I serve with Thee

For we are One.

HARMONY vs. FORCE

By HARRY FIELDING

Problems which have been agitating the public mind for generations will be advanced many degrees nearer solution during the present and succeeding years of this decade. A quickening influence is at work and unseen forces are making their powers felt in no uncertain fashion so that performance will follow on the conception of advanced ideas, for the betterment of existing conditions in the world at large, with almost startling rapidity. Already many beneficial changes have taken place in the older countries, and great strides in advancement made by younger ones, both on a course of endeavor, far more enlightened than any yet attempted, to increase the welfare of those undeveloped minds that for many generations have received but scanty recognition.

The English coal-miners have now been conceded their claim, the world wide significance of which cannot be realized for some little time ahead, but on the other

hand, the women of England have retarded the achievement of their violently expressed desires to obtain a vote. The House of Commons have rejected a bill to enfranchise 1,000,000 women which on two previous occasions had been passed, as a preliminary to further consideration, by substantial majorities.

A complete reversal of feeling towards women, who aspire to equal political rights with men, has now been made perfectly obvious, for reasons mostly known the world over, and a brief review of opinions regarding the stage now arrived at may be of interest. The London Observer, one of the oldest and most influential papers in the metropolis, writes in its customary impartial strain, but very much to the point on this subject. Its articles cannot be quoted at length, but in effect they go to show that the vote is but a small, and not an essential, part of the feminist movement, it may mean national death in a world where external safety

and internal order are still founded alike upon the force which men alone can wield. Civilization is still founded upon force which fact emphasizes the inequality of the sexes and women's innate gentler nature would probably dispose them towards peace at any price rather than endure to the end the terrible stress of a national misfortune in the forcible side of which they have never been called upon to engage, nor have they been trained for it. To take part in violence is demoralizing to womanhood. On the other hand it is probable that by far the strongest intellects in women have been great mothers and wonderful wives or sisters, and men's best allies are found in their wives whose power is often remarkable. Many men owe everything not merely to the love but to the character and ability of their mothers.

Having briefly touched upon a western view, in some only of its aspects, let us take an eastern opinion upon these same features of this absorbing question.

In "The Exalted Life," issued by the Aryan Yoga Society, Guru Rakadazan points to the destructive effects of man and woman competing for pre-eminence, one over the other, instead of co-operating for mutual happiness. The following is merely an extract which seems to bear on the subject:

"The work of woman in the great and divine plan is even greater than that of the man, for he must depend upon her in nearly all things and, unless he can have her to travel the path with him, it would be well nigh impossible for him to reach the highest state of development. It is almost impossible for him to become immortal without carrying her with him because upon her he must depend for the preparation of his food, for his comfort, and for the generation of the new lives which God demands each one to bring into the world in order that they, also, may have the opportunity to become immortal. * * * When the woman feeds him right and gives him the right kind of

drink, he will gradually become more pure in the flesh, and as the body is purified the mind will not be so sluggish as before, consequently he gradually learns to think more clearly and he comes to learn that many of his desires and passions and many of his beliefs were like a dream, very real while they lasted, but with his gradual waking have passed away. Thus, through a system of living he becomes a *new* being and as a new being he will have new desires, conceptions of life and gradually he will come to look upon his helpmeet as something different from a slave, a vessel to be used and thrown aside, and he will begin as does a bashful lover to win that fearsome mystery over to his affections. During all this work the woman need say nothing, she need but act and watch and gradually a new being will be unfolded to her, and she will know that once again the silent woman has won. * * *

The women of the great West are looking for freedom from their state of slavery to the passions of the brute man, they will never find this freedom through any laws that man can make for them because even if women should be able to obtain these laws they would depend upon man for their fulfillment, and just as long as man lives as he does at present just that long will he remain to a great extent the brute. She must search deeper for her freedom, and if she will only become the woman and silently carry out the law which God gave to mankind thousands of years ago, and which soul culture teaches, then she will regain her freedom and she will require no man-made laws which themselves depend upon brute force * * * to carry them out."

The Eastern carries the Western idea a step further on, and in its advocacy for unity of action in advancing towards a higher plane of living touches the keynote that sounds the death knell of opposition. The dull feeling of resentment which, unfortunately, in some places, is so markedly displayed between man and

woman may yet be carried to greater extremes before the futility of such an attitude works its own cure. But along all the crooked paths, now being traversed in search of the cure by those who are

wide of the safe and sure road to harmony, there are numerous turnings which lead into a quieter and more tranquil field of activity where both forces combine for mutual happiness.

(To be Continued.)

THE INFLUENCE OF JUPITER ASTROLOGICALLY CONSIDERED

By LLEWELLYN GEORGE

(Continued from Last Month)

Astronomical Data.

Jupiter is the largest planet in the solar system. It travels in an orbit at a mean distance from the sun exceeding that of the earth about five times. Its orbit is inclined about $1^{\circ} .18' :40''$ to the ecliptic. His sidereal revolution is completed in 11 years, 314.9 days. Its seasons, therefore, have nearly 12 times the duration of ours, i. e., spring, summer, autumn and winter last nearly three years each. Jupiter's orbital velocity is 8.12 miles per second. Its mass is about 300 times greater than that of the earth; diameter 86,259 miles; axial rotation is about 9 hours, 55 minutes.

Jupiter is favored with 8 satellites, four of which were discovered by Galileo and were the only known until 1892. The last one was discovered February 28, 1908, at Greenwich, and its motion proves to be retrograde. The most interesting and easily observed phenomena of the four Galilean bodies are their eclipses and transit across the disc of Jupiter. These phenomena are predicted in the Nautical Almanacs. The satellites are not named but are numbered in the order of their discovery.

Jupiter was the chief diety of Roman state, and Zeus of Latin literature. One of his most ancient epithets is "Lucetius," "the light bringer," while "sub-Jove" is modernly used in meaning "under the open sky." All days of the full-moon were dedicated to him. As Jupiter Eli-

cius he was propitiated, with certain rituals to send rain in time of drought, from which we derive our modern term "Jupiter Pluvius." Those who would like to read further on this are referred to Leus, Roman religion, etc., in encyclopedias, also Roscher's Mythological Lexicon.

Jupiter's Astrological Influence.

Jupiter rules the sign Sagittarius which governs that part of the year between November 22nd to December 21st. The typical Jupiter people are always termed jovial owing to the fact that Jupiter gives such characteristics as sociability, hope, benevolence, veneration, human nature, compassion, justice, honesty, spirituality, also weight, calculation and locality. The Jovian person is usually quick to hit the mark, as the symbol is the Archer, and they love out-of-door exercises, in fact, they require considerable of such if they would overcome uneasiness and develop poise.

In the business world they become interested in large popular enterprises and have much to do with such as relates to law, lawyers, judges, bankers, brokers, and physicians, science and medicine often engages their attention also affairs of philanthropic, charitable, religious or benevolent import as well as much else in the professional world.

Jupiter is termed "the greater fortune" and, indeed, it seems to be well named, for, unless Jupiter is ill placed in the horoscope, it bestows a considerable amount of what appears to be good luck upon its natives, who are usually fitted for posi-

tions of dignity, trust or power in business and social circles. Having a logical, broad mind, considerable self-possession, confidence and determination they usually inspire confidence and attain responsible positions.

If Jupiter is ill dignified or adversely aspected in the horoscope it causes restlessness, and uncertainty giving liability to losses through misjudgment, unfortunate speculations, investments and trusts. In the human organism it rules the thighs and blood and frequently causes trouble in various ways through blood impurities. To overcome these care in diet should be studied. Dandelion or Angelica leaves made into tea will be found

very beneficial to allay the effects of such disorder but to get at the cause one must improve the state of mind by banishing worries and partaking of mental vacations. In ancient times physicians always invoked the aid of Jupiter for the cure of disease, i. e., administering the dose in the "planetary hours" ruled by Jupiter. Modern physicians, while they have lost the true astrological import, still invoke Jupiter's influence by always marking its symbol at the top of their prescriptions!

The influence of Jupiter is warm, moist and expansive. Its metal, tin; element, fire; color, green; nature, productive.

THE VISION OF DANTE

By W. J. COLVILLE

There are few long poems which have held for centuries, and still continue to hold the admiration of multitudes of cultured men and women of divers nations, to anything like the same extent as Dante's Divine Comedy, the three great divisions of which, Inferno; Purgatorio; Paradise; are far more than either poetic rhapsodies, theological homilies, or both combined.

The Florentine poet who flourished in the 13th century of our era deserves to be classed as one of the greatest moral teachers whose plain speaking in praise of virtue and relentless condemnation of vice has served to uplift the thought of the world. The form of Dante's poetry is distinctively Italian and its method is in strict accord with the best Mediaeval taste, but though it possesses a great deal of local coloring and abounds in references to European history, this only serves as a setting for the brilliant gem whose setting could be changed without any detraction from its worth or beauty.

Theologically Dante raises no contro-

versy with the Church of his land and day. He alloys familiar terms to drop freely from his pen so that they who read his visions can at once dring in the superb moral lessons they convey without being troubled with any unfamiliar doctrines. Christendom, of which Italy was an important part, had accepted theoretically certain fundamental religious doctrines and moral propositions, but the practice of the time was often in shameful contrast with the ideals set before the people. Christianity professed to be the religion of love and purity and boasted of its immeasurable moral superiority over the Pagan cults which had preceded it, and with which it had waged a relentless and seemingly a victorious battle. Church and state were so far in accord that submission to Rome in the person of the Sovereign Pontiff was freely granted, nominally at least, by the rulers of the different European countries. Christ and the Church were everywhere verbally honored and extolled, yet there was everywhere prevalent an existing tyranny

and cruelty which could not by any stretch of subtle reasoning be harmonized with the ideal of saintliness everywhere preached as the necessary passport to the realms of glory, whither the established Church was undertaking to lead all who obeyed her precepts.

To the mind of Dante everything readily took definite and concrete form; his genius largely consisted in a remarkable ability to present abstract theories in the form of vivid pictures, as forcibly painted that this marvelous word-painting raised the subject-matter of his discourse to the level of an intensely practical moral exhortation without ever marring the literary beauty of his work, for he was a master of style and with all his fervor as a preacher he never lowered his standard as an artist and a poet. Poetry is the one literary form in which a true prophet can best express his message. With this fact all Bible students must be thoroughly familiar, for nowhere do we find more earnest and powerful moral teaching than in the fine poetical portions of the Old Testament, which in the Revised English Version, completed in 1881, are translated from the Hebrew original in metric form, in which they were originally written.

Dante was truly a seer, a poet, and a moral guide of the highest excellence to the people of his land and time. In his treatise entitled *Vita Nuova* (New Life) he tells us a good deal about himself and from this we learn that he was a lover before he was a soldier. The vision of Beatrice seems to have been the keynote to his most exalted teaching concerning Paradise, and his wonderful devotion to this marvelous maiden seems to have opened his spiritual vision to much that he otherwise might never have perceived. The historical Beatrice appears not to have been a very wonderful damsel, but in some mysterious manner she so unconsciously captured the young poet's deepest affection that she became henceforth for him the veritable embodiment

of all that was fairest and purest in humanity. The mystery of the ministry of a great true love is that it leads the soul that experiences it far beyond all that both sense and intellect unaided can comprehend. The many privations and mortifications of spirit which Dante underwent during his wandering career in troublous times, and the removal to the spiritual state of existence at a very early age, of the object of his amazing devotion, must have had great influence over his tender and susceptible, though strong and courageous nature, calling forth into pronounced activity the many differing qualities which we find so prominent throughout his power verse.

We soon discover, if we take interest in Dante's biography, that he devotes much of his rapturous muse to singing the praises of philosophy, and here we find a key to much that otherwise would remain obscure. There are so many views of life here and hereafter set forth with glowing distinctness in the different sections of the *Divine Comedy* that we may well decide that its author was not always intending to articulate his own particular views so much as to interpret correctly various systems of philosophic thought, all of which he treats with equal fairness.

It is interesting to note that though a century or less ago scholars were apt to comment upon the "superstitions" which Dante has so freely utilized, we are now beginning to perceive that underlying a vast mass of error and fanaticism there is a root truth in alchemy, astrology, and all the other occult sciences, and modern psychical research is leading us to take a much more enlightened view of different states of existence in the spiritual universe than a now dying scepticism (if not downright materialism) led many able writers to take during the 18th and 19th centuries.

Dante's apparent acceptance of the whole of the prevailing theology of his time neither detracts from the beauty of his work nor from the high moral teach-

ing he conveys, for he used extant theology as a language, familiar to his countrymen and through its agency he spoke to them in their own tongue. After traversing Hell and Purgatory, and giving excellent reasons for the detention of certain souls in the cleansing fires of the Middle States, he shows how reasonable it is to teach that consequences follow motives even more than acts, and if we are envious, avaricious, or aught else that ill comports with the idea of heavenly blessedness, we must be cleansed from these faults prior to enjoyment of the bliss of Paradise.

The perpetual discussion, not yet ended, as to localized conditions in the unseen universe, certain places of suffering and others of enjoyment, can never be ended until we realize that the two diametrically opposite views always extant on this enormous subject are by no means irreconcilable. Dante presents us with a meeting place, between opposing doctrines. Our happiness or sorrow here or hereafter, must of necessity grow up within ourselves as a result of our own quality, of living. Hell is described as whatever is most disagreeable to the individuals suffering the consequence of their unrighteousness, and all the worst features of the inferno are reserved for those who have been deliberately cruel and unjust in their relations with those for whom they should have exhibited kindly concern, and whose welfare it was in their power to promote. Purgatorial cleansing does not necessarily involve literal fire, but three distinct offices of fire suggest themselves immediately to the thoughtful mind. Fire cleanses, warms and enlightens; the object of penal suffering is, therefore, the enlightening of the ignorant, the cleansing of the impure and the heart-warming of the cold-hearted.

That Dante may have actually had visions of the spiritual life beyond physical dissolution and there be-

held his beloved Beatrice and others more glorious still than she, is quite conceivable, but no one can read thoughtfully the Divine Comedy and find in it anything less than an ambitious attempt to set forth a view of spiritual life in general which, without running counter to any of the dogmas of the Church of Rome, would at the same time set many to thinking for themselves as to what constitutes the bliss of heaven and how it can be actually attained. The very high place in heaven assigned to Saint Bernard seems to hinge largely upon his special nearness in affection to the Blessed Lady who takes precedence over all the saints, and it is here, at the very close of the great poem, that we find *Mater Gloriosa*, just as we find her extolled by Goethe in the second part of Faust. It is the Divine Feminine, *Theosophia*, who ever leads us on, and though in the Christian world the sacred name *Maria* has been exalted above all others save one, this name corresponds originally and essentially with the Greek *Sophia*.

In the esoteric sense we may well read out of Dante's immortal verse the mighty truth that Love and Wisdom are never separable, though we may conceive of them as distinct. Love must be united with Wisdom or God can never be revealed in Man. It is not so much the revelation of Deity to Humanity as the unveiling of Deity in Humanity which is the great Mystery concealed in the Christian creeds, and in many a place outside Christendom also. The universal thought of the Divine made manifest in the Human is the great theme of all the world's greatest poets, and we may well turn from the Divine Comedy to the Baghavad Gita and find the same truth almost identically expressed. Every great poet-prophet has made free and extensive use of local material and embellished his teaching with copious employment of terms familiar to his contemporaries, but we can without much difficulty pierce

this exterior veil and see the larger measure of truth contained in a World-Religion rather than in a local cult. Love for the pure, the beautiful, the true, is the

gate of Paradise, and the bliss thereof must needs consist in ever-deepening affection and an ever-enlarging growth in understanding of truth.

HEAVEN IS WITHIN YOU

By JAMES A. EDGERTON

Men search through all the external world for happiness, and miss it because its source and home are within themselves. They look everywhere for peace, and do not find it because their own souls and bodies are at war. They seek in conditions about them for liberty, but do not discover it, for the reason that the inner truth alone can make them free. They grope through all the world of matter for God, not knowing that if they will but look they can perceive him in the temples of their own souls.

The Father is not afar. He stands in the inner court of your spirit; and if you will but open the outer chambers of your life to Him He will flood your whole being, even to the most external shell of it, with light, love, wisdom, health and peace.

Religion is not a form, a ceremony, a creed or the worship of an external image, but it is the pure mind, the loving heart and the union of your own spirit with that of God. * * * * *

But when thou prayest go not as the formalists do, who love to be heard of men, but withdraw into the secret chamber of thine own soul, and the Father who dwelleth in that secret chamber will hear thee and will reward thee openly.

The kingdom of heaven is not a place, with time and space relations. It is a state of the soul, and you can enter into it today. You need not wait for death. Paradise is within you. But, like the prodigal son, you have wandered far from it, out into the external, to feed on

the husks of life with the swine, in the wallows of matter. Return inward, where the Father waits you, and claim your inheritance.

The Christ is not a distant dream. He was not killed. He is living. He is with you. He went ahead to show you the way. He is one with the Father. Follow Him inward and upward and he will lift you to the same sweet plane of consciousness. * * * * *

Religion is about to take a step upward—the greatest step since Jesus of Nazareth—the revelation of God in the individual soul.

What are material treasures after all? What does it matter whether you have much or little of them? The real treasures are yours, and they are free. The others bring strife and contention. These give peace. The others pass away in a day. These are eternal. The others are but shadows. These are substance. The others are outside of you and never can become part of you. These are within. They flow from all the universe through you. If you but claim them, they become yourself. The more you draw into oneness with them, the more their glory grows on you. * * *

"Yes," you say, "all this sounds well. But how am I to know?" By simply opening your soul, with a prayer to the Father that dwells therein. The way to know that a certain realm exists is to go into that realm. It matters not how much other people may tell you. You still doubt until you see for yourself.

If someone were to describe a beauti-

ful tropical isle, a veritable material Paradise, you would say, if you had the time and means, I will go and find it. I will enjoy its beautiful scenery, its fruits and flowers, its soft skies and verdure, the songs of its birds, the shining of its fountains, its green fields and forests, its perfumed air and eternal summers, for myself.

But some one tells you of the kingdom of heaven. In some way you have gained the vague idea that you must wait until death before you reach it. That is not true. You can go to it now. It will cost you neither time nor money. It is not a material Paradise. But as you more and more perceive its beauty, all things material will fade into dust and ashes as compared to it. How will you reach it? Here is a chart of the journey.

From the station of a pure heart, on the train of prayer through the valley of Silence, speed on into the far interior of a country called Consciousness. You

will pass out of a sub-realm known as Material into another termed Soul. At last you will reach a temple known as the Spirit. Herein is the kingdom of Heaven. The outward eye has not seen, the outward ear has not heard, the outward sense has not perceived aught of its glories. These belong only to the intuition of the inner man and cannot be told in the language of physical speech. Be it enough to say that Love, Light and Truth flow into this kingdom forever.

Wouldst perceive heaven, O man? Clear thy mind of all impurities. Take all hatred and self-seeking from thy heart. Go into the silence of thy own soul. Then in faith and love and prayer seek the Father. Accustom thyself to know that thou art spirit and not flesh, and if thou art ready to leave the husks and the swine of material greed the Father who dwelleth in spirit will show thee thine inheritance, for behold the kingdom of heaven is within thee.

BEHOLD OUR PLACE IN NATURE

By EDGAR LUCIEN LARKIN

Lay a straight steel rod flat on the top of a stone pier, which must be absolutely level. Place the steel rod due north and south, that is in the meridian, with extreme accuracy. Then raise up one end, either north or south, as far in degrees above the top of the pier as the center of the pier is either north or south of the equator, north end up north of the equator and south end up south of the equator. Then the elevation of the rod will equal the latitude of the place where the observer stands, a highly important fact. But when these things are performed with the utmost precision, the bar is in a remarkable position; it is parallel to the axis of the earth and will keep perfectly parallel all the way around during 24

hours, or, one of the periods of the earth's rotation.

Now surround this wonderful bar with the wheels and mechanics of a very accurate clock. The earth rotates from west to east, in direction opposite to that of the hands of a watch held in the hands of a person north of the equator while facing the south. Then the fact stands out, that if the clock turns the bar, or clock axis from east to west with accurate time, the rotation of the earth will be counteracted.

Place a mirror on two joints on the polar end of the bar, turn the mirror to the sun, and it will reflect the sun's rays in any direction all day long. The sun will appear to be at rest, if you look at

its image in the mirror, from sunrise to sunset. The name of the mechanism is *heliostat*, Greek for English, "sun stand still."

The one in use up here is of very high grade, having been made by Brashear. Then, by means of another mirror, the pencil of light from the sun can be sent in any direction. Here it is sent into the observatory and into a complete instrument—a spectroscope—for analysis. Now make the bar very large, and heavy, attach a telecamera to it, then the huge clock will turn the camera one way as fast as the earth turns the other. Then the sensitive plate will be at rest apparently, and an exposure in photographing can be made during minutes, hours, days or even months as in Arctic nights.

Attach the camera to a very large telescope, wait until darkness comes on and turn the great lenses toward the stormstrewn vault of night, remove the shutter, start the clock and secure a photograph of the same spot in the celestial regions until dawn. Then hundreds and thousands of stars will by means of light stored, make minute points and dots on the highly sensitive negative or glass plates. Set up these telecameras in different parts of the world so that all the sky can be included. Have all telescopes and plates made on the same scale same kind and size. Let all these observatories photograph night after night during 17 years, make 25,878 plates, and then count the little points and dots by means of microscopes. At the end of the count, they would find about one hundred million points and dots, some finer than the points of the finest needles. Each point and dot is the self-made image of a colossal white-hot, or red-hot sun.

Go into space-deeps in any direction at a constant rate of a mile per minute during one hundred million, two hundred million or three hundred million years, take along a telecamera, turn around and look back this way. Make a long expos-

ure, then our sun would appear as an exceedingly small point. But every star is a huge sun. Our sun has eight worlds revolving around it. We know a very little about one—the earth. If each sun on the plates has eight worlds, then there are 800,000,000 planets. If each is inhabited by humans, there will be found, by multiplying, 1,600,000,000, quite a number of people. Now see our place; the entire eight hundred million worlds, people and all, if suddenly annihilated would not be missed; for all the suns would still move with specific speeds of from 4 to 80, and a few 100 or 200 miles per second as if nothing had happened.

But there is an eye so much more powerful than that of any telecamera, that the latter may be omitted almost. This mighty eye is mathematics. It has discovered a quantity of matter in existence so much greater than that in the 100,000,000 suns that it may almost be ignored. This matter gives no light and cannot be seen. But mighty mathematics is aware of its presence in the sidereal universe. But Mind, say the stupendous Mind of any one of the world's now living mathematicians, is so far greater than all matter visible and invisible, that one cannot even begin a comparison.

Let the diseased life get at one with its disease; quit worrying and grieving over it, quit retailing of its woes.

When a country or people refuses to move on the cosmic law through famine, fever, fire and war scourges it into a higher consciousness.

Book Reviews

HARRY FIELDING.

The Great Work, by T. K., author of "The Great Psychological Crime." Cloth bound \$2.00 net, half leather \$2.75, full limp morocco \$3.50 net. Indo American Book Co., Chicago. As Vol. III of the Harmonic Series, this book forms a most valuable contribution and is deservedly in its twelfth edition. It arouses intense interest in the work of "the School

of Natural Science" organized by the venerable brotherhood of Ancient India, which stands for the growth of Constructive individuality. It is claimed that the Master Jesus belonged to "the Great School." The constructive principle in nature is outlined in bold relief from its destructive side. Among many interesting chapters one on Consciousness arrests the attention where it is stated that the "soul" of man is not a visible entity, as it is sometimes claimed to be by virtue of its visible phenomena, and the reasons are very lucidly expressed. "The Passing of a Master" beautifully described forms a fitting conclusion to a notable volume which makes one desire to know more of the "Technical Work" that is stated to lead up to the possession of powers enabling him to enter upon the duties of the Spiritual World without lapse of time.

2/- or 55 cents, Stead, Danby & Co., Kensington, London, Eng. Twelve lectures delivered at the Dore Gallery in connection with the Higher Thought Center, London, by a gifted teacher and deep student of spiritual matters. Those privileged to hear their delivery acclaim their inestimable benefit, and those who read the addresses cannot fail to endorse the eulogy already accorded them. Allegories of the Bible, and mysteries of the New Testament, are interpreted in a finished scholarly manner marked by fine feeling and expressive language. The Archdeacon of Westminster Abbey in a recent sermon on "Alpha and Omega," one of the subjects of this work said "Mr. Troward in his most illuminating Dore Lectures has a very striking and suggestive address on these words" and added "No thinker should be without this book."

Cosmogony and Evolution, by Richard Ingalese and Isabelle Ingalese. Price \$2.00. The Occult Book Concern, Murray Street, New York City. The contents of this luminous work were first delivered by these well known Teachers and Authors to their advanced students, and may be well read by a still wider field of thinkers today. The work covers a mine of information and invites the reader to study the theories of Evolution from the beginning of the Universe. The mythology of Genesis is taken as a basis of teaching and the first chapter, tracing the Seven Cosmic Periods of Evolution, awakens the imagination on a higher plane of understanding, while avoiding any tendency to be dogmatic in dealing with old beliefs. An exceptionally high level of instruction is well maintained throughout the book, and deep subjects lucidly treated, one especially on Immortality which gives the reader both Eastern and Western views with simplicity and clearness. The last chapter "Along the Path" offers most excellent guidance to the would-be Initiate and was added in response to numerous requests.

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Who Answers Prayer, by Florence Huntley. Indo American Book Co., Chicago. This gifted writer has left behind, in this delicately prepared little book, a beautiful poetic expression of pathos and reverence telling distressed sufferers, who need such aid as only the Great Power can give, that their just prayers will be answered. Prayer rightly offered to the

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