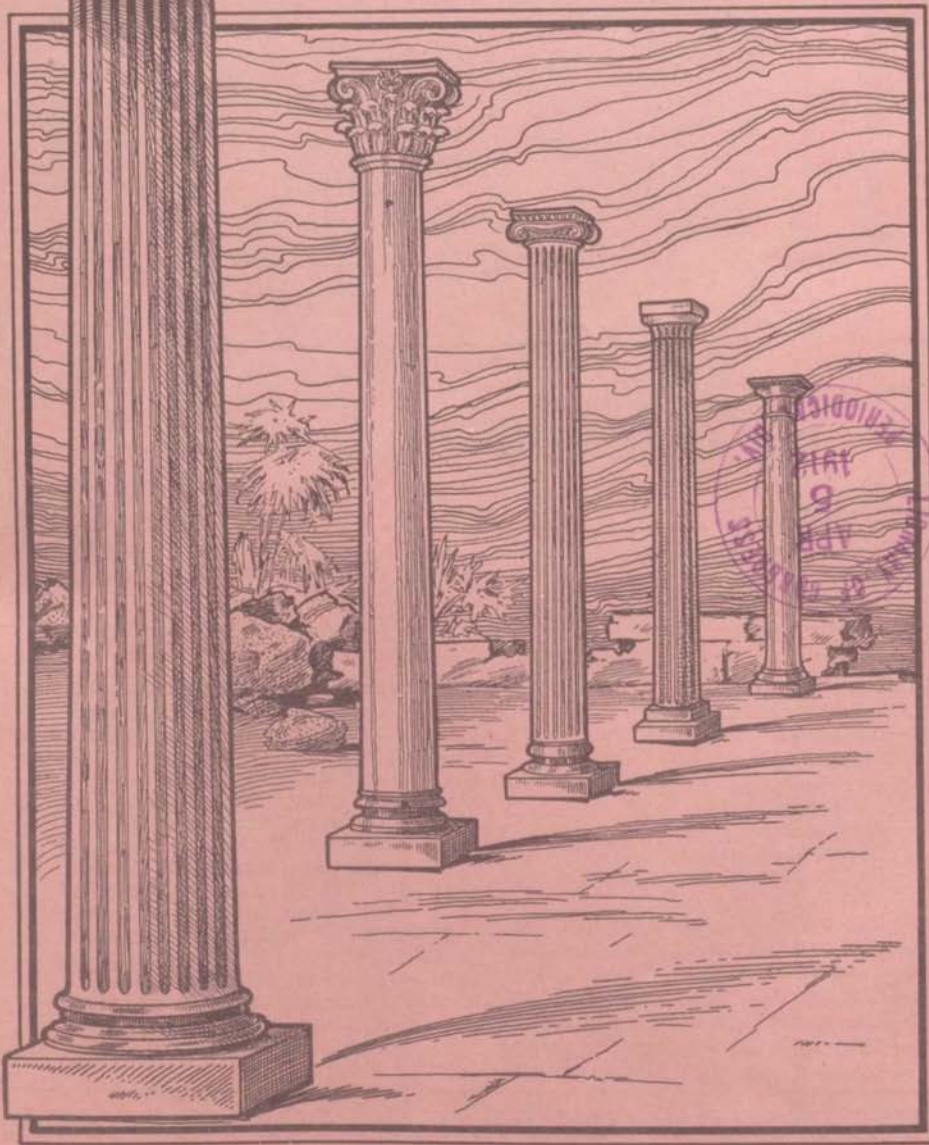


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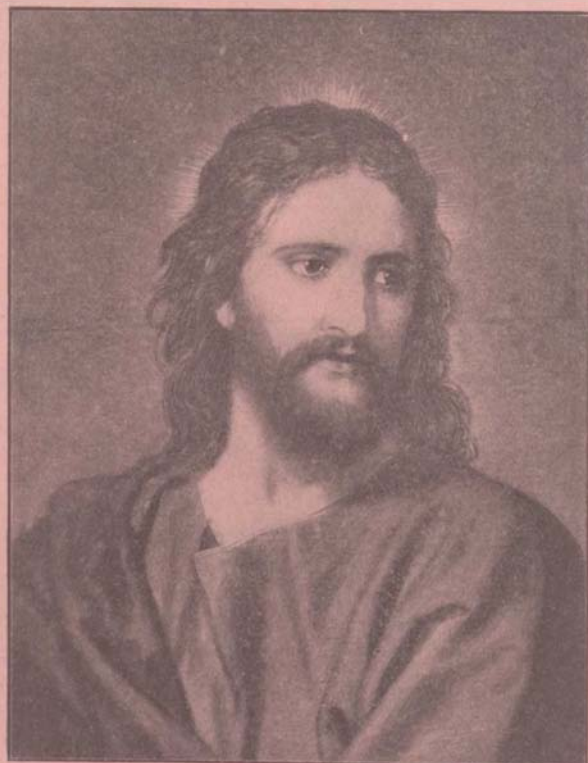
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The Aquarian Gospel of Jesus the Christ

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

By LEVI

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*Yours in Love and truth
Julia Weston Clark M.D.*

*Maffett
Chicago*



Sometimes the soul is stirred with a deep joy,
So still, so wonderful, it has no word;
A power which earthly things cannot destroy,
A hushed sweet rapture, where no breath is stirred.



There is a shrine within the heart so still,
That silence trembles lest it wake a sound;
A place of peace that knows no law, no will—
It only IS—a holiness profound.



J. S. S.





No. 6

DENVER, COLO., APRIL, 1912

Vol. I

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OFFICIAL ORGAN OF THE
NEW THOUGHT CHURCH AND SCHOOL

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Cosmic Consciousness

By JULIA SETON SEARS, M. D.

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

"I know thy works: behold I have set before thee an open door, and no man can shut it." Rev. 3, 8.

In all ages the search after God has been the most fascinating of intellectual, philosophical and spiritual pastimes. When the eye of man first became aware of the beauties that surrounded him, when his reason was first able to comprehend nature's orderly and systematic arrangement, then began the inquiry for the origin of all this, and the reason of the first Great Cause.

To this First Cause nations have given different names, but as the old thought world has passed on to the generations of men the name of God, so God it will remain undoubtedly for many millions of generations.

While few men agree in the finite idea of God, most men agree in the absolute idea, they feel that this first Great Cause, from which every manifestation of life sprang, must be and is some form of Absolute Intelligence.

The great part of humanity today is ready to accept the immanency of this great Universal Intelligence, and see It in all things, and see all things emerging from It.

With but few exceptions the minds of men unite in accepting the truth of the Oneness of the finite and the infinite, and have come to accept matter or form as only an expression of the Universal Intelligence, powerful on its own plane, but related with, and harmoniously controlled by, the higher energy.

New Thought recognizes two distinct manifestations of this energy, viz., objective and subjective, or absolute and differentiated, and anyone who wished to become master of his life's expression must understand and relate with these energies, if he hopes for a full and final expression of power.

When we really know that all life is One and that every expression of life in matter is only a part of this One, and inseparably related with it, we take our

first step toward the understanding of Cosmic Consciousness.

It can readily be seen that if all life is one substance, and all this substance is Intelligence, then a conscious relation to this Intelligence gives us a consciousness so deep that it has neither beginning nor end, and we really do become just what the name implies, Cosmic in our understanding.

In this new power of Cosmic recognition we at once find ourselves living in the midst of a great physical and metaphysical energy where everything formed or formless becomes to us an active intelligence obeying the slightest call made to it, and answering us in a manner of response that is normal to its state of consciousness.

The great Cosmic mind of nature is always around us speaking its message from every avenue; we live in it, we hang our whole life upon it consciously; and thousands there are who never awaken to the truth of its conscious response, but go on deaf, dumb and blind to their own power of communion.

More than half the world is awake in the personal instead of the Cosmic Intelligence. We recognize some things as being responsive to us, but know very little about the real method of response. We are blind to the manner in which everything in the finite world around speaks to us, and obeys us, and we will remain blind until we come to the state of development in which we possess universal recognition. Cosmic intelligence is manifesting all the time in every finite thing, but until we become alive to this greater recognition we cannot see it, or hear it.

We call the lower form of life inanimate, and the higher manifestations mysterious, and pass them up without attempting to fully comprehend them. In doing this we hang upon our own life the signal that we are astray from that consciousness that alone is capable of giving and receiving the universal message.

Physical scientists are doing everything in their power to prove to us the truths of Cosmic Consciousness; we know through their investigation that atoms arrange themselves into form under this law of cosmic intelligence, that the mineral and vegetable kingdoms think, feel and act through Cosmic instinct.

The psychologists have shown us a world of intelligence all around, and given examples of well-defined comprehension both below and above our own; the doors of the mysticism and mysteries have been opened, and many misunderstood manifestations made common and sensible through just the recognition of this great Cosmic law and understanding of how it is always at work in and around us.

The race has sought for power, control, and understanding in many ways; it has given science, religion, and philosophy, every sort of trial, but it is being born into the minds of those who are consecrated to this search for wisdom that if they ever hope to come to the real understanding of life they must deepen their comprehension, relate everything seen, with everything they call unseen and becoming one with these things created, find through these the Energy that Creates.

When we can teach ourselves to have a sense of ONENESS with every form of life, no matter whether we call it high, low, inanimate or animate, natural or unnatural, that no matter what we touch we find it endowed with an intellectual equal to, and in harmony with our own, but only manifesting under the law of its own state of being, then we are coming to the degree of understanding which is universal; and then only will Cosmic Consciousness begin for us.

The rock has only the consciousness of a rock, but it is intelligence just the same, and holds its tiny atoms in correct relationship, and gives the normal response of a rock to all its environments.

The rose has only the intelligence of

a rose, but intelligence makes it bud, bloom, blossom, manufacture its fragrance, drop its petals, and die on the physical plane, just as naturally as the human consciousness pushes men on from the cradle to the grave through manifold human grades of reason and understanding.

The rose, the rock and the human being are each under their own natural intelligent cosmic law, and these laws only differ in their objective expression.

Emerson said, "Speak to Him thou, for spirit with spirit may meet, closer He is than breathing, closer than hands and feet." And the great cosmic mind is always pouring out its messages and they come to us from a thousand sources in just the moment we are vibrant enough to register them.

From the very rim of things, from the very center of life everywhere there is always something that sings and speaks to us of the grand Cosmic Symphony that is always being sung. Shakespeare said, "There is not the smallest orb which thou beholdest but in his motion like an angel sings . . . but whilst this muddy vesture of decay doth grossly close us in we cannot hear it."

This condition of becoming Cosmic in our consciousness gives us a greater master position in our common life; for through it we become lords of all this lower intelligence because we can speak into the mind of everything around us, and it must answer. It is then that the Lion and the Lamb lie down together; we speak to the intelligence in the flower, it grows and becomes just what we desire it to become; we speak to animals, they lie down, grow kind, and obey our slightest direction. All animal trainers have Cosmic Consciousness to some degree; so have landscape gardeners, so have railroad men, and those who work with machines, which become a part of themselves. Everyone knows how the engineer learns to love his engine. Why? Because he has related its consciousness

with his own; everyone knows how different are his own clothes, and home, from the clothing and home of a stranger; there is something that makes a palace within four little walls of a room, and this "something" is the Cosmic relationship of ourselves with it. When we have Cosmic relationship consciously and not unconsciously, we can make our own home atmosphere, no matter where our life may lead us.

On the higher planes of relationship we feel, hear and see the great formless energy with which we are united, and this in the Old Thought world has been called the power of the spirit, but the New Thought world knows that this is simply the great God consciousness which is answering our conscious recognition, and that there is now and always will be only one mind in God, which mind is ours from any plane of understanding that we touch it. Just as the gardener standing before his half blown rose sees, listens and understands, and fulfills every demand of its physical atoms by higher and higher recognition of finer laws of cultivation; just so Marconi standing with his mind alive to the great call of the unseen forces speaks into the formless universe ether, the Cosmic, or God consciousness, answers, and the finite intelligence of his healing mechanism registers the message.

When we look into this perfect law of liberty, the union with Cosmic mind, the human life slowly begins to lift itself away from the limited, the narrow, the part, into recognition of existence so broad that it is boundless in its possibilities.

In this new interpretation of Cosmic consciousness, human life and human consciousness become a possible thing here and now, resplendent with a new found glory.

When we know this truth of consciousness and want to seek the completion of ourselves, we may begin by finding our human desires through speaking to them

as to our willing servants, we pass back of them in recognition and use the Energy that Creates; and through this control the things created. We are born in the world of form, but our mind reaches at times into the world of the formless; we know that both are forms of consciousness, and everything the human life can desire is in One Cause. HEALTH, WEALTH and LOVE, the great human trinity, become the human localization of Cosmic intelligence, worked out into form by those who understand the intelligence of the things which brings this trinity to them.

Just as the electrician turns on this Cosmic power, which runs a dynamo, lights a lamp, or turns a cylinder, just so the children of men may lay hold of this Cosmic consciousness energy through the power of Cosmic recognition, and manifest in any form they desire; the power is infinite in quantity and intelligence, the form is finite, and limited, but both are intelligence and both are one.

The higher we go on intellectualizing and spiritualizing ourselves the finer our atomic consciousness becomes, the finer our soul expressions grow, and the more clearly our intuition registers the Cosmic messages.

Those who are only awake in the lower Cosmic Intelligence will only register the cell sense messages, and the external world above can only speak to them through the power called instinct. Those who have come deeper into Cosmic recognition show it forth through the power of reason, others of finer relationship are said to have inspiration, and those who are closely attuned to all are called intuitive.

Cosmic consciousness is easily understood when we divide it in this manner, Instinct, Reason, Inspiration and Intuition. A deepening intuition gives a still greater consciousness called illumination, and a finer sense of recognition pushes us still closer into union, so that we have

what the olden mystics and philosophers called revelation.

Revelation is the natural expression of life in full possession of Cosmic consciousness; it is the finished product of the God-life HERE and NOW.

It can easily be seen that humanity takes its place in this great Cosmic Consciousness just according to its own development, and our place of comprehension is called in science our Cosmic polarity.

We all pass on in deeper relationships as we become fit; the "ALL Compelling Must" behind each life pushes it on to its final unfoldment, until at last it masters all by becoming one with everything in the universe. In that hour the soul has universal union, and a thousand unseen hands reach out to mould it into perfect expression, and form everything in its environment, while the great Cosmic voice says "I know I understand, command me."

We separate ourselves from the power that comes to us through this universal recognition of Cosmic Consciousness by just the daily habit of putting up our personal ideas of limitation and separateness. We have lack of Cosmic power because our whole life is passed under the personal, instead of the universal, law. In one stage of our development we do not know of our Cosmic union; we think we are alone in our effort, and that things are always opposing instead of helping us. We begin by making our environment our enemy, instead of our friend. It is the great law that with whatever measure ye mete it will be meted unto you; and our environment will speak back to us in just the expression we speak to it; it is entirely responsive to our higher power of dictation. Could we even in our first consciousness learn this truth of Cosmic relation and speak to our environment under the great constructive law of creative Energy it would even on this plane of consciousness

unite with us to bring us whatever we desired. When we pass on to the stage of mental power we are strong in our creations, our will does set the line of union, and our life becomes the expression again of our limited comprehension.

After a while the life passes into where it knows its union but finds itself faulty in its methods of speaking, directing and controlling the intelligence which it knows is around it. This is the state of realization, and we must by natural law pass into actualization; this is the next cycle of growth, then our whole life becomes our friend, and a part of everything we have spoken into being. Then we are ready to go deeper and deeper each day into union with Cosmic wisdom, we find that in just the proportion that our human nature rises toward Cosmic union, our nobleness and illumination and revelation show forth, and we become ONE with an Energy too high for contradiction, so that we retire more and more from the limited personal recognition of selfishness, resistance and fixed points of attachment, while our life passes into correspondence with every form of

life, and our living becomes for us an intellectual, moral and spiritual glory.

When a life knows its ONENESS it has found its perfect Cosmic Polarity, and the great Cosmic arms and life are open to receive it. Then we can indeed lean hard upon the Eternal heart, for its vibrations answer our own heart throbs; we become absorbed into it, and we are no longer the thing created but a part of the great energy that Creates. Then God becomes in truth "Our Father" tangible and real for us! Wherever we look we see Him; whenever we speak He answers; whatever we touch we feel Him. He is not lost in diversity, nor swallowed up in Infinity, but He is ALL IN ALL, and we are never without the abiding satisfaction of His presence; high or low, He is with us always; He is really our strength, our shield; He is "The open door that no man can shut"; there is for us then only a song of exultant power; and our souls sing it over and over again, not in the old time spirit of separation, nor supplication, nor seeking, but in the new found joy of a rapturous comrade-Cosmic revelation "Our Father, Hallowed be Thy name."

The Chosen

By Ella Wheeler Wilcox.

They stood before the angel at the gate;

The Angel asked: "Why should you enter in?"

One said: "On earth my place was high and great;"

And one: "I warned my fellow-men from sin;"

Another: "I was teacher of the faith;

I scorned my life and lived in love with death."

And one stood silent. "Speak!" the angel said;

"What earthly deed has sent you here to-day?"

"Alas! I did but follow where they led,"

He answered sadly: "I had lost my way—

So new the country, and so strange my flight;

I only sought for guidance and for light."

"You have no passport?" "None," the answer came.

"I loved the earth, tho' lowly was my lot.

I strove to keep my record free from blame,

And make a heaven about my humble spot.

A narrow life; I see it now, too late,

So, Angel, drive me from the heavenly gate."

The Angel swung the portal wide and free,

And took the sorrowing stranger by the hand.

"Nay, you alone," he said, "shall come with me,

Of all this waiting and insistent band.

Of what God gave, you built a paradise;

Behold your mansion waiting in the skies."

SELF CULTURE

By "LEVI"

Transcriber of "The Aquarian Gospel of Jesus the Christ"

LESSON ONE

PRACTICAL METHODS OF DEVELOPING THOUGHT POWER. THE TWO SELFS.

This Course of Instruction on Self Culture is intended to cover all the requirements of the perfect man, and it seems well in the outset to make a critical inquiry into the meaning of the word self.

When Elizabeth, the mother of John the Baptist, and Mary, the mother of Jesus, were pupils in the Esoteric School of Elihu and Salome, in the city of Zoan, in Egypt, Elihu taught them a lesson that is truly remarkable in its clearness and conciseness of expression. I will repeat it as a basic Postulate.

THE LESSON OF ELIHU. "There are two selfs: the higher and the lower.

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

"The lower self, the carnal self, the body of desires, is a reflection of the higher self, distorted by the murky ether of the flesh.

"The lower self is an illusion and will pass away; but while it does abide it is a help to man.

"The higher self is the embodiment of Truth; the lower self is the author of all error.

"The higher self is Justice, Mercy and Uprightness, the lower self is what the higher self is not.

"The lower self breeds hatred, slander, lewdness, murder, theft, and everything that harms.

"The higher self is mother of all virtues, which only can insure contentment, harmony and peace.

"The lower self is a deceiver; is rich

in promises, but fruitless, poor in blessedness and peace.

"It offers pleasures, joy and satisfaction, but gives unrest and misery and death.

"It gives men apples that are lovely to the eye, and pleasant to the smell; their cores are full of bitterness and gall.

"Men seek salvation from a devil that they think a monster of the under world;

"And they have gods that are but demons in disguise; all powerful but full of jealousy and hate and lust.

"Whose forces must be bought with costly sacrifice of fruits and of the lives of birds and animals and human kind;

"And yet these gods possess no ears to hear; no eyes to see; no heart to sympathize; no power to save.

"This devil as man sees him is a myth; these gods are made of air, and clothed with shadows of a thought.

"The only devil from which man must be redeemed is self, the lower self.

"If man would find his devil he must look within; he is enthroned within the heart; his name is self.

"If man would find a savior he must look within, and when the devil is dethroned the Savior Love will sit upon the throne of heart.

"Love opens wide the windows of the soul, and lets the light of heaven in.

"The David of the Light is purity who slays the strong Goliath of the dark and seats the Savior on the throne.

"If you would ask me what to study, I would say, YOUR SELFS; and when you well had studied and then would ask ask me what to study, I would say Your Selfs.

"He who well knows his lower self

knows the illusions of the world; he knows well the things that pass away.

"And he who knows the higher self knows God, and heaven; knows well the things that never fail.

"Thrice blessed the man who has made Purity and Love his very own. From all the perils of the lower self he has been saved; he has the key of heaven."—Unabridged Gospel of Jesus the Christ, Chapter 8.

PERSONALITY AND INDIVIDUALITY. These two words are often used interchangeably, as though they meant one and the same thing, when in truth they differ widely in signification. The Personality is the lower self; the Individuality is the higher. Put in more comprehensive language, the Personality is the physical body, with its eccentricities and its senses; the Individuality is the soul, with its characteristics and its senses. We develop the Personality; we unfold the Individuality.

Of course these are so intimately connected that while we are in the body it is difficult to consider them separately, because the body and its functions are but exponents of the soul and its characteristics. Example: Intellection is a function of the physical organism. The Intellect is really the organ through which Intelligence is manifest.

INTELLIGENCE, per se, is a universal ether, pervading all space; the Intellect is a machine that seizes these ethers, concentrates them and makes them serve the lower self, and all manifest things. The lower self is, in fact, the connection between the physical world and the world of manifests; so while we tabernacle in the flesh we must recognize the value of the lower self, restrain its carnality and develop that which is needful in psychic and spiritual unfoldment.

THE PHYSICAL BODY is the Temple of the Holy Breath, and it is in the manifest abiding place of the soul. Paul had a clear conception of this idea when he wrote to the disciples at Corinth:

"Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you?"

"If any man defile the Temple of God, him will God destroy (that is this particular Temple because of its defilement will disintegrate, die), for the Temple of God must be holy, which Temple ye are." Cor. 3:16, 12.

THE CARE OF THE PHYSICAL BODY is of paramount importance and this course on Self Culture will cover in detail the most improved methods of Self Healing and of developing every part of the body, including the intellectual faculties, the memory, and the senses.

SELF CULTURE carries one beyond the development of the **PERSONALITY** into the domain of the higher self, and comprises the most improved methods of psychic and spiritual unfoldment, which, likewise, will be covered in this course of Instruction.

THOUGHT-POWER lies at the foundation of all culture and our very first work must be to develop that power, and this lesson is to be devoted largely to the most practical methods of making Thought powerful.

WHAT IT IS TO THINK? It is to keep the machinery of the Intellect in motion so that the ethers of Intelligence, which are ever present, may be concentrated, formed into ideas. There are two kinds of thinking: **VOLUNTARY** and **INVOLUNTARY**. Some people find the mechanism of Thought feebly running soon after birth, and they just continue to let it run, directed by whatever influences happen to surround them. They make no effort to change the trend of thought, nor to make it more powerful. These people are **INVOLUNTARY THINKERS**; they are Thought Automats; they are contented to follow in the wake of ancestors and early teachers. They are creatures of circumstance, and have no faith whatever in the Power of Thought to control anything. They are firm believers in luck, and when things

go awry they say, "It is just my luck." If they are successful in anything, they call it "A streak of good luck."

VOLUNTARY THINKERS are those whose *wills* are practical engineers, and are able to control the machinery of thought. Mark, there is a world of difference between the conditions of persons who are controlled by machines and those who control the machines. This not being a lesson on Theory, we cannot here make a study of the Will, and its place in the dual man. We are now looking for practical things and men have long since learned that Will controls destiny, and is the Arbitrator of Luck; so we assume that you are sufficiently versed in the philosophy of the Intellect to recognize the fact that Will is the true power behind the throne in all matters pertaining to the self.

HOW TO DEVELOP WILL-POWER is of first importance in this study of the development of Thought-Power.

WILL AND DESIRE must not be confounded. Desire springs from the heart-side of things. Desire belongs to the lower self wholly; personal satisfaction is the inspiration of Desire. I love, and I have an intense desire to be with and serve my loved ones; this is a source of personal gratification. In the domain of the higher self, desires are in abeyance.

THE BODY OF DESIRES, of which we will speak later on, must be disintegrated before one can enter the realm of spiritual consciousness. It is, therefore, evident that the student must first learn how to strengthen even the power of the Will. The poet gave us more than an intimation of the philosophy of attainment when he wrote: "We rise by the things that are under our feet." When we come to recognize the full significance of this truism we find that we must reverse the current order of thought, for we have been taught in school, family, church and Sunday school that we gain

heaven by our *virtues*; but our virtues ought never to be under our feet. The advancing neophyte firmly plants his feet upon his *vices*, and so rises into the Light of God, and so we are brought face to face with the fact that there is some good in our **VICES**, for we rise by the things that are under our feet.

A STUDY OF VICES is in place at this juncture. Every man, woman and child is a householder, and has a large herd of unclean animals in his pasture. A good Astral seer can see these animals as they continually follow the householder about, and there is always a great big, many-headed monster who is nearest to him. In unembellished language, these monsters are his vices, and every body has one vice considerably larger than any of the rest. Paul calls this one "the sin that doth most easily beset us."

Let every one pause for a moment and take a peep into the pastures of his heart, and view his family of devils, little and big, and see if he can not name the big fellow who continually dogs his steps like a shadow of the night. What is your principal vice?

STRENGTHENING THE WILL is the immediate object of this study, and with this host of heliomonsters to be destroyed we certainly have opportunities for effort. Nothing is ever strengthened by inertia. Activity, and nothing else, will make strong a muscle, an organ, a faculty; so in order to strengthen the Will, an enemy and a battle ground must be found; for every advance must be made by antagonisms.

In the first round, what is the antagonist of **WILL**? Her name is **DESIRE**. This is the family name. The family is large and every child a lusty fellow. Note the names in the directory: Lust Desire, Theft Desire, Envy Desire, Revenge Desire, Greed Desire, Jealous Desire, Slander Desire, Tobacco Desire, Alcohol Desire, Trouble Desire,—but the directory is too full of names for all to

be mentioned, The Will has just let these children grow and every one is now a master.

Mark, the Will is weak, and no matter what the resolution may be, the Will cannot down all these enemies at one fell stroke; and furthermore, the captain of the host is too powerful to be attacked at first.

You know the result of continuous failure. The marshy grounds of discouragements are near by. But when people catch the contagion of Aspiration they are apt to attempt the conquest of everything in sight at once and, to use an American phrase, "they fall down." American people in particular are extremists. You are apt to find them well up toward the top of the mountain, or lying in the muddy slough of despair. If they can not be great oaks or tall sycamores they are apt to be skunk cabbages or rushes growing up from quagmires or stagnant pools.

It is hard indeed for people to learn that an oak does not attain its majority in a day. Substantial growth makes haste slowly. Reformations that are solid to the core are never instantaneous. They may manifest themselves at once, as was the case in the conversion of the Christian Apostle Paul. Perhaps most people can call to mind instances of so-called miraculous conversions, when a veritable devil became a saint in a night, and some of these conversions (a very few of them) are genuine. In all these instances, however, men see only results. The heaven had been working for years. The divine plant had been growing under a cover for a long time, when some master hand succeeded in lifting the lid and the full-fledged convert pops out like Jack from a magic box.

THE PROCESS OF WILL-STRENGTHENING is not a rapid one, and the student must not try to force the growth in a day. One should not attempt to throttle the GREAT demon of

his life the moment he is awakened to moral consciousness. He should try his Will on little things.

THE TREE OF DESIRE is not an ordinary shrub. It is a deadly Upas tree and grows like the great Banyan tree of India and the West India Isles. One center stock shoots up from the soil and when it has attained a height of from 20 to 80 feet it throws out immense branches which bend to the earth, the tips of which take root and grow; so every tree has many offsprings and while each shoot originates in the parent tree and ever holds its relationship with the center tree, it nourishes itself from the soil. Likewise the Desire tree of every person is a unit, is one from which every desire springs. He who can analyze himself and know the name and character of the great stock of his Desire Tree has done something toward its destruction; but, like the branches of the great Banyan tree, every branch or sin bends to the earth, takes root and may have an independent existence.

THE CHARACTER OF THE PARENT TREE is the character of every person. AVARICE may be the name of the parent tree; if so we have an avaricious person, and every sin in his life springs from and takes on the complexion of the parent.

LUST may be the name of the parent tree; if so, every action of his life is steeped in lust, and all of the offshoots are lustful and the man's chief desire is to gratify lust.

SELFISHNESS is the name of a great majority of the stocks of Desire from which all evils spring. Everything that a selfish person does can be traced directly to the great desire for selfish gratification.

He who is a good student of motives can tell by the acts of a person the name and character of his Desire Tree.

IN WILL-STRENGTHENING one must begin and destroy these hideous

children, for while springing from the parent tree each has become an independent tree. Mystic brethren and sisters, take your axe from the Lodge Room, sharpen it up and go to work on the little trees that have originated in your great Upas Tree of sin. These are the little foxes that spoil the vines, of which a Hebrew prophet wrote.

Your Will may now be strong enough to overcome what seems to be a little sin, like evil speaking, harshness in words and deeds, self importance, selfishness, etc.. One such evil overcome by sheer force of Will, and the Will is strengthened so that other evils may be destroyed, and, by and by, the great Upas Tree itself may be dominated by Will.

THE WEAKEST PEOPLE we meet are the ones who believe their Wills are strong, but are afraid of putting them to the test. Men and women are plentiful who tell us that their habits are under the control of the Will. These people are apt to assert, "I can quit smoking or chewing tobacco, drinking booze, tea or coffee, taking morphine, visiting vile dens of corruption, gambling, etc., whenever I please." These are all hot-house plants, and are the weakest creatures on earth.

They haven't will power enough to be truly respectable when invited into our parlors and drawing rooms. In an experience of many years in aggressive temperance work I have met hundreds of men and women who insist that they could quit drinking if they wanted to; but not one per cent of the entire outfit ever did quit. "Let him who thinketh he standeth take heed lest he fall."

Resisting temptation is the first step to powerful thought. He who can control his personal desires has his thought machinery under control and can easily make the elements of the earth, the air, the water and the fire come and go at his bidding.

OUR SECOND LESSON on the Development of Thought-power will be devoted to practical suggestions on Thought concentration and the most approved methods of improving the memory.

This Course of Seven Lessons on *Self Culture* will be copyrighted and must not be copied without permission. Price: Single lesson, 25 cents; entire course, in advance, \$1.50. Address E. S. Dowling, 503 South Figueroa Street, Los Angeles, Cal.

THE EVOLUTION OF THE SOUL

By L. W. ROGERS

(Continued from Last Month.)

From this general statement of the hypothesis we can pass to a consideration of the details of the evolutionary development of the soul; and perhaps the best way to do this is to take the average human being of today for our study. Fitting him into the hypothesis already stated, we see at once that he is enormously more than the physical body that we behold by the sense of sight. That is, in fact, only the material side of him—

only the medium through which he focuses his consciousness in the physical world, just as a field-glass is the instrument through which one focuses one's consciousness upon a scene otherwise entirely beyond reach which cannot otherwise be known. All that we know as his mental and moral nature belongs to the life side of him, and has its basis far back, back in that segregated portion of the universal mind that was the beginning of his individuality. In the truest sense,

then, the physical body is no more the man than the field-glass is the observer who merely uses it to connect himself with same phase of activity and thus plays a part in it, as a general does, near a battlefield, who thus extends the range and grasp of his consciousness and is a determining factor in the result of the conflict. The real man is not in any sense the physical body, but is that constantly evolving consciousness which uses the material body to connect himself with the physical world.

It is extremely important, in studying the evolution of the soul, to get the true proportion between the physical and the non-physical sides of the human being. Unless we do this we are in constant danger of a confusion of thought that will obscure the facts. We should not forget that we are studying the problem from the viewpoint of the physical senses only and that there will therefore be a tendency to exaggerate the physical side to the point where the perspective is destroyed. This tendency toward a material view of the subject is widespread and is perhaps nowhere more apparent than in our churches. We claim a belief in immortality, but our speech and actions constantly betray the vagueness and uncertainty of that belief and show that most people, regardless of faith or profession, look upon man as being chiefly material; and when the physical body is destroyed by death there is the feeling that nothing but "the soul" is left and that it is a sort of residue of the physical life just closed—a vague something that persists and preserves memory, but which is not the complete man as we have known him. Until such hazy ideas about immortality are cleared away we can hardly hope to comprehend the methods of the soul's evolution.

Instead of thinking of a man as being chiefly the physical body we should keep it in mind that the visible body bears much the same relation to the man that his clothing does. It is, indeed, as it is

put in Genesis, "a coat of skin." It (the physical body) is no more the true man than the armor is the warrior who fights in it; though of course such similes are not perfect illustrations, because the physical body serves many purposes. It is clothing and instrument and vehicle for the real man. It clothes him in a grade of matter that enables him to be conscious in a world composed of that matter; it forms his instrument of contact with physical experiences as certainly as an author's pen is his instrument of attack with the literary world; and it is as much his vehicle as the diving-bell is for the diver, carrying him out of his normal habitat and plunging him downward into the denser water while at the same time it closely cabins and confines him, acting as a rigid limitation of his natural freedom of movement and expression.

Upon analysis we find that all the things which, put together, constitute our friend are superphysical. It is his intelligence, his ready wit, his quick sympathy, his balanced judgment, his moral soundness, his sunny helpfulness, his affectionate friendship, his unselfishness—all these put together and expressed in his unique personality that makes him different from any other man—all this constitutes the real man, our friend; yet all this is non-physical; and immortality, to be of any value, must preserve it all. If it were dependent upon the physical body for its existence there could be no immortality.

We are so very material in our views and expressions that we speak of a man as *having* a soul instead of thinking of him as *being* a soul and having a body, which is the simple truth of the matter. If we can reverse the common view of the constitution of man and give the physical body its correct value—can look upon it as merely the perishable vesture of the imperishable self—we shall be in a position to follow understandingly the process of that self's evolution.

Turning our attention now to the average man, or soul, we have selected for the study of the manner in which he evolves, we observe first that his development, or evolution, is proceeding along two distinct lines—one being intellectual and the other moral. This is another point on which there seems to be much confusion of thought, no distinction being made between the development of mental power and the growth of moral perception. We often hear people class all evolutionary progress simply as "civilization" and assume that the most intellectual people, being the most "enlightened," are the most moral people; whereas it requires but little consideration to see that those of powerful intellect are often the very people who represent the acme of selfishness and unhesitatingly use their power to injure and degrade others. The evolution of intellect does not carry with it the development of moral perception, nor does the evolution of the moral nature necessarily cause at the same time intellectual growth. They are totally different aspects of the man's nature, one representing the head, and the other the heart side of him, and each constituting one of the three fundamental principles of his being.

It is true that this dual evolution of intellect and compassion is going on at the same time in our average man, but the development is caused by entirely different experiences and the growth of intellect may far outrun that of compassion or, on the other hand, compassion may be pronounced while intellect is but indifferently developed. The intellectual faculty is evolved by the exercise of the brain, by mental activity, by the thinking done in the effort to obtain food, clothing and shelter, which occupies so large a part of the life of the average man, and by efforts to win wealth, fame and power. Benevolence, altruism and compassion are developed by those experiences that arouse sympathy with suffering and are based upon the perception of the under-

lying unity of the race. Before the average man can become the finished product of human evolution he must evolve both of these qualities to perfection—must acquire all wisdom and attain that exalted compassion enjoined in "love thy neighbor as thyself."

Here, then, are the two stupendous tasks to be accomplished in the evolution of the average man—a change from ordinary intelligence to profound wisdom and from indifferent benevolence, at the best, to a love of all other human beings that is greater than his present love for his nearest friends.

Let us pause here a moment to get a clearer understanding of this enormous gulf that separates the partially evolved from the fully evolved. Our average man in his moral development marks a certain point between the savage and the saint, having risen through evolution from the one and being now engaged in the evolutionary process that shall ultimately raise him to the other. At first thought one is inclined to say the average human being is nearer now to the saint than to the savage, but the reverse is the truth, as analysis will show. Morally, he is above the savage in that he is less brutally cruel. He has by no means left cruelty behind him; but he has at least somewhat refined it and tried to justify it by trying to show its "necessity." The savage kills his foe with a club and tortures his prisoner at the stake. Average man, in the mass, kills his foe with guns and tortures him through the ghastly wounds that does not cause death and by starving and ill-treating him in prison. Can civilized warfare be shown to be more necessary than savage warfare? Nations go to war for various reasons, but generally through some phase of commercial greed, or else either to protect their own territory from seizure or to seize that of some other people. Precisely the same motives cause savage warfare. Various tribes fight to hold their own hunting grounds or to obtain better grounds from others.

The real difference is that the cruelty inherent in both is, perhaps, less brutal in its expression in civilized life. But what is the basis of cruelty in any of its forms? Selfishness, of course; and unless that selfishness is not merely different, but is less in the civilized man than in the savage he is not more moral.

If we turn now to compare the average person with the saint we shall surely find less in common between them than between the average man and the savage. The word "saint" is generally used in a vague way, but I am employing it to indicate that stage of evolution in which moral development has reached its highest possible point—the ability to literally "love thy neighbor as thyself." How far is the average man from that point? There are very few people for whom he would make any sort of a sacrifice. For how many would he sacrifice his fortune, or even a part of it? Yet the supreme test of love is the sacrifice of love itself. "Greater love have no man than this, that he give his life for his friend." When perfect compassion is evolved the fundamental, actual unity of the race is received and known as a truth of nature, and therefore all men are most literally brothers—more than brothers—to the saint. From no family tie can spring compassion so deep and strong as that of true saint for one who is not kin at all; for in spiritual perception the separating walls of individuality totally disappear.

The average man will perhaps be willing to return good for good, and in this he is like the better class of savage who will do the same. But is he yet ready to return good for evil? Clearly, he is not. He is more concerned with "getting even" with those who do him an injury. It requires a high type of man to even remain calm and inactive under the infliction of evil, and they are rare indeed who do not wish most ardently to retaliate. The average man would regard any other course as cowardly, even if he knew himself to be in the wrong, and if some stu-

dent of nature's great law of equilibrium were to point out to him that any violence done to another, under any pretext whatever, must necessarily react upon him in like manner, sooner or later, he would not even know what he was talking about. The average man, therefore, has a long evolutionary journey ahead of him before he has reached the level of the saint—the human being who has evolved compassion to the point where he sees his unity with others as he sees the unity in consciousness of his two hands; and who would no more think of regarding another human being as his foe than he would use his right hand to inflict a wound upon his left. The literal self-injury would be just as clear to him in the one case as in the other.

Our average man, then, must be regarded as having more characteristics in common with the savage than with the saint and as having, at the very best, as much of human evolution ahead of him as behind him. And if we turn from moral to intellectual development it is perhaps easier to see that if the man who now has barely enough intelligence to do the simplest and roughest work successfully, is to continue his evolution until he has the mental power represented by the combined abilities of a captain of industry, a great inventor and a profound philosopher, he must pass through a vast aggregate of complex experiences in order to evolve it.

(*To Be Continued.*)

I send my songs o'er earth's darkness;
I sing what my spirit has known;
My songs are the songs of triumph—
But the highest has not been shown.
My pen is but human, and never
Can bring to your soul the right word;
But, listen! perhaps in the Silence
You may hear what my spirit has heard.

—By *Henry Victor Morgan.*

Cosy Chats

By GRACE M. BROWN

Wouldn't it be fine if every one would do his share of thinking and assume his portion of the world's responsibility?

About a month ago, a lady wrote me from New York saying that she had read an article of mine in "The Column," also she had heard concerning my work, and it appealed to her; therefore she wrote to me for some literature and more information about it, but most important of all she wanted immediate help.

The appeal for help attracted my attention first, so I wrote her a long letter with suggestions and written treatments and prepared books and healing studies to send her—when behold, all the valuable time I had spent on the dear lady I found entirely wasted, because she had sent me no address but New York City. The Editors of The Column kindly sent me every subscriber of her name, which is not an unusual one, and I sent postal cards to each one, but received no answer to any—and the letter and the books still await the call of the thoughtless lady, who probably not only regards me as thoughtless, but careless and heartless as well.

Which is the way of most misunderstandings—each one thinks the other is to blame when in fact no one is to blame, although possibly somebody has not thought quite far enough.

Ever so many people who imagine they are sick are merely atrophied because of their own mortal selfishness.

You see a destructive force can only act inside of its own orbit while a constructive force is only limited by the universe; so when folks become so superbly selfish that they view everything and everybody from the narrow and, possibly, morbid

plane of their own opinion, they become narrow-minded and critical, the destructive thought so generated creates a force which becomes introspective, reacting within the plane of its own generation, which is the human body, and disease of some sort results.

Every form of disease may be traced to its corresponding thought form, as only the constructive thought form can leave its source, and many healers who understand the occult law have the power to withdraw the thought form from the patient and dissolve it by the force of their own constructive consciousness, thereby freeing their patient from the disease immediately.

Confusion of many destructive thought forms is usually the cause of accidents as the destructive forces generated by their inharmonious co-operation, or rather lack of co-operation, become dynamically active and events which we call accidents occur. Then we wonder, and the world wonders, why God permits such destruction, not comprehending that only the lack of God can possibly permit destruction—

For where there is God consciousness there can be no operation apart from the law; in Him is no disease, no poverty and no sin, because all these belong outside of the law.

And God and His law are ONE.

What is the use of worrying about what other folks think or do? Most of us have about all we can manage if we attend strictly to our own responsibility and devote ourselves to being true to that part of life which we have assumed.

Great indeed will be the day when men and women understand that no one soul

can own another, when they shall know that each soul must view life from its own angle and that only from its own angle can it be true.

Most of the misery of the dear earth home comes from the human claim of ownership; whether it be Child and Parent—whether it be Husband and Wife—whether it be Friend or Lover, the one who holds the other in bondage is creating a position of slavery for himself, not the old time slavery of the body, but a limitation of spiritual consciousness, which has most deplorable results, because it relates to the soul and its infinite and ultimate progress.

Only love can hold and nothing dissolves love so surely as a compelling thought force.

Because love is as sensitive as it is cohesive and wilts under any form of compelling bondage.

It is the great aim of the individual to be free—I might say the aim of all nature and of each manifestation of nature; but the more advanced the intelligence, and the more developed the form of nature the less they seem to understand that only in co-operation with the law can there be any freedom, and when it comes to you and to me, we are quite liable to create a greater bondage through our strenuous efforts to become free.

Freedom is not God's gift to man except as the divine in man manifests freedom for himself.

And you and I, creators of ourselves, are free when we become one with the universal intention and when we work in the realm of love.

It always leads us into bondage of some sort when we force issues. Our experiences come according to our development and as rapidly as we advance to meet them.

Our concern is to strengthen our capacity of doing by loving the work we have selected and the law will soon lead us to a

greater experience and a broader field of action.

For we cannot live apart from the law when we love.

(Continued on Page 30.)

Daily Concentration

SUNDAY.—

I pray for understanding of God's law; and that I may prove my faith I shall give myself to His service.

MONDAY.—

I demand health for my body; and, that health may be mine, I shall abide in harmony with my own soul.

TUESDAY.—I desire riches of earth; and that I may not be disappointed I shall give all that I have to the children of earth.

WEDNESDAY.—

I wait for opportunity; and that my waiting may bear fruit, I shall seek in the highways and byways for work to occupy me while I wait.

THURSDAY.—

I will mingle with the onrushing current of human life; and that I may be prepared to meet its vital energy I shall be satisfied to remain alone in my own dooryard.

FRIDAY.—

I ask for peace; and that I may know the joy of peace, I shall plunge into the turmoil and travail of Life's action.

SATURDAY.—

I long for love; and that divine love may enfold me, I shall give my human love to the sorrow laden heart which is unawakened to love.

The Psychology of Fasting, by Julia Seton Sears, M. D., is now printed as a booklet and on sale at 25 cents a copy by The Column Publishing Co., 2205 E. Colfax avenue, Denver, Colo.

THE GREAT SOULS

By JAMES A. EDGERTON

Every crisis has produced a man equal to its need. The prayer of the race for a leader has always been answered.

The Aryan migration had its Odin. The Jewish exodus brought forth its Moses. Thermopylae produced its Leonidas. When the cry of Rome was for some one to withstand Hannibal, there came a Scipio. When the Pharisaism of the Jewish church and the materialism of the world called for a regeneration, God gave mankind a Jesus. When, in the fifteenth and sixteenth centuries, the corruption and despotism of the Christian church called for reform, there was a Luther. When the profligacy of the English monarchy grew unbearable, there was a Cromwell. When the fortunes of France were at the lowest ebb, there was a Joan of Arc. When an antidote was needed after the debauch of the French Revolution, there was a Napoleon. When the American colonies would throw of their bondage, there was a Washington. When Italy aspired for union and freedom, there was a Garibaldi. When Germany was ready for amalgamation, there was a Bismarck. When a nation was to be saved and a race emancipated, there was a Lincoln.

Scattered all down the ages are the prophets and truth-tellers, who have dared combat the lies of power and to turn the thoughts of men to God. When the Grecian deities were crumbling, there was a Socrates and a Plato to tell of better and more spiritual things. When paganism was waning, there was a Paul to carry the glad tidings of a new faith. When the Renaissance came, and with it the demand for a deeper learning, there were a Bruno and Galileo to lay the groundwork of a later science. When it

was time for supplanting the old Norse Mythology, there was an Olaf to hold aloft the banner of the White Christ. When the world needed a more spiritual interpretation of the gospels, there was a Swedenborg. When the surfs of Russia aspire to a higher freedom, there is a Tolstoi.

There is nothing more ennobling than hero worship, so long as we adore the principle rather than the personality; for it is through the great, inspired souls that God most reveals Himself. How poverty stricken we would be without a Shakespeare, a Goethe, an Emerson, or a Whitman! What a new and luminous view of Nature we would miss without a Darwin or a Spencer! How much of beauty would have been left out of the world without a Michael Angelo, a Raphael, a Beethoven, or a Wagner!

These exalted spirits, that rise into the Universal, refresh the world by telling it of immortal springs. They reveal the eternal immanence of the Over-Soul, from which come all life and glory and love. They lift us out of our pettiness and filth, our narrow creeds and outworn customs. They give us a glimpse of broader prospects, of higher duties, of deeper sympathies, of nobler destinies. They furnish us, as it were, a fleeting view of the sunlight falling upon the hills of a better world.

If the supply of these illuminated souls is gauged by the demand, then the world should soon be filled with such a galaxy of prophets, poets, teachers and leaders as no single age has known. Never was the call so widespread or insistent. Never was the need greater.

Never was there such a longing for the light, such a thirsting for the truth, such

a hungering for the bread of life. Never was there the appearance of such a crucial age ahead. Never, since the song of the angels over Bethlehem, was there such a prayer for the Christ-principle in human hearts.

The Infinite Spirit of Love will not let these demands go unsatisfied, these prayers go unanswered. He has responded in every age heretofore. And now, as the need is greater, the answer will be more abundant. The materialism, greed and social injustice in the world are so deeply rooted that it will take a violent upheaval to overthrow them; and in such time it requires spirits that can ride the storm and calm the waves.

The whole world is slowly awakening to the new light. The voices of protest and prophecy, a few years ago so few and far between, are now swelling into a chorus. The practical religion and restless civilization of the Occident are stirring the Orient into new life, and in return the Ancient Wisdom of the Orient is flooding the Occident like a sunrise.

God does not make mistakes. To Him Time is not. Empires and races may vanish. He only keeps in view the larger purpose. What seem to us great revolutions and catastrophes are to Him but incidents in the working out of the Cosmical Plan. He sees always the goal—His kingdom on the earth. But it is a part of the law that man himself must attain this kingdom. God, the All-Father, starts His children out in the Universe for themselves. He differentiates them into individuals. He gives them freedom that thereby they may learn self-reliance; that they may wrestle with the forces and obtain strength; that they may gather experience and grow to the uttermost. But, starting them thus to make their own way, He gives them some little reminiscence, a spiritual remembrance, of home. It is only a faint gleam, but it is enough that if they follow it they can work back, work back, work back through

the aeons to Him. This is their ultimate goal—to know themselves and again come into harmony with the All-Loving Father.

But while they are free, He does not leave them unaided. He gives them the lights of revelations to illuminate their shadowed paths. He sends them a Christ to point the way. He speaks to them through seers and sages. He inspires great leaders to direct them over the rougher places. He puts melody into the hearts of the poets, that the journey may be cheered by song. And He ever works in the souls of all that are ready to listen, encouraging, soothing and stirring them to nobler aspirations and brighter hopes.

The God-led leaders! The great-souled masters! Through them we worship the Infinite Source of Power and Wisdom. For they are, at the moment, the instruments through which He speaks unto the race.

Dr. Sears lectured to a house crowded in every part, in the Republic Theatre, New York, on the Sunday prior to her departure for London, and the rush to her classes on the higher Metaphysical and Mystical subjects shewed how greatly she had endeared herself to the hearts of her many students. The progress of her work in England will be recorded in this Magazine and will be of interest to her numerous friends among our readers.

The Lessons in Mental and Spiritual Unfoldment left by Levi, the Akashic Seer, Transcriber of the Aquarian Gospel of Jesus the Christ, will be found of great value to all seekers after Universal Truth, for the guidance they afford, as well as the illumination they convey mark them out as gems of teaching. "Levi" left an inspired message to the race, and his writings are of so high an order that they attract students of fine calibre because he throws so bright a light on the hidden mysteries of Life.

THE AQUARIAN GOSPEL OF JESUS THE CHRIST

By LEVI

Elihu taught; he said, In ancient times a people in the East were worshippers of God, the One, whom they called Brahm.

2. Their laws were just; they lived in peace; they saw the light within; they walked in wisdom's ways.

3. But priests with carnal aims arose, who changed the laws to suit the carnal mind; bound heavy burdens on the poor, and scorned the rules of right; and so the Brahms became corrupt.

4. But in the darkness of the age a few great masters stood unmoved; they loved the name of Brahm; they were great beacon lights before the world.

5. And they preserved inviolate the wisdom of their holy Brahm, and you may read this wisdom in their sacred books.

6. And in Châldea, Brahm was known. A pious Brahm named Terah lived in Ur; his son was so devoted to Brahmic faith that he was called A-Brahm; and he was set apart to be the father of the Hebrew race.

7. Now, Terah took his wife and sons and all his flocks and herds to Haran in the West; here Terah died.

8. And Abram took the flocks and herds, and with his kindred journeyed further west;

9. And when he reached the Oaks of Morah in the land of Canaan, he pitched his tents and there abode.

10. A famine swept the land and Abram took his kindred and his flocks and herds and came to Egypt, and in these fertile plains of Zoan pitched his tent, and here abode.

11. And men still mark the place where Abram lived—across the plain.

12. You ask why Abram came to Egypt land? This is the cradle land of the initiate; all secret things belong to Egypt land; and this is why the masters come.

13. In Zoan Abram taught his science of the stars, and in that sacred temple over there he learned the wisdom of the wise.

14. And when his lessons all were learned, he took his kindred and his flocks and herds and journeyed back to Canaan, and in the plains of Mamre pitched his tent, and there he lived, and there he died.

15. And the records of his life and works and of his sons, and of the tribes of Israel, are well preserved in Jewish sacred books.

16. In Persia Brahm was known, and feared. Men saw him as the One, the causeless Cause of all that is, and he was sacred unto them, as Tao to the dwellers of the farther East.

17. The people lived in peace, and justice ruled.

18. But, as in other lands, in Persia priests arose imbued with self and self-desires, who outraged Force, Intelligence and Love;

19. Religion grew corrupt, and birds and beasts and creeping things were set apart as gods.

20. In the course of time a lofty soul, whom men call Zarathustra, came in flesh.

21. He saw the causeless Spirit, high and lifted up; he saw the weakness of all man appointed gods.

22. He spoke and all of Persia heard; and when he said, One God, one people and one shrine, the altars of the idols fell, and Persia was redeemed.

23. But men must see their God with human eyes, and Zarathustra said,

24. The greatest of the Spirits standing near the throne is the Ahura Mazda, who manifests in the brightness of the sun.

24. And all the people saw Ahura Mazda in the sun, and they fell down and worshiped him in temples of the sun.

26. And Persia is the magian land where lives the priests who saw the star arise to mark the place where Mary's son was born, and were the first to greet him as the Prince of Peace.

27. The precepts and the laws of Zarathustra are preserved in the Avesta, which you can read and make your own.

28. But you must know that words are naught till they are made alive; until the lessons they contain become a part of head and heart.

29. Now truth is one; but no one knows the truth until he is the truth. It is recorded in an ancient book.

30. Truth is the leavening power of God; it can transmute the all of life into itself; and when the all of life is truth, then man is truth.

THE INFLUENCE OF SATURN ASTROLOGICALLY CONSIDERED

By LLEWELLYN GEORGE

The influence of Saturn is commonly called evil, and in this respect it is much maligned, as in the reality of things there is no evil, for all things work together for good in the ultimate. Saturn acts as a deterrent, and because it acts as a brake upon some lives he has been considered an oppressor. He that filleteth with pride will suffer a fall, for Saturn will bring him to his knees, humble his nature and by means of restrictions, limitations and adversities will cause the individual to ponder, study and seek to find the source of woe that it may be in future avoided and overcome. Thus, while Saturn is a destroyer (of false ideals) it is also a redeemer, in that it brings the soul to a state of introspection and an effort to perfection through merit of ability.

Saturn rules the sign Capricorn, which governs that portion of the year between December 22 to January 19. Capricorn is symbolized by the goat, and, like that creature, Saturnine people are capable of scaling great heights in life or of browsing in the deep valleys.

Persons born with Saturn well placed and aspected in their horoscope have a

serious and practical nature; they are wisely economical, prudent, conservative, executive and profound, making good organizers and managers. Their special ability depends upon which planet most strongly and favorably aspects Saturn in the chart which, might briefly be stated as follows: Moon to Saturn, successful agriculturists, dealers in land, animals, or products of the earth; Mercury, good writers, teachers, scientists; Venus, success with large corporations, fine property, high-bred stock; Sun, municipal or government positions, organizers, managers of large concerns; Mars, engravers of metal, masons, potters, contractors, builders, lawyers, surgeons, surveyors, engineers; Jupiter, gain through societies, large companies, as physician or through religion, science, political offices, banks and speculation in land or mines; Uranus, practical occult science leanings in such as mental healing, telepathy, osteopathy and kindred methods of treatment, business connected with railways, either steam or electric, geology and astrology or phrenology; Neptune, through unusual avocations, secret service or oc-

cupations connected with liquids and oils, gain through shares, stocks or speculations.

And thus it is seen that "For every man God has his plan," but to properly learn it each one should study their own horoscope and parents could study that of their children and treat them or bring them up accordingly; for instance, Saturnine children are extremely sensitive, but they hide their feelings and emotions under a mask of reserve and if frequently censured they retire inwardly and their material progress becomes much delayed.

When adversely aspected in a chart Saturn does indeed seem to produce a train of adversities, for delays, restrictions, limitations, disappointments and sorrow are plentiful, and, if the character is not strong these lead to misery, poverty, ill health.

Saturn governs the knees, teeth, spleen and bones, and these parts are most readily afflicted when any inharmony prevails. As its influence is cold and dry, heat and moisture are its antidotes. Critical or important years are the 14th, 22nd, 39th, 44th and 59th.

Persistent metaphysical treatment, cheerful society and surroundings will do much to overcome the adverse effects of Saturn's influence.

SATURN ASTRONOMICALLY CONSIDERED.

Saturn is the sixth planet in order of distance from the Sun. Before the discovery of Uranus in 1781 it was thought the one most distant. Its period is a little less than thirty years. It appears as a star of first magnitude, but its brightness varies much with its orbital position, owing to the varying phases of its rings. Its density is the smallest known among the planets, being only 0.13 that of the Earth, and therefore less than that of water. Its axial rotation is complete in about 10 hours 16 minutes.

A set of thin rings surround Saturn which converge one with another. They are of doubtful origin and quality and are

unique in the solar system not being formed of either a solid mass or liquid matter, but of discrete particles, probably widely separated in proportion to their individual volumes, yet so close as to appear continuous when viewed from the Earth. While the planet is an easy object to distinguish, yet the surrounding rings are not visible to the naked eye, but can be seen through any telescope of three-inch diameter or larger.

Saturn has ten Satellites, nine of which have been named and their orbits computed; they are Mimas Enceladus, Tethys, Dione, Rhea, Titan, Hyperion, Japetus and Phoebe. The latter satellite was discovered in 1898 and its motion is retrograde. Of the tenth satellite little is yet known. The Greek mythologies concerning Saturn are very interesting, but not generally understood, especially that of Cronus (Saturn) swallowing his own children, which Zeus later made him disgorge.

It is a good sign that certain industries, alarmed by the undisciplined character of sections of their work people, are bringing suggestions forward for improving their capabilities by making proper provision for their training. The result may be the formation of an Education Board with the object of furnishing the best instruction suited to the requirements of the industry, and work through elementary and technical schools. Any steps in the direction of relieving pressure in the field of casual labor should be warmly supported and once a body of young men are scientifically directed how to acquire skill in any class of work and concentrate upon seeing that work a success, however menial it may seem, their thoughts color their surroundings and merge in a definite plan to achieve something. The plane of competition is peopled with crowds possessing no one definite idea about growth of self knowledge so subservient are they to enervating sensations of their helplessness.

THE HIGHER INDIVIDUALISM

By J. E. OWEN, London, Eng.

The world today is in the throes of unrest. We regard the varying manifestations with gravity, canour or hope according to our personal temperament and outlook. Many mistake the symptoms for the disease, some like the Biblical plasterers daubing with untempered mortar attempt to cure a radical disease by a superficial remedy.

The cause, the root of all that appears on the surface—our woman's movement, our labor war, our political and religious quarrels—lies deep in the heart of Humanity. Nature is applying her everlasting test, separating the chaff from the wheat, the false from the true, asking the all-important question "Are we sincere?"

Artificiality and formalism have ever been inimical to life and progress. Over and over again in the history of nations we have watched the birth and development of systems, and seen their inevitable deterioration when the system itself no longer embodied a truth vital to the race.

Today the whole battle is for Truth. A personal, individual grip of the realities. What is Truth, one might ask with Pilate? Truth is for each individual his own sincere conviction, his own personal conception of the relation existing between himself and the Infinite. Upon this depends his character and personality, and his attitude to his fellow-man.

To develop this realization is the whole gospel of individualism.

It is difficult to find any special province in which this doctrine applies peculiarly to women. The Individualist stands for personal development—not of man as man, and woman as woman, but

of each individual qua individual regarding the accident of birth as irrelevant.

The rate of the progress of Humanity is in exact proportion to the quality of the individuals produced. The condition of society depends on the opportunity afforded to each one to develop and practice his highest ideals.

Obviously our chief concern is to get the maximum from each individual, and here Idealists pause, hesitating to rush in, like fools, where Angels fear to tread. Who are we that we should dogmatise, condemn, systematise and thrust cut and dried ideals upon our fellows? One of the crying needs of the day is for a sane broadminded tolerance, not a laxity of judgment, but rather a suspension of judgment who is there among us that can sit in judgment on his fellows. Today so much time and effort are misspent in class warfare, in political partisanship, in personal calumny. So much time is devoted to crystalizing the platitudes of the commonplace individual into a system by which the whole community is required to live, move and have its being. There must, of course, be organization and system of some sort in the community, but it should be reduced to a minimum. Any system carried to its extreme is bad for the individual, for it necessarily implies a common standard and this involves wastage, for many individuals could in their maximum efforts rise much higher.

But the Higher Individualism connotes a condition where men and women developed to their utmost, morally, mentally and physically, co-operate voluntarily for the commonweal. A condition under which both the method of their self-de-

velopment and the form of their co-operation shall be left to their own choice. It is at this point that the ultra-rational sanction intervenes, men and women self-realizing and mindful of responsibility will need neither Law nor System to render them.

It is a lofty ideal, and one which nowadays seems almost unrealizable, but it is the Ideal of the Higher Individualism, and by it alone will the condition of Humanity reach its appointed end.

Speaking as a woman we want room to think and to live, not only as we will, but as we must, for the Evolutionary Power within forces each one along her own lines of development; we desire the right to express ourselves according to personal conviction and not according to social convention or religious or political formulae. I would strike through all the dogma of word and deed and seek for the essential truth, the motive underlying. In the face of simple conviction and lofty motive we dare not carp and criticize.

The first step towards the ideal condition is that we should be born; not in the physical sense, but in the spiritual and ethical sense of self-realization. Thousands of people are alive today who have not even begun to live. We want every man and woman to realize the urgent insistent responsibility of being alive; to grasp the fact that the germ of life bears inherently with it the power of development, and that as the law of development can neither be evaded nor broken they had better get on with the process at once. Then we should begin to pierce the almost solid cloud of lethargy that hangs over the mass of what is called "the public," that large body of individuals who live, and work and think to order.

Individualism taken in the broadest sense is the last word in comprehensiveness. It desires to set the feet of every individual "in a large room," it touches all sides of life, ethical, physical, industrial, social; it is a principle not a system. It deems the ideal of a spon-

taneous individually regulated community of free people better than that of an automatically state regulated one.

We do not need to talk about the "rights of individuals," defining, regulating, restricting. The "rights" of the individual are in exact proportion to his or her capacity for attaining and containing; if he or she is not satisfied the remedy is self-expansion.

Very practical people may perhaps smile at what they will style theorizing. Viewed rightly there is nothing more practical than Individualism; it binds its devotee to no party, forces him to subscribe to no system, but leaves him free to accept the good and reject the harmful in all. It permits him to differentiate between that which makes for the development of the individual on his own proper lines, and that which would thwart his development by stereotyping him. How much more permanent and how truly practical will be the Constitution of Society when it is based on True Individualism. When real brotherhood will be the order of the day, because men and women have grown to it by the natural process of individual evolution and not through class legislation or actual force. When marriage will be sacred not because either law or public opinion has made it so, but because men and women growing to see what love in its broadest sense means, know that they are not truly married unless the union be the absolute one of body, mind and spirit, no matter how highly respectable the world considers them. When the Law of Love and not the Penal Law influences the interdependence of Humnaity. We need order, beauty, wealth, in the world of today, but this does not imply being "kept in order," nor a standardized beauty, nor mere economic wealth.

We must see to it in our current social relations that three important principles are adopted:

1. Fair Competition.
2. Personal responsibility.

3. Proportionalizing of service rendered and reward gained.

Very far indeed are we from realizing these things today, but bitter criticism, party rancour, "class-consciousness" will not mend matters. I would unhesitatingly suggest to all those who have access to the public of whatever class that they use their best endeavor to turn eyes inwards, to persuade those over whom they have any influence that social regeneration lies in individual and personal regeneration and this with absolute disregard of the class, rank or position of the person whom they are addressing.

Finally let those of us who think and see, use our best endeavor to raise the whole question at issue to its highest level, the platform upon which all sincere men and women of whatever party and organization may join hands for a common end—the realization of a New Heaven and a New Earth wherein dwelleth Righteousness.

Comments

By Harry Fielding

Grace M. Brown has delivered a series of brilliant lectures to increasing crowds at San Antonio, Texas. Speaking sometimes twice daily to eager listeners, her addresses have aroused great enthusiasm among those in search of Higher Truths, and their insistent demands prevailed to prolong her stay among them. A number of centers in the South claim her attention, and her brilliant messages invariably arouse a deep response in her large audiences. The Essene Circle, with its many branches, deals with constructive thinking only and teaches the individual how to illumine his own life, by opening out the higher consciousness and to this end her lessons on Inner Breath Control are of supreme and vital importance.

Rev. Mabel McCoy Irwin of N. Y., who is lecturing in London on the subject of "Motherhood," has a heavy list of en-

gagements to fulfil. Her lectures, especially those for women, have attracted much attention and consequently her visit has to be greatly extended in and around London. Writing of the feeling of tension in the metropolis, she states "The combination of the paralysing coal strike and the recent acts of the Suffragettes have put England into a dangerous state of mind—one feels as if most anything might happen any moment. On the street today patrolmen are walking up and down in front of the shops to protect the windows, and every woman on the street is under suspicion. The feeling in the air is tense to snapping in many quarters."

That the year 1912 is destined to be a notable one is being amply demonstrated in all parts of the world and changes of social systems are increasing in all lands. England is just about to meet the demands of coal miners for a minimum wage by a statutory enactment, which will make the question of pay to the lower grades of employees the care of the State. The far reaching effect of such a step in legislation cannot yet be gauged, but the example now set is bound to be followed up promptly by appeals from other sections of manual workers for like treatment, and foreign countries will not escape in the general demand that will sooner or later be loudly voiced.

The minds of the race are today being educated up to a higher plane of living all round, and the lesser developed species of humanity have for some time past been receiving greater and better attention at the hands of those responsible for their government. This may have been brought about in response to a long standing demand rightly forcing itself into recognition, or a genuine wish on the part of enlightened leaders to remedy obvious grievances, or partly from less convincing reasons. However, there can be no cloaking the fact that the desire-

mind of the masses is bent towards obtaining what they regard as a larger share in the good things of this world. This may be described as the pushing onward of the Soul-energy within the inexperienced and less matured egos, that have come in to learn to master the conditions ruling in the field of operations where they have chosen to work. Through lack of discrimination on the part of individuals, capricious impulses have got the upper hand, and the result is manifested in lives of disorder, feverish haste and absence of self-control. Politicians of all parties have for years been adding fuel to at least one impulse, to give less work when demanding more money, by foreshadowing its gratification in a way, which tickled the palates of the crowd, and kept them eager to obtain at least a taste of it.

As thought grows by what it feeds on, and as the subconscious mind faithfully reproduces the kind of thought impressed upon it by conscious action, so today we are seeing the results of a long line of thinking stimulated and directed by leaders, many of whom have no hand in its crystallization at this juncture. The present law-makers are not to be held accountable, for in a steady process of accumulation of thought and concentration on this long cherished desire, which is but one of many of its kind calling out for treatment, sufficient strength has been gained to make its force felt and give it expression through the channel of the powers that be.

Will the tension in the air be released and the general discontent abated by adopting a temporary expedient such as that referred to? This is most improbable, as the feeling in the minds of some millions of employees now engaged in this struggle will not fade out automatically, but may still grow, and it will be necessary to displace it by another, if harmony is to be restored and commercial and social repose to reign.

But the reign of social and commer-

cial repose is not likely to arrive until competition has immolated many more victims, and the difficulty of satisfying the demands of those two seemingly opposed sections of the community, producers and consumers, is modified. The only way to do this is by instilling both parties with a greater understanding of their mutual relationships, and interdependence, which should form the basis of education. The whole system of education has long been under investigation by State appointed officers in many countries and will gradually be re-constituted, but the introduction of sound principles of instruction in place of existing haphazard methods is most essential.

If only a few simple exercises in mental discipline were given in homes, or schools how much better equipped would the minds of the race feel to begin their life's work and how much confusion avoided in social and industrial life? One of the great obstacles in the way of New Thought studies is that their value is only realised when compared with old fixed habits of thought indulged in for many years. A bright ray of hope, however, radiates from the growing desire to protect the little children, and schools are being remodeled with a view to conserve their health during their most susceptible years by checking the diffusion of energy, so rarely regarded seriously by parents, and instilling habits of quietude and repose by daily practice.

A few minutes daily devoted to the demonstration in school of some elementary practice in concentration would steady the thoughts of young people and have a marvelous effect on their development in after life. Discipline to be of any value must be inculcated early until it becomes habit, and once the masses are taught to control the mind substance which takes on different states, as passions and impulses prompt them, the peace of the world will be immensely increased. Nations would then have no idea of conflict over questions of expan-

sion to provide for the needs of a growing population; the individuals would solve the problem themselves by selecting fresh lands in which to settle and become highly desirable citizens.

The Race Problem, Money, is the subject of an article from the pen of Dr. Sears to appear in an approaching issue of The Column, dealing with the everyday aspects of this kind of supply from several points of view, viz.: As the accepted medium of exchange between individuals and nations, its need to further all causes for the good of suffering humanity and to those who have not yet learned to command their fair share for natural needs as well as its right and proper use by those who enjoy possession of it. The topic has been a favorite one with Dr. Sears' audiences for some time past and her lectures regarding it have been most enthusiastically received.

Book Reviews

HARRY FIELDING.

Rakadazanism or The Exalted Life, by Guru Rakadazan, issued by the Aryan Yoga Society, New York and Philadelphia. Price \$10.00. In an introductory preface the Teacher writes "I teach that through proper thinking and proper development, the mind of man may be so trained and so developed that it will become conscious of the Soul in man * * * * * I teach that Woman is as great as Man, that she is more glorious, that it is she who is receptive to all that is good and true * * * * * Each an individual, each a part of God, the two forming the One." The work is of a highly readable and intensely practical kind, alive with elevating instructions on sound principles for re-creating mind and body.

The way of redemption is pointed out as being open to all, and he who misses it has no one to blame but himself, while woman's part, in helping both to rise higher and in this body to see and know God, is clearly shown. The need for cleansing the house of the soul, purifying mind and body by the right use of health-giving thoughts, dieting, bathing, breathing and sleeping, is convincingly yet lucidly stated, while directions to ensure their right use are given at length. The Aryan Yoga Society teaches its members how to build again healthy cells of youth and the right way to develop them. Letters for private instruction should be sent to it at P. O. Box 204, Philadelphia, Pa.

The History and Power of Mind, by Richard Ingalese. Published by The Occult Book Concern, 9 Murray St., New York City. Cloth 332 pp. \$2.00 post paid. The seventh edition of this inspiring work is widely called for and forms one of the most powerful of its kind yet issued. For the unfolding mind as well as the most progressive thinker there are excellent rules for the development of the power of mind and acquiring the art of Self Control through Meditation, Concentration and Spiritual Forces. In clear, luminous tones and well chosen words the story is told in an easy, flowing style that enchains the attention of the reader. The danger of the Lesser, and the enduring safety of the Higher, Occult Forces is portrayed in a thoroughly convincing manner, while the chapters on Cause and Cure of Disease affords wonderful help. To those seeking the inspiration of Cosmic Truth no plainer directions for securing it need be followed than those found here.

The Great Psychological Crime—Editor, Florence Huntley. Published by the Indo-American Book Co., Chicago, containing frontispiece which is a copy of a miniature sculptor, entitled "Evil Influences." Cloth bound \$2.00 Net. As Vol. II of the Harmonic Series, it forms part of a message of a truly ennobling character, and is divided into three sections: entitled respectively Modern Hypnotism, Spiritual Mediumship, and Retributive Justice; with a supplement setting out some theories of the Wise Men. These subjects treat of the mysteries that many thousands of minds wish to unravel, and are illustrated in a clear lucid manner that engross attention. The work is fully in keeping with the author's well known efforts on the lines of advanced thought.

Hints to Young Students of Occultism, by L. W. Rogers. Price: Cloth 50c. Paper 25c. The Theosophical Book Co., Ridgewood, N. J. Mr. Rogers is well qualified to guide young students of Occultism, and no more prudent or enlightened mentor need be looked for. In this little book are the best of suggestions from a deeply thoughtful and scholarly mind, one at the service of those either beginning or well advanced in this line of study. His own enthusiasm is conveyed by every page to the very soul of the reader, and his recognition "that great events have turned on the points of trifles" urges him to instill the value of "adopting a regular program for daily occult study rather than another that is lawless and erratic." In doing this he reveals the pivot on which a destiny may turn and points the way by which the beginner may reach the level on which "those who are doing great things now stand."

Karma; Nature's Law of Justice. Third Edition by L. W. Rogers, 10 cents, The Theosophical Book Co., New York City. A lecture which shows very lucidly the Law of Cause and Effect as operating in some of the affairs of Life, and explains in telling fashion

the cause of momentous events which have brought either happiness or misery into numerous lives. He says "the subject Karma is one of the most complex with which theosophy deals" and his deductions are worthy of close study. These are simplified by a natural clearness of expression and the Author's flowing pen lends a vivid description to a favoured subject of his observing mind.

The Creative Process of the Individual, by Judge Troward. 3/6 or 90 cents. Stead, Danby & Co., Kensington, London, Eng. What this process is may be shown by the author's own words—"Spirit creates by Self-Contemplation; Therefore, what it contemplates itself as being, that it becomes. You are individualized Spirit; Therefore, what you contemplate as the Law of your being becomes the Law of your being." Mr. Troward takes certain incontrovertible facts and draws from them so luminous a train of thought regarding the indwelling Ego and its vehicle of Expression so lucidly that a more perfect understanding of one's Real Self is firmly established.

The Master Part by Jean Begbie. 2/- or 60 cents. Stead, Danby & Co., Kensington, London, Eng. A thoroughly interesting novel in which are skillfully interwoven the principles of constructive thinking as a wholesome relief from the enervating ideas inseparable from modern fiction. To read this book is to follow a line of self healing thoughts and at the same time be entertained with sketches of home and professional life, as well as a not too smooth course of true love. Telepathic communication between distant friends, the influence of Higher Thought principles in unfolding the healing consciousness of fancied and actual invalids, the guidance of Spiritual Healers, are some of the means utilized to absorb the reader's attention. The impression grows that the characters may be found in real life, skillfully raised, by a tactful healer into line with a better recognition of their growing souls, by which fears and sorrows are dispelled.

Within the Mind Maze or Mentonomy, The Law of the Mind, by Edgar Lucien Larkin, Director of the Lowe Observatory, Mt. Lowe, Calif. Price \$1.25 or 5/3. The author of this luminous volume of 180 pages enters upon an endeavor "to explore the labyrinths of both Mind and Matter, in elaborate search after the Creator." The Maze is very clearly traced before the reader whose imagination is led out and skillfully piloted along a winding, mystifying course studded with every variety of images of the Great Mind. The pilot is a deep and disciplined thinker with a wide expanse of knowledge capable of inspiring thoughtful minds. From the microscopic electron to the inconceivably vast bulk of colossal suns, from changes in thought-models to those in the great starry fields, his ideas reach out and connect with carefully finished links a well laid train of thought, which is

most interesting to study, although in places a tyro may get beyond his depth. Many authorities are quoted and their discoveries commented upon while excellent photographs are given of the latest scientific instruments and phenomena.

An Explanation of Psychic Phenomena, The More Excellent Way, by Rellimeo, author of "Within the Holy of Holies." Price 2/6 or 65 cents. L. N. Fowler & Co., Ludgate Circus, London, Eng. The writer approaches his subject from the higher ground leading to Spiritual Unfoldment and with lofty purpose quotes from part of Paul's letter to the Corinthians "concerning spiritual gifts." "The more excellent way" is found in the same Apostle's definition of Love without which occult and psychic development is of no account. Suggestions for communing with Self in the silence, and avoiding the temptations to soar into psychic realms to meet spirit friends are sound and useful. The pages are bright, inspiring and very helpful to students.

The Christ of the Holy Grail, by James L. Macbeth Bain. 2/6 cloth and gold or 65 cents, and paper, 1/- or 30 cents. The Christian Commonwealth, 133 Salisbury Square, London, Eng. A work having no copyright, as the author gives his writings to all who need them, telling in mystical tones the wonders of that Spirit that never dies. A work radiating the tranquillising and peaceful beauties of selflessness and spirituality. "In the sign of this book the Grail is shewn poised within the Sun in whose body is still to be seen the sign of the Cross. Thus is symbolised the well poised state of the Soul. * * *

Our Invisible Supply, How to Obtain, Frances Larimer Warner. Price \$1.00. Standard Book Co., Williamsburg, Va. This work is a sequel to a previous volume of highly stimulating instructions given to students, who received them with marked favor and successfully applied them. Here in Part 2 a series of 25 chapters demonstrates how one's every-day thoughts can be cleared of fears, sorrows, visions of poverty and illness to make way for a host of confident, health-building ideas making for strength and accomplishment of life's noblest work. The choice of Bible references set in bold type vividly impresses the reader's vision and intensifies each section of the work. Mrs. Warner also issues a Four Lesson Course teaching how to realise one's greatest demands as she herself has done.

The Mind's Attainment, by Uriel Buchanan. P. O. Box 210, Chicago, Ill. Third Edition \$1.00 in purple silk cloth with gold lettering. The power of mind is daily being brought home to the wise and unwise alike and this work assists by practical guidance, expressed in graceful language, in shewing how its powers are developed. Exercises in concen-

tration, breathing, and harmonising mind and body are clearly set out with a purpose, which is to attain an orderly, well marshalled array of mind forces that insure the building of a successful life.

The Philosophy of Fasting, by Edward Earle Purinton. The Naturopath, 465 Lexington Ave., New York. The book claims to be a record of a souls emancipation which only sufferers and sinners will understand. It gives thirteen qualities ranging from Instinct to Spirituality which may be achieved through Fasting, they are all worth trying for, but those who desire to try are asked to count the cost before entering on the Conquest Fast. This, taken up in the courageous spirit is undoubtedly a gain of immeasurable value and a better appreciation of it is obtained more widely each day. Mr. Purinton gives the result of experiences after a 30 day fast when Spiritually "he saw the heavens opened and the ultimate truths of the Infinite revealed."

The Astrologer and His Work, by Alan Leo. Price —/6 or 15 cents. L. N. Fowler & Co., Ludgate Circus, London. Mrs. Annie Besant said of the author "that any book from his pen is sure of a welcome among serious students" and this little book is very useful in showing how to approach an astrologer and obtain from him the only information of any value in this direction. A number of short stories showing Planetary and other influences at work on our life forms an interesting conclusion.

The Ministry of the Unseen, by L. V. H. Withey, 106 pp., 1/— or 25 cents. L. N. Fowler & Co., Ludgate Circus, London, Eng. This elegant little work touches on the relations between individuals living and those "gone before" shewing "that absence makes the heart grow fonder" when the reasons of separation are rightly understood. A long array of names, many well placed in history, supplemented by the experiences of "continuity of

communion" between them and their "dear departed" relatives is intensely interesting, and many readers will welcome their recital.

Phrenopathy or Rational Mind Cure, by Charles W. Close, Ph. D. Fourth Edition, published by the author, 126 Birch St., Bangor, Me. This useful and instructive manual, containing a frontispiece of the author's portrait is divided into three parts and gives no less than 27 lessons. Part I explains the principles of Spiritual Science; Part II, Relation of Body to Mind, and Part III gives a Practical Application of Principles. The Art of Mental Healing is carefully treated in condensed form, easy to understand and helped along by a series of instructive answers to practical questions, an appendix of cases of healing arising out of his practice is given, with testimonials from patients.

I Choose, by Gertrude Capen Whitney. Price \$1.00. Sherman, French & Co., Boston, Mass. A story affording refreshing relief in style and tone from the fiction so common nowadays, and of a type that must soon be followed more generally to meet the changing tastes of readers. The plot is well worked out in a most engaging manner and many beautiful thoughts are expressed in its pages. To New Thought students it should be especially attractive and deserves a hearty recognition at their hands.

Ninety Years Young and Healthy, How and Why, by I. M. Peebles, M. D., Ph. D. The author is able to record his experiences in "Five journeys around the world" and other books which may be had from the Peebles Publishing Co., 519 Fayette St., Los Angeles, Calif., who will forward a catalogue. In this solid pamphlet a medical man discourages drugs and fills its pages with plain facts about health, culled from a long life of observation and practice of wholesome habits. His words may well be listened to as coming from a whole hearted advocate of "length of days."

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COZY CHATS

By Grace M. Brown

(Continued from Page 17.)

It is easy to walk the path of ease and say the word of strength and power—but the word has no constructive strength unless we are the things we voice.

It is easy to stand in the sunshine and defy the storm, but should the storm come are we ready to meet its fury?

It is easy to claim the opulence of the universe, and the good of life, but are we living, doing and being the thing which attracts what we claim?

Oh, I tell you it is the living, the doing and the being which counts; the law never awaits the delay caused by ignorance—which is merely ignoring the facts of life and its action.

Possibly if we could see some of the practical results of this ignoring of the facts of life and its action, we might perceive its note of warning.

Ignorance comes from lack of *desire* to know—desire always attracts the way of its fulfillment—and knowledge always follows desire.

There is no excuse for ignorance. It is instinctive in every human soul to be good and if men choose to pervert their own divine instinct and actually refuse to know God, they must reap the reward of their ignorance, the reward which always follows any perversion upon its own line of action.

Isn't it interesting to think when a beautiful view of the far reaching country opens before you, that the sounds and the odors and the very *feel* of it are just as entrancing as the sight of it?

How few of us realize the quick response to every sense when the senses are awakened to recognize the finer forces of nature which belong to them; truly it sometimes seems that we miss the fullness of life by our lack of appreciation, or rather by only seeing with the outer vision and letting pass the glorious part of

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it all—the more subtle essence of the life-current.

And again and even more important—do we really appreciate each other, are we aware of our own great power of love and fine expression? If only we might always perceive the God of ourselves and of each other, we would more readily perceive the inner loveliness of the All life—the sould life of flower and form and brook and valley, as well as of human life and of universal nature.

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