

THE COLUMN

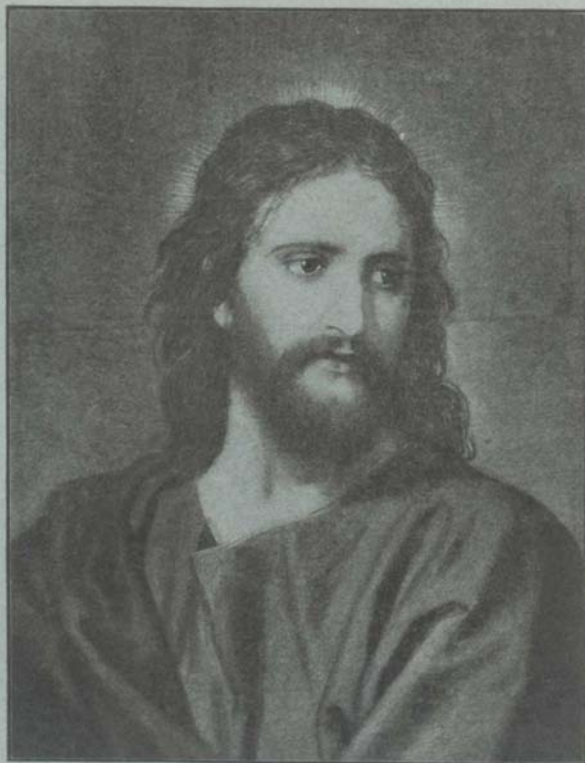


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OFFICIAL ORGAN OF THE
NEW THOUGHT CHURCH AND SCHOOL

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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

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July, 1912.

To Our Readers:

THE NEXT (AUGUST) ISSUE OF THE COLUMN MAGAZINE WILL BE PUBLISHED FROM 246A MARYLEBONE ROAD, LONDON AS THE MANAGING EDITOR WILL SPEND HIS VACATION IN ENGLAND DURING THAT MONTH. YOU WILL GREATLY OBLIGE BY MAKING A NOTE OF THIS ADDRESS IN CASE IT IS DESIRED TO COMMUNICATE WITH US AFTER 1ST JULY NEXT.

The letter from Dr. Sears which, as already explained, failed to reach us last month is now published in this number, a duplicate of it having been received from London. It gives a highly instructive New Thought interpretation of the lesson to be drawn from the recent great calamity at sea in which every individual feels a sense of immediate personal concern.

Part II. of "The Race Problem, Money" appears in this issue and Dr. Sears' intention in this, as in all her writings, is to follow the principle of Good underlying all the creations

of man, and the material given him to work with. The Law gives nothing without exacting a return, and the sooner a knowledge of its action and reaction is taken into the minds of the race for the purpose of applying it in daily affairs, the more speedy will be the growth of its character and greatness. Generally speaking, from the highest to the lowest units in all classes of Society, the value placed upon money is altogether abnormal; but that is due to centuries of wrong thinking, which it is the privilege of the present age to correct.

Mr. L. W. Rogers continues his article on "The Evolution of the Soul" which was unavoidably interrupted owing to overwhelming calls upon his time last month. His articles have thrown a wonderful light on an ideal subject, which is now nearing its conclusion, and his point of view has been followed with close interest by many who are in search of deeper understanding of this vital part of being.

In our next issue will appear some notes concerning the National New Thought Convention in Los Angeles, which will occupy from the 25th to 30th of this month, when a fine array of talented speakers will discourse upon the many and varied aspects of New Thought Teachings.

THE EDITORS.

"THE COLUMN"

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*Yours in Love and truth
Julia Weston Dear MD*

*M. H. H.
Chicago*



We need a sense of universal justice,
To lift our heart to where it soars and sings;
We need a consciousness as high as Heaven,
To see all life as LOVE; all men as Kings. —J. S. S.





No. 9 DENVER, COLO., JULY, 1912 Vol. I

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OFFICIAL ORGAN OF THE
 NEW THOUGHT CHURCH AND SCHOOL

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

“Happy Day”

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

246 A Marylebone Rd,
 London, Eng.

Dear Friends and Readers:

Unfortunately no letter from me to you was available for printing in the last issue of this magazine, as was then announced, so I am sending a duplicate of it now.

The month of April was filled with preliminary work, aranging public lectures, school classes, Church meetings, and so forth, but the first of May found everything in perfect order for the work to proceed. There are now five very active public meetings—Sunday morning and evening in Steinway Hall, Monday night in Dore Gallery, Thursday night at The Higher Thought Centre, and Friday night at the Queen's Hall, with classes daily at the School. “The Science of Success” lectures so overcrowded the Dore Gallery that it was passed on to Queen's Hall, where each meeting attracted a steadily increasing crowd. Use

is the test of everything, and the great mass mind is eager to learn the New Thought fundamentals of successful self-development as well as control of conditions, which can only come through deeper knowledge of life and its laws.

The Friday night New Thought forum at the School overcrowded its capacity and it was removed to Dore Gallery on Monday night.

The Higher Thought centre is fast getting too large for its accommodation in the present premises and the Committee are considering the holding of an open-air New Thought Meeting in Hyde Park. In this historical, picturesque park can be found great crowds listening to speakers on all sciences, philosophies and religions, and subjects that are not classified, but as yet it does not include a New Thought lecture. The mass of people following these speakers are badly in need of being taught a higher concept of life. The old civilization methods, old ideas, superstitions, and dogmas are propounded on

every side, or lacking this, the "Liberal" speakers represent a purely personal view of all things which do not contain much of *Truth*. One of these speakers publicly announced to his crowd that the reason why America was great and powerful was because it was a godless nation, and this statement in company with many others equally wide of the mark are received without contradiction. The hour is just right for New Thought with its wonderful message, to drop into the mass mind, and do what it always does wherever it is brought forward—unite all these conflicting minds and ideas into unity with the great principle of the One-Life in all and through all.

During May I lecture before the Theosophical Society, the Eustace Miles Salon, the Psychical Research Society, The City Temple, besides having several drawing-room lecturettes. The 26th May we will have a vacation for a week, which I shall spend at St. Leonards-on-Sea, beginning the work again the 1st June.

The season will close the 8th July. Then my vacation will begin. I shall not return to America, but shall be the guest during July of Mrs. Collins Platt, who has a beautiful summer home in England. On leaving there I will be the guest of Mrs. Lawford, near Aberdeen, Scotland, and during my visit Mrs. Lawford and I will hold some New Thought lectures in Aberdeen, also a "Votes for Women" meeting, as Mrs. Lawford is an ardent suffragist. Afterwards I spend some time with Mrs. Hamilton, near Glasgow. Mrs. Hamilton is the treasurer of the New Thought Church and School of London and her three daughters are all active workers in the School. While staying with her we will hold some very wideawake New Thought meetings in Glasgow. From Scotland I go to Ireland for some time with other friends; there Dr. Roy Walton, my son-in-law, will meet me and we will begin a lecture trip through Ireland and then cross over

to Paris, returning to England to speak in some of the big cities in the provinces, reaching London again about October 1st.

So many letters have come to me, both from America and England, asking for a word about the New Thought interpretation of the Titanic disaster, that I feel I must say something regarding it in this letter.

New Thought holds that God is All and there is nothing in all the universe but God consciousness; but there are many expressions of this consciousness which are recognized as *Law*. There are two distinct actions of this Law—one is constructive, and the other destructive, but both are good.

The great universal intelligence never destroys. It only recreates that it may bring out deeper levels of God consciousness, and so New Thought looks with wide-open eyes at this great unparalleled disaster of the sea; but while the human heart aches with human pain and loss, there can be seen through it all the *truth*. We remember that it is written: "As a man soweth so shall he reap," and when men, secure in their own small personal part of Divine Law, surfeited and easy in personal power, filled with the supreme thought of personal pleasure and personal comfort, forget to reckon with the Universal Law, they meet it and it crushes them. God, the Universal Law, includes man's power and man only secures his mastery through atonement with the Universal; not through separateness, personal exaltation, negligence, or resistance.

"Remember thy Creator" should be written in letters of fire on the starboard of every vessel sailing the mighty waters, for in no place on the planet is God's mightiness and man's helplessness so apparent.

"Nearer My God to Thee," played at the beginning of the journey, would have meant even more than it did when it came as the "swan song" of the ship. When men remember the Higher Law first and start with unification, they have the

power of their personal life united with the Law of the Universal. Jesus said: "The life is more than meat and the body is more than raiment," and yet if one looks deeply he will see that every attention was given to the raiment and little to the life. Man's physical comfort was uppermost, but little value was attached to life. The consciousness of God in the human heart was not worked out in sound, sensible, tangible expression; it did not show forth in lifeboats, searchlights, trained seamen, and thorough recognition of atonement with universal law or display a deeply marked sense of such a contingency as a stern conflict with nature's unbridled forces.

Passengers who gave up their lives were under their own law of cause and effect. We know that no one ever takes a boat that goes down by chance. The Titanic was only the instrument in the hands of its passengers' own law which brought them their negative precipitation. Behind each life there is a registered law of harmony and inharmony through millions of years of living. Life is a repository, and we take out of it what we put in, and those whose own personal law was out of atonement with the Universal paid in full. Nothing happens! Everything is the expression of the consciousness that produces it, and the whole story, with its loss of life and sorrow of the present, was but a gigantic registration of the destructive side of Law set in operation by man's own consciousness. Those who were saved were not so intensified in destructive laws. They had somewhere set harmonious laws in operation which formed a strong human fulcrum through which the higher spiritual laws of their life could operate.

And again about the children who went down? What of them we are asked?

New Thought knows that there are no "children." Every child born into the planet comes as an old soul with a latent law of destructive or constructive living registered within itself. The children

were a part of the great kingdom of destruction. Law is no respecter of persons. "We gather at the harvest what we sow," and latent in the life of the children was the active law of inharmony that linked them with the forces which brought them their own negative energy, sown in the darkness of the past, gathered in form in the daylight of this incarnation.

Before the investigation closes it will have unveiled many of the points where personal law and the plane of competition reigned. It will show forth the undeveloped states of consciousness which were linked with greed, love of gain, competition commercial and navigational, self-indulgence, love of name, place and power, exaltation of the "ego"—all these in active operation and unrelated with the Universal law. The whole history of the boat from the beginning to its end, both from the first hint of construction to the last passenger booked, will be found to have worked under the law of "man and God" rather than "God and man."

The London "Truth" says: "There will always be people to whom the saving of a few hours between New York and Liverpool or Southampton is the dominant consideration, whatever the season of the year and whatever the risks of high speed. There will be others to whom luxury, whether in the shape of cuisine, upholstery, Louis Seize decorations, Turkish baths, concerts, theatrical performances, or anything else fundamentally incongruous with a life on the ocean wave, will appeal as things not to be foregone even for five days when you have the money to pay for them. But there must remain a very considerable public to whom time, money, and luxury are of no consequence so long as they can have a seaworthy ship, well-found in everything requisite for the meeting of emergencies, manned by sailors rather than cooks, waiters and barbers, and commanded by a man who is tied by no timetable, who has no business but to bring his ship

safely to port without running risks, and who can be trusted to do that business." And when all ships are operated under this law and linked in understanding with Nature's great activity, personality will be forced to become merged into the Universal and the "higher law" will obtain.

New Thought stands with uncovered head and with great tenderness and full of a warm sympathy for those who are left behind sorrowing, but through it all it sees the hand of Eternal Good guiding the race mind upward and onward into higher atonement and deeper understanding.

From the planes of consciousness into which the loved ones went, many can see that even though they gathered the harvest of their own sowing it is not in vain, for with their reaping they opened the minds of earth men into deeper revelation on this plane and called the mass mind back again into a conscious thought of universal law and recognition of its source.

The Hand of the Universal in the form of the iceberg again pointed out to man that, with all his cunning and power of creation, he must ever make his mind a part of the Divine Mind if he hopes to register the universal messages and meet them in power and control. Man may be master only as he extends his thoughts into the deeper reaches of the universal mind. Standing at any place on the path of life, crowned with tremendous personal power, he must still know that with another turn of the wheel of life he will be face to face with a new expression of the Infinite, which he must be ready to recognize and include in his understanding. "Let him that standeth take heed lest he fall."

Among those who went on there were many to whom life and death were one, who knew both planes of life, and to whom death was just a sleep and a new awakening. Mr. W. T. Stead was one of these and there is little doubt that,

with the release from his body Mr. Stead awakened in another plane of consciousness and became there a master of the spheres, ready to stand, ready to see, ready to speak, and able to direct and control and assist in the wild inrush of souls into the astral ethers. He was as familiar with the laws of that sphere as he was of this. Levi, the mystic, says: "Masters there are masters here," and it seems to all who knew Mr. Stead that his death after all was a fitting opportunity for a mind who knew and understood all planes as one.

New Thought knows that life and death are one and that "there is no death." There is just Life and more and more Life, and the merging of the mind of man into still greater stretches of the universal mind; this is living, and so we feel that those who went on only passed into another level of divine life to begin over again their own unfoldment. Eternity is a long time, and man has many stages of atonement with the universal life, and passing ever from one sphere of consciousness to another he includes within himself more of universal wisdom and grows more and more God-like.

This is my word to you for this month, and I hope it will bring you interest and comfort. I will answer from time to time in my monthly letters the questions you send me. My thoughts are with you often and always lovingly, and I hold you all to be one with your hearts' desires.

I am,

Yours in love and truth,

JULIA SETON SEARS, M. D.

Food is a pleasant habit: not a need.

The revolution in China, the betterment of the condition of the people in India, the efforts towards improvement of the lower classes in Russia and southern Europe, the opening up of Australia and Africa to settlers under most favorable conditions are also milestones in the path of this years progress.

PRACTICAL GUIDE TO UNFOLDMENT

By "LEVI"

Transcriber of "The Aquarian Gospel of Jesus the Christ"

PURIFICATION.

To be pure is to be free from disintegrating tendencies; disintegration means decay, and decay is always accompanied by vitiating or corrupt substances. Purity is stable, is eternal and is not subject to change or decay in any manner. There is, therefore, no such thing as absolute purity in any manifest. The human body, of course, cannot attain unto absolute purity; it must, by the very nature of its existence, be filled with corrupt substances, worn out, decomposing matter. The body of the saint is no exception to this rule.

SOUL SUBSTANCE—This is but a form of matter somewhat finer than the substance of the physical, and it is subject to the same laws of change and decay. Disintegration of tissue is in evidence, and the entire body is filled with worn out, decomposing, and, therefore, impure matter, and so cannot attain unto absolute purity. It is only after the Ego has worked out its problems, its Karma, as Orientalists would say, only after the lower self has been completely transmuted into the higher self; only after passion, ambition and emotion have been transformed into divine love by "The renewing of the mind," as Paul puts it, that man has reached the high plane of absolute purity. Spirit only is pure.

APPROXIMATE PURITY—This is all that the man in the flesh or the man in the soul can hope for; but this can be reached, and it is with this that we are concerned in these studies.

OBJECT OF OUR LABORS—What is it that can be purified? Man is the

image of God; so whatever God is in the spiritual, man is in the manifest worlds. God is Force, or Will; God is Intelligence, or Wisdom; God is Love; and man is Will, is Intelligence, is Love. Man's bodies—the soul and the physical—are the machines through which these attributes of infinity manifest. But man is not the manifest; he consists of attributes—of Will, Wisdom and Love, which, per se, are always pure. When man enters into the realization of the fact that he is Will, Wisdom and Love, and not fat and bones, and brawn and muscle, he has the *understanding* that we considered in the last lesson, and is ready for the work of *purification*.

We speak of man's duty to be pure in emotion, in thought, in deed. The little girl mourner said to Jesus in the Chamber of the Dead, in the temple at Heliopolis: "Emotions are the sprays that rise from human loves and hopes and fears; and perfect bliss cannot be ours until we have conquered these." The organs of the physical body and of the soul body seize the ethers of universal Love, which are everywhere present, and because of the characteristic impurities of these appropriating organs Love is somewhat vitiated; becoming emotions, which may be good, as mercy, sympathy, etc.; or they are bad, as jealousy, hatred, envy, etc., according to the degree of the spiritual unfoldment of the individual. Nothing can transmute evil emotions into good but spiritual activity, or Love in its exaltation. To purify the emotions is to purify the vehicles of Love, and that which men call the "heart" is the great organ of the

emotions. By the heart is not meant the great organ of muscle situated in the left side of the body, which is really the blood magazine, receiving the blood and distributing it to all parts of the body.

TWO GREAT SYSTEMS OF NERVES are clearly defined in the human body. 1. The *Cerebro Spinal*, comprising the brain, the spinal cord and its nerves. 2. The *Sympathetic*, comprising three great centers or plexuses, located, one in the thoracic cavity, one in the abdominal cavity, one in the pelvic cavity.

The largest and most important of these plexuses is the thoracic, called the Solar Plexus, and is quite intimately connected with the functions of the heart, stomach and lungs. This great plexus was called by the ancients "the abdominal brain," and because of its having such centric powers it was considered the heart, or core of the entire organism.

THE SYMPATHETIC NERVOUS SYSTEM has its origin in the brain, in four distinct ganglia. Two great nerves arise from these ganglia and sympathetically follow the spinal cord and are at last divided into the three plexuses of which we have spoken.

The prime function of this remarkable system of nerves is to draw in the ethers of Love, and appropriate them, and there is such an intimate relationship between this system and the life-giving, life-perpetuating system—the Cerebro Spinal—it becomes the seat of all the emotions, the good and the perverse.

THE CEREBRO SPINAL SYSTEM is the great system of life-force and intellect. Its chief function is to draw in the ethers of Force and Intelligence and to make use of them in serving the manifests, both physical and soul; for we must ever bear in mind that all the organs of man are in duplicate, and appear just the same in the body visible and the body invisible, or the soul.

IMPURITIES ARE DUAL; that is, soul as well as body, must be emancipated, must be freed from "The law of sin

and death," as Paul puts it, or the state of "corruption," as Sacred writers frequently call it; or as Mystic masters call it, "The condition of change or decay" which always implies decomposition, which is putrification, which is impurity.

ERROR OF PERFECTIONISTS. This spiritual age has given birth to a cult known as Perfectionists, who believe that there are no imperfections; that God made all things good and that they have remained good and that men need not trouble themselves about purification. They seem to think that one may look at a cold storage or an ancient egg and see in it nothing but good, and are perfectly willing that their neighbors may eat it; for they argue that what was once good is always good. Of course, if there be no decay, no retrogression there need be no effort to purify and man is as near to the Fount of Wisdom and to God as he will ever get; but sensible men can but dismiss these doctrines as absurdities.

THE CLEANSING. The first question to be considered is: "What is it that renders man impure besides the natural impurities incident to the decomposition of the tissues and the accumulation of rejected matter in various parts of the body?" A lot of modern faddists tell us that the food and drink that is taken into the system is the cause of much of the impurity that confronts us in our work of advancement. The greatest master of the ages sendsophdiLixtheotetaoincmfwy the ages stands forth to dispute such claims. Once the critical Pharisees reviled Jesus for eating with unwashed hands and he taught them a great lesson. Read the Aquarian Gospel 126:1-19.

The experiences of men for the last ten thousand years do not indicate that the kind of food eaten has much to do with purity in life and spiritual unfoldment. Millions of the purest saints and most profound masters have been meat eaters, (which for many reasons cannot be defended); have also eaten without discrimination, that which matures above the

ground, and that which ripens below the soil. Jesus is a worthy example. It is not the character of the food that disturbs ones equipoise; narcotics and stimulants clog up the portals of life, and pre-

vent unfoldment; but food taken in reasonable quantities, at seasonable times, without regard to its quality, prepared in the receptacle of common sense, has been used by the greatest of earth's denizens.

THE EVOLUTION OF THE SOUL

By L. W. ROGERS

(Continued from May number.)

To say that at physical death the human being passes on to higher realms in a journey of eternal progress is an easy disposition of the problem. It's as easy as accounting for him in the first place by saying that "God made him." It has the advantage also of appearing to be in harmony with the idea of evolution, which is certainly continuous progress. But it is really not a solution. It is altogether vague. What are the "higher realms" he enters? In what essentials do they differ from these realms? What kinds of experiences does he there encounter and what effects do they have on his personality? Toward *what* does he progress? The moment we begin to think definitely about it we see that the "eternal progress" solution is no solution at all. It is simply pushing the questions into the future, which is what entrance to the orthodox heaven does; and from that time-honored idea it does not materially differ except on the important point of making progress. But the truth-seeking mind demands something more than mere assent to a fact in nature so obvious as that of life being progressive.

One of the soundest methods of seeking the evolutionary scheme under which humanity is developing is to inquire what is best calculated to do the necessary work. If evolution is a fact at all; if man in the mass has risen by it from savagery to the present high level, and is to go on in his evolution until he has at-

tained mental and moral perfection (the combined genius and saint) can that evolutionary development be better accomplished than by prolonged experience in this physical life, broken every sixty or seventy years by a period of rest and assimilation in the subjective life? Nobody will deny that we learn both heart lessons and head lessons in the life we are now living and that these experiences are a part of the evolution of the soul. Nor will anybody claim that any of us has had enough of such experience to become all-wise and perfectly compassionate. Why, then, should we not have more of that thing which has partially accomplished the necessary work? Humanity in its evolutionary development may be compared to a child in his education. The child is ignorant and unskilled. He is put in school where there are books suited to his comprehension and lessons are given him that are simple enough for his present intelligence. He works at his task a few months and makes some progress. But his instructors are too wise to prolong the term beyond the period of his endurance. He is given a vacation for rest and recreation and comes to the next term with renewed vigor. Thus term and vacation succeed each other in a steady educational advance until the goal of graduation is at last attained and there is nothing more in the course to learn. The educational work is finished.

Even so does humanity get its evolutionary education. The physical life is its

school-room. And what a stupendous course lies before it—a course embracing the transformation from ignoramus to sage, from savage to saint! A physical life is a day in that school-room. Some learn a little; some learn much; but nobody learns all. Death comes. What then is next for this evolving soul? It would be nonsense to say he is a finished moral product ready for an eternal heaven, for he is often barely morally fit for earth. To consign him to hell would be to take the opportunity for progress from the one who most needs it. It would be like depriving the stupid pupil of the chance to learn—of doing the thing that would be the most harmful both to the dull boy and to the community in which he must live. Nothing so contrary to the general welfare can possibly be the evolution scheme of the universe. What, then, is the next step before the half-evolved soul that has lost the physical body? If he is not yet the finished product of human evolution must he not necessarily go on with his education until he is? If he is not good enough for heaven nor bad enough for hell what else is there for him? If he must go on with his development where can it so well be done as here where he has spent a day in the evolutionary school-room? Why should he go on to higher realms when he has not finished with these? That would be like saying to the child when he returns in the morning to his school-room, "You don't belong here. Go on to the higher realms of education—the college!"

Nothing is plainer in human evolution than that it is a very slow, gradual process that requires millions of years for its consummation. Nothing is clearer than that the physical life is admirably designed to develop both intellect and compassion. Nothing is more obvious than the fact that the tens of thousands dying about us have not learned in the full the lessons this life can teach. And therefore nothing is more logical, more inherently rea-

sonable, than that they should return again to physical life for further evolution. It is clearly best for the evolving ego to come again where he has been learning and is able to learn more. It is best for others with whom he has established close and complex relations that have given rise to physical problems which can be worked out only in material life conditions, and which have been temporarily suspended by his departure from the physical plane. It is also in balance with that sanity of nature seen in the law of the conservation of energy. To have the soul, or self, go on to higher realms before he has learned all the lessons here would be as inconsistent and as wasteful as to have the child in the grammar school suddenly leave it for the university. He would thus lose touch with the educational facilities he could utilise and find himself in a new environment he could not utilise or even comprehend. And that's what must necessarily happen to any of us at this stage of our evolution in higher realms than we are fitted for until all the present world has to teach us is acquired. The only way in which the idea of eternal progress in higher realms can be made consistent is by going back to the old orthodox notion that death, the simple matter of losing the physical body, causes a great fundamental change and some miraculous transformation.

To see the reasonableness of the idea that we return to physical existence again and again before our evolution is completed we need only reflect on the fact that material life has facilities for developing intellect and compassion—the two lines along which human evolution is proceeding—which higher realms do not have. Take for illustration the matter of material needs—of food, clothing and shelter. Are they not the chief things in physical life? That is, do they not claim nearly the whole of the world's attention? Think of the average man. Are not nine-tenths of his thought and effort given to getting the money that he uses

in feeding, clothing and sheltering his family and himself? These necessities of life force him into mental activity and that activity it is which carries him forward in evolving intelligence until, after many incarnations, he will become the genius with balanced judgment and profound wisdom. Yet this forced intellectual development could not occur in the higher planes where the problem of food, clothing and shelter is lacking. It is a development into which the average man must be driven by the lash of necessity. The development of compassion also has special opportunities in the physical life, arising out of the condition of sex which gives us the institution of the family. Of course the family ties persist beyond the death of the physical body and one's mother or brother is as much one's mother or brother after physical death as before. But the point is that the material plane alone is the region where the physical side of family life acts as a tremendous stimulant in the development of the heart qualities. In other words it hastens the evolution of compassion, because in the life of the family in the physical world there are present the conditions not elsewhere to be found. This again arises out of the problem of food, clothing and shelter; or it may be stated as being based on the fact that physical existence is so rigorous as to enforce close co-operation in the effort to sustain it. Outside the family life this results in mental stimulus only for no element of the heart enters into business activities, as business. In general it is a game of grab as grab can and get as much as possible without violating the law and getting into trouble. This heartless competition is possible among civilized and refined people only because the competitors are supposed to be, in some poor degree, a fair match for each other.

That is the moral relationship of human beings outside the family. But within the family the relationship of human beings is of a wholly different kind, for

it belongs to the heart side, instead of the head side, of human evolution. The family is a group of beings of varying ages and energies. At any given period of its existence as a family it contains two distinct classes. One class is helpless and either partially or absolutely dependent upon the generosity of the other class. At one point in the family history it is the children that form the dependent and helpless class. They must be fed, clothed, sheltered and educated by the other class, the parents. At a later period in the family history the parents form the dependent class, for helpless old age is upon them. The classification often varies, including invalidism as well as old age and sometimes the dividing line between protector and protected falls between younger and older children, while the helpless class often includes aged relatives other than parents. But the two distinct characteristics of the helpless and the helpful never disappear. This situation arises, of course, out of physical plane conditions; for in the higher realms life is independent of food, clothing and shelter; and this situation it is—the two ever-present groups of the capable and the incapable—that literally compels co-operation and lifts the family morality, as shown in the attitude of parents and children to each other, so enormously above that of the outside world. In the family we have in miniature what all the world should be, and some day shall be—a commonwealth built upon love instead of upon greed. It is in pure helpfulness and not for material gain that the capable class in the family group sustains the incapable class. What condition could be better calculated to promote the growth of gratitude, of devotion, of sacrifice for others, of unselfishness and general nobility of character? And this situation arises out of the physical life conditions, out of the necessities inseparable from existence in a physical body that lives only when it is fed, clothed and sheltered. We therefore have peculiarly favorable con-

ditions here in the physical life for the rapid growth of the moral nature; and since all of us must grow enormously along that line the idea that we shall have many lives here in which to accomplish that growth is a most reasonable one.

Four facts stand out very clearly. One is the truth of human evolution—the fact that we are evolving, have for ages been evolving, and are still very far from the end of our evolutionary journey. Another is that the nature of our evolution is dual—that we are evolving at the same time mental and moral qualities, the two being required in their fullest expression to make the finished product of human evolution, the perfect man. Third is the fact that the physical life we are now

living furnishes an admirable environment for evolving precisely the qualities we still need to develop. The fourth fact is that in any one life it is clearly impossible to develop more than a mere fraction of what such an environment can teach, if only the necessary time be allowed. Do not these four facts, even without all the innumerable subsidiary facts which support them, constitute a natural and powerful argument for reincarnation in the physical world? Does any natural truth or any scientific principle run counter to this hypothesis of the evolution of the soul? We must fairly examine these in the concluding article.

(To be concluded.)

Cosy Chats

By GRACE M. BROWN

You and I and every other atom of this glorious God expression, are attracting our experiences and formulating our portion of God's life according to our own mental measurement of that life and of God.

It is quite possible that we fully appreciate our own value and our own importance in the universe; but do we fully realize the fact that other people, or other living creatures, have also the sacred right and the sacred claim to their experiences and to their portion of God's life?

It is one of the tragic phases of evolution that the different forms of life, which are embodying the unfolding soul of an infinite consciousness, each only perceives the vital value of its especial form of the same mighty life wave; as the human form of life rarely realizes the sacredness of other creature lives, and other creature consciousness, and then feels outraged because they do not comprehend the sacred loves and sacred consciousness of the human creature.

Do you recall that exquisite bit in "The Secret Garden" where Frances Hodgson Burnett says in her own marvellous way:

"By the quiet working of some mysterious spell there seemed to have been conveyed to the soul of the little pair that in the garden there was nothing which was not quite like themselves—nothing which did not understand the wonderfulness of what was happening to them—the immense, tender, terrible, heart-breaking beauty and solemnity of eggs. If there had been one person in that garden who had not known through all his or her innermost being that if an egg were taken away or hurt, the whole world would whirl round and crash through space and come to an end—if there had been even one who did not feel it and act accordingly, there could have been no happiness in that golden spring time air. But they all knew it and felt it and the robin and his mate knew that they knew it."

Just suppose that we all knew the won-

derfulness of each others experiences, suppose we each knew that all life is unfolding in such marvelous happenings that the very air is alive with the ecstasy of it all, as it really is, could there be any place but for love, joy, health and manifestation of beauty everywhere and always instead of the pain, woe and meagre development which confronts us at every turn?

Oh the pity of it—the awful pity of the unnecessariness of it that a world should weep in the place of its rejoicing because one will not know the things that *are* instead of plodding in the past, and holding on to that which should bury its own.

Let us commence today and balance with living things. Let us know that we are a part of life and that we are glad in the gladness of every other living thing. Then shall we more and more vibrate with life, more and more become charged with its dynamic fullness until we know in our living and in our being there is only life.

* * *

No breathing thing can possibly exist in an atmosphere in which it cannot breathe, and no thing and no condition can remain in an atmosphere which cannot uphold and sustain it.

It is very easy to blame some other body or some alien combination of circumstances for our own mix-ups, but when we see that we create our own atmosphere by the quality of our own thought we also see that we attract the friends who love to breathe our atmosphere, and also that our environment and our possessions and even our flesh forms depend for their strength and their quality entirely upon our own mental energy and capacity.

We have said many, many times that there is a method for every attainment, there is always a process for the upliftment and development of a man on every plane of his being and in response to every desire of his heart.

God is supremely just—He favors no man.

There is also a way of finding that method and of adjusting its process to our capacity. What one man has accomplished another man may accomplish and with advancing consciousness of the universe and consequently of the race, he may improve and strengthen upon all past process and accomplish far greater things.

But the man must think, not thoughts other people have voiced and written and which he has stored in his memory, but think for himself until he so strengthens his mind that he can attract clear, clean, vitalized thoughts from out the universal life energy and formulate and utilize and assimilate them into the substance of his own heart and blood.

For never was there a truer statement than that "as a man thinketh in his heart so is he" and never a more accurate fulfillment of a promise than that the pure in heart shall see God.

People may not always act according to our conception of the fitness of things and yet they may be pure in heart—many of the great souls who have walked with God and who have voiced the secrets of ages, have offended the multitude, but you may rely upon it that they told the truth no matter whom they offended and that it was a matter of small concern to them what was said about them.

The thing which really matters is what we are, not at all what people think we are; we all do the very best we can, we are each and all working together for the good of the whole, only we do not always understand each others' view point and each others' methods.

And the beautiful New Thought that is filling the earth atmosphere with the realization of unity is proving to us daily and hourly that we are one with God.

Helpers know a few things, messengers several more, masters very many and mystics all.

THE RACE PROBLEM; MONEY

By JULIA SETON SEARS, M. D.

(Continued from Last Month)

CHAPTER IV.

HOW TO GET MONEY.

In the old thought world there are five methods by which we can get money, and men use one or all of these at different places on their path, but there is always one of these ways which they intensify above the others, and this intensified way becomes their line of transference: through it, they bring to themselves the worked out forms of their desires. These ways are—1st, to inherit it; 2nd, work for it; 3rd, attract it; 4th, marry it; 5th, find it. These are all objective methods and belong to the age of objective individuality. In the new civilization there are all these ways and one more, and on this 6th way hangs all the law of supply.

When born into a rich family, we become the recipient of dead men's moneys; through inheritance, we come into this through the law of our own desire. Our ego had masteed supply in some previous incarnation and we chose to be born in at-one-ment with it. In such cases money and its conquest is not the lesson our soul came to learn in this life; but we came to learn some other lesson, sometimes the lesson of love, sometimes of justice, and the use of wealth. This method of inheritance claims many lives and it is one of the easiest pathways.

The second method is *working* for supply and conquering poverty through one's own endeavors. This is by far the largest line of transference and the hardest lesson to learn; but in this law, everywhere the race works through the lesser levels of understanding, and comes out into relationship with the law of abundance.

With this struggle for existence, there comes the development of many necessary latent characteristics of the self-hood. To those laboring through the work plane, life seems hard; and sometimes not quite worth while, but it has in it the germ of a divine realization which brings its own reward. Work is the fruit of the tree of life; toil is its perversion and a symbol of perverted understanding.

The third method, *attraction*, comes to those who have finished the grade of work, but who do not yet understand the law of active creation for themselves. Attraction follows work and is one of the easiest pathways to supply. Many lives are at this point of unfoldment and it is an accompaniment of the lighter side of labor.

There are many, who, holding fast to an attempt at work, attract to themselves the aid and co-operation of those who have conquered wealth and who have abundance. There are two kinds of possession; one is passive, another active. Those under the law of attraction for wealth, come under the law of passive possession; they use as their own the things which belong to another, and at any hour, or at any place, the owners can demand their own. So, we find the lives under this law, full of spasmodic possession; they are up today and down tomorrow, until they learn to make themselves one with the law of active possession and create and hold their own.

The fourth is a very popular and universal method. Marrying money is, to some, a noble pastime. The blase nobleman marries the daughter of the wealthy commoner and completes his line of transference into wealth without effort. The whole trend of the old civilization was

to this end. The entire education of the woman of the past was to marry for supply; women for centuries have lived under this law of passive possession. The long history of alimony and divorces easily tell the story. Women have, for centuries, sold themselves to the highest bidder, and sold body, mind and spirit for supply. To marry money was in the past and is now, among those at a certain level of understanding, the principal occupation; it is not confined to women alone; men, caught in the dragnet of this level of unfoldment, do not hesitate to take advantage of this law.

There are thousands of men and women living in hateful environment and unhappy associations, because through this law of marriage they keep wealth around them. There are many at that particular point of unfoldment where they are either too ignorant, too undeveloped, or too lazy to walk out into their own independence. These tell their misery to every listener, and if one asks them to come away from their old habits, they say: "I cannot;" others say: "I will not." But the new civilization knows they "cannot will to will," because back of their minds, certain active ideas operate to bind them to the laws they have built for themselves.

The last and least method is the finding of money. There are many people who have, at some supreme hour of need, picked up money which someone had lost. Some lives have made their way comfortable with the amount they have found, but this is an uncertain method and is only the objective answer to a great subjective momentary need. It is the universal answer to the personal need.

Begging is also a means of getting money but it does not exist as a separate line—it belongs as one of the minor lines of attraction.

All these methods were the laws of the old race mind, and they will continue to be the rule for those who do not awaken into deeper understanding. Now, how-

ever, we have a larger vision, and a wider inclusion; and the new civilization sees all these methods as only lines of transference over which humanity reaches itself. Working, marrying, attracting, inheriting, or finding money, are only material links between man and his desires.

The past races received money under these old methods and they also got the negative things which go with these methods—loss, contention and strife, but the new race is getting wealth over the same lines of transference, although from an entirely different center, and from a new understanding of laws. It gets it to last forever, and gets it in harmony and peace.

The new civilization, living under a new idea of life, brings out new methods and more perfected results. We begin at the beginning of all things in form and here we find the self, and through the consciousness of that self, linked with the atomic mind of universal substance, we in turn link our lives with the universal law of supply, and then determine for ourselves over which line it shall manifest for us. *We can inherit it*, and make it an instrument through which we have freedom to express our deepest desires; *we can work for it*, and with this working learn the thorns and heart aches of our kind; *we can attract it*, and stand forever beside the life that helps us put our own life into harmony and usefulness; *we can find it*, and at every place on the path where our soul stands in deep need, we can pick up the answer to our prayers; or we can, if we choose, *marry it*, and live with it in all the accompanying states of peace, power and love, making our own life and the life of another a divine bliss. We can do all these things only as we have found the law, and worked out the understanding of the law, which God seemed to have written in riddles in the past. In the ages gone by, men did not know how to sail the seas, or tunnel the earth, nor conquer the air, nor was there a Burbank to teach them the blending of

natural laws. As soon as men knew more, they expressed more, and today all these things are in the law of psychological consciousness. There have arisen psychological Burbanks who are working with the unseen natural laws of the human mind, bringing the race mind out into new found expressions of conscious power.

We know now that the consciousness of man may always unite with the consciousness of God, or universal mind, and that all possession in form comes through recognition in mind.

There is a line of divine transference to every life and that is each ones own consciousness, and no one need spend another hour in lack or need once he knows this law. His supply is only limited by his own power of manipulation of the law. Whatever is outside of our field of consciousness does not exist for us, and the thought of lack and poverty as well as the recognition of our wealth cannot occupy our minds at the same time.

In order to conquer lack, we have only to build for ourselves a supply consciousness. Realization and actualization of wealth will come through strife or force, and it will depart again over the same trail; but by subjective transference to the self through the power of the self, it comes to remain as long as the higher law of the self is fulfilled.

Fine psychiatry and not *exertion* is the new race method. Under this method man works out his old laws of lack and comes into new expression of power. He gets wealth and holds it, for it is his own, because he has projected into form through the extension of his consciousness.

Creation in consciousness is the law of the new civilization, and when man can create his own *environment* in his own *mind*, he will not have long to wait before it gathers round him in form, and it will grow more and more perfect, keeping pace with his ever increasing understanding.

Just to know the law; to put it into operation rightly; abide in the union of life and law, is to see the work is finished. He who knows the law and abides, comes under the protection of the law, and becomes one with abundance of supply on every plane—an abundance which no one can limit but himself.

CHAPTER V.

THE LAW OF CREATION IN CONSCIOUSNESS.

Many lives have perfect realization long before they have actualization; they have hoped and prayed, aspired and believed, and yet they do not bring their hope out into form.

The reason is plain; they are living with their mind under the law of opposites and not in unity of thinking; they think wealth, success and supply today, and tomorrow they live in the idea of lack. They live one hour in faith and the next in doubt and fear. They are continually sowing two kinds of thought-seeds and they cannot help but reap a mixed harvest.

We must receive what we emanate and the first step towards wealth is to remember this. Our life becomes the picture of the thought emanation we intensify, and after hours of doubt and fear, thoughts have been vitalized which will persist and which are not antidoted with feeble ideas of wealth and success. "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom."

We gather at the harvest what we sow. Arnold says: "See yonder field, the sesamum brings sesamum, and corn brings corn."

The first step toward wealth is *recognition of wealth*, and nothing else. Thoughts are like streams, each thought runs in its own channel and the mind that is given over entirely to wealth, success and supply creations can have no room for the creation of lesser things. The mind must be taught to see opulence. There is no lack in the universe, only in the minds of men, nothing in the uni-

verse recognizes economy save man, and he only at one place on the path. Man alone is capable of personal creations so we must believe he builds his own laws and either unites or divorces himself from his supply. Wealth is a part of the All Life, exists as substance, and is capable of being drawn to anyone who recognizes and demands it.

There is only one substance, and man differentiates this substance according to his own recognition. We can pass this substance into the every day need, or the future expectancy, with our mind at-one with the universal mind. We can create every finite thing for ourselves; we can call forth homes, business, food, shoes, travel and education, in fact, success and supply on any plane.

When man has at-one-ment with his law, he can command illumined feet or illumined mind—God, the great Universal Life, is no respecter of persons or demands. "Whatsoever ye ask," Jesus said, and it is for us to decide and command, the atomic mind of universal substance waits our authority.

God, the Universal Mind, wants us to have whatever we want and will help us to get it and aid us to hold it as long as we want it; no one takes it away from us but ourselves. As soon as we learn that this law *is*, then we must learn to operate it and daily live in its operation. We must first get the idea, then push it out into thoughtform: as long as we have only the idea, we have only *realization*, but when we can pass the idea into perfect thought form and hold eternal allegiance to this vision, we are on the path to immediate *actualization*, and the allegiance will bring it into our environment.

In our consciousness, we must see the perfect thought picture of the thing we desire. Everyone knows what he wants, everyone has a divine image which he is realizing. No matter what our desire is, we train our mind to possess it instantly in consciousness, and see it perfect at all times.

Creation in consciousness comes slowly at first, for the ordinary mind has not been taught to hold a perfect vision; the old distorted visions of the lesser thinking will intrude; again and again, negative forms must be displaced with the perfected form with which we wish to be environed.

There is not an hour in our life when we are acting without a vision. We are always creating the thing we want or the thing we do not want, and the new civilization realizes the folly of creating for itself the thought pictures of the things which, when they appear, can only bind it closer into limitations.

There are some minds that are full of negative images, their whole field of consciousness is lined with distorted thought forms of poverty and bad luck, shanties, hovels, misfortune, doubt and fear. These have been their daily projections and they have vitalized them until they materialized.

After we begin to create in consciousness, some of our thought images will be crude, but so are an artist's first pictures; but to the one who really sees the vision and feels the law, there is no turning back and there can be no such word as failure. Standing fast in an unfaltering faith, with the vision perfect in consciousness, any one can drive the new creation straight through their old environment, and holding it there, the atomic mind of substance cannot refuse to polarize around it.

Plenty of whatever we project must come out into form; our realization becomes actualization and we are then in our law of divine transference which no one can limit but ourselves.

This is the pathway of the new individual, a pathway that leads him from and to his source, it is the great God-path, it leads from spirit mind to spirit form.

Creation has then begun in understanding, and wealth, success, money, limitless supply of anything we declare, must come out from the formless universal substance

and abide with us, and from everywhere around us, a thousand unseen, unthought of things, will form the link that joins us to our supply; new friends, new privileges, new opportunities, new hopes, ideals and new aspirations will all link us with the universal abundance. We become so full of the divine creative energy of our own minds, that in our thought embrace we can catch the empty nothingness of space, and myriads of forms of human necessities will come out into perfect harmony; and "never nothing is where e'er we leap, for the very presence of our soul wisdom turns naught to all for us."

CHAPTER VI.

HOW TO USE MONEY.

After the race has learned the law of the conquest of money, or material freedom, there remains, still, one more grade to make. This is *the use of money* and the law of harmonious, constructive distribution of the things it has the power to create for itself.

The old civilization and the old churches condemned money and money-getting, and from this condemnation, there have come the false ideas that fill the race mind. The old thought world knew nothing of life as different stages of consciousness, it never made a place for the "babes in wisdom," it lumped all humanity off in one vast confusion of states of mind and measured all by the same law.

But the new civilization sees the deeper psychology of race unfoldment and teaches from the deeper laws of race evolution. The lesson of getting money is only one of the many lessons we are all learning and after we have finished this, we have yet to learn how to use our own creations.

There are many thousands who neither understand nor master the law of getting money, and there are just as many, who, after getting it, have not learned the law of constructive use; they are yet babes in the use of their abundance. Opposed to these, there are glorified rich men and

women in every race, and every country, who are using their wealth for God, for man, and for themselves, and their gigantic monuments of helpfulness are unveiled hourly in the benediction given them by the loving hearts they have rescued from the lower levels of living.

There are two laws under which the race operates the use of money. One is the personal, the other the universal, and every one passes through the personal stage first and comes by the law of transmutation into the universal field.

Money gives every one the privilege of working out their own destiny, and in the first development, the human life is always personal. The self is always uppermost at the personal place on the path and those who come into possession of money in the self consciousness, use it for the self.

Jesus said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." He knew that a mind anchored in the pursuit of the wholly material idea would not be materializing the interior states of desire, and He knew that Heaven is self-harmony, for He said: "The kingdom of Heaven is within you." He knew that no harmony can come until the life has found and united the personal with the universal laws. Selfishness always means inharmony because it means separateness, not unity, and those who have wealth, and are using it for purely personal aggrandizement, are only students in the great life class and money becomes their teacher, and through the reaction of the personal laws which they throw down upon their own lives, they learn their lessons and they find the cure of the thing in the thing itself.

We are all engaged in just one work in the world and that is trying to express ourselves. The personal minds are always selfish in their first expressions; they set their own pace for self expression with the money they have created and they may absolutely compel other weaker

thinkers to follow their plan. Unless we know where we stand in our own minds there is no chance of escaping being made use of by them, and as long as the race is not anchored in its own understanding this "using" is all right, for by the constant friction it occasions within the self, the soul at last opens its eyes in recognition of life's finer laws, and its own higher self-hood, and takes its first step toward self-preservation.

Everyone in the world is working consciously or unconsciously toward higher and higher expression of himself, and it does not make the least difference what any one thinks about another's form of expression, the way may often seem a poor way to those of us who have been through those same methods, but, nevertheless, it is a good way for the one using it, and by it he is pushed on into fuller inclusion.

Everything in the whole world is legitimate material for our use, we may use just as much or as little as we know how to use. If we are inclined, by our lack of knowledge and selfishness, to use things destructively, the universal law takes its own time to fix its adjustment. "The mills of God grind slowly, but they grind exceeding small," and someday we meet ourself and settle the debt with our own coin. On the path of life, like attracts like; if we sow to the wind we reap the whirlwind.

The part of the race that allows itself to be used past the point of psychological tolerance on the personal plane of action, has only itself to blame, and this is the only way by which the finer forces of their own consciousness can be mined out.

The personal life leads every one from experience to experience, and these experiences become so intermingled with other's experiences that humanity is everywhere bound together in the one great personal law and pays, and is paid out, in its own coin.

Whatever any one needs for his next step in unfoldment, desire drives him on

to find and he is answerable to himself and God only for his selection.

At one point on the path the hearts of men will seek satisfaction through personal selfishness and exaltation of the ego. Personal human desires are bounded always by pain, loss, disappointment and the heartbreak of life, but all these form the ladder by which we climb past our dead selves to higher things. All these separate, personal satisfactions are the flowers of the tree of life, whose root is truth.

The universal and true use of money includes the personal satisfaction, it means literally—seek first the kingdom of harmony and understanding within the self, and all these external things will be added—because they come as the result of our powerfully poised, tranquilized consciousness.

In the true use of money, we can have our desires expressed to the fullest, and live in glad rapture, ministering to the need of others. "The river widens as it nears the sea," and with our own life made powerful, free and unlimited, we can stand as a great revolving light for the darkened minds of the evolving multitudes, and know what money really is, why the race mind absolutely demands it, knowing the deeper laws of conquest over it and knowing the higher uses of it, we can make our lives become pathways of peace, power, and wisdom, over which the whole human race can pass into actualization.

We can give *of* all we have to those who have not, not "all we have," or that would again beggar us, but *of* all we have, and give without stint, full measure pressed down and running over.

The new race mind is turning eagerly to be taught these new lessons, and just as it grasps quickly the new method of conquering its own poverty, just so quickly can it be taught the higher universal use of the money it has created for itself.

The new civilization will live life as *Gods*, one with an abundance too high for

contradiction, and it will truly say from the depths of its new soul wisdom: "All that my Father hath is mine," and know that
 "Within the self there is the land elysian,

Within the self all things begin and end;
 Wealth and success are but the quickening spirit
 Which all may feel, and feeling comprehend."

THE SUN, AND ITS INFLUENCE UPON HUMANITY

By LLEWELLYN GEORGE

ASTRONOMICAL CONSIDERATIONS.

The Sun's mean distance from the Earth is 92,830,000 miles. Its diameter is 864,000 miles. It revolves on its axis in a trifle over 25 days and 7 hours and carries the solar system with it in a direction toward Hercules at the rate of 11 miles a second. The theory of the Sun's constitution as generally accepted by astronomical scientists is as follows:

"The Sun is made up of concentric layers or shells, its main body or nucleus being probably composed of gases, but under conditions very unlike any laboratory state with which we are acquainted, on account of the intense heat and extreme compression by the enormous force of solar gravity. These gases would be denser than water, and viscous, in consistency possibly resembling tar or pitch."

"Surrounding the main body of the Sun is a shell of incandescent clouds, formed by condensation of the vapors which are exposed to the cold of space, and called the photosphere."

The warmth which we commonly experience is not the heat of the Sun, as is usually supposed, but is due to a cool, positive magnetic wave meeting one of negative quality from the Earth, developing both light and heat, and affecting all other planets likewise, in proportion to their mass and density, but varying in intensity according to the position as related to the solar orb and other stellar considerations.

The Sun Astrologically Considered.

In Astrology the Sun is considered as hot, dry, masculine and life-giving. It apparently passes through all the signs of the zodiac in one year, leaving one sign and entering the next on, or about, the 21st day. It is always on the ecliptic, and therefore void of latitude. It has but one sign for his "home" and that is Leo. The zodiacal sign Leo governs that part of the year between July 23rd to August 22nd, and people born in this period are said to be ruled by the Sun.

If unhampered by ill "aspects" from other planets, and dignified by position in the horoscope, it bestows a nature which is ambitious, proud, (but never admitting it) magnanimous, frank, generous, humane, firm and honorable. They aspire to positions of rulership and by their earnest nature inspire others with a respect for their abilities, and so usually attain to positions of trust, responsibility and honor where they are perfectly at home and capable of executing to a very satisfactory degree.

But when the Sun at birth is unfavorably aspected and otherwise undignified the native is inclined to be too forceful, lordly, domineering, positive, arrogant and expensive, inclining, also, to sicknesses of a feverish, inflammatory nature, eye affections and heart disorders, as well as losses of position, credit or esteem due to impulsiveness.

All the adverse testimonies, particularly those owing their origin to the mind

and physical condition, can be corrected and greatly improved by study of human nature, and by taking a deep interest in advance thought subjects with a view of unfolding latent qualities, developing self-control and harmonizing environing conditions. The early morning sunshine should be courted—the heat of day avoided, when making the conscious effort

along constructive lines and Leo people will find frequent strolls on the hills and in the woods conducive to inspiration, vigor and harmony. Many important events of life will occur on Sunday. Birthstones are diamond and gold-stone. Metal, gold. Colors, yellow and orange. Element, fire. Flower, red rose.

PURITY

By FRANCES LARIMER WARNER

With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.—Psalm 18-26.

A few weeks ago I listened to some very interesting statements about scientific agriculture and dairying, made by my good son who is greatly interested in the science of each of these industries. I learned that some milk that had been handled with the greatest of care, that had been strained many times, once through an absorbent cotton, then put into only perfectly sterilized bottles, had been brought to such a state of absolute purity that it had never soured though it was over a year old. This came as a great surprise to me, never having heard of the possibility of keeping milk sweet for more than a few days. I learned from him it was only the impurity in the milk that caused it to sour and if perfectly pure there was nothing to disintegrate or spoil. Here was *perfection* on the physical plane, and it gave me a very fertile topic for reflection and meditation on the subject of the possibilities open to the perfectly pure *consciousness*, and these reflections I am writing down for the benefit of those who may find in them a new line of thought, so that they too may discover possibilities that have not occurred to me, and originate other ways for applying the new ideas that may come to them

through meditation upon this fertile topic.

I do not know just the psychological connection of ideas that led me to jump in thought from the milk to the death of a very handsome, cultured judge, living in California, but I instantly thought of his passing on, as the awful contrast to this purely *physical* pure life in the milk that COULDN'T disintegrate. His life was known to be morally so impure that he literally decomposed while alive, and when the final passing came, his body was hurried with unseemly haste into the earth because so offensive. Life had indeed proven itself "Froward" in following the direction of his perverted thought.

In the *QUALITY* of thought is the secret of eternal life in the physical organism. Let us take the subject of "Purity" apart from the orthodox idea of "goodness" and see what of scientific truth may be gleaned from it, that we may apply to our lives, so that we may "keep" indefinitely, without the disintegration that we have thought so necessary, since it has been the race *habit*. We all know that the original life essence is absolutely PURE. That is when we in *consciousness*, identify the self with the Spirit of life as distinct from the individual life. The first thing to do is to assert freedom from any and all hereditary taint, to claim the self as the direct emanation

from the pure Spirit of life, remembering always that "he who is governed by Spiritual Law is not subject to Natural law."

Thank goodness, we have evolved to where we can *choose* under which regime we will express. We owe to our NEW thoughts the knowledge that man, as a race, has now grown to the place where he may take CONSCIOUS part in his farther evolution, *not* as belonging to a flock of sheep that all do as their leader does.

The Individual may step out, apart from the race, and say, "I have learned that I am MORE than man in the innermost of my nature, that I am FREE from the law that says that I must suffer for the mistakes of my ancestors even to "the fourth generation." The Spirit of life that is in me, is originally PURE, and it is *possible* for me to maintain my original purity, my birthright from the Spirit that through my EVERY breath "breathes and I become." THOUGHT is a *precipitate* of pure substance, *unless* perverted by a mistaken use. "It is NOT that which entereth the mouth that defileth the man but THE THOUGHTS THAT PROCEED FROM THE HEART." This is a purely scientific statement, and does not require any great depth of thought to see the truth in it, and that, "As a man thinketh so is he." Desire may be misdirected into gluttony, so that more food may be taken than the physical machinery may harmoniously dispose of, still the beginning of the trouble is in the *thought*—the animal desire for food to gratify the sensation of taste.

Since we know that thought IS a substance precipitated with every breath, we may begin the purifying process by watching very closely our every thought and see that it bears the stamp of the "pure idea," that it is not a nature that might create a condition out of harmony in any way, with the stream of life that means perfection of expression, UNLESS perverted by the conscious or un-conscious

opposite thought. The one who undertakes to purify his thought has more to do than to regulate his *conscious* thought, for we live in a *sea* of thought and birds of a feather flock together. There are *thought* stratas as there are geological stratas. When a stray, or tramp thought enters your mind that you KNOW did not originate there, know that you have un-consciously let in a thought to which you must make yourself impervious.

There are groups of working men over the noon dinner pail who have never been taught better than to find their recreation in filling up the noon hour with stories that at least do not purify the mental strata to which they go. This grows to be a colossal force when one considers the NUMBERS of similar thoughts all over the world, then, think of the stratas where the vicious, the hateful, the jealous, the selfish find "their kind," and you will have some idea of the forces generated in this thought realm, to which one must declare himself free, or un-consciously, through ignorance of its sure existence, become an innocent channel for its reaction through his innocent mentality. This is not a pleasant feature of the redeeming process to consider, still a very necessary one and we *all* have the experience of again and again thinking and saying "why! how did I happen to think that." So often is the thought quite *persistent* that finds no really congenial soil in our mind that we find it an effort to rid ourselves of the tramp, that for the moment, found entrance to our mental field.

So it is most necessary to KNOW of the existence of this thought sea, "in which we live, move and have being," in order to assert most positively our Spiritual freedom from its pernicious influence. There is naught to fear in this knowledge, for when the foe is discovered it is an easy matter to WILL to become positive to its influence; the only danger is in ignorance of its existence, and so

falling a constant prey to its urge that finally finds expression in our thought.

The "silver lining" to this cloud is the knowledge that there is also the Mind strata of the perfectly pure and unpoluted Mind substance, in which is all that the mind of man can ever need to draw upon. All of invention, all of Truth, all of everything that goes to make up the most desirable condition of life, so that when the thought is BUSY drawing *definitely* upon this more rarified thought realm it is *not* open to the negative and harmful that might otherwise find foot hold, and perhaps expression through the idle thought.

We can all bring to mind friends who have been so saintly and pure that if "goodness" were all that needs to prolong life, they surely should be numbered with the living rather than the dead (seemingly). Herein is where we have the proof that we NEED scientific analysis

of life, that PURITY means something more than goodness—it means that the soul must be free and pure from the *effects* of an ignorant, negative thought atmosphere, that he is constantly in-breathing, till enlightened, and helped to see that, as some one lately expressed it, he is "playing with fire" to be in ignorance of the dynamic power of thought as much so "as the child with matches and a can of kerosene." The few suggestions here given are only intended as pointing the way for any number of helpful illustrations and examples that every reader can call to mind and employ, as a help in purifying his individual consciousness and making it immune from all harmful outside thought realms with which he is surely in constant contact, so that he may avail himself of the promise given above and attain to the pure channel where Life will "show Itself Pure."

CONSERVE AND DIRECT YOUR VITAL FORCE

By WALTER DE VOE

The Love-Intelligence of Elohim expresses through man as thought, as feeling, and as vitality. As thought through the head brain, as feeling through the Solar Plexus brain, and as vitality through the sexual brain.

Vitality may be used to propagate children, it may be wasted in indulgence or it may be conserved to re-create body and brain. Awake! Arouse yourselves from the mental and moral lethargy induced by sexual waste of vitality. The race has been sexually insane for ages. Instead of vital force feeding thought and emotion with creative energy, the process has been reversed and man has focused his feelings and thoughts upon sex functioning and bound himself to an animalized state of existence. All the

brain and body cells have been robbed of their substance and their life to gratify a perverted sexual instinct. Thus man has sinned—has fallen short of the mark—has not attained to the stature of true manhood in Christ.

The cure is found in a reversal of the process which has held man in sexual slavery. It consists in turning all the energy of the vital center into creative thoughts and feelings. It is creative energy and it **MUST** be used to **CREATE** body, feelings, thoughts or acts.

Direct your vital force by exercise of all the bodily organs to create a new and more perfect physical form. By exercise, by frequent baths, by full breathing in the open air, you will keep the creative vitality distributed over your whole body. It will radiate through all the cells in-

stead of seeking expression through one center.

Think about the subject of sex from a moral, sane, and scientific standpoint. Teach your children of sexual functions in the same candid, matter of fact way that you teach them of digestion or any other function. Get the mists of delusion out of your own mind and then you will see purely and instruct wisely. Shun any doctrine or practise that leads to concentration of sex vitality, and practise to equalize and distribute the vital force so that it will revitalize and feed all the cells in the body.

Transmute sex feelings into love for your work, love for beautiful things, love for nature, love for noble mental attributes, love for souls and love for Divinity.

The conservation and use of vital force is a subject that every man, woman and child should understand thoroughly and practise assiduously as it is the foundation of health and of all mental and physical attainments. Anyone who understands this subject and fulfills the conditions can become a greater mind, a greater success, a greater master in any line of endeavor than one who does not. How pitiful is the sight of thousands striving to attain health of body, strength of mind and morals, or success in any line, and all falling away below their natural capacity because the energy that would have vitalized thought and act with creative, success-bringing power is lost to the body through the racial habits of sexual thought and feeling. They suffer because they do not understand how to break the age-old habit of human nature of focusing energy in the sex center, from which it is lost, consciously or unconsciously.

How bright will be the prospect for the development of perfect mental and moral characters, for the expression of all the genius of the immortal soul of man, when boys and girls, and men and women alike, understand and fulfill the law of vital

conservation; when all use their creative force to create and make actual the wonderful possibilities that now slumber in their souls and which they feel unable to express.

I have dealt with this subject very thoroughly in a set of six lessons, beautifully bound in booklet form and named "The Sacred Science of Regeneration." I advise all who want health, success, or soul realization, a life full of the abounding joy of living, to study these lessons daily for a year and note the wonderful effects that come from fulfilling these laws of life.

* * *

"The ideal life, the life full of completion, haunts us all. We feel the thing we ought to be, beating beneath the thing we are."—Phillip Brooks.

DIET AND SEXUALITY.

An over-stimulating diet is as much a cause of abnormal sexuality as are vicious companions or heredity. Tolstoi teaches, wisely, that the peasant who eats too much nourishing food or who drinks freely, works off the energy thus generated in hard labor; but the man or woman of leisure who eats and drinks stimulating foods has not enough work or exercise to use up the energy and hence is led into all sorts of sensuality.

Much of the scandal of "high society," the abnormal attractions formed by otherwise sane minds, the mental failures of some of the most brilliant men and women, are due to an over-stimulating diet. From childhood up they are fed on rich and stimulating dishes, pastries and candies; and coffee, kola, chocolate, cocoa and wine are added to whip up the nerve force when the body becomes tired. Sedatives, headache cures, tobacco and other drugs are used to quiet nerves that rebel. Day and night they continue to draw upon their reserve forces until, when they should be entering into a career of great mental power, they are no more than mental and physical wrecks.

It is very evident that preaching to

people to be good and sane and temperate does little good because the CAUSE of their immorality is not corrected. Preachers suffer from the same temptations as the members of their flocks. It will relieve the dangerous pressure in a boiler to blow off excess steam, but the cure for the high pressure is to reduce the amount of fuel supplied to the fire. Unwise physicians teach that indulgence is the cure for sexuality, but thus wasting stored energy does not really cure the trouble. Abnormal sexuality is in many cases an effect of an excess of vital fluid, or of poisons in the intestine. Food is the fuel that feeds the fire of carnality and leaves its cinders to clog and irritate the vital organs. It requires nerve energy to digest the food which supplies this surplus vitality and the entire nervous system is debilitated when this vitality is expended in sexual indulgence.

The man or woman who desires the strongest intellectual and physical powers should partake of a diet that generates no more vital fluid than is required for healthy physical activity. It is much easier to control the appetite and not generate too much vital fluid than it is to conserve and control the vital fluid after it is generated.

Experience shows that a diet which contains much oatmeal, milk, butter, cheese, eggs, coffee and cocoa is aggravating to abnormal feelings. Too much oily, fried or greasy food excites the animal propensities. When beef and bacon are added to the above foods in the diet of the young and vigorous, it requires the strongest and most highly educated will to keep one from becoming a slave to his lower nature.

It will require experimentation with the foods listed to enable one to supply sufficient heat elements, nerve elements, and cleansing elements, but the right quantity and combination can be discovered and the result will be physical harmony, vital power and mental brightness. In dietary knowledge mothers and wives

would find the salvation from abnormal desires that they seek for their husbands and children. As Talmadge says, they are "trying to do by prayer what can be done only by correct diet." They will yet discover that in their control of the culinary department lies the control, in a large measure, of the physical, mental and moral welfare of their families.

The foods which stimulate sexuality and make one irritable and high tempered are: Beef, pork pies, bacon fats, coffee, cococola, chocolate, cocoa, alcohol, vinegar, mustard, condiments, salt, spices, beans, butter, cream, cream cheese, milk, eggs, cane sugar, candies, oatmeal. Salted and preserved meats and vegetables, white flour foods, fried, greasy, and spiced foods, too much sweet, starchy and fatty foods.

Foods which, in right combinations, feed the nerves and enable one to live above the animal passions are: Lean fresh meat, except beef; fresh fish; nerve and bone salts which are extracted from bones and vegetables by boiling; almonds; fresh berries; juicy fresh fruits; melons; raw and steamed vegetables; skim milk cheese; white of eggs; skim milk; buttermilk; parched bran; milk whey; rice; pearl barley; gluten bread; some whole wheat or graham bread; shredded or boiled wheat; zweiback or toasted whole wheat bread.

These foods can over-stimulate only when eaten in too large quantities, or when so prepared and combined as to produce indigestion.

* * *

The young men and women of the nations shall awaken to the wisdom of Purity, and seek to cleanse their minds and bodies of the carnality of the centuries.

Boys and girls of all ages shall be led to understand that their bodies are temples of creative Wisdom and all their organs are for pure and creative uses only. They shall be taught at an early age to respect their creative intelligence and learn to live in purity of thought and

deed, that they may fulfill the highest uses of the creative Intelligence and abide in unity with Elohim.

The age-old ignorance which has clouded creative life with ideas of evil shall be dissolved by the Light of Divine Pur-

ity which reveals that all functions of the body are holy and good.

All shall learn to respect and glorify Motherhood as the revelation of the Tenderness and Care of the Divine Feminine Nature of Divinity.

THE PSYCHOLOGY OF PRECIOUS STONES

By E. S. ROMERO TEDESCO

Ladies have always loved jewels, and according to the vagaries of fashion, men have also more or less indulged in them throughout the history of the world. Precious stones as ornaments are valued according to their brilliancy, their setting and their price; but if one considered them from other standpoints much would be added to their charm. In handling ancient jewels one seems to get in touch with the past, as if some mysterious spell clung to them that no change of time or fashion could alter. Who can be sure that they have no receptive life and a soul of their own which lies buried in their shining depths?

There are some stones which seem to gather in themselves all the colors of the rainbow, all the expressions of love, hope, hate and passions of humanity; there are gems which are supposed to bring good or bad luck to their owners, some proving absolutely fatal to their wearers; no one knows exactly how or why. The opal seems to take all the rays of the sun, all the beams of the moon all lights and colors from its surroundings, and hold them, like the sum total of human desires. To desire much is to suffer much; is this the reason why the opal, in spite of its beauty, is supposed to bring suffering?

Does not the red ruby, like the red rose, speak of passionate love, and is it not a symbol of charity? The emerald, in its color which reflects the green of grass and leaves in the ever returning spring-time, does it not speak of hope? And the

diamond, so persistently shining; the diamond from the heart of which light itself seems to dart, does it not stand in its purity for faith? Are there not gems that seem to be affected by human suffering or good health?

It is well known that pearls sicken and grow dull when worn by people in doubtful health and revive and are restored to brilliancy when placed on the fingers, ears or neck of a healthy person. Most people consider the diamond as the king of precious stones; if this were so, then pearls should be the queens, for they seem to hold in themselves the splendor and pathos of love; they are emblems of tears, they speak of undefinable longings, vast, varying as the ocean from which they come and to which they owe their unfathomable depths of shade and color. The beautiful pearl is born from the disease of a living creature; who knows but what from all the sorrow and sickness of the world, an ultimate beautiful soul may rise in perfect sympathy with its Creator. A great many stones are susceptible to outside influences; in course of time the turquoise loses its sky-blue color and fades to a blue-green, cracks and dies.

Sapphires, to which all kinds of virtues are attributed, turn pale and go white, like human hair does through the ravages of time and sorrow. Aquamarines vary in color and are changeable like the waters of the sea after which they are named. Crisoberyls are subject to disease, and

according to oriental legend have an intuition which makes them go white at the approach of trouble. Siberian agathes go misty when they feel the heat, and regain their brilliancy when placed in a cold atmosphere. Some oriental stones if rubbed give forth a faint scent of incense, suggestive of the mysterious east. A great many stones grow old and show visible signs of decay; and each has its properties and its history which make a very interesting study. But beyond the facts known about them as minerals and ornaments, there is an almost unexplored field for thought open to the lovers of precious stones who will look to the source of their great charm and fascination; if they can have affinities to human beings, why can they not have a psychology of their own?

The finest gems respond to care and environment; is it not possible that they may have a rudimental soul?

Comments

By Harry Fielding

The present year still continues to mark the advance of physical, mental and spiritual culture on a higher plane than any of its predecessors, and records the notable efforts of thoughtful people to regard, with a deeper insight and truer vision, the causes that serve to stir up the world wide disturbance now agitating the races on this plane of ours. In the older countries, Europe and Asia, the recognition, by those in authority, of the troubles of their less favored brothers and sisters is perhaps more marked than in newer lands, and the desire to give the latter more help, guidance and freedom is very much in evidence. As all early steps in activity and expression are inclined to be uncertain and faltering, yet once set into regular motion confidence is gained to attempt still greater things, and adopt new ideas leading up to a precise and well defined method of action.

Both material and spiritual needs of nations are receiving careful attention at the hands of governments. Take for example, the attitude of England towards the Church of Wales in granting disestablishment and diverting Church funds to national purposes. No one would claim that the method is not crude, unbalanced and timid, but it is, at the same time, a step towards freedom and levelling up on its plane. The history and religion of Ancient Druids is well worth deep study; and the Celtic race, it is suggested, were at one time part of the old empire of Atlantis. It may be that some of the mystic principles taught by the Druids of old may yet again take form in modern dress, as in their mystic rites woman was permitted to share and the day is rapidly approaching when woman will play her part, in the way the Divine Mind intended before *the Fall* and without which the sum of human happiness is utterly incomplete.

Far less likely events have taken place than that the Principality of Wales with its inherent love of music, religious ceremonies, folk lore, courage and freedom, should unfold many of its mysteries and join in the new movement for higher and more harmonious states of living similar to those existing in less discordant times when Druidesses were an important feature in ceremonials and festivals.

In England, where they were once so mistrusted, both Roman Catholics and Jews find equal favor and enjoy high office and rank without prejudice. Its sovereign nobly declined to employ any sentiment that might be construed as a ground of offense to any class of his subjects on taking the Coronation oath. Today a Royal Commission is being appointed to inquire into the causes of disturbance throughout the kingdom in furtherance of a plan for improving material conditions all round, and it can readily be imagined after taking into account the conditions of housing, feeding, drinking, working, a wide domain of research lies

before it. One outstanding fact to the credit of the common sense of the age is the gradual disappearance of slums, due more to popular opinion and increased intelligence than any other cause, to which a great impetus is being given this year, judging from the spread of the "Town planning idea" through all countries. To the pure all things are pure, but purity does not thrive in impure surroundings.

A conference of schoolmasters is being held to determine whether the foods selected for schoolboys is so good as it might be, and a lengthy classification of the nutritive values of the meats supplied to them is being considered. Whether or not the relation of certain foods to different temperaments and physiques will also be determined, is not stated, but many more interesting features will soon be added to this question as time goes on. It will soon be no longer possible to overlook the influence of thought in schools, and the traditional trend of it which is carried forward in an institution through successive generations. Some of the oldest educational colleges are said to exercise an impure influence on the minds of boys located there, and attention has frequently been called in the press to the disregard and indifference under which it continues. The laws of Health are not taught in schools; but the minds of parents are slowly awakening to this serious omission and a move to remedy the deficiency is now being timidously put forward. The effect of teaching right methods of thinking, however, would be to show a marvelous improvement in the powers of students; for health and strength are secretly worshipped by all young people, whose difficulty is to give expression to their ideals, especially in an atmosphere detrimental to their loftiest aspirations.

The value of wireless telegraphy has also been impressed on the attention of all races quite recently, and enormous

growth will be seen in the direction of its adaptability to commercial and personal requirements so as to establish readier means of communication on land and sea.

America is just throbbing with energy and activity on a level never before reached, and the application of new ideas to old problems may fittingly be worked out in a young country which has already attracted and developed numbers of illumined and powerful teachers whose work is today calling forth so abundant a response.

It may seem incompatible with the traditions of the East that Japan should seek to adopt the principles of the Church of England, but rumor has it that such is the case, and if so consequences not at all anticipated may ensue. If these comprised the teaching of the real principles hidden in the New Testament, in place of those confusing tenets permitted by the *Ritual* of the Episcopal Church, a still greater urge would be given to the *Forward* movement of today.

Disease is a signal of lack of judgment.

Every life has but one cry: It wants its own.

Book Reviews

HARRY FIELDING.

The Fundamentals of Certainty, by Miriam Kingsley B. Challoner. Price \$3.00, of the Author, P. O. Box 608, Chicago. This comprehensive work on the Laws of Health shows that a very keen sense of observation has been brought to bear on the manifest details of daily habits of living and is well described as being "as full of meat as a pomegranate is full of seeds." These Laws are illustrated with fine point and effect in relation to Breathing, Thinking, Living and Breeding, paying as close attention to the care of a Baby as to the adult sufferer and imperfectly balanced man or woman. The Ayan Yoga and Mazdaznan religions are based on the efficacy of breathing methods, from time immemorial, and to them Westerners owe much of their knowledge of the life essentials. The Spirit-Breath,

Mother-Breath and Individualized Breath are explained by the Author, who gives a well arranged table of numerous exercises of Breathing and Movements in connection with the teachings of principles with which the book opens. Many of the exercises will be found quite new to most people, and of the highest value in keeping the mind free from destructive thoughts while rebuilding healthy organs. Concentration of mind and correct position of the body are also advocated in establishing a "sound mind in a healthy body," to unite the trinity (self-consciousness, vital forces and regenerative system) in man, having as his keynote of mental harmony Air, Light, Love and Wisdom. The mysteries of being would soon unfold under the intelligent practice of these instructions and exercises.

Roses from My Garden, by Gertrude Capon Whitney. \$1.25, postage, 10c. Sherman, French & Co., Boston, Mass. These flowers are culled from the Garden of the Universe, all fragrant, delicate blossoms radiating a pure, refined aura of their own. Childhood, nature, rain and shine, mysticism and idealism find picturesque expression, thru harmonious rhythm, and lift one's thoughts in wealthful peace and joy up to a plane of higher understanding. Presented and bound with perfect taste and distinction, set in rich coloring, each poem illustrated in most artistic style by Sidney L. Smith, the seal of harmony is impressed on the work both in appearance and poetical effect.

The Doors of Life, by Walter De Voe, \$1.00 Vita Publishing Co., 2057 E. 69th St., Cleveland, Ohio. Mr. De Voe invariably lays stress on the need for allowing the Soul to express the power which lies latent within it, and this work is one to be read with calm, deep feeling so as to realize the inner sense of its tranquil healing message, of its concentration and physical practices. A quiet hour may be most pleasurably spent on any one of its fifty chapters which will exercise a direct influence

on the reader, causing him to pay conscious attention both to his physical activities and mental repose, so that he will lay aside the book stimulated to adopt a changed attitude towards his habits of life. Valuable guidance is obtainable from the Affirmations while, both spiritual and physical strength must follow on the persistent practice of the lessons, resulting in the correction of wrong methods of thinking, working, eating, sleeping and the numerous forms through which the individual constantly expresses himself.

The Astrological Relation of Names and Numbers, by Effie M. Cooley, 50c. Llewellyn Publishing Co., Portland, Ore. The hidden meaning of numbers is now a subject of much interest and many students are anxious to dive more deeply into the question of vibrations to which they should or do respond. Some people have considered a certain name too difficult to live under, or up to, and have changed it with happy results. The meaning of letters, their numerical value and influences, are given here very fully, with numerous examples and coincidence with reference to existing persons, all of which afford ready help to those seeking the truth about themselves. This book may be taken up to study seriously, or for reading in leisure hours, and will interest as well as teach.

The Mystery of Ashton Hall, by Benjamin Nitsua. The Austin Publishing Co., Rochester, N. Y. The Mystery referred to surrounds the death of Mark Ashton, a wealthy Banker in New York State, who was shot at night in his office. The funeral was publicly attended, but his reappearance in the flesh, to live happily many years with his children, is the interesting point of the book. Both his life and attempted murder were enshrouded in mystery, and its unfolding is a very interesting process. The method of obtaining a confession by psychological means, the reunion of the banker with the son, whom as a child he had voluntarily placed outside his own home,

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