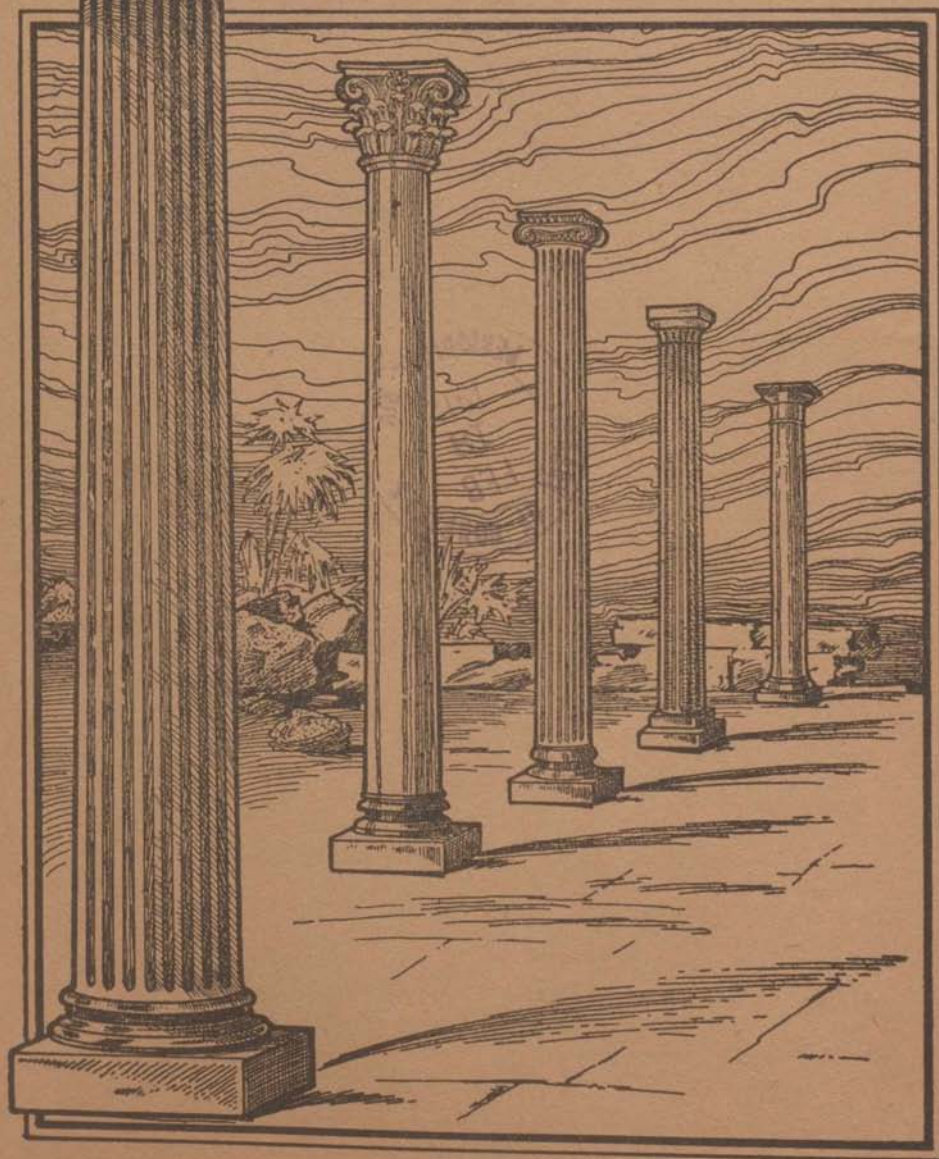


Vol. 1 No. 4

FEBRUARY 1912

THE COLUMN



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OFFICIAL ORGAN OF *The* NEW THOUGHT CHURCH & SCHOOL

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THE AKASHIC RECORDS

BY LEVI

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2205 E. Colfax Avenue.
Denver, Colo., Feb. 1. 1912.

To Our Readers:

We are continually receiving applications for earlier copies of "The Column" from friends of yours, to whom it has been warmly recommended, and we feel very grateful that this voluntary expression of interest in its message should take so kindly and practical form.

Another kind of request that reaches us relates to problems of a private and general nature and to those of more than personal interest. Dr. Julia Seton Sears has consented to give replies, to a reasonable extent, in the pages of later numbers, so that those of you who desire her assistance may write to her at our New York office, 328 West 57th Street.

For convenience of yourselves and others, who reside on the Eastern side, we have opened an office in New York, at the address just mentioned, where copies of "The Column" and Dr. Sears' books can be obtained and any information required of us will always be readily furnished.

We ask the indulgence of those who

have not yet received certain lessons of the Correspondence Course, which may be some few days overdue, as a great amount of work far in excess of our anticipations, has been the cause of an unavoidable delay.

In this number we print an article by Dr. Sears on "The Psychology of Fasting" which has formed the subject of one of her Class talks for some time past. Students who have given her methods a trial with good results have asked to see the lecture printed, and later it will appear in pamphlet form. A beautiful poem by Ella Wheeler Wilcox is entitled "Knowledge." L. W. Rogers writes further on the Evolution of the Soul, Delmar DeForest Bryant gives an interesting study on Interpretation, Clara C. McLean presents a lesson on Psycho-therapy and Grace M. Brown stanzas on Life, among other contributions.

For the March number an article on "The Psychology of Insanity" is promised by Dr. Sears, dealing with phases of this inharmonious state of mind rarely touched upon and which are quite unknown to the world at large.

THE EDITORS.

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*Yours in Love and truth
Julian Eaton Dear MD*

*Moffatt
Chicago*

Life may be born anew in realms of power,
The past be hidden deep by golden gleams,
The future glow with promises anew,
And life be glad and ever what it seems.

Life may be long and love a seeming dream,
But God has set his signal on our way;
And following Him, we ford the wildest stream;
We find at last a peace crowned, perfect day.



No. 4

DENVER, COLO., FEBRUARY, 1912

Vol. I

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DR. ROY PAGE WALTON, HARRY FIELDING

EDITORS

JULIA SETON SEARS, M. D.

DR. ROY PAGE WALTON

HARRY FIELDING

OFFICIAL ORGAN OF THE
NEW THOUGHT CHURCH AND SCHOOL

COLUMN PUBLISHING CO. 2205 E. Colfax Ave., Denver, Colo.
and 328 W. 57th Street, New York

The Psychology of Fasting

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

The search of the race today is to discover the undiscovered states within the self.

The new field of conquest is the conquest of the individual; and through this conquest to find new and fertile fields of power.

The olden mystics wrote: "Get wisdom, but with all thy getting get understanding," and the New Age is to be one replete with full fledged understanding of new fundamentals and new methods. "Back to the source" is the slogan of the New Age, and men know at last that within their own mind there lies, only half revealed, the true center of wisdom.

We know today, that life is success or failure, happiness or despair, peace or strife, not by external laws of surroundings, but through mind, either constructively or destructively posited.

The past with its scientific, philosophical and religious fundamentals, built a civilization which became the picture of these things in form, and the race has lived and ordered its whole existence by these fundamentals; but in this modern rise of race intelligence they are out-

grown, and the vast majority of them are being shredded to fragments by the increasing intellectuality and spirituality of the race mind. Mankind as a unit is demanding a larger vision and a truer idea of life here and hereafter.

Mankind will keep for its use all that is best and holiest in all civilizations but it will not fear to thrust aside half truths to grasp the whole, nor to reject that which is not fit material with which to build the structure of its New Thought World.

The men and women of the olden world were human men and women, and a civilization arose to fit these states of consciousness. The race had only in expression the physical and mental sides of Divine Mind; man lived and phrased and objectified himself from the levels of mind with which he was familiar.

The new race is human still, living in a human world, obeying the laws of physical and mental states of mind, but it has risen into the transcendent states of its own consciousness, and speaks with new tongues, a new language, manipulating its common human life with the

nucleus of all cell proliferation. The life cell body knows nothing of pain or disappointment, or old age. It sends out a vital energy like electricity or the "vortexya" of the olden mystics, which permeates every cell of the food body; and this energy can be increased or decreased through the action of the mind.

The life body is protected by an insulation of food cells which form the food body. The food body is a natural physiological accompaniment of the individual. It should not be thick or dense or abundant—it should only be a comfortable insulation and should in no way interfere with the transference of energy by the master mind and the cell intelligence.

In those who are in perfect health, this food body is normal, but in those who are in disease, the true physiological function is interrupted. The food body is either excessive and unrelated, or is a refracting agent breaking the afferent and efferent influxes of psychical energy. In some cases, it becomes simply a dense wall, cutting out all normal exchange. Food bodies grow just as everything else in the body grows, by cell proliferation. All over the world we find people with overdeveloped or underdeveloped food bodies, with their life cell body smothered and not releasing the normal amount of finer energy.

All mental states affect the food body. Fear, worry, anxiety, anger, hate, resistance, condemnation, all establish vibrations of discord in the food cells.

All disease, old age, and death, is in the food body. Disease is a product of inharmonious relationship. Old age is the result of loss of active relationship between the life body, the food body and the master mind; and death is a complete stifling or smothering of the life cell body. When an individual has perfect union between his food and life body, the food body never becomes inert or over intensified, for the currents passing from brain to cells, electrocute the excess cells, keeping the body normal.

In the old civilization, man knew of no way to destroy an excessive food body except through exercise or a limited diet. These were objective measures and they brought changes which soon had to pass away because changing the cell from without, without changing its psychology, was useless. The cell rebuilt itself through the law of continuity and contiguity of tissue; in order to permanently alter form, one must permanently alter mind.

In all diseases like typhoid fever, erysipelas and wasting fevers of all kinds, the food cell body is destroyed, and in returning health a new food body is built; and the strange changes of face, form and hair which sometimes come to patients in such cases are living proofs of the existence of the life cell body and its power to reproduce a new food body.

With the psychology of the self correctly understood, it is not a long call from invalidism to health. No matter where one may be in disease, if he has the courage to consciously throw off the old cell body and unite within and without in the intensified energy of his own intelligence, he will become regenerated in body and spirit. When one can extend his consciousness into the consciousness of the cells of his own flesh, he can cure every ill of the flesh, conquer disease, old age, and even death.

Before one can build a new body he must understand the principles of building and then apply these principles.

Health results from the operation of health laws. In order to have health, an individual must induce a health consciousness that extends through every particle of his flesh. This is accomplished through concentration, idealized imaging, physical control through increased mental power and sensible attention to physical needs. The body can be completely changed through these methods. The change can be brought about slowly or quickly, according to the individual's own control.

In the slower processes, regeneration of the body is brought about through

the daily renewal of the mind, and the secret of this renewal is through a contact between the life cells of the body, and the individual's consciousness. The switch-board where contact is made, is in the idea centers of the physical brain. Here energy is generated and sent out, and the patient's effort is to get his "idea switch-board" under control. He does this by beginning to centralize his thoughts and intensify his idea centers, and this sends strong, decisive currents through his body cells.

In the ordinary diseased individual, the idea centers of his own mind are in wild disconnection, and life body, cell body, and idea centers are in a state of separation. The idea centers and the body centers are driven on in a wild explosion of electrical energy which only over-stimulates and then paralyzes through over-stimulation, but does not completely destroy, or regenerate.

Through concentration and control of his own ideas, the cells of his body can be subjected to normal changes. When the idea centers and the vital life centers are in accord, the abnormal food cells are electrocuted through the electric currents of the individual's own body, and the life cells build a new food body to fit the new state of consciousness.

The idea centers of the individual's own mind are the active agents of regeneration. Ideas have definite centers in the cortex of the brain, and all physical expression is brought about by this chain of cortex centers.

All mental states are registered in the flesh; grief, fear, worry, despair, anger, hate, resistance, anxiety, condemnation, are all negative, destructive ideas. They weaken the idea centers and when these states are persisted in, they communicate themselves to the flesh until a complementary food body is established, which continues as long as the states of mind remain. To antidote this, the individual must raise his ideation and in this process he brings about a new cell registration.

In diseased minds one always finds that the ideas necessary to create new physical conditions or for the restraint of abnormal conditions, which are already created, are weak—sometimes even absent. Two ideas cannot occupy the mind at the same time, and the negative, unhealthy, abnormal ideas must slowly be crowded out and replaced by positive, constructive ones.

The first lesson to learn, in order to destroy the food body, is to inhibit all negative ideation. In all cases this cannot be accomplished without physical assistance and some individuals are forced to complement the change in ideas with a complete change of surroundings and friends. Friends and families, more often than any other things, tend to keep the mind in the old thought ruts. There is little hope of regenerating an old cell body when the mind is allowed to drag on day after day, in the old suggestions and ideas that it has built for itself and accepted from others.

The mind must first be tranquilized and taught to retain health concepts and then gradually bring these concepts into a perfect vision of health, and in time, join all its ideas into one perfect vision of health, and hold this constantly before its cell consciousness.

Every cell of our body is related with our idea centers, and depends upon our mind for expression; and interior correlation of thought forces must produce, in time, a corresponding physical formation. Thought and concentration stamp this perfect vision into the cell body. The inhibiting fibres of the brain become trained to shut out all the weaker ideas, and in a short time, his whole field of consciousness has been given over to the perfect idea; and "As a man thinketh in his heart, so is he."

When this process is too slow to suit the individual desire, a quick and certain change can be brought about by fasting; and this is the direct route to change of the flesh. One can consciously and constructively tear down his flesh

of the great leaders of the progressive wing of the scientific army, replying to Haeckel's *Riddle of the Universe*, hurls a crushing argument at his opponent when he declares that materialism has no sufficient explanation of why it is that within the period of sixty or seventy years the imbecility of the infant becomes the wisdom of the sage. The argument is unanswerable from the scientific viewpoint because a scientific man cannot avoid the evolutionary hypothesis, and if he accepts it he is then bound by its terms. The materialist cannot fall back on the conveniently vague theory that man was suddenly "created." Therefore he must account for the sage by evolutionary principles and when he attempts to do that there is absolutely no explanation of this transformation phenomenon, that begins with mental vacuity and ends with marvelous intellectual faculties, in a period of time that would be reckoned as nothing in evolutionary development. To believe that possible in evolution would be as inconsistent as for one to first admit a knowledge of all the mechanical laws that apply to shipbuilding, and also familiarity with all the facts and possibilities of navigation, and then to insist that a steamer could cross the Atlantic in one minute.

What, then, is the true explanation of the point raised by Prof. Lodge? How are we to account for this rapid unfolding of intellectual powers and moral qualities in the human being? Clearly they cannot be evolved in that limited time. The ego cannot create them in that brief span. He can only manifest what is already there. But why, if they are there, are they not manifest at once instead of coming slowly into expression as the infant grows into maturity? Because mature powers cannot be expressed through an immature physical body. The immortal ego is slowly taking possession and getting control of the mortal physical body and only when the process is complete is full

expression possible. There was not much in the way of satisfactory evidence of this a few years ago but within a decade we have made more progress in that direction than in many previous centuries. Specialists in brain surgery, like Dr. Hanna Thomson, and others, have done wonders along that line and have shown very conclusively that the ego must organize the brain and specialize various areas of it before the physical body can be used as his instrument of expression. A careful study of such a work as *Brain and Personality* by Dr. Thomson leads irresistibly to the conclusion that the body, and the brain which is its keyboard, are merely a marvelously complex instrument through which the ego manifests in the physical world. Thomson shows very clearly that if a certain area of the brain is destroyed—that relating to figures for example—the person will retain all other faculties, with full intellectual power, but can do nothing whatever related to that particular subject no matter how expert he may previously have been. And so it is with any other area,—music, reading, memory, speaking, etc. If the keyboard breaks, expression on the related subject is no longer possible although the mentality remains at its best on all other subjects. The brain has not yet been completely mapped but the work of such experts up to date constitutes the strongest sort of evidence that the physical body is but the instrument of an ego or soul that functions through it.

If this were kept in mind as a working hypothesis it would be much easier to comprehend the evolution of the soul. But we of the Occidental civilization are so very materialistic, even when claiming to believe in immortality, that we persist in thinking of the physical body as if it were the man. Of course if we hold such an idea it will be difficult to comprehend that a highly evolved soul is represented in the visible world by the body of the infant. We are too much inclined to judge the soul by the

body—to measure the powers of the ego by its instrument of expression. The soul may be likened to a master violinist and the body to his violin. Now let us suppose that his violin grows as a physical body grows; that when we first make his acquaintance, it is, so to say, an infant violin with unseasoned wood and immature strings. Let us suppose that through a period of many years it slowly comes to maturity as a physical body does and that then, and then only, can the great violinist express his full powers through it. At the time of the instrument's maturity we should know that a master hand drew the bow even if we were blind and could not see him. But would we have known it at the time of the instrument's infancy had we been blind? Of course not, if we judged by the performance. And just so it is with the old soul and the infant body through which it must express itself. It is just as impossible for the ego to show out mature powers through its immature physical instrument as for the great musician to give evidence of his ability with an inadequate violin. In each case all the power and skill are there that will be there many years later, but the instrument is not yet capable of expressing them. From this point of view we have a simple explanation of why it is that the ignorance of the infant can so soon become the wisdom of the philosopher—an explanation that is in perfect harmony with evolutionary law. It is not a case of evolving a great intellect in a score or two of years. It is merely a matter of coming into possession of the aggregation of atoms that constitute the physical body and then expressing through it the powers acquired in milleniums of experience. It is not evolution at all but manifestation.

But where and how have these powers been acquired and these faculties been formed? Our problem is to account for the existence of man as we find him, a marvelous combination of the mental and the moral, necessarily requir-

ing an immense period for its production; and to account for him without violating natural law or the common-sense of human experience. Naturally enough we must begin with the factors of mental and moral growth. How do we acquire wisdom and compassion? Clearly, by experience; not by reading, by committing rules to memory and accumulating facts, or alleged facts. That may be knowledge but not wisdom, one phase of which is the ability to use good judgment in any situation in which we may be placed. Now such ability comes from repeated experience. We see that in the affairs of daily life. Other things being equal it is the man who has had the most experience who knows how to use good judgment and how to do the right. Soldiers who are made prisoners of war always hope to fall into the hands of veterans instead of recruits because veterans, having themselves often been prisoners, will treat their captives with greater consideration. Having suffered themselves they have a ready sympathy for others in the same plight. Any one of us can examine the years of experience lying behind him and see that he is wiser and broader and better on account of what he has passed through. And so by experience, intelligence and virtues are slowly evolved. But it is slowly, very slowly. A few make rapid progress but the great mass of humanity changes but little in a lifetime. The average man thinks along the line made familiar to him by his parents and not one in ten thousand broadens enough in his sixty or seventy years to completely break the mental fetters, although he advances somewhat in spite of them. As to the virtues, they come very slowly, too. In the lower stages of evolution, the savage and those a little above him, may learn to come a trifle nearer the ability to distinguish between the property of others and their own, while those who live by their wits at the expense of other people will at least find that the scheme has its discomforts; and thereby

pecially endowed to understand and give the right interpretation to these mystic texts. And this was the age of superstition, of the abuse of religious powers, for priests were mere pretenders, ignorant and often unscrupulous.

It is only within comparatively recent times that there has awakened within the mind of the race a spirit of doubt, or skepticism, leading to an enquiry first into the validity and truth, and later on into the nature and origin of these sacred writings. In the early beginnings of such enquiry, when the mind of the race was bound in complete subjection to a most monstrous system of hierarchical domination, we had an age of martyrdom, wherein many noble men and women fell victims to an intolerant bigotry through their temerity in giving expression to any thought contrary to the prevailing belief.

While we are by no means wholly past that age, yet, fortunately, the faggot and the rack have been relegated to the museums of barbarianism; and if, in their stead, we still meet the contumely of conventionality and the ostracism of modern pharaseeism, yet these tortures are not sufficient to materially check the fearless expression of truth, or dim the searchlight of rigid investigation now being thrown on things sacred as well as secular.

Why is it that the keepers of the sarcophagi eternally resent the unwrapping of the mummies in their charge? Do they fear that these may crumble into dust and their occupation be gone? I guess so. The fact is that the day is here when the shroud of centuries will be torn assunder, and we shall find at the heart of the relic, enclasped upon the breast, its long hidden secret—we shall unclasp the withered hands and discover there a Magic Jewel that glistened resplendant in the days of Ramesis and the Pharaohs—and we shall learn the meaning of the light of which the embalmed conservator is the symbol—the Light of Life, or Immortality in the Flesh!

The origin of sacred, or mythic, literature is precisely the same as the origin of all poetry—the soul of man. It is essentially truth because proceeding directly from the source and sanctuary of truth.

The common idea of myth is that it is something fantastic, weird and imaginary. To be sure, it is imaginary in that it portrays and thus creates thought through images, but it is not for this reason unreal. It is a reflection by means of images of states, conditions, facts, if you will, existing on planes beyond the ken of the ordinary senses. Mythic utterance is, in truth, more true than any expression relating solely to visible or tangible experience, for the reason that the senses often err. We do not by any means always see, hear or feel what we think we do. Our senses deceive us. But this inner sense, that is at once a combination of all senses, never errs. It gives a record of absolute truth. Such is the inspiration of seers, the poetry of the Scriptures.

Those who live on the every day, matter-of-fact plane of life come to disbelieve in such a thing as inspiration altogether. To them the muse of the poet is a pure fancy. But let one essay to write a poem. If he succeeds at all in accomplishing the feat, it will be only by allowing himself to pass into a state of semi-trance, or ecstasy, whereupon the words unbidden flow forth and frame themselves into verse. He is at that very moment in the fast embrace of the very muse that in his soberer moments he scoffed. Many conditions, the sublime environments of nature, the experience of sexual love, religious fervor, will bring one unconsciously into this condition—the very condition in which all prophets spake and sages wrote things mythic and mysterious.

We must get over the notion that inspiration is a thing of the past—that all the prophets and seers are dead and gone. All who produce any sort of literary or artistic work under the enchantment of the muse, as all really great and

good work of this sort is produced, are inspired—all orators who speak, all authors who write—all musicians who play—all artists who paint or carve or otherwise bring forth ideas into expression are inspired—all are poets, makers, mystics.

I leave it, as before said, to the metaphysicians and the psychologists to delve into this problem and explain, if possible, the how of it. But let me interpose a word of caution to them as well. Without desiring to place a limitation upon the possible achievements of the human mind, I venture to suggest that between the underlying impulses of soul-life, and the apparent concepts of consciousness there exists an impassible gulf. For this reason it will be ever impossible to arrive at a truthful conception of these interior impulses by any process of intellection. The attempt to do this is the main thing that has led to the discrediting of the Scriptures as inspired records, and of mysticism in general.

In order to understand the meaning of these inspirations—of mythic poetry or prose, the *Sruti* or Sacred Word uttered oracularly or otherwise,—one must be able to attain the precise plane, or psychic condition, occupied by the speaker or writer of this Word. That is to say, it takes precisely as much inspiration to read as to write these things.

Man cannot reason out deity, or the things accounted divine, by any such process of thought as he would apply to the analysis of a machine or a mathematical problem. And yet there is a way by which he may come into a positive knowledge of these things, which is far deeper, and more to be accounted knowledge than the deductions gained through the ordinary, superficial analysis of things.

For what, after all, do we know by the testimony of the eyes?—the form, shape, size, color, action—and even as we come to the action we enter on the plane of the inexplicable, save as we seek for the answer within, and beyond the sphere of the normally sensible.

In truth, look at it as we will, we live, move and have our being within the confines of a Great Mystery. We, ourselves, are perhaps the most wonderful example of the mystery. Only those things—objects and actions—commonly witnessed appear to stand on the plane of the real, which are but as a drop to the ocean in respect to those characteristics and qualities which go to make up the un-real, that is to say, the ideal—the unknown and undiscovered part of us. We place great stress upon our intelligence, our intellectual achievements, but this is mere egotism. For what is the known in comparison to the unknown?—a grain of sand to the mountain, a fleck of cloud upon the horizon of the whole sky!

Therefore let us approach with reverence the shrine of the Great Unknown. Let us seek to know the path by which we may gain entrance into this realm of mystery, for it is there alone that we may learn the meaning of life, may interpret its secret, and advance in our mastery of temporal and environmental conditions.

THE NEW THOUGHT CHURCH AND School, founded by Dr. Julia Seton Sears, opened its Winter Session in New York on December 17th last, and is now vibrating under the title of "THE CHURCH AND SCHOOL OF THE NEW CIVILIZATION." Sunday morning services are held at the Republic (formerly Belasco's) Theatre at 42d and Broadway. Lectures on Monday and Friday nights are given at the Genealogical Hall, 226 W. 58th St. The School is being carried on at 328 W. 57th St., where the numerous classes for the study of Metaphysical and Mystical subjects are drawing great numbers of enthusiastic students and demonstrate how well sustained is the wonderful interest so strongly aroused a few years ago. Its growth is remarkable.

KNOWLEDGE.

by

Ella Wheeler Wilcox.

Would you believe in Presences
Unseen—

In life beyond this earthly life?

BE STILL:

Be stiller yet; and listen. Set the screen
Of silence at the portal of your will.
Relax, and let the world go by unheard.
And seal your lips with some all-sacred word.

Breathe "God," in any tongue—it means the same;
LOVE ABSOLUTE: Think, feel, absorb the thought;
Shut out all else; until a subtle flame
(A spark from God's creative center caught)
Shall permeate your being, and shall glow,
Increasing in its splendor, till, YOU KNOW.

Not in a moment, or an hour, or day
The knowledge comes; the power is far too great,
To win in any desultory way.
No soul is worthy till it learns to wait.
Day after day be patient, then, oh, soul;
Month after month—till, lo! the goal! the goal!

PSYCHOTHERAPY AND ITS LAWS

BY CLARA C. McLEAN

The question "What's in a name," often arises in regard to many and very different conditions and circumstances in life, and when we realize that each "name," as with everything else in life, means to each individual just what that individual interprets it to mean from his or her understanding of it, we will wonder, not that we misunderstand each other, but that we find as many meeting places as we do in our journey through life.

When a new plant, fossil, or bird is discovered, the first thing necessary is a name; not to explain it, but to distinguish it from others of its kind, and

neither the discoverer nor the namer expects that the one name applied to it will give those who know nothing about it, who have never seen it, an idea as to its form, color, habits, etc. They understand that these must be given in detail, by the use of several, sometimes many, words. Photographs, and all systems known are used in order that those who are interested may understand and remember the new type.

On the other hand, those who are interested will wait patiently for this information, and when it is prepared for them will study and endeavor to understand all they can about it, thus co-operating with the instructors.

This same system is necessary in regard to everything that is, or seems to be, new in life, and just now, those who are studying and endeavoring to help others to understand some of the old laws of the Universe which are just beginning to be realized and put into practical use, find this problem of "naming the methods" very difficult.

The name "New Thought" was first used, but objections have been made by many who say, "Why, it is not new at all, we have always known this," so in turn many other names have been tried, "Divine Science," "Mental Science," "Practical Christianity," Psychotherapy (Mental Healing), until finally the Protestant Episcopal Church has applied the name "Emmanuel" (God with us.)

Now, while each one of these names tells "a part of the truth," no individual will arrive at an understanding of the laws from any one, nor from all of them, but must, as in the case of fossils, plants or birds, be interested to the extent that he or she is willing to read, or at least listen for a time, to an explanation from one who is prepared to give it; and until they reach that place, they should acknowledge that they do not understand and do not care to be instructed.

As no denominational name, Presbyterian, Methodist, Episcopal or Baptist, ever has nor ever will answer the question of what is the "Christ Ideal and Life," but only names a system of church government, or a slight difference of creed, and involves only the non-essentials, so the many different names given to the methods of using these newly-being-discovered laws, merely differentiate the organizations, but do not and cannot explain the laws nor their practical use.

The first fundamental law upon which psychotherapy, or mental healing, is based, is the scientifically acknowledged fact that the "Life of the Universe is one and the same": after the scientist has examined and tested, used his microscope—when he arrives at the protoplasm, the

atom, what is back of that? "Life," "vibration," "force," "first cause"—different names, but the one force, and that "Good or God"; this being a scientific fact, then "all is one," everything has the same germ, the same good, divine life which is perfect, and everything in the Universe is a manifestation of that life—the "potential," the "real," is perfect, the manifestations more or less imperfect, because unfinished. Everything in the Universe is unfolding and demonstrating to a greater or less degree this perfect life. From this great fact arise wonderful possibilities. In this way, and according to the laws of the Universe, "All things are possible with God." Realizing the "unity" of all, we begin to understand the real brotherhood of man, the Universal love—that each one, being a part of the whole, the actions, yes, even the thoughts of one, must affect all, for good or evil, as all are connected; God being the life of all, "The Father," and all being His children, each with the same divine germ.

Another law which enables us practically and intelligently to use and profit by the first, is the newly understood action of our minds. The conscious and sub-conscious, objective and subjective, active and subliminal, different names again for the one law. The active, or objective, mind is the one with which we come in contact with our environment through our five senses, we see, hear, feel, etc., and we select or choose through a process of reasoning by use of the brain. The subjective, sub-conscious, part of our mind, or the "subliminal self" as some scientists call it, the storehouse, the part which controls our motions, as walking, using hands, etc., all actions that have become automatic,—in fact, what we are today, is registered in this sub-conscious mind. This part of the mind is incapable of inductive reasoning. It takes in all that is sent to it, either consciously by the will, through the active mind, or unconsciously—just as a phonograph does,

and everything comes out, or manifests itself, just as it was put in.

Following these facts comes the law which is as old as the Universe, but only now beginning to be understood and used intelligently (it has always been used ignorantly, and therefore often very harmfully, the law of "suggestion." All our lives we have been suggesting to ourselves (auto-suggestion) and to others; every act, every thought, is a suggestion. Upon the strength or force of the suggestion depends the extent of the impression made on our sub-conscious minds, and the consequent re-action. Thus the statement, "As a man thinketh in his heart, so is he," is scientifically correct.

In addition to these laws are others, coinciding with them. Elmer Gates, of the Smithsonian Institute (laboratory at Chevy Chase), has found by experimenting, first with animals and then with human beings, by examining the blood and perspiration when normal, and then when in conditions of fear, anger or worry, that the latter emotions actually poison the blood, and that the opposite emotions of joy, pleasure, mirth, real happiness, act on the blood and body to upbuild the tissues and produce health. All mental healing, by whatsoever name it may be called, is accomplished through, and by means of, the law of suggestion, auto-suggestion and faith in the God of the universe.

Dr. Paul Dubois, the noted French physician, and Dr. John D. Quackenbos, of New York, have made many wonderful cures, using these methods, and only in extreme cases do they use hypnotism. Where the alcohol or some drug habit has gained possession of the patient to the extent that the active mind has lost control, the physician hypnotises the active mind and suggests to the sub-conscious mind the condition he wishes to produce. The history of many wonderful and most interesting cases, cured by these scientists, may be read in books written by them.

Prof. Earl Barnes, of Philadelphia, after reading a few of the best books on mental science and psychotherapy said, "Mental science, or psychotherapy, seems to me to be, first of all, a philosophy of life!" It is—the premise being the acceptance of the Universe in all its phases, as one life and that, omnipresent, omniscient and omnipotent, in accordance with its own laws.

Accepting the laws of evolution, or unfolding of the soul, which is the divine germ of life, as well as the body, "everything is good in its time and place." So-called evil is good in the making; disease, a lack of harmony, mental and physical health, the ideal state of harmony.

But, following the philosophy is the use of it, every day and hour, in the ordinary life, the attempt to make practical use of the ideals, and also of the laws; to "become"—so that one may more fully and truly "serve"—having chosen a Cause, to be "loyal to it;" to quote Josiah Royce, and in this complex life of to-day, the selection of the "little causes" which come from hour to hour, in order that one may be most loyal to the "great cause" is indeed the "art of life."

There is no quarrel to-day, between the sane, conservative, scientific mental scientist, and the progressive open minded, scientific and conscientious physician. They should, and will, work together more and more, as each more fully understands the other. Dr. Worcester, of Boston, and his assistants, through their work in the Emmanuel movement, have done, and are continuing, a great work toward accomplishing this.

Serious thinkers along these lines are beginning to realize what the poets, Browning, Emerson, Whitman and others, have been trying to tell us for years; that we are just at the dawn of a higher consciousness, called by the scientists "Cosmic," or a realization of the "Cosmos."

THE DUTY OF THE CHURCHES

HARRY FIELDING

Ministers and laymen alike gathered at Cardiff at the close of the year now passed, to hear an address full of import and significance at this time from Mr. Lloyd George, the Chancellor of the Exchequer of the British Empire. His expressed object was "to help to arouse a spirit that will compel every party in its turn to deal with social evils, and that seems to be the sphere of influence of the Churches." The words quoted are taken from a report appearing in the London Daily Mail of the 30th of December last, from which some other few of his remarks are also reproduced below: "Poverty is not the fault of Providence, which provides abundance. * * *

I do not agree with the view that the Church is concerned alone with Spiritual things. Those who take that view reflect on the career of the Master. They repudiate the precepts and doctrines of the greatest disciple, whose first act on founding a Church was to establish a fund for the care of the poor. * * *

What does poverty mean? It means that men have not enough to purchase the barest necessities of life. * *

It is idle to attempt to deal with a colossal problem of this kind unless those who are well-to-do are prepared to make great sacrifices. The great lesson of Christianity is this—you can not redeem those who are below except by the sacrifice of those above. The task is a great, a colossal one and it is the Christian Churches alone that can accomplish it. * * *

The selection of the words given above, which are not affected by the full context, has only been made with the view of focussing attention on the practical efforts being put forward to relieve

what the speaker referred to as "the mass of human agony" and the sentences are such as to stimulate an almost unlimited flow of thought. However, in the space here allowed they can be only briefly touched upon. Recognising that they come from the lips of an accepted leader of thought, powerful in his work and sphere, who aspires to inform public opinion, as well as being a staunch supporter of his own religion, the words will carry the greatest weight, more especially perhaps on account of the work he has already done towards putting them into effect. The good intention behind them is fully appreciated on all sides and is not likely to stop short of action at this point, where such reforms as Old Age Pensions, State aided Insurance, National Sanitaria for Consumptives, Free Education mark some of the Mile Stones of progress along the social path. With such evidences of the practical manner, by which one state among many recognises its responsibility for the care of the poor and the needy, a conclusion can at once be come to that further steps in the direction of uplifting the lower grades of the world's population must inevitably follow and actively continue.

"The mass of human agony" is indeed the most pitiful sight on this planet, and poverty is a most fruitful cause of its suffering, not merely in the lack of means to purchase the necessities of life, but rather the lack of recognition, on the part of the individual, of his own power of thought by which alone he is able to attract to himself whatever he really desires. The history of the world includes numberless examples of men and women, who, by forceful thought alone,

have from the depths of poverty lifted themselves out into the world of opulence and culture, because they refused to entertain ideas of any kind except those of a constructive nature calculated to deal the death blow at fears, anxieties and agonies.

The really important aspect of the social question, and the one with which the evolved minds of the day are almost entirely concerned with, is the state of consciousness of the individuals composing the mass, which admits of them suffering privations through ignorance of the actual cause. The steps now being taken by those in power are leading more rapidly than ever to the realization of the vision of a New Civilization, in which the more developed minds of the race will be brought into closer touch with those further down the line helping them to advance by the use of the powers they already possess. This is the only valuable help likely to prove of lasting benefit and leaders feel the truth of it.

Mr. George himself furnishes a fine example of the self-help school, having in a short space of time covered the ground between one of the very ordinary walks of life and one of the highest positions in the British Empire. Unaided by family influence or an inheritance of riches, other than those of a bold, decisive mind, he would be among the least likely to invoke the help "of those who are above" him in his conquest of the law of Abundance, which must have proved to him conclusively that poverty is not the fault of Providence. Both the Master and His greatest disciple concerned themselves deeply with the material side of life, using it conspicuously to demonstrate the highest powers of which they were capable for the benefit of the poor and teaching them the truth regarding poverty and disease.

"The Christ of the New Civilization" was the subject of an article by Dr. Sears in the December number of this magazine which represented the Master, by

the glorified principles of the Christ life, immune from poverty and lack, and it is the adoption of these principles by every growing soul that will bring it into a state of greater unfoldment, and lift the race on to a higher plane of consciousness. To do this it is necessary to demand a sacrifice on the part of the well-to-do? The word "sacrifice" has lost its literal meaning (i. e. to make sacred) and degenerated into a term implying "to suffer loss", which is accepted in a feeling of resistance against injury and wrongful deprivation of some material thing. There were never such numbers of liberal gifts on the part of certain sections of well-to-do families as at this present time, of which England and America furnish notable instances, and the feeling of sacrifice in its degenerate sense is entirely absent from these gifts, which are spontaneous and voluntary with honest good intent underlying them.

An effort is being made in London to bring the vast amount of wealth administered by Charitable Institutions under one central control, in order to employ it to the best advantage for those in need, and the result will tend to finer methods of assisting them, which must ultimately take the form of educating the masses to help themselves individually. The value of these gifts has been minimized by unwise methods of distribution and philanthropic minds now recognise how much more good might be done by teaching the people principles, which can be used to dissipate the cloud of ignorance that darkens the lives of millions, than by merely temporarily tiding them over an urgent ever recurring need.

If the great lesson of Christianity is this—you can not redeem those that are below except by the sacrifice of those who are above—then the meaning of the word "sacrifice" must be seen in its highest possible significance, for redemption will not be brought about by a levelling up of earthly possessions and

worldly goods among rich and poor alike. Riches in this sense are just as likely "to take to themselves wings and fly away" to-day as ever they were, and those sections of the population, who live in penury, stint and shortage as if these were their only endowment by a fixed law, must be clearly told that unless they live under the law that enables them to retain what comes to them, and improve upon its use, they can not hope to emerge from their troubles. Redemption can not be effected in any limited sense, it must be on the plane of the Absolute, then "those who are above" would enjoy this privilege equally with "those who are below."

Happily in this work the Christian Churches, in the sense of organised religious bodies, are not working alone for its accomplishment. Out in the world of workers, among the destitute, diseased and hungry poor, is a great and rapidly growing army of healers and teachers, who, by the power of thought and unselfish devotion to the undying principles of truth, are singly and individually assisting to bring about a complete change for the better in the world's social system. The Churches have awakened to the fact that the power of healing which was originally practiced centuries ago has been lost to them, or fallen completely into abeyance, and a movement is on foot, although but little is known of it, to revive the work. The desire for its revival has been prompted by the presence of Metaphysicians and Spiritual Healers, who have become recognised as successful workers on the higher planes of thought, and are now uniting their forces to spread more widely the knowledge of the finer methods employed ages ago in the Christian Church.

So material is the race to-day in its environment, pleasures and pursuits, so antagonistic is feeling on the competitive plane that many of the well-to-do are indisposed to look on calmly while some portion of their goods is taken

from them by law "to give to him that needeth." Nor is this a sound principle to adopt if "the mass of human agony" is to be depleted seeing that it operates adversely in two ways because those receiving feel anxious for more, and those giving are aggrieved at being compelled to share. More than this so long as the poor are not taught the real cause of poverty nor assisted to the true way of expressing the good latent within them, but are encouraged to look to others for the means of gratifying their desires for food, drink and creature comforts so long will poverty continue. But such a condition, not being based on a principle of life, brings its own remedy with it by opening the eyes of thoughtful people to its ill-effect generally, and the futility of expecting such a state of affairs to continue unchanged.

The teachings of generations past has resulted in crowding the minds of the race with dark thoughts of fear, disease, loss, want, old age, death and such destructive forces until from surfeit of unhappiness and misery it has turned under the iron heel that ground it and is stretching out towards the real source of supply that alone can meet the demand. New Thought is leading the way upward in the march of civilization, and brings with it a different interpretation of the old ideas that found expression through various levels of living. It is unceasingly drawing attention to the need of making provision for the training, mentally and bodily, of those who are destitute of all knowledge regarding the direction of their own unhealthy lives, and while certain sections are being cared for in their housing, feeding and working it sounds the note of warning to avoid the spreading of a feeling of utter dependence on the doles and benevolence of their fellow men.

The task is indeed a colossal one, but the laborers are no longer few and far between as their increasing numbers in all parts of the globe abundantly testify. Their untiring efforts are finding a

more adequate response as time runs on in its ever unchanging course upwards, bearing humanity, even in its lowliest conditions, towards the goal it has never ceased to strive for—Health and Happiness that attend those ascending in the scale of Life.

Mr. W. J. Colville has been compelled to postpone for a time both his Western tour and visit to the New Thought Church and School at Denver. He is now lecturing at Boston under the auspices of the School of Divine Science.

WILLIAM F. KEELER, PASTOR OF THE New Thought Church and School, London, Eng., writes telling us of the progress of the work over there and the very cordial reception given to him. The Sunday morning services are being held at Steinway Hall, and weekly classes at "The Studios," 246A Marylebone Road, N. W.

INNER BREATH CONTROL.

A wonderfully instructive series of lessons is being issued as a Mail Course in the name of the Essene order by its well known and enlightened leader, Grace M. Brown.

"The Inner Breath cooperates with the secret intention of the man as the outer breath cooperates with his emotions, and with his external intention." In all ten lessons are given to those students who have attuned themselves to finer vibrations, and are ready to approach their studies in that calm spirit so indispensable to the true development of the "Inner Vision." A real knowledge of the mission of the Centers of Being within the body will reward their application and reveal those latent powers which the race possesses, but allows to atrophy from lack of use. Many are the people waiting for luminous lessons like these and they should write to Grace M. Brown, Box 445, Denver, Colo.

NEPTUNE, ITS INFLUENCE AND EFFECTS UPON THE HUMAN RACE

LLEWELLYN GEORGE

ASTRONOMICAL DATA.

The existence of Neptune was predicted, and its place assigned by Adams in 1845, and by Leverrier in 1846; and it was actually identified by Galle at Berlin, September 23, 1846, as a 9th magnitude star, with a diameter of 30,000 miles. Prior to this Neptune was commonly thought to be merely a myth of the old Greek Mythology. But modern scholars who have made a study of the Ancient Mystics declare a belief that Neptune and its influence was known to the Adepts and Seers of old.

Neptune is fifty-four times more bulky, though only seventeen times more massive, than the Earth. The period

of axial rotation has not been definitely determined. It travels around the sun at the rate of 3 1-3 miles a second and it completes a revolution in 165 years. Its orbit being slightly eccentric its mean distance of 2,800 million miles varies to the extent of 50 million miles; the orbital plane is inclined $1^{\circ} 47'$ to the ecliptic. Neptune has one satellite which was discovered by Lassell, Oct. 10, 1846. It is a body about as large as our moon, and circulates in 5 days, 21 min., 3 seconds in a circular orbit with a radius of 221,000 miles, and an inclination of $145^{\circ} 12'$ to the plane of the ecliptic. Its movement is accordingly retrograde, or from east to west.

THE INFLUENCE OF NEPTUNE

ASTROLOGICALLY CONSIDERED.

The influence of Neptune upon human kind is that of a mediumistic order and those who are responsive to the vibrations of this mysterious planet are often subject to queer and undefinable feelings, sensations and emotions.

At times it produces negative states in which the subject takes on the influence of surrounding conditions either consciously or unconsciously and acts or feels, for the time being, in accordance with the nature of that (or whom) they may be in contact.

When this planet is well aspected in a horoscope the native is endowed with inspirations and correct premonitions and are apparently often directed to do just the right thing, or to be in just the right place, at critical times. They are frequently clairvoyant, and have certain feelings about things which should be studied and respected, as Neptune gives psychometric faculty, which can be developed to so fine an order that its subjects can give truly interesting facts through the sense of touch, when handling an article for that purpose. They can also very correctly interpret dreams if they give the matter their attention. It usually bestows some artistic gift, which is susceptible to excellent development.

In fact, briefly stated, Neptune represents inspiration, psychometry, mediumship and *inner feeling*, as Venus, its octave, rules touch or *outer feeling*. It rules things or conditions of a mysterious, hidden nature such as seances, silence meetings or affairs of a very secret order, etc. Its influence is neutral and the character of its expression through any organism is dependant upon the quality of the aspects and its position in the horoscope. It represents the feet in the human organism, but in its esoteric sense it governs the very base of understanding, and knowledge of things as they are and not what they seem to be. It does not appear to have affinity with any metal, mineral or material substance,

as do the other planets, but it has dominion over liquids, gas, drugs and such things as produce unconsciousness.

When Neptune is found badly located in a chart and adversely aspected it leads to over-receptivity, inertness and states too negative or passive, which result in various ills or defects in character, allowing weakness to temptations when strength and resistance would be proper. The sense-loving and emotional passions seem to predominate which, if allowed to run into extremes, produce unnatural appetites, changefulness, uncertainty, indolence, vague imaginations, intrigues and confusion, bringing troubles through schemes, plots, deceptions and secret enmities.

As when well aspected Neptune bestows some gift, so when afflicted it gives some weakness which should be discovered early in life and properly transmuted. With Neptune afflicted the native being rapidly affected by the environments and surrounding conditions mentally and physically should investigate the philosophy of all things mysterious before trying the phenomena. They should avoid all such places as hospitals, slaughter houses, etc., or any other place where the influences are contaminating. They would do well to take frequent and regular treatments of auto-suggestion to become firm, positive and energetic, as the case may require, and they may be assisted in this matter by others who are capable and who have themselves reached a high plane of spiritual development, because as before stated this is a neutral planet and its influence or manifestations may be transformed and improved.

There are days when people ruled by Neptune should have nothing whatever to do with any occult phenomena, seances, medicines, narcotics, anesthetics, etc.; then again, there are days when they should strive to develop their artic or occult faculties; and these times are the planetary hours of Venus on the days when the moon is in good aspect to Neptune.

darkest planet on God's Great White Way.

And again the Celestial Choir sang,
"Glory to God, Peace to all men."

Then the Woman entered the City of Iniquity, unknown, unheralded, and unsung. Quietly, earnestly, she passed into the highways of ignorance, and the byways of sin. She taught the willing people the greatness and goodness and glory of living, and the joy of loving, and the blessing of serving. And little by little she revealed the laws of sound and wholesome being, so that sickness and sorrow and error should not enter in to torture and destroy.

At first she told but few; then she addressed the multitudes, for the grace of God's mercy had gone before her. Many she anchored in pathways of health and happiness; and many bleeding hearts were bound up with soft unctions of hope and peace and courage. To others she gave the word of abundance.

Into some lives she passed as a sweet benediction; and in turn the Elder Brothers beamed upon her and blessed her life. And they rallied about her other Children from the Inner Shrine of Light. Under one united glorious standard, armed with the Sword of the Spirit of God, with the Breast-plate of Righteousness and the Helmet of Truth, they went forth—all of them—to spread the glad tidings of a new light, a new hope, a new generation, and of the New Messiah yet to come.

* * * * *

From the Place of the Silence the White-Robed Brothers of Light, standing close to this consecrated life on the peace-crowned heights of Victory, heard the vibrant heart-strings of this Woman, Clothed with the Sun, grandly intoning the

MAGNIFICAT—MY SOUL DOTH
MAGNIFY THE LORD!

LIFE'S LAW.

In rushing consciousness
Life passes on;
And you and I and they
Who love its law,
Pass with it.

And in its throbbing heart
We find a place of peace,
So still and yet so free,
That life and you and I
And they
All blend in one sweet bond
Of human sympathy.

And then in life's own realm
Of love and law,
We know
That you and I and they
Who love that law
Are one.

—Grace M. Brown.



CORRESPONDENCE COURSE

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

NAMES AND NUMBERS

DR. ROY PAGR WALTON

(Continued from last month.)

Beginning with the soul when it has attained that point on its journey, known as "conscious realization," leaving minute details of tracing step by step man's evolutionary law to more exhaustive treatise on the subject, only keeping in mind the fact, that man always was and always will be, and that time exists only in the mind of man, imagine life as a circle divided into eleven portions.

Man attains conscious realization and begins his journey as such at that particular point on the circle which corresponds to the means or conditions he has set in effect in previous lives.

We will say, for illustration, that he begins at one (1), which is told by his birth key or birth number, viz., by the addition of the figures representing the year, month and day. His soul now desires a complete comprehension of the conditions that we designate as the one (1) vibration, that is, the colours, trees, physical and mental manifestations, symbols, etc., etc., that come under the same law as himself.

He may incarnate many times under the same vibration before it is mastered, the soul then going on to learn other vibrations, or conditions of life.

Many times a soul that has lived through a certain condition, and has passed on to another, will return and re-incarnate in the one he has already been through. This is explained by the fact that the soul, after going to other vibrations, realizes its own non-mastery or weakness, and so returns to finish it completely.

All of man's energies are recorded, whether they be of the constructive or

destructive order, and these energies that he has put forth are to be met again by him when he passes once more that point on the cycle.

If a soul simply stayed a German or Italian, in all his rebirths, we can readily see that while he may become a perfect whole of what a German or Italian stands for, we can see also that they are only a small part of the great whole.

To attain a perfect whole means a mastery of all vibrations either through personal, physical contact, or through inner consciousness.

As it is unnecessary for a man to touch fire to learn that it will burn, so is it also unnecessary for him to be compelled to re-incarnate again and again into a condition, that he can learn equally as well in consciousness.

(To be continued.)

A correspondent at Wichita desires to see a New Thought Center established there and, as there are many who are already engaged in studying its teachings, considerable help might result from having a recognized place for formal and informal meetings. Much benefit has resulted from the mutual intercourse obtained at a common center and Dr. Sears visits a great number of them in the course of her tours, which have grown active and powerful in the work.

All those residents in Wichita who earnestly wish to see a center formed in their city should send us their names and addresses so that we may place them in communication with each other and help the movement along with all speed.

BOOK REVIEWS

Advanced Course in Yogi Philosophy, by Yogi Ramacharaka. The Yogi Publication Society, Masonic Temple, Chicago, Ill. Price post-paid \$1.10. The twelve lessons forming this volume, it is stated, were originally intended as a sequel to the Fourteen Lessons and form a wonderful addition to that work. The book opens with an explanation of a little occult manual known as "Light on the Path" which is well treated and beautifully analysed. The state of Spiritual Consciousness is ideally portrayed and deserves close attention for the illumination it must bring to all who are ready to receive inspiration. The help furnished by the higher Yogi teachings is invaluable, and expressed in such luminous sentences as to arouse an ardent desire for advancement by any student whose soul is awakened to a knowledge of its potential powers.

Christhood and Adeptship by F. E. Garner and Dr. R. Swinburne Clymer. Published by The Philosophical Publishing Co., Allentown, Pa. Price not mentioned. Dr. Swinburne Clymer in writing a preface to the book states that its mission is to teach "how to succeed on the material plane, and also how to meet with still greater success on the Soul or Spiritual plane." To succeed on both planes should be the true desire of man is very generally agreed. A debatable point is raised when it is stated that New Thought instead of becoming spiritualized has become materialized, with a weakness for not considering the soul as greater than the body. The principles of New Thought, it is also conceded, do not widely differ from those of the true Religion towards which this work furnishes much help. As "a true scientist will begin practicing with HIMSELF" any one who follows the practices set out in the twelve chapters of the book will gain in strength and purity so essential to Adeptship. The volume is prepared

with fine taste and combines deep thoughts with clear lucid expression.

The Heart of Being by Uriel Buchanan, P. O. Box 210, Chicago, Ill. Price 75 cents post-paid. The subject of the book is aptly described by its title, its treatment is strong and clear and the theme is preserved through its pages of fine expression in a refreshing, restful style. "There is a presence which broods in eternal silence upon the white snow of frozen summits, over the fertile valleys and upon the face of the deep." Words like these compel the painting of a picture of that "calm" which is the greatest manifestation of power. An ideal subject fittingly portrayed.

The Path to Power, by Uriel Buchanan, P. O. Box 210, Chicago, Ill. Price 50 cents, purple silk cloth, gold lettered, and 25 cents paper covered. An instructive little work giving some excellent exercises to practice in physical breathing, generating magnetism, memory training and cultivation of power thro repose and affirmation. One feels like practicing the exercises while reading the book.

Soul Science and Immortality, Authorized Text Book of the Church of Illumination. Published by the Philosophical Publishing Co., Allentown, Pa. Price not mentioned. The sub-title of the book is "The Art of Building a Soul," and its object to announce to the world the Second Coming of the Christ. In answer to the question "How can we know the Christ when he comes" the reader is taken through the many phases of Soul development, its relation to mind and intellect, its manifestation in body, and belief in its continued existence for all time. The Golden Rule is interpreted as the law of Karma whose justice is turned to love by consistently good action and love leads to Atonement with the God of the Soul. In terse, pithy sentences the power of investing the Soul with love of purity and spiritual peace here and now, to be carried with it

into the Life beyond, is clearly and expressively indicated. The concluding chapters deal with "Aeth" regarded as the force used by Christ, the adepts and masters in healing. Aeth means all or the Highest, the Leader and its mysteries are taught to those ready to receive the Higher Truths.

Mans Relation to Invisible Forces, by Mayma, copyright by Publishers Roger Bros., New York. Price not given. An artistically designed book in harmony with its inspiring lessons, of which there are ten, advocating the practical use of the permanent laws of life. The title, as well chosen as are the words illustrating it, attracts attention which is held with growing interest throughout, while the tenor of the book is calm and convincing. Each lesson is a clear and vivid picture leaving an invaluable impression.

The Golden Lark, by Florence Richmond. Published by Roger Brothers, New York. Price not given. The author describes her work as a symphony of re-incarnation and to those accepting the doctrine it will be read with infinite pleasure. So ideal a poem must appeal to finer natures, and exert a refining influence over all readers alike. To the characters of Baal John, the god of gen-

erative power, and Ashtoreth, the highest type of mortal woman, are given many tender and expressive sentiments, and the theme symbolizes the victory of Life over Death.

When a person has made absolute union with a thing it cannot be taken from him.

If you have made a law to win your friend, you must make a law to keep him.

Whatever can be taken away belongs to the one who takes it.

The Higher Thought Centre, 10 Cheniston Gardens, London, W. presents a very complete program of work for January, and includes many lecturers and teachers from this country. Charles Brodie Patterson leads the Sunday morning service at the Dore Gallery, New Bond St., where Mr. Thomas Troward was so successful for some years, prior to his retirement recently for well earned repose in his Cornish home.

Emma C. Poore gives us an inspiring account of the continued growth of the New Thought Church and School of Boston, which recently held a reception and dance at the Centre with great pleasure and enthusiasm of which she has herself a wonderful store at the service of others.

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