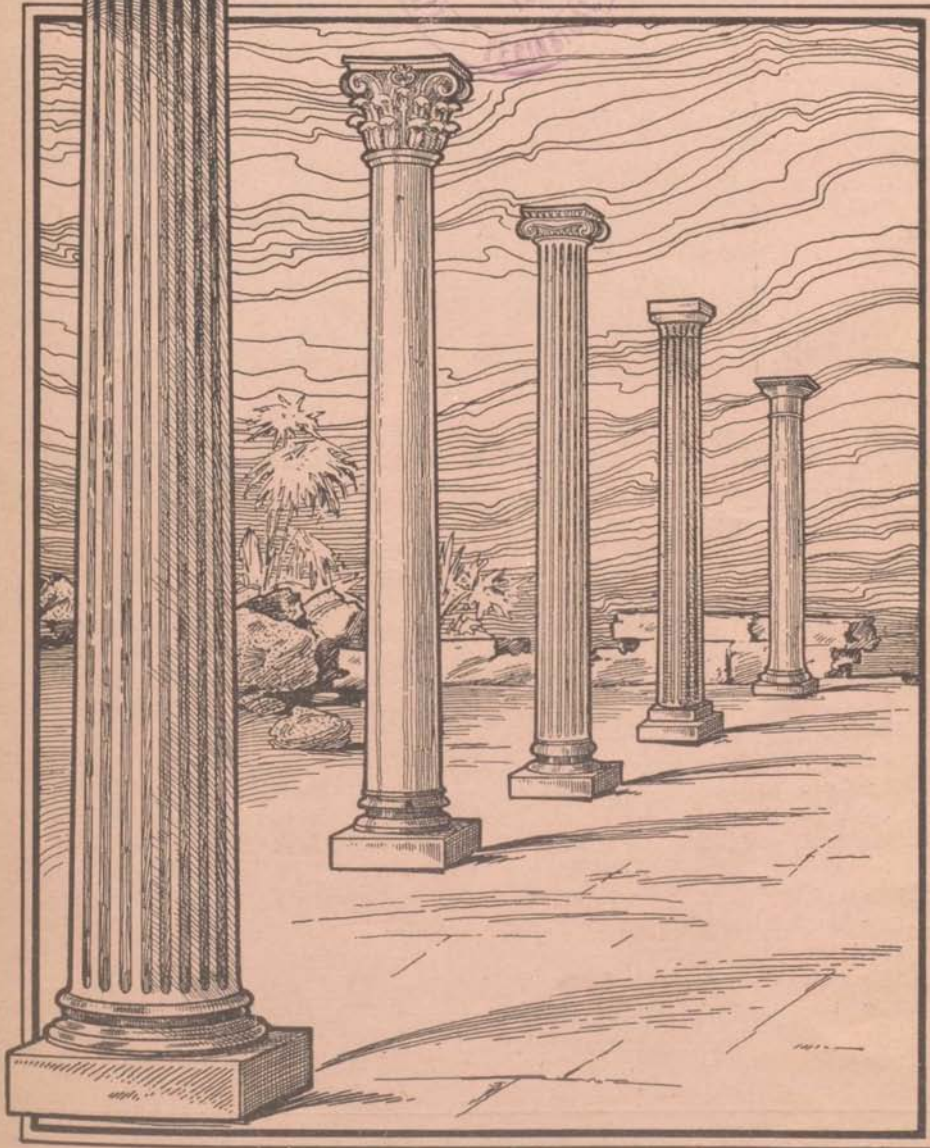


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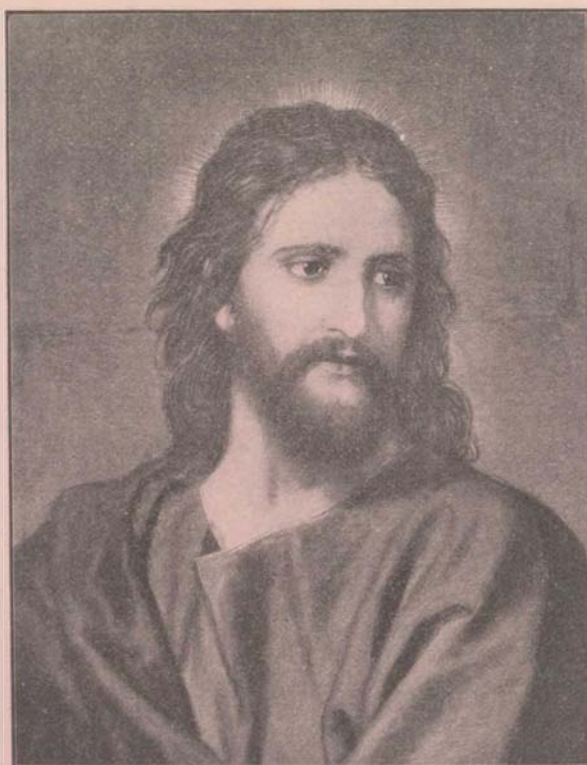
MARCH 1912

# THE COLUMN



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**OFFICIAL ORGAN Of The NEW THOUGHT CHURCH & SCHOOL**  
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DENVER, COLORADO





# **The Aquarian Gospel of Jesus the Christ**

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

BY LEVI

### **TABLE OF CONTENTS**

Section 1.—Birth and Early Life of Mary, Mother of Jesus.	12.—The Council of the Seven Sages of the World.
2.—Birth and infancy of John the Harbinger, and of Jesus.	13.—The Ministry of John the Harbinger.
3.—Education of Mary and Elizabeth in Zoan.	14.—The Christine Ministry of Jesus—Introductory Epoch.
4.—Childhood and Early Education of John the Harbinger.	15.—The First Annual Epoch of the Christine Ministry of Jesus.
5.—Childhood and Early Education of Jesus.	16.—The Second Annual Epoch of the Christine Ministry of Jesus.
6.—Life and Works of Jesus in India.	17.—The Third Annual Epoch of the Christine Ministry of Jesus.
7.—Life and Works of Jesus in Thibet and Western India.	18.—The Betrayal and Arrest of Jesus.
8.—Life and Works of Jesus in Persia.	19.—The Trial and Execution of Jesus.
9.—Life and Works of Jesus in Assyria.	20.—The Resurrection of Jesus.
10.—Life and Works of Jesus in Greece.	21.—Materialization of the Spiritual Body of Jesus.
11.—Life and Works of Jesus in Egypt.	22.—Establishment of the Christine Church.

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

### To Our Readers:

We are now able to announce that in response to a call Dr. Sears has arranged to pay her promised return visit to London in March instead of late in April. A wonderfully enthusiastic body of New Thought students was drawn together last year on the occasion of her first visit and her house in Kensington was sought out by them from near and far. She there accomplished a great work in healing and teaching; while as a lecturer to crowded audiences at Bechstein Hall she exercised a tremendous influence until nearly mid-summer.

Her friends on this side might like to read a London opinion regarding her and we quote from the Quarterly Record of the Higher Thought Centre, itself a real, vital centre standing for all that is helpful and essential to the spreading of Higher teachings. "February, 1911. Dr. Julia Seton Sears has done valuable service in making the movement more publicly known than has yet been the case. Her 'New Thought School' in Marloes Road and the bright and impressive services at the Bechstein Hall on Sunday mornings and evenings have been quite a feature through the dark days. The Monday afternoons at the Centre have been filled to overflowing with hearers from all the different schools, attracted by her breezy talks with their broad cosmic point of view, but perhaps more fundamentally by her gracious hospitable spirit which cannot

fail to find recognition in these days when the thought realm is ever gaining new potency."

In May 1911, the following reference appeared "During the past quarter of a year a great uplift has come to the whole metaphysical movement by the work of Dr. Seton Sears, who in the New Thought Church and School founded by her has carried the message to a larger public than has yet been reached, infusing new enthusiasm into those yet on the borderland, and great flashes of illumination to many of the older students who are far enough along to recognize, through whatever to them might seem extraneous, a living source of inspiration and a heart of gold. The result of this stirring work—two Sunday services and an open New Thought matinee at Bechstein Hall, besides daily classes and an overflowing Monday evening meeting under the auspices of the Higher Thought Centre, will be appropriately shown in the forthcoming 'Conference of Advanced Metaphysics' to be held during this month \* \* \*"

Dr. Sear's address in London will be care of "The Studios, 246 A Marylebone Rd., London, Eng."

Grace M. Brown, the founder and leader of the Essene Order, so well known in various parts of the world, is now writing regularly for this Magazine and her message will be found under "Cosy Chats" on page 14. The contents of both books and articles from her pen are invariably interesting and elevating.

—The Editors.

## "THE COLUMN"

### March Contents

To Our Readers.....	1	Divine Love—(A Poem) .....	17
<i>The Editors.</i>		<i>Anna Von Raven.</i>	
Frontispiece—Julia Seton		The Truth About Trouble.....	18
Sears, M. D.....	2	<i>Julia Seton Sears, M. D.</i>	
The Psychology of Insanity.....	3	Uranus, and the Relation of Its	
<i>Julia Seton Sears, M. D.</i>		Influence on Human Life.....	24
Strength—(A Poem) .....	10	<i>Llewellyn George</i>	
<i>Ella Wheeler Wilcox.</i>		New Thought Answer to the	
The Evolution of the Soul.....	10	Mother's Problem .....	25
<i>L. W. Rogers.</i>		<i>Laura Phipps.</i>	
Science Proves Immortality.....	12	To The Uttermost Parts of	
<i>James A. Edgerton.</i>		the Earth.....	26
Cosy Chats .....	14	<i>M. E. U., in Bulletin Board.</i>	
<i>Grace M. Brown.</i>		Comments .....	27
The Aquarian Gospel of Jesus		<i>Harry Fielding.</i>	
the Christ .....	16	The Psychic Flight .....	27
<i>Levi.</i>		<i>Virginia Morton Webb.</i>	
		Book Reviews .....	28



Oh, deep within the heart of deepest being,  
And folded far from touch of human sight,  
The gem of love forever holds its gleaming  
It shines, clear, radiant, full of burning light.

—J. S. S.







No. 5

DENVER, COLO., MARCH, 1912

Vol. I

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OFFICIAL ORGAN OF THE  
NEW THOUGHT CHURCH AND SCHOOL

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## The Psychology of Insanity

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

"Washington, Dec. 28th.—Census figures today, show that insanity is increasing in this country twice as fast as the population. That is to say, while the population of the country grew 11 per cent in the five years from 1905 to 1910, the population in insane asylums rose about 25 per cent. As to the number of cases of insanity not resulting in the commitments to hospitals, the census has no data."

"Our figures," says Director Durand, "afford a striking indication of the prevalence of insanity, if not an exact measure of it. It is somewhat startling to reflect that the 187,454 patients confined in hospitals for the insane, make up a population larger than the city of Columbus, O."

With statistics showing so serious an increase of insanity, it is not only interesting but important that the subject of insanity should be studied from all viewpoints; and anything which can be con-

tributed that will help in controlling it or curing it, should be accepted as good material.

It is an apparent fact that the multitude knows very little about the cause of insanity, and less about the cure. Investigation has, in the past, been directed to the physical side of the disease, and while many of the insane hospitals are examples of physical comfort and perfect physical attention; but they are also living examples of the fact, that to house, feed, and clothe the demented, does not necessarily mean a cure; and a call for deeper understanding of the whole subject is imperative.

Civilization needs every individual as a unit in the great working force of life, and those who need to be taken care of by a State take away from it a legitimate support and add just that much more to its burden.

A civilization which can increase the independence of the individual and lessen the responsibility of the State, is one to be directly desired.

Insanity calls for a closer study than has ever been given to it, and only



through a deeper realization of its cause can a cure be brought about, and individuals rendered of value to themselves and the country.

Insanity is nothing more nor less than disassociated states of mind, and need not, in reality, be any more serious than errors of refraction of vision, faulty locomotion, or lack of co-ordination. It comes because individuals know nothing of the psychology of themselves or their own minds, resulting in over-intensified mental and physical activity, and loss of poise, physically, mentally and psychically. The insane are not capable of understanding themselves and, up to the present day, there are very few who are able to understand them.

The nurses, matrons and physicians of a great asylum are powerless to assist them because of their own ignorance of the true laws of psychology. Those cases which simple, natural, physical methods will assist, are cured; but thousands of others are allowed to drag along under the dreadful stigma of "hopelessly insane."

Insanity is increasing because civilization is changing, as well as conditions. As conditions change so do the minds of men; and today subjective states of mind in the individual are becoming intensified. Instinct, reason, emotion, intuition, revelation and prophecy are all struggling for expression; unrelated and misunderstood they become disease; related and understood they can be made to bring forth a new race with new extensive reaches of intelligence.

There are few people so stupid but that they can testify to the conflicting states of emotions within themselves; and there are many people who are perfectly familiar with states of consciousness with which many other people are entirely unfamiliar.

Wherever we go we are continually confronted with what the world calls "freaky" or "eccentric" people, and these people are found in all degrees, from the slightly odd folks to those fill-

ing the asylums; and, strange as it seems, no matter how queer they may appear to other people they never seem so to themselves.

There are many families with a member whom the rest call "irrational," "irresponsible," or a "black sheep." Again, there are many families in which one child has, from the time of its birth, called for methods of management entirely different from those used for the other children. There are many little sensitive creatures who are afraid of the dark and who have queer ideas and odd ways; and there are delicate little people who have bodies so finely organized that they are nearly broken to pieces with the natural things which the other members never notice. They are born "sensitives" and remain "sensitives" to the end of their lives; and only as they can be taught the truth about themselves, can they be rescued from some form of mental disturbances.

These people as they grow older, become what is termed "psychics"; they are over-intensified in some of their deeper states of mind. They are not alone the product of civilization, but the product of race evolution. Many of them pass on in semi-normal states of self-support, but they are a well known class, and they are more or less unsuccessful in supporting themselves along natural lines of labor; and if they inherit wealth, they run into vagaries and often degenerate lines of living; they squander their all and die in charity.

As long as their peculiar development does not interfere with normal action, they are unmolested by the public. It is only when these deeper states of mind become so over-intensified that they lose their normal relationship to normal things of the world, that they come under control. They are called paranoics, melancholics, demented and insane. Harry Thaw is a very marked example; he is over-intensified in his physical and emotional states of mind. He is not insane, he is only disassociated; a correct



mental training would teach him to re-associate his mind and to live, at least, a moderately normal life. Edgar Allen Poe was a psychic. All drunkards and drug fiends are psychic; degenerates are also psychics. These conditions are simply due to the result of loss of polarity of normal mind centers, resulting in the conflict of states of consciousness within themselves.

There are also many psychics in the ignorant and undeveloped classes. The witch women, and seers, and many of the colored races are psychic. In the past these people were looked upon as witches, or wizards, and their words and works were known as "witchcraft", or "Black Magic."

There are many psychics who are also great geniuses. Lord Byron and the Mad Painter of Belgium were psychics. History is rife with instances, while galleries of art and temples of literature stand as testimonials to some of the constructive productions of their minds; but beside them run dark stories, born of their psychic uncertainty.

In science, the psychics are called diseased. Science gives all actions a physical basis; but it is time to know that abnormal states of consciousness are found in thousands, which are, primarily, only changes in the functional side of the mind which later have a physical base.

Neurasthenics and psychasthenics present the mildest picture of disordered states of mind. All neurasthenics and psychasthenics are psychics, and their disease can only be fully understood by the psychologist. The scientist has long ago exhausted his knowledge of the cause and cure of these diseases, and this is why all branches of metaphysical healing are overcrowded.

To understand this abnormal thing called insanity, one must fully understand the normal, called *sanity*. There are four distinct states of consciousness in every individual, manifesting through the common everyday mind, and these must be kept co-related. These four

states of consciousness are *instinct*, *reason*, *emotion*, and *intuition*. These four states of consciousness are *functions* of the normal mind. When a patient becomes over-intensified in either one of these parts of the mind, mental disease results. The psychic is over-intensified in the emotional and intuitional functions of his mind, thus rendering his common sense states, uncommon; and according to the degree of over-activity, he is either a "freak," a creature of "temperament," a "genius," or a "dementia."

The common business world is full of psychics, and it is correspondingly full of failures, for this is not a faculty which makes for success or power with material things.

Psychics who are only slightly disassociated, are always a source of annoyance to their friends, and often looked upon as irresponsible, and have to be looked after by some one who has patience enough to be with them; and often they are passed along as "having an artistic temperament."

Criminals, of certain types, are psychics, with no power of physical control, and they pass into subjective control, and live and do the things which are given them to do from the psychical mind, and are often ignorant of their own condition.

Those whom the medical profession call paranoics, are simply psychics, over-developed in the subjective faculties—a prey to all the disembodied forces of the subjective plane, and also to every floating thought on the physical plane; they are obsessed by ideas from within and without, and their actions bear witness to this statement. Some very meddlesome women, and those who are the terror of a quiet community, are nearly always those who are in the control of the lower psychic forces, and unable to consciously direct their own normal states of mind.

The ordinarily insane individual has lost all relationship with his natural, instinctive and reasoning mind. He is



dis-associated. Reason, instinct, emotion and intuition are all in conflict within him. The emotional and intuitional faculties, over-functioning, distort his common understanding. His idea centers are not able to distinguish between the real and the unreal in thoughts. He becomes possessed and obsessed by ideas born of emotion and intuition which have no foundation in fact, and as time goes on, he loses complete control of his idea centers.

Every individual has definite idea centers within his own brain, and it is through these centers that ideas are coordinated, received or rejected. As over-intensification of feeling and emotion goes on the normal action of the idea centers is interfered with, and the individual has super-induced emotional and intuitional states which are no longer guarded by reason and thought. The emotion senses a purely imaginary condition and the idea centers have no power to reduce it to truth. As time goes on, all power of association is lost and the individual passes along the plaything of his subjective states of mind. As he becomes more and more intensified subjectively, he opens the deep psychic currents both within and without himself, loses his connection with his common mind and his common physical body, and becomes a prey to all the psychic currents with which his body contacts.

There are lives everywhere open to the subjective thought currents and, all unknowingly, they are allowing themselves to become disintegrated by the daily and hourly response they are giving to the stimulus of a plane they should master instead of permitting it to master them.

The psychic plane may become a pathway to power, or it may become the open doorway to a body and mind full of disease, insanity, and absolute loss of power and poise.

There are many patients confined in the asylums to-day, who would never have been there, or who would have been

released and cured, if those in charge fully understood the truth of this unnaturally natural development, and directed *their* attention to its control.

The first truth is, people are born into what is to them a natural relationship with this psychic plane, they go on for years misunderstood, pained and repressed, unable to rescue themselves from what they do not understand and, in the end, the physical body does become diseased by the continual inroads of strain and repression; functional disorder and anatomical changes result. The farmer's wife loses her mental balance through repression of the fine, emotional, intuitional side of her mind which finds no expression in the dull environment of the farm. The over-worked mother loses her mental poise; disassociation follows over-stimulation of the practical and repression of the artistic; and in emotional patients exaggerated states of feeling go on into greater disassociation for lack of strong sensible thought control.

And the second truth is, that many are born so close in relationship to the unseen plane, and in such close psychical correspondence, that some slight thing which weakens the will-power—a sorrow, a disease which devitalizes the physical, some shock, or some prolonged or strained mental condition, breaks down the remaining law of separation, and the life is astray in the psychical world, manifesting abnormal physical laws.

There is one great connecting link between the physical and the psychical, and this is will-power and through this all abnormal conditions can be corrected. When this function is disturbed either by disease, or even by marked emotional changes while in health, the psychical is not controlled naturally, and the psychical laws become intermingled with those of the physical senses, resulting in confusion and indecision. When this power of will is broken, the life must become a manifestation of error, according to



the generally accepted idea of normal relationship.

The will-power of an individual is dependent upon his ideation. Weaken his power to carry an idea, and his will grows correspondingly weak; the *will* must follow the idea; it is not a separate entity—*will only exists in partnership with the idea.*

*Ideation, Willing and Motion* are the great human trinity from which everything else originates. When we inspect our minds, we find that a voluntary motion is always preceded by the idea of that motion. The idea is first and the will follows the idea. Ideas have definite sensory centers in the cortex of the brain and conscious ideation may be induced to produce a particular form of willing. All voluntary action depends, first, upon the ideas of action, then the willing to do, then the doing. The will-power, in its accelerating and restraining impulses, is modified by the degree of the intensity of the idea. Grief, fear, worry, anger, despondence, anxiety, hate, resistance, are all negative ideas which weaken the idea centers and produce weakness of willing. These ideas, persisted in, at first produce indecision and after a while, absolute inaction, because the patient has lost the perfect correlation of his idea centers, which associate instinct, reason, emotion, and intuition.

In order to get complete control of the will, we must get complete control of the idea centers and induce strong, positive ideas which the will cannot refuse to follow.

When we associate all our states of consciousness—instinct, reason, emotion, and intuition in one strong, centralized idea, it is impossible for physical expression to do anything less than follow this idea.

When one has come into certain conditions of negativeness in any part of his mind, and continues in it for any length of time, it takes more than his own power to modify these intensified conditions

and bring about an inhibiting power of mind which will shut them out, and allow the idea centers to receive a new thought form and intensify it so that the will can pass it into action.

The abnormal individual is always weak in obeying his ideas and carrying out his impulses, because there is a disassociation of idea centers, and his mind becomes mixed in its responses so that he cannot make for a true, harmonious expression on all of the planes of mind within himself.

The first lesson for the diseased mental patient to learn is, that if he wants to keep his mental balance or restore it, he must first inhibit all negative ideation and refuse to allow himself to be driven into wild bursts of psychical or mental energy, along any one line. He must force himself to interest his mind in other things, and to inhibit the over-active states of thinking. This is best done by a complete change of environment, and often by a change of friends. Friends and environment, more than any other things, have the greatest power of keeping the mind intensified in its old thought ruts.

There is little hope of receiving a new ideation and acting upon it, when one allows himself, day after day, to drag through the same central sensations, receiving the same nerve impulses, and registering the same responses. By removing to a new environment, and substituting new mental and psychical vibrations, the old states of consciousness are allowed to rest while a new unworked state of mind begins to grow active.

In a psychical clinic, I heard this story told by a young woman patient. She had always been a very nervous and delicate child, unable to do the things which were perfectly possible for the rest of the family. She passed through a delicate childhood, to a nervous and peculiar puberty, and into a young womanhood of nervousness and weak power of endurance. At the age of twenty-two she began to fail, "run down" for a year, she said, and the



first thing she knew was her increasing sensitiveness to everything, and finally she could not sleep for the noises around her at night. This noise finally took the form of voices speaking to her; she heard them at all hours, calling, singing, and continually disturbing her. Following this period of disturbance, she began to see figures and forms and faces, hands and landscapes, bunches of flowers and wherever she looked, there was always some subjective object which no one but herself could see, so that those around her were alarmed at her condition and sent her to a sanitarium for treatment.

At this sanitarium she was treated medically, her nutrition looked after, her blood current fed until it was normal—until she had red blood instead of anemic; she was well regulated in habits and well companioned, and her subjective symptoms treated as if they were the result of her disordered physical condition; she gained in weight and in strength, and some of her psychic demonstrations ceased, but she still saw strange faces and forms and landscapes, although the voices had ceased. She was in an entirely satisfactory physical condition, and had been for a year, yet she was detained in the hospital, where they hoped to rid her of what the profession termed her "delusions." Had they known that this was an entirely normal condition, and as natural to her peculiar development as her weight and her color of hair, they would have sent her home understanding herself, and her people would have had a useful member of the family instead of a helpless, incapable invalid.

Another patient had tried to kill himself because he had heard voices night and day telling him to do so; he could not escape them and one day he threw himself overboard; when he was rescued, he told them he had done it because there was a whole host of people who crowded on to him, and made him fall over; they kept him in a sanitarium for months but he did not respond to their treatment;

he was apparently well physically, although he still heard voices and saw people around him, which was quite true, as his over-intensified and diseased centers opened his mind to contact with the psychic currents and their contents.

Again, a confirmed morphine eater related very clearly and graphically minute details of the things she saw in the air where others saw nothing. She drew with a pencil flowers, faces, and landscapes, and seemed annoyed that they could not see them. But with her intensified visual activity this second extension of vision was normal; and in many people this condition is possible without drugs or dementia.

Another patient, looking into the air, copied verses which, she said, she saw written there. The verses which she copied could not have been produced by herself as they were of a high type of expression, while she was ignorant and uneducated. She was simply so intensified in her intuitional function that she contacted the memory tablets of the ether.

Recently a patient sought me to save him from someone who always walked behind him, and looked into the glass over his shoulder whenever he tried to look at his own face. He could always see another figure in the mirror and hear this other one walking along behind him. This patient had spent some time in an asylum, although in other things he was perfectly sane. In the asylum it was called a delusion, and after a while he was sent out as "mildly insane but harmless." Insane he was, to our common consciousness, because it was a state of discernment with which we were unfamiliar, but these things were perfectly natural and real to the one related with them.

Last year, a mother came to me and asked if I thought she was really going crazy; she had a haunting secret locked in her life; she told me that every now and then she plainly saw her dead son's face, and heard him speak to her, and that instead of getting less, in spite of all



treatments, it grew plainer and plainer. I asked her when and how it began, and this was her story: Six months before, she lost her only son; he had been her idol, and in just the prime of his young manhood he was stricken with pneumonia, and died two days later. The shock of loss and grief had made her ill for days and, soon after her recovery, she began to see his face just for a moment. She thought, at first, that it was memory, but as it became plainer, and a voice spoke, she began to think that grief had turned her head; and yet she felt so sane and sensible, she could not understand her condition. Her people were going to send her away to some sanitarium for mental disease, hoping to stop it in its very beginning. She was wild with grief, not only at the loss of her son, but at her apparent loss of reason.

It was easy to see that grief had only opened her psychic vision and that she really did see and hear the one who was so much a part of her life. I taught her the truth about her "naturally unnatural vision," and just what to do and say and think, and in three weeks she was normal, at peace and contented, and though she still heard the voice, and saw the face, she understood why and how. She was calm and content in a perfect relationship with her home and her dead.

Psychical disorder is not a disease; it is an attribute of individual growth; no one is to blame if he has it, or has it not; all that anyone needs to know is the truth about it, and just how to control and direct it. Subjective hearing and vision come just as naturally to us as life and death; they are a part of the great plan of unfoldment.

In teaching man to co-relate his many states of developing consciousness into one powerful state of mind, we use our every day common sense. We give him a place of mental power, and after such training, he opens or shuts his mind to suit himself; he can live in either extension of consciousness at will and extending his understanding into the transcendent side of his own mind he can become

the modern mystic or seer. He can function in the purely material side of himself, or he can become an intensified psychic or mystic by simply suspending and intensifying different centers within himself.

Concentration, centralization of ideas, conscious mental substitution and creation of strong mental ideas, and psychic displacement of the negative with the positive, both by the patient within himself and from the attendant or physician without, will bring insanity under a larger degree of control than has ever been known.

When men fully understand their own mind scope, they will find that what the world calls un-natural states of consciousness are only cerebral and psychic disassociation.

The greater freedom of the race, and the cure and control of disease, will be found in the deeper study of all levels of mind, rather than the one or the few. Only as physical science unites with metaphysical, and they both unite with scientific psychical investigation, will humanity pass toward a solution of its insanity problems. Insanity, delusions, hallucinations, the so-called mental diseases, will pass, just because they have been naturally displaced by our higher scientific preventive psycho-therapy.

The asylum doors will only open as a place of refuge where men and women will be taught the psychology of the self; they will be *schools* and not *cells*. Outside the asylum doors there will be an ever increasing crowd of intelligent men and women psychologists, who will be awake to the first hint of psychic disassociation in an individual. With keen insight and scientific direction, they will teach the beginning paranoic, melancholic, neurasthenic, clairvoyant and psychasthenic, the truth about himself, and the first hint of disassociation will be replaced by association. The rest homes, asylums, and sanatoria doors will close forever before many thousands of renewed and regenerated minds.



## STRENGTH

By Ella Wheeler Wilcox.

Who is the strong? Not he who puts to test  
His sinews with the strong and proves the best;  
But he who dwells where weaklings congregate,  
And never lets his splendid strength abate.

Who is the good? Not he who walks each day  
With moral men along the high, clean way;  
But he who jostles gilded sin and shame,  
Yet will not sell his honor or his name.

Who is the wise? Not he who from the start  
With Wisdom's followers has taken part;  
But he who looks in Folly's tempting eyes,  
And turns away, perceiving her disguise.

Who is serene? Not he who flees his kind,  
Some mountain fastness, or some cave to find;  
But he who in the city's noisiest scene,  
Keeps calm within—he only is serene.

## THE EVOLUTION OF THE SOUL

BY L. W. ROGERS

(Continued from last Month.)

For the same reason that the sudden creation, or the rapid becoming, of a human being is impossible, his instantaneous transformation at death into an "angel" is unthinkable. We must get away from the notion of miraculous things before we can have sound ideas about the evolution of the soul, or anything else, and keep it steadily in mind that law governs everywhere. It must necessarily apply as much to the intangible as to the tangible, as much to thought and consciousness as to matter. We cannot logically have a universe of combined order and chaos. It must be the one or the other. We know that it is governed by law so far as our present faculties of perception enable us to ob-

serve. We cannot, then, assume that law does not govern in realms we cannot observe. The reign of law means orderly development, gradual becoming, and therefore the evolutionary process must apply to one's future development as well as to his past unfolding—must continue after the death of the physical body.

Among progressive thinkers there will probably be nearly unanimous agreement that the life of the individual represents a program of eternal progress—always progress, always evolution, wherever the consciousness may be for the time functioning. But that does not solve the problem brought forward by Prof. Lodge in calling attention to the fact that the adult mentality cannot possibly have been evolved in a lifetime. We must ac-



count for the phenomenon of an *apparently* miraculous mental development between infancy and maturity while we know that evolutionary law must nevertheless govern it. This mentality, that must have required an enormous period of time for its evolution, appears in our midst having for its visible manifestation, or vehicle of expression, an infant physical body. And then in a short time, which, when compared with the time it has required to evolve that mentality is as a minute to a thousand years, it changes into a mature physical body and attains the power of full expression. At birth no mentality at all. At maturity, genius. That is the problem, briefly put, when we take such an individual as Bacon or Hugo for example.

Now, so far as I know, there has been only one explanation of this phenomenon suggested by anybody, that is in complete accord with the laws under which both mind and matter appear to be evolving—only one soundly scientific hypothesis that accounts for this appearance of an already evolved consciousness in conjunction with an infant body, and the gradually increasing degree of that mentality's manifestation as its instrument, the body, develops into the maturity that makes fuller and fuller expression possible. That explanation, however, does seem to satisfactorily account both for the existence of the highly evolved soul, or self, (the combined mental and emotional nature of the human being) and for its presence here in the infant physical form. By the terms of this hypothesis the universe is externally existent, having neither beginning nor end, and is known to the physical senses by one phase of its expression which is called "matter," the opposite phase being all which is not matter—variously called life, spirit, mind, etc.—these two things, life and matter, being the poles of *that which eternally is*, the universe. The soul, or self, is the result of a fragment of the universal mind being involved in matter. This segregation of a spark, or ray, of the all-mind,

or the Oversoul as Emerson put it, is the beginning of the soul, the first step toward the separate movement within the universal mind that results in the individualization that will later evolve to the stage of self-consciousness. This spark of the divine life of the universe, after being involved in matter, slowly evolves through immense periods of time, gradually unfolding the inherent powers within, which, though at first latent, like the tree characteristics hidden in the seed, are nevertheless there, potentially containing all the attributes of the divine life in its three-fold character of wisdom, love and power. For long periods this involved fragment of the all-soul is associated with the densest matter and gets its early lessons of response to material vibrations in the mineral kingdom; at a later stage of evolution it rises to the vegetable kingdom and acquires the ability to respond to a wider range of vibrations; still later it rises to the consciousness of the animal kingdom, which marks an enormous advance in the opportunities of complex response to outer impact. But it has not yet reached the high level of the self-consciousness of the human soul. This fragment of the universal life has all these ages been acquiring the art of response to material contact that fits it to be the basis, so to say, of the coming human soul. When it has reached the highest level of the animal kingdom it encounters the outgoing life-wave from the highest aspect of the universe, variously called God, the Logos, the Supreme Being, etc., and this conjunction between the higher and lower aspects of the universal life gives to that long-evolving, individualized fragment previously described the touch that makes it the human consciousness. But it is still at a comparatively low level of its evolution, just entering the human kingdom, and is so limited and blinded by matter that it can manifest its inherent divinity in the visible world only in the feeblest degree. It can respond as yet only to coarse and heavy vibrations, and there-



fore begins its human career in a correspondingly low grade of encasement, or physical body. This individualized portion of the universal consciousness, the now separated soul, will gradually, very gradually, acquire the ability of expressing its inherent divine powers which will, after millions of years of evolution, be manifested in truly godlike splendor. As this soul growth takes place, bringing about the change from ignorance to wisdom, and from utter animal selfishness to saint-like compassion, the vehicle of the soul in the material world, the physical body, makes a corresponding gain in evolution. In its lowest stages it can scarcely be called more than the embryo of the human form of today. At a very much later period it has evolved to the lowest grade of prehistoric man. In our own age the lowest living examples are to be found in some lingering savage types like the Bushmen of Australia. The highest point yet attained in the evolution of the soul's vehicle of mani-

festation is in the physical bodies of the most advanced types of our own race—bodies that, while of the same structure as those of the savage, are yet so sensitive, so delicately organized, so responsive, that they are fit instruments for the manifestation of souls much more highly evolved than those functioning through savage bodies.

It will be seen that this hypothesis of evolution presents the parallel development of life and form, tracing the rise of consciousness on the one hand, and on the other hand the corresponding growth of the complexity of form through which the evolving consciousness functions. In the early stages of its evolution the soul can, of course, use only crude forms; and it is equally clear that when it becomes highly evolved it can fully express itself, and obtain its necessary evolutionary lessons, only in highly evolved, sensitive forms.

*(To be Continued.)*

## SCIENCE PROVES IMMORTALITY

By J. A. EDGERTON

The dream of eternal life is older than history; it is wider than creeds or religion; it is as old and as wide as humanity itself.

The proofs of immortality are threefold: First, revelation in the forms of gospels; second, interior intimations; third, external evidence in nature.

To the man who accepts the Bible, or the Koran, or the Talmud, or any other of the scriptures of the world, no further proof is necessary. The word is to him inspired; the page is illuminated by the promises of God Himself. That is enough.

To the soul that looks deeply into the nature of life the very fact that such a being as Christ lived and taught the

things He taught is not only an overwhelming evidence of divinity, but also of that divinity being planted in the human race.

There are those, however, who do not accept revelation. To them some further proof is necessary.

There are souls here on this earth today so filled with spirituality, with a divine prescience, with glimpses of heaven, that they have no more doubt of a future life than of the present. Were there not a gospel on earth these souls could yet look up and have faith, for "God's glory would smite them on the face."

Yet evidence of the interior sort, though absolutely conclusive to him that



feels it, means nothing to another. We must look for something tangible to satisfy all minds.

The fact that men in every age have believed in some sort of existence after death is a circumstantial proof that should carry much weight. It is hardly thinkable that in a universe of truth there would be implanted in the minds of nearly all men a lie. But, the objectors say, this may proceed from man's desire for life. Even granting that it has no deeper foundation, is it probable that a race of beings would be filled by a desire that by no possibility could be gratified? How unspeakably cruel that would be!

Waive all this, however. Here are yet another set of circumstances. Great bodies of men in the world believe in spirit return and communication. Through all ages have been tales of ghosts and angels, of messages from the other side. Recently leading members of a very respectable body of scientific men, the Society for Physical Research, a world-wide organization, have expressed themselves as satisfied that they have received communications from the so-called dead.

This whole subject of spiritism is so tinctured with fraud, however, that we will waive it also. The skeptical mind demands absolute proof. Very well. Can we not find it?

Science teaches the conservation of energy, the conservation of matter, the conservation of all. There is no loss, there can be no loss, in the universe.

Experience is a thing, a very valuable thing; there is nothing more valuable. Human life is but a gaining of experience. Is this experience lost at the change we call death? It is unthinkable. Then what becomes of it?

If you would say that it is transmitted by heredity or by history, you forget that science teaches that the world dies at last, and the human race with it. Then is all the experience gained by all the lives on earth to be lost? If the creed of the atheist be true, yes. What an il-

logical proposition!

If all the gospels were blotted out, if there were no intimations of eternal life in the soul, the fact that there is no loss in nature would settle the question of individual immortality.

Life is a force—the highest force so far as we know. If death ends all, what becomes of this force? If you say it passes to other entities, then what becomes of the personality, the thing that knows that I am I? That is a thing also. Can that be lost? But there is no loss, says science. There may be change, but there can be no such thing as annihilation in nature, any more than there can be a vacuum.

There is no loss of life; there is no loss of experience; but to preserve life and experience each individual entity must continue after death. There is no other way.

Thoughts are things. These are the only things, in fact, that the human mind knows. In no way does it touch the material universe. It only comes in contact with its concepts.

Suppose there were a being with an entirely different set of senses from our own. Suppose the vast range of vibrations between sound and light, which have no effect upon us, affected its organs, while the sound waves did not. Then again suppose it had a sense acted upon by the vibrations still higher than light, which are now supposed to be connected with X-ray. Would the being with such senses not see an entirely different world from the world we see? It would have knowledge of its concepts only, as we have. Beyond them it would have no point of contact with matter.

The mind, for example, does not know a piece of iron. It only knows its concept of that piece of iron. The iron itself, in the ultimate sense, or to a being with a different set of senses, might be an entirely different thing. The only thing the thinker cognizes is the thought.

What is the object of experience, if it is all to be lost at the end of the world?



What is the use of progress and development if they are finally annihilated?

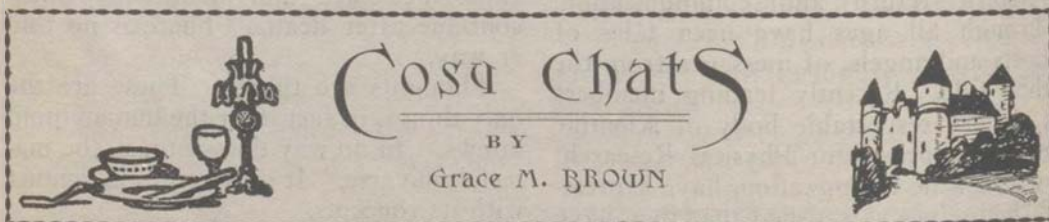
Our senses do not show us things ultimately, but only relatively to ourselves. To this extent we create our own worlds. We see the seeming. To us the sun seems to move, when in reality it is we that move. The stars seem to be stuck in a blue vault only a little way off, all equi-distant, when in reality they are millions of miles away, at varying distances.

All things are dual. The universe is a duality. Matter is only one side of the shield. In other words it is the symbol. The thing symbolized is in the thought-world.

It is a necessity of thought to return to an over-ruling intelligence—to the Unknown God.

We may disagree about creeds. But we cannot disagree as to life. That is a fact. And we cannot disagree as to the Unknown. That is a fact. Into that Unknown the hand of man reaches. It is dark and terrible and he grows sick at heart. But suddenly he feels a grasp upon his own. His heart grown strong and a joy thrills to the very roots of his life. Henceforth there can be no doubt for that man. The mystery is not solved, but he learns that in that mystery is a merciful intelligence which shapes all things for the best.

Search your own heart and if you find no God there, these words mean nothing to you. But if he is there, then belief is as natural as singing to a bird.



It is our intention in this cosy chat corner to meet the human problem in the human way—literally to have a cosy chat together and to invite your opinions and to answer your questions from the angle of your and our personal and human vision because we very well know that no matter how vast may be the area of our journeying into the sea of the infinite life, some of the petty trifles in our daily experience are the actual substance, and vitally essential to, the accurate expression of that infinite life.

So we invite all the readers of "The Column" and as many more beside as desire, to join our cosy chat corner and we will talk things over between us and if we do not solve the problems of the universe we may solve some of our own problems in our own part of the universe.

Courage, dear heart, for the day is a dawning,

Courage, oh man, for thine hour has come,

Courage sweet maiden, the sun is a shining,

The dark has dissolved in the victory won.

God bless the soul who is unafraid; who stands before the world revealed in the light of his own conviction of truth and who dares to be true to that conviction.

It is to the faith of the fearless few that the race is indebted for all of its progress, those courageous ones who, in spite of laughter and sneers, of scorn and abuse, were true to themselves and to the divine impulse within, which enabled them to walk through the darkness of experiment into the light of accomplishment.



Oh it is a glorious thing to have stepped beyond the fear dimension, to know there is only good, no matter what the fear bleakness would imply, and in that knowledge and in the aftermath of its marvelous peace, to perceive the real of us becoming operative in the law.

It requires no opportunity and no equipment for the real of us, the God of us, to become operative in the law because the smooth action of the law, which meets no clog of fear, brings the exact opportunity and the accurate equipment as well as the constructive force for the fulfilment of the divine intention, of which we are a part when we become unafraid, or in other words, when we become faith full, which is only possible when we are free from fear.

There never was a demand which did not bring its own supply, although the fear clog may have weakened its channel and so deferred its expression.

There never was a call that failed to arouse a response, although the fear vacuum may have chilled the path between with its echoing void.

There never was the humblest heart that could not rise to mighty achievement if it would only meet its problem unafraid and with the faith of its own value in the divine plan.

And each soul upon the earth-home has its human problem to meet and to conquer or it would not be manifesting thereon—and all along the earth journey the soul is recalled to its human claim of physical necessity until by the overcoming of fear and the conquering of emotion it relates itself to its next step along the path of its cosmic or universal experience.

Wouldn't it be fine if every person in the world would dare to do exactly what he knows is right and then allow everybody else the same privilege; then every individual would immediately fit into his right angle of expression and everybody would be where he actually belongs.

Think of the ease of living without the cross currents of envy and jealousy with their disease breeding force, and fancy the opulence of human life without the crashing of fear-laden currents caused by all sorts of unequal contention through forcing people into the wrong angle of their earth manifestation.

And think how full of joy the dear earth-home will be when all the folks attract their own substance and their own action, by simply being true to themselves and doing their part of the world's work according to their own conviction of truth—thereby expressing from their own angle of the universe.

Because when each individual places himself in exact mathematical relation to life or according to his own right angle of that relation, the Cohesive force of love must operate in wisdom and in order; and in that day shall the new heaven and the new earth be revealed to the children of men.

Some of us are realizing with a mighty joy that the new day of that great revelation is already dawning upon the consciousness of the oncoming race.

Of course you and I shall be true to every other living creature when we are true to ourselves—that is what makes it all so beautiful—that is why the harmony responds so immediately as our life becomes co-operative within the law of our own beings.

Good reflects good, truth reflects truth, according to the quality of our own radiation do we attract in kind, and it is for us to create our bodies in the degree of the quality which we ourselves generate and radiate.

A beloved friend said to us today "I wish I might learn this truth, but you see I have no education." And we said to her, "Dear blessed Lady, you may have faint book learning, but you have a vast education of the genuine sort—the sort that results in kindness of thought and word and deed and which fills the flesh atoms with health and the environment with opulence. Possibly you do not



know how to definitely direct the force that you attract, but it does not take books or the thing commonly called education to relate you to truth and its law."

No indeed, information never comes amiss—knowledge is essential for every step we take in our lives, but the knowledge of good may be supreme in the heart of him who has little information and lack of knowledge may express in disease and poverty in the body and environment of the one who is a walking encyclopaedia.

You and I cannot escape truth when we live in the desire to be true any more than we can escape ease when we out-

grow the atmosphere of disease, or than we can escape opulence when we express the opulent spirit within ourselves.

For verily the thought is manifest in the word, and the word is manifest in the flesh and in the life.

I am exactly what I will to be—  
And if my will decree  
That I shall grovel in the dust  
That is mine own.

And if my will does move  
In line with love and law  
Then verily shall I become  
One with love's law.

## THE AQUARIAN GOSPEL OF JESUS THE CHRIST

BY LEVI

Salome taught the lesson of the day. She said, All times are not alike. Today the words of man may have the greatest power; tomorrow woman teaches best.

2. In all the ways of life man and woman should walk hand in hand; the one without the other is but half; each has a work to do.

3. But all things teach; each has a time and season for its own. The sun, the moon, have lessons of their own for men; but each one teaches at the appointed time.

4. The lessons of the sun fall down on human hearts like withered leaves upon a stream, if given in the season of the moon; and so with lessons of the moon and all the stars.

5. Today one walks in gloom, downhearted and oppressed; to-morrow that same one is filled with joy.

6. Today the heavens seem full of blessedness and hope; tomorrow hope has fled, and every plan and purpose comes to naught.

7. Today one wants to curse the very ground on which he treads; tomorrow he is full of love and praise.

8. Today one hates and scorns and envies and is jealous of the child he loves; tomorrow he has risen above his carnal self, and breathes forth gladness and good will.

9. A thousand times men wonder why these heights and depths, these light hearts and these sad, are found in every life.

10. They do not know that there are teachers everywhere, each busy with a God-appointed task, and driving home to human hearts the truth.

11. But this is true and every one receives the lesson that he needs.

12. And Mary said, Today I am in exaltation great; my thoughts and all my life seem lifted up; why am I thus inspired?

13. Salome replied, This is a day of exaltation; day of worship and of praise; a day when, in a measure, we may comprehend our Father-God.



14. Then let us study God, the One, the Three, the Seven.

15. Before the worlds were formed all things were One; just Spirit, the Universal Breath.

16. And Spirit breathed, and that which was not manifest became the Fire and Thought of heaven, the Father-God, the Mother-God.

17. And when the Fire and Thought of heaven in union breathed, their son, their only son, was born. This son is Love whom men have called the Christ.

18. Men call the thought of heaven the Holy Breath.

19. And when the Triune God breathed forth, lo, seven Spirits stood before the throne. These are the Elohim, creative spirits of the universe.

20. And these are they who said, Let us make man; and in their image man was made.

21. In early ages of the world the dwellers in the farther East said, Tao is the name of the Universal Breath; and in the ancient books we read,

22. No manifesting form has Tao Great, and yet he made and keeps the heavens and earth.

23. No passion has our Tao Great,

and yet he causes sun and moon and all the stars to rise and set.

24. No name has Tao Great, and yet he makes all things to grow; he brings in season both the seed time and the harvest time.

25. And Tao Great was one; the One became the Two; the Two became the Three; the Three evolved the Seven, which filled the Universe with manifests.

26. And Tao Great gives unto all, the evil and the good, the rain, the dew, the sunshine and the flowers; from his rich stores he feeds them all.

27. And in the same old book we read of man: He has a spirit knit to Tao Great; a soul which lives within the seven Breaths of Tao Great; a body of desires that springs up from the soil of flesh.

28. Now spirit loves the pure, the good, the true; the body of desires extols the selfish self; the soul becomes the battle ground between the two.

29. And blessed is the man whose spirit is triumphant and whose lower self is purified; whose soul is cleansed, becoming fit to be the council chamber of the manifests of Tao Great.

30. Thus closed the lesson of Salome.

## DIVINE LOVE

*Anna Von Raven.*

If all are false, just you yourself be true,  
And fill your heart and soul with love  
divine;

Then, like the golden sun from sky so  
blue,

Will to imprisoned souls your kindness  
shine.

True to the pole, the needle pointing  
North

Directs the sailor's course through fur-  
ious waves;

Thus will your life, your love, your in-  
ner worth

Direct your brother's path in spite of  
knaves.

What, though in luxury you may not rest,

On beds of ease where world and flesh  
entice?

On lonely rocks the eagles build their  
nest,

And soar in ethers pure above all vice.

In silence bear your cross to earn the  
crown,

Of perfect self-control, a Master Soul,  
Intent on lifting up all those cast down,

To lead them to the everlasting goal.



## THE TRUTH ABOUT TROUBLE

JULIA SETON SEARS, M. D.

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

"And Jesus answered and said unto her, Martha, thou art ever careful and troubled about many things; but ONE thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."—Luke 10, 41.

Whenever we read the story of Martha and Mary and see how Martha was vexed and worried by the many cares of the daily life, and how Jesus, who knew all life, gently chided her for her anxieties, we turn away and look into our own lives and study there those two aspects of human expression.

We find within us one part which calls to the GOOD part, and another part which fills our soul with doubt and misgivings, making us ever careful and troubled about many things. Not only within ourselves do we find this, but look where we will into human expression we find these two kinds of people. When we watch the mass of humanity pass and repass on life's highway we have little trouble in marking and classifying them. By far the greater class of people belongs to the crowd which fusses and frets and is "ever careful and troubled."

Go where we will we can hear the sighs and complaints of those who are not only burdened with their own affairs, but who, not being able to direct their own life to a successful termination, have taken up a thousand unnecessary outside burdens.

Sometimes when we listen we are called upon almost to think that the whole responsibility of the universe rests upon their shoulders, and have forgotten that "God's in His Heaven and all's well with the world." There are those who

fret and fume and fuss about everything; Life is SO hard to them, and they do not seem to WANT to make it easier. There is many a person who has lived twenty-five years full of trouble and woes, most of which have never happened. There are people who seem to love to sup and dine on misery. They enjoy being wretched; many live in the emotional side of their being, and break themselves to pieces on their imagination; they truly belong to those who are "saddest when they sing."

Have you not noticed, while sitting in a sick room of the old thought world, the real delight with which friends will gather at a bedside and relate instances of terrible suffering which they or their friends have endured, and give cases of the same disease from which the patient is suffering, that have ended fatally, and tell all the final symptoms.

It is not rare to find those who are always looking for trouble even when things are very comfortable. I have a friend who wrote me and said, "my husband is doing nicely now, but I hate to think of next winter, for what would we do if he should get down with rheumatism again and have to go to the hospital?"

Can you not see how she is relating him with just that thing every day by her conscious thinking? And when the thing she fears comes upon her, she will cry and say, she does not see why such things have to happen. The world is full of many of her kind.

There is always this great crowd of "caretakers." They are so anxious about everything and everybody, that



they not only worry about their own affairs, but everyone else's. They are full of advice, and are always guarding themselves and others against what might happen. If you think in some other way, they will often half nag you to death because you do not see through your glasses darkly with them. I have seen many a person to whom life was hard, no matter what sort of side-light you tried to throw upon it; a cold water thrower, and stealer of sunshine.

Side by side with these, is the great crowd that is always complaining about what they are called upon to give up for others, and telling their troubles of how they are sacrificed. There are many who are ever ready to talk of their own unselfishness, and someone else's selfishness.

Perhaps, we could not do better than to stop here with our different types of trouble borrowers and caretakers and study this problem of selfishness for a moment. It is hard to tell just where this idea of selfishness originated. We do not accept it any more as a natural part of the natural whole. Those who are groaning about their own loss, because of someone's selfishness, have forgotten that selfishness is only one end of the pole of being, and belongs to every life at a certain point of unfoldment; it has just as much right to exist as any other expression of life, and has no power over us except that with which we endow it. We get what we relate with.

It is part of our teachings that it is everyone's business to do whatever they really desire to do without regard to anyone's opinion, and, this being true, don't you see that the first step toward this universal freedom means that they will be interested in themselves and their own affairs to the exclusion of everything else for the time being?

There is no use breaking our heart in worry about anyone who tells us a tale of woe about how he has been sacrificed or injured by another; no one is to blame but himself; the chances are good that

there were many places where he could have protected himself, if some abnormal idea about his "duty" or his position had not held him close to the one who used him ill.

If in someone's selfishness we get sacrificed, that is not their fault. It is ours, that we put ourselves into a position where such things could happen to us; if we stop a moment and think about it, we will find that it would have to be a very peculiar law which would give to someone everything he wanted, and hold us crucified against the cross of his life denying to us the things we desire.

There is no law in the universe that makes for such a condition, except the law of our own thinking, and our false conception about our relation to things and our position towards others.

The positive minds are the selfish minds on this earthly plane; they set the pace for those around them, and they absolutely compel others to follow. Unless we know where we stand in our own life there is no hope that we can escape being used by them. When we are not anchored in our own being this "using" is all right; for, by constant comparison of ourself with those who dominate us, our soul at last opens its eyes to the recognition of its own selfishness.

Everyone is working consciously toward the highest expression of self; it does not make the least difference what we think about the manner of his expression. His way may often seem a low vibration to us but, nevertheless, it is a good way for him, and the best way he knows just at that time,—or he would express more; and it is of no consequence whether it suits us or not.

Everything which touches our life becomes legitimate material which each of us may use in the lifting up of the "I" within us, and the extent of our using it depends upon our development, or development of those around us.

When we use others past the "I AM" on the plane of the personal "I", we set causes in motion which we cannot escape,



and we will find a day of reckoning sometime, somewhere, for as long as we do this we may know that we are working on the self-conscious plane, and under the law of exaltation of the ego; but we lose whatever we gain in this way, for "Be ye therefore not deceived, God (the Law) is not mocked, and whatsoever a man soweth, that also shall he reap."

Whenever we allow others to use us past this point of universal tolerance we set in motion powerful psychological laws of disintegration, which manifest for us objectively, resulting in loss of our own power of attraction and accumulation. When we always allow others to do their will with us, while we repress and fail to live our own lives, we get into that condition of receptivity where all creative energy ceases for us, and the will of the majority has to be our will, because we have lost power to express ourselves positively for good.

I am often asked just how far we may push our own desires and feel that we are doing right. Suppose that someone has a power to attract work, love, or anything to his life, and this attracting will make another life lose the position, or some dear hope, what then? Have we the right to get these things when we know our gain will be another's loss? It is plain to me that no matter how unjust things may appear, objectively, it is impossible for us ever to lose our own, and no one can ever take away our own from us. *Our own* is just the thing we have created for ourselves.

Whenever we have to give up something at any time or any place, we may know that it doesn't belong to us, and that we have only passed up the belongings of another, also that our point of attraction and the thing we wanted was not equal, but that another's degree of attraction made the thing we lost belong to him.

We are all hunting "our own" on every plane of expression, and when we are living in a higher conception of our ownership, we take whatever we want,

believing that it belongs to us because we created it, and then turn in loving comradeship to help others to find what they want.

When we attract work or anything to ourselves, it belongs to us, so that when others are looking for the same position they ought not to be discouraged as there are hundreds of positions still left vacant. We must keep the same hope, which will soon create for us a new position, and we may be able to-morrow, perhaps to-day, to get to that point where what we want will come to us over the line of attraction with which we contact, and it will be impossible for us to ever lose it again.

Our personal life leads from experience to experience, and these many experiences become so entangled with those of others as to teach us that humanity is so closely bound together "that no man liveth to himself and no man dieth to himself" but in spite of this fact, there is no Law, save the one of our own making, which allows these experiences to so enwrap us with another Life and give it power to mar our whole existence.

When we know how to take up a true attitude toward ourselves and others we cease to find trouble and selfishness; we immediately pass on to higher understanding and keep hunting for the ONE thing needful, which is conscious union with all things and freedom from bondage to non-essentials.

Now he have finished this thought of selfishness, let us go on to consider the cares and worries of those who are carrying the world's burden upon their shoulders, and worrying because the other half won't come along. They get up and lie down with trouble of the world on their life, and they can see no reason why anyone should go free while there is one individual to know unhappiness. They spend their last dollar helping others, and wear themselves old and nervous fretting because there is no law to compel others to do likewise; they are forever borrowing trouble about the careless



indifferent crowd, and those who spend their all in riotous living.

Someone, a dear soul, and a conscientious, developed life, was greatly troubled at one time because when she had gone for days trying to get one rich woman after another to help her on some pet scheme of philanthropy, she failed, and she left in disgust, one wealthy woman, who said indolently, "Do let those who wish to bother with such things do so, but excuse me, I have been worn out with senseless charity."

It is a plain fact that there are always those without a cent to their names, and who never will have a dollar, who are eager and willing to tell those who have wealth, just exactly how they should spend it. They worry about the industrial problem, and the economic standing of women,—everything, and cry reform from the housetops; but they have not one plan that is full-fledged and powerful enough to prove a foundation upon which humanity could pass to a higher economic expression; we meet these people everywhere; they talk on street corners, in the shop, in the home; they have a plan, and like to spin it out to anyone who will listen, and are offended if you do not appear to appreciate it. If you try to explain anything to them they pass into argument and class you among those who need reforming. I knew one such man who wrote a large book and then quarreled with every publisher far and near, because not one of them would accept it. I read the whole manuscript to find, if possible, who was right, and on finishing it found I numbered one more with the publishing crowd, who called it plain "stuff" and of no particular value to humanity. But that man has a grudge against the whole world today, and says that under our present industrial system no honest man can get recognition. He is sore, morose, fault-finding, and lives in a world of contemptuous condemnation of all around him.

We might pass on from one feature of contention to another filling pages

with them; there is no end to the expressions of life, which, like Martha are "ever careful and troubled about many things"; but after all we need only review any one of them to learn the truth of the lesson of the GOOD part.

After all is said, only two things remain,—two truths which we can accept or deny according to our development; and these are, first; that *any* one hunting the things which the mortal mind calls trouble can find them, and can make them grow and flourish in their life like a green bay tree; and, second; that there is no such thing as trouble. It is only a relative expression having no foundation, in principle, and is only the ten thousand things, which we have exalted into power over us, until we sit beneath them as though they were really our kings and rulers; and third; there is only ONE thing necessary, and that is to find the good part of appreciation, understanding and union with everything, which cannot be taken away from any life.

Trouble is a personal thing and does not admit of a universal interpretation. There is only one universally intelligent expression, and that is JOY. Trouble, and the things which men call trouble, are the negative side of expression, and are the signals the life hangs upon itself, showing that it is astray from harmony within itself. When we have consciously made union with the universal joy, no negative thing in the universe can separate us from it.

In the human plane of life under the common world laws, we meet many tangled threads of personal expression. Of these Jesus said, "In the world ye have tribulations, but be of good cheer, I have overcome the world"; and so in the higher New Thought teaching, which we incorporate into our own life as well as the lives of those around us, we may pass ourselves off the common plane of existence, so that we live in it, but not of it; we can overcome the old laws; we can live each day in a world of our own making, where what we de-



sire and plan comes to us.

In this new order of things, we do not relate ourselves in our thoughts or our expressions with the old world laws, and we are, therefore, free from their manifestation. We teach ourselves not to be "ever careful and troubled about many things"; but to seek first the kingdom of all GOOD within and around us, and through it find the "good part," and everything else will be added unto us.

It is an unmistakable truth in this world life that we get just whatever we relate ourselves within in thought, and this relation is brought about by recognizing a condition or thing, and thinking ourselves into union with it. If we relate ourselves with the unformed destructive things in the daily life—sickness, poverty, and woe, they manifest for us; but if we relate ourselves with the new, the beautiful, and the whole—they, too, manifest for us, and both come to us in just the degree with which we have power to vitalize them. When we teach ourselves only to relate consciousness with the good part, which is joy, peace, health, happiness, power, rest, love, and realization of all things beautiful, there is no chance for anything less than these things to get possession of our life. As we put in the new, the old passes away; someone has said, "We do not fight the dark, we simply turn on the light and the darkness departs." How true this is! We do not need to fight all these bugaboo tribulations of human creation; we need only to let them alone, and turn to the great "good part," and they leave us, disintegrated by the simple, natural law of displacement. People are always ready to say, "Oh, that is easy to say, but it is my disposition to worry." And again: "It is hard to see the light, when your whole life is swallowed up in the deepest darkness." Yes, this is true; it is hard at first; when we have, through long hours of perverted thinking, allowed the whole horde of destructive things to get possession of our being. We let in swarms of false things, and grow

"careful and troubled"; we live and hobnob with them, while fear rages in our soul; when lying latent within us, subject to our call, is a whole army of forces waiting to come to our rescue and antidote all these things.

Our disposition or temperament cannot decide independently of our wish or desire; when we have learned our own power, we can modify our disposition, our character, and our whole life; "we may be what we will to be;" and the old stories of inherited tendencies are simply childish chatter and may be set aside by the strong power of determined life.

The whole long history of human growth stands as a glorious testimony of the power of individual development. Apart from all outward or inward circumstances is the power of self-culture; it lives and works in each human life. The strong agent which takes us away from the destructive side of care, trouble, and worry, and links us to the *good part*—the constructive and the whole, is neither birth nor outward conditions, but it comes from the ever active power of spiritual perception within us in union with the consciousness of our kinship with the ALL-LIFE. This self-culture is no myth; no intangible high-sounding ideal, but is a real living possibility for everyone. It comes from within, not from without, and does not owe its existence to any external condition. Mary sitting at Jesus' feet, did only what she wanted to do by her own inherent desire; she sought those things with which she was related interiorly; she had gotten away from the anxious care and trouble of life, and dared to live in the full realization of her selfness. She was free from any law save the one of her own making.

Everyone in this world has a right to be happy and "choose the *good part*" which cannot be taken from him; but at the same time he also has the right to pay for this happiness by making conscious union with the higher laws which bring it to him. The price of the *good*



part is understanding; and when we know the TRUTH, the TRUTH sets us free in just that hour that we hold our life servant to it.

Trouble, heart-ache, care, fear, worry and anxiety, are the natural results of natural laws, and belong to the plane of consciousness which produces them; but there is no law, save the one of our making, which can relate our life with those laws when once we determine where we are working, and absolutely sense our freedom from them.

Life with its changing conditions, calls for deep and perpetual study. There will always be a great crowd of developing lives who will continually hunt trouble and find it; the law of their life demands it; this is all they know. And all that we can do is to help them to open their eyes to their true position, and let them see that as soon as they have had enough, they can quit, and know that trouble is not a thing of exterior existence, but of inward inharmony.

We can never escape the truth that many and many a life must "borrow its behavior from the great", and those who have found the pathway that leads from the dark miasmatic-laden THOUGHT swamps of trouble up to the hilltops of inspired living, where the GOOD part has become second nature, must go out into the highways and byways of this worldly crowd, and sing them a new song of hope and joy.

We can "choose this day whom we will serve", and begin our comradeship with it; we can come out of the world; we can rise above it and find the ONE thing needful—the consciousness of GOD in the human soul, thus lifting ourselves away forever from the plane where the human heart-break of life has its origin.

We go about our work, then, with a song of rejoicing on our lips; we are always happy because we have made contact with the Universal Joy; we are always rich, strong, beautiful, and glor-

ious in our union, and, like Mary, we have turned away from the trifling non-essentials of life, and live in a new world made beautiful with our own higher recognition. This does not mean that we neglect anything; nor that we love anything less; far from it; we only love everything more, and have an interest so deep, so great, that we have eternal union with all things. We only know that there is a time for everything, and that a thousand years is as one day; and all things in our human life become subservient to the higher leading.

This attitude toward life is a majestic thing, which springs forth from our soul in manner both wonderful and great; defying all cares, all troubles, as it laughs softly in the face of every change the future years may bring.

Crowned with the helmet of perfected understanding, filled with the strength that has been born in the travail of past hours of care, sorrow, worry and trouble; serene with a calm faith that knows the truth, we wear our life clothes like a coat of mail, and all the puny trifling cares of the earth plane pass by us, because stamped upon our very presence is the signal of conquest.

"Oh, a trouble's a ton or a trouble's an ounce,

A trouble's what you make it.  
And it isn't the fact that you're licked  
that counts,

It's only, how did you take it?"

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For Subscription blank see page 29.

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SELF CULTURE, a Lesson in Practical Methods of Developing Thought Power, taking "The Two Selves" as the first aspect of this important subject, appears in the April Number of "The Column", by "LEVI" (TRANSCRIBER OF THE AQUARIAN GOSPEL OF JESUS THE CHRIST).



## URANUS, ITS INFLUENCE AND EFFECTS UPON THE HUMAN RACE

LLEWELLYN GEORGE

Uranus was discovered as a planet by the elder Hershel on March 13, 1781, (in the constellation Gemini). Prior to this date it had been seen, photographed and considered by astronomers as a fixed star.

Sir William Hershel named it after his royal patron "Georgium Sidus." This name did not find general favor and the name Uranus was proposed by Bode, although it is often yet called Hershel in honor of the discoverer.

As seen through a telescope of the highest power, Uranus presents to the eye the appearance of a disc, about four seconds in diameter, of a faint sea-green tint. Although this planet is commonly considered a telescopic one, it is really of the sixth magnitude, and therefore faintly visible to the naked eye at certain times if one knows precisely where to look for it by the aid of an ephemeris.

Uranus has four satellites, namely, Ariel, Umbriel, Titania and Oberon. A remarkable fact connected with them is that they revolve almost at right angles to the plane of the ecliptic, in which most of the planets and satellites move. Their revolution is therefore retrograde. This planet takes 84 of our years to revolve around the sun, from which it is distant about 1,782 millions of miles. It has an axial rotation of about ten hours. This rotation, however, takes place in a direction nearly perpendicular to the plane of the planet's orbit. The density of Uranus is nearly one-fourth that of the earth.

### URANUS ASTROLOGICALLY CONSIDERED

In astrology the planet Uranus rules the zodiacal sign Aquarius which governs the period between January 20th

and Feb. 18th, each year, and persons born in this period or those who have Uranus strongly posited in their horoscope are given to some form of occult research, in fact, they are reformers and pioneers in the teachings of progressiveness. It often makes one appear odd, peculiar or eccentric and said to be living ahead of their time. It attracts to such subjects as astrology, phrenology, occultism, mesmerism, magnetic healing, telepathy, electricity, inventions, Free Masonry, etc., in fact it predisposes to the antiquated, curious, new, odd, and everything out of the ordinary.

When well aspected by other planets in the nativity it endows the native with remarkable intuitiveness, giving also metaphysical and inventive ability. With much fore-sight they can predict the outcome of business or the results of action with great rapidity and considerable accuracy in a manner not dependant upon the reasoning process but by *knowing*. They have strong and constructive imagination and can see a way to improve upon almost everything. Their premonition, instinct and intuition guide them in the path of progress and freedom.

When Uranus is adversely aspected in the horoscope it gives all the forementioned intuitive activity and inventive genius but it inclines to make one over-forceful, abrupt, brusque, erratic, eccentric, willful, sarcastic and easily offended, and the native is liable to accidents through explosions, electricity or vehicles of transportation. All the mental malformations can be improved and accidents avoided by those who firmly couple effort with desire. Great aid in this matter may be obtained by finding the



dates on which Uranus is adversely aspected and care then taken to maintain poise and self-control.

Uranus stands for liberty and equality. The solar system is now entering the zodiacal sign Aquarius by precession and marks the beginning of the Aquarian age which lasts for 2,160 years. The planet Uranus is about entering the sign Aquarius and will transit

through it between 1912 and 1919. The influence of Uranus will be strongly felt during this period and for seven years at 84 year intervals during this Aquarian age. Progress in every line of human welfare will be very marked, while recent developments in aerial navigation suggest the advancement to come through the world of invention.

## THE NEW THOUGHT ANSWER TO THE MOTHERS' PROBLEM

LAURA PHIPPS

When announcing this subject many asked "What is the Mothers' Problem?" Perhaps you have not met the inquiries I have; but ever since I first came into New Thought, I have been asked to solve this problem by New Thought. Only about three weeks ago I met a mother and two fathers and their questions leading me to speak of New Thought, the mother replied: "We don't want New Thought. We have religion enough of our own. We are satisfied with our churches for that. The thing we mothers want to know is how to bring up our children. If you can study that up and come and talk to us, we are all ready to listen to you."

It seems to me that the reason mothers and fathers have so much trouble with their children is because they have a *personal* Love for them rather than a *Universal* Love. They regard their child as a part of themselves rather than as Individual Souls seeking their way to God.

They bind their children to themselves instead of giving them Freedom. They bring their children up under Repression, and then wonder that when they are grown up, they do not Express.

I believe that the soul of every child comes here with a desire to find God, but the thing to teach the mothers is that every child does not seek God in the

same way, nor is it seeking *as* the mother sought.

If a mother stops, *first* to train herself, and then look to her child, I believe she would be saved of much of this Inharmony that so often exists between them.

Why not regard your child as another grown person? You leave your friend free to express in her own way and does she not often come to you for advice? Try this with your child. Give her Freedom and the very fact that you are not saying "Don't" all the time will lead the child to come to you for advice, while your "Don'ts" would only drive her to do the very thing it is desired to avoid.

Do not regard the questioning child as a bother and repress it. Some day you will be asking yourself "why does she not amount to anything?" "Look at So-and-So's child." But do you ever stop to realize that So-and-So's child when young was allowed Expression? You like the original person, but do you not often bring up your children, *expecting* them to be only copies of yourself, perhaps?

The Image you are building for your child is sure to express. How many mothers see their children in perfect health? They are *afraid* they will have this ailment or that. And it is just the same with all the other things of a child's



life. The mother is always fearing some harm will come to it. She is unconsciously building images, in her mind, by her thoughts, which are sure to be reproduced in form.

Why not make a perfect *Ideal* and every time you are tempted to "see the wrong" in your child, turn your thoughts to this *Ideal* and so help your child to build toward it and manifest it?

"As ye mete, it shall be meted unto you." How many mothers expect a child to *confide* in them and yet they do nothing to attract this Confidence? You who have children and are complaining because they go to others for advice instead of to you, take up a new attitude toward the problems of youth. Try confiding in your children and see how quickly they will in turn confide in you. And have Confidence in them. *Believe* they want to do right. *Believe* they are on their God-ward journey.

But I hear you say "Do we not have

to *guide* our children?" By all means, *tell* your child the *fire* is *hot*, and if she puts her hand into it, she will get burned. But do not *command* her "*Don't*" do it. And so with all the greater things of life. Always explain to her the *effects* and then give her her Freedom, and have Faith; and I believe she will invariably steer away from the cause of anxiety. If she should not, however, it is because she needed to learn a lesson. Help her through it, and have Faith that this Experience will help her to look for Effects before she sets Causes into motion.

Universal Love; Individuality; Freedom; Expression in place of Repression; Conscious Imaging for Construction instead of Unconsciously for Destruction; Guidance rather than Command and a strong Faith.

This is to me a *part* of the New Thought solution for the Mothers' Problem.

## TO THE UTTERMOST PARTS OF THE EARTH

By M. E. U.

Taken from "The Bulletin Board" Rogers Bros., New York

To the uttermost parts of the earth. Lo! when we sow we know not when or where the harvest will be. Praise God, we know that Truth sown will garner Truth. A short time ago I stopped at Owosso Junction, Michigan, to make connection with a north-bound train. Pacing the platform, for the station itself is a desolation of desolation, I heard the strains of the doxology, and I wondered who was praising God so continuously and so persistently. At last I could not restrain the impulse to cross over to the dining hall. I opened the door, went in and found that my song bird was a dining-room maid. She was arranging the tables and sang as she worked. "I'm healed, praise God, I'm healed," were the words that greeted me as I entered the room.

"Glorious, isn't it?" I almost shouted to attract her attention, for I could hear my train in the distance—"Glorious." "Sure, it is glorious," she said, looking up, seeming to be not a bit astonished, "sure it is glorious." "It is glorious when you sing it alone, but—many's the time I have sung it at Belasco's Theatre with that great big crowd, and Doctor Sears standing there, my heart swelling almost to breaking, and every bit of me knowing I was healed."

"And you keep singing it," I said.

"Sure, sure. I have sung my way into the heart of a *good* man, and I am singing my sister through college, sure"—

Then I had to run in order to board my train. For a moment I felt that it would have been almost worth while to



have been "left." Yes, it is *sure*, sure, sure. Sow by all waters. The harvest is sure, sure. To the uttermost parts of the earth.

To those who have never joined in that mighty chorus of song at the Belasco Theatre (Republic) here is the healing hymn, sung every Sunday as its doxology:

### HEALING HYMN (*Tune: Denis*).

I'm healed, praise God, I'm healed,  
Through consciousness I'm healed.  
Through union with the source of life,  
I'm healed, praise God, I'm healed.

You're healed, praise God, you're healed,  
Through Christ, the truth, you're  
healed.  
Through God, the everlasting life,  
You're healed, praise God, you're  
healed.

## Comments

By Harry Fielding.

"The Psychology of Fasting," from the pen of Dr. Sears which was printed in our last issue has attracted so much attention that it will be printed in pamphlet form and advertised for sale as soon as possible. Some enthusiasts,

unable to await the arrival of Lenten season, commenced to fast immediately after reading the article and intend to make further trials at frequent intervals, in the spirit enjoyed by Dr. Sears.

Grace M. Brown is paying a visit to Texas, and on the 3rd of March will speak at San Antonio, where she expects to remain two weeks before proceeding to New Orleans, at both of which places her arrival is awaited with keen interest.

Touching the article of Insanity in this issue by Dr. Sears, a pathetic incident is reported from England of a boy of fifteen years committing suicide because of seeing "no hope for the future" and having made a failure of life. The letters left by him previous to the sad act were so human and so thoughtful of others that his case appears to be just of that kind which so often misunderstood adds to the waste of good material that, if properly taken in hand, might have been of good service in its sphere of life.

Change and vicissitude are strikingly apparent this year in the Old World where labor unrest again threatens the convenience and activities of those dependent on coal, transport and other necessities in the commercial world. A faulty system of education is largely responsible for the chaotic conditions in the field of labor which needs only sound and proper guidance to bring it onto a more restful condition so requisite for the peace of nations and individuals.

The so called "Socialistic Triumph" in Germany may mislead many who connect it with the "red cap" faction, which it really is not in any sense of the term. Socialists there corresponding more nearly to Democrats elsewhere, but happily nothing in the way of a revolution is likely to result from their success, so far as present indications go.

## THE PSYCHIC FLIGHT

VIRGINIA MORTON WEBB, London, England

There is a wonderful power within the soul which renders man God-like.

In olden days, among a few, mostly the high priests of ancient faiths, this knowledge was kept behind the veil in great secrecy, and was held as sacred. But today, spiritual truths fill numerous books and by means of this popular literature there has filtered into nearly every household, some degree of occult knowledge.

We have all heard of latent forces

which exist within the human consciousness; but we hear these things so heedlessly that they leave no very marked impression on the average mind. It is not everyone who is prepared for this spiritual enlightenment. These truths would have no meaning to them.

We must reach a certain mental vibration and become attuned to a higher grade of spiritual consciousness than many of us have, as yet, acquired. Even then, intuitive perception comes in flash-



es, and as material interests crowd upon our minds, they recede.

It would not be wise to dwell continually on the subjective side of life; our development must be a well rounded one; each part must be recognized and move forward together in their progress.

If we really desire the truth, and have patience and faith, light will come; but the desire must be all absorbing, incessant, and imperative. Then, no outside power can keep us from our goal. The force within is omnipotent if fully felt and recognized.

When your environments are unbearable, there is no need to meekly submit; but, in the quiet of your own soul, command with all the inner power and expect to be obeyed. You have the right to utilize your natural forces and there will be no limit to your power but one, the limit *you* recognize. "Belief is your salvation" but the belief must be strong enough to move mountains of worry and care, of evil and sin. Only raise your thoughts—let them soar to the heights above—the body will surely follow. The Spirit points the way. Like the butter-

fly, freed from earthly conditions, it will rise triumphant and acknowledge the divine power within, which has its source in some mysterious hidden depth, within the precincts of the mind of man.

The great octave of music, whose glorious chords reach from the inner realms of the mental world to the highest spiritual regions beyond, rises far above any conception humanity yet has of the Deity. Awaken, proclaim, your Divine inheritance of infinite power. Your ignorance has forged the chains which hold you earth-bound, buried in matter. Arise! Oh awful yet wondrous soul within, no longer express sorrow and the cares of humanity. Rise, and be free, oh sorrowing human race. The great and holy universal spirit has incarnated, imprisoned by choice in the depths of matter, in the body of man, blinded for a time in order to suffer and to experience personally the woes of the mortal, but through reactionary power, at last, to awaken. The God within must rise again, after the crucifixion of matter, to the dawn of another bright morning of eternity.

## Book Reviews

**Mata the Magician**, by Isabella Ingalese, \$1.50. The Occult Book Concern, Murray St., New York. This eloquent writer adapts facts coming to her own knowledge and clothes them, by the aid of her own occult experience, in a style suited to readers of old and New Thought romances alike. From the opening chapter, narrating the mysterious conditions of Mata's marriage by contract at fifteen years of age, at the bidding of the sage who was to her a father as well as guru, under most thrilling circumstances, the book compels attention and wonder throughout. Mata, and subsequently her daughter, both develop supernatural powers, apparently, but the author explains them all from the mystical side of life in a most entertaining manner, making the heroine ideal and real at once. The mother pertinently contrasts the hollowness of society with the solid value of a spiritual training which serves her well until she passes over at the birth of her daughter who takes her name and enters upon a still more eventful life of mystic power of which everyone should read.

**Linked Lives**, by Isabella Ingalese, \$1.50. The Occult Book Concern, Murray St., New York. The author of "Mata the Magician" most skillfully depicts the life of a young girl struggling with poverty and bearing with her querulous widowed mother whose married life was spent in luxury. The temptations of the daughter, her unhappy experiences in earning a living, and in marriage, lead up to her call into the presence of Mata, where she is enabled to read the scroll of her past lives. To "witness the unrolling of this wonderful astral film" a glance at the book is necessary and readers will enjoy an unique experience unknown to the regular devotee of fiction.

**The Edinburgh Lectures on Mental Science** by Judge Troward, (formerly of Divisional Court, Punjab), \$2. or 55 cents. Stead, Danby & Co., 11a Church St., Kensington, London, England; or Roger Bros., New York. A clear enunciation of the principles of this philosophy, in plain, familiar English, laying bare complex problems in an easy, natural manner, affording invaluable help to students. Mr. Troward's mind surveys a wide range of



thought from the elementary principles of science to their deepest application and he has a great knowledge of the Scriptures which both as lecturer and writer is at the service of his fellow man. Who could read these lectures on "Subjective and Objective Mind", without feeling enlightened and encouraged to apply his words to themselves? Surely none; his equable and well balanced reasoning engrosses the reader's attention so that a clear recollection of it is assured. Every lecture is a gem of its kind.

**Evolution and Regeneration**, by Henry Proctor F.R.S.L. M. R.A.S. S2/6d L. N. Fowler & Co., Ludgate Circus, London, E. C. Eng.; and for American orders The Esoteric Publishing Co., Applegate, Calif. The author commences with a deeply interesting interpretation of the allegories in the Bible concerning The Creation, the Garden of Eden, the Sacred Trees of Life and Knowledge, and gives his views on Pre-Adamic Man in such a clear way that they provide instruction and stimulation to the reader's mind. Adam is here regarded as Father of the Caucasian or White Race; and the Colored Races as existing before him, not the descendants of Ham, who was born of white parents. As the Fall of Man is often referred to in connection with generation the author claims the spirit of the Age is now ripe for regeneration to be entered upon and in the Second Part of his work impresses his readers with the urgent need of conserving the Vital Fluids and using all methods to ensure Self Control, such as Fasting, Dieting, etc., which it is claimed will lead to the higher Spiritual Attainment, perfect health, possibly a present immortality, and cost of living reduced to a minimum.

**Psychology, Normal and Abnormal**, by Warren E. Lloyd M.L. Ph.D., and Annie Elizabeth Cheney. Roger Brothers, Publishers, New

York. This work is fitted to meet the needs of enquiring minds and is divided into ten chapters, each one dealing with delicate problems with precision and clearness. The need for the use of hypotheses in psychology is shown to be similar to that of other sciences and the assumption in this case is "Mind and Matter as polarized aspects of the same thing." The abnormal aspect of the various phases of Mind selected for treatment is very ably presented and most opportune at this time. The phases of most interest may be Desire, Emotion, Imagery and Poise and any attention bestowed upon them will richly reward the student, cause him to frequently refer to the many fine points illustrated in the course of the work, all of which are most ably presented.

**Through Fields of Love**, by Mary Brewerton DeWitt. Price 50 cents. Address the Author, 6102 Greenwood Ave., Chicago, Ill. The opening chapter describing "The Ongoing of a Soul" places the reader in touch with the theme of the book at once and those who delight in esoteric subjects will find a pleasing little work to entertain them. At the same time it is most instructive in the highest sense, and suggests the truth of those telling words, "There is no death, there are no dead."

**The Brotherhood of Healers**, by James L. Macbeth Bain, London, Eng., s1/6d or 40 cents Cloth, and s1/- or 27 cents, Paper. Percy Lund, Humphries & Co., Ltd., 3 Amen. Corner, London, Eng. Second Edition. The author, known also as James Macbeth, says, in his preface note, that in a spirit of selfless love he here "narrates certain extraordinary experiences" in connection with the many healing services he has long continued to successfully render. Much useful knowledge fills each page and examples selected of rare interest to healers and seekers after Truth, the reception of which must be most gratifying to so zealous a

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spiritual worker as their writer. The title does not refer to any old or new order, but only to the lovers and healers of man and other beings.

**The Dream Child**, by Florence Huntley, 75 cents, published by Indo American Book Co., of Chicago, now in its Ninth Edition. The author of "Harmonics of Evolution" presents in this extremely interesting story an entertaining description of life on two planes of expression, the Seen and the Unseen. The narration of experiences on the unseen side of life is so earnest that readers will wish to follow up the train of thoughts aroused concerning it, by sounding the depths of spiritual knowledge and getting at the substance of the truth reflected in this book.

### 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.

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