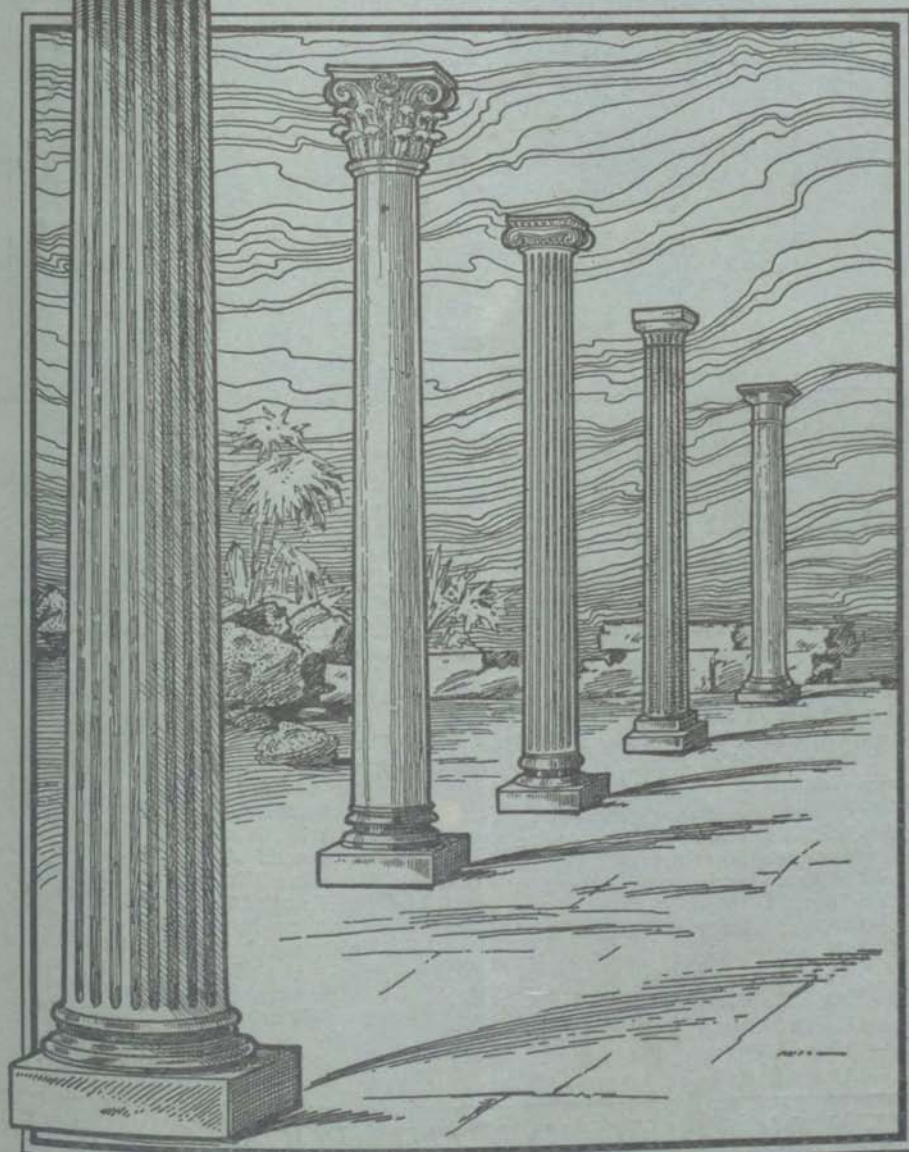


Vol. I No. 8

JUNE, 1912

THE COLUMN



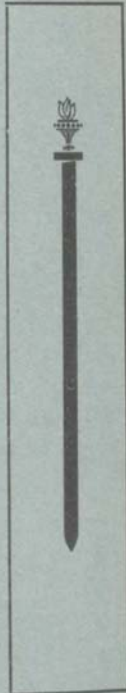
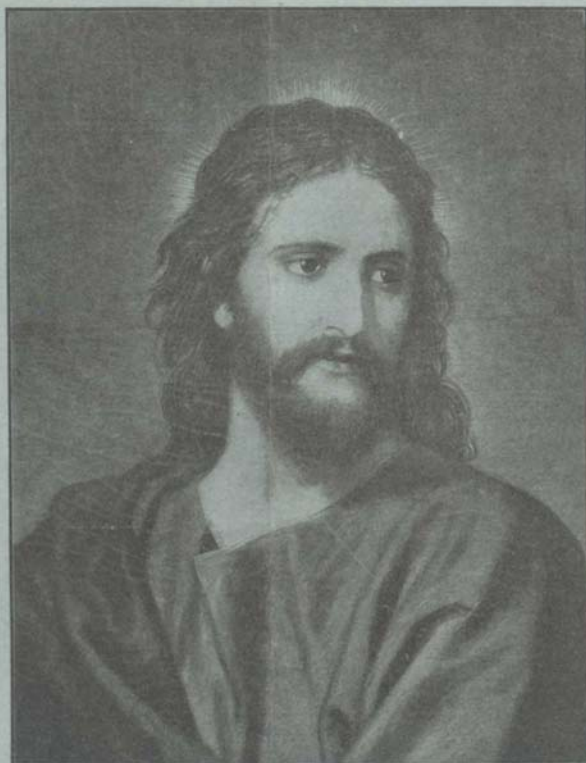
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The Aquarian Gospel of Jesus the Christ

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

By LEVI

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Denver, Colo.,

June, 1912.

To Our Readers:

The letter relating to the work of the New Thought Church and School, London, England, and her own personal experiences there, promised by Dr. Sears has not arrived in time for this issue, and presumably it is lost with the mail carried by the "Titanic," as it was expected to come along during the week that boat started on its fateful maiden voyage.

An article that should be equally acceptable, however, has been chosen to fill its place, which, although received with considerable favor in the form of a lecture, has not hitherto found its way into print. "The Race Problem; Money," as presented in this issue, deals with two aspects of the subject, namely, its origin, and why it is necessary to all alike. In our next issue the remaining aspects will be dealt with, e. g., How to Relate with it in Consciousness and How to Rightly Use It.

The contribution from Mr. L. W. Rogers due for this month's issue has unfortunately not arrived in time for publication, to the disappointment of many who are following with keen pleasure his interesting articles on the Evolution of the Soul and must therefore await its appearance in a later issue.

We would convey our grateful thanks to those of you who kindly responded to our request for back numbers of this Magazine for October and January last, and any others that may reach us will be welcomed on the same conditions as already offered, namely: either a copy of Dr. Sears' booklet, "What Is New Thought?" or, to those who are not regular subscribers, a later number of The Column.

The latest books by Dr. Sears, "The Psychology of Fasting" and "Your Aura and Your Key-note," are now on sale by The Column Publishing Co., Denver, Colo., U. S. A. and at the New Thought Church, 246a, Marylebone Road, London, Eng.

The Psychology of Fasting, limp, ripple finish, deckle edge 25c
Your Aura and Your Keynote, bound in Royal Blue and gold lettered 50c

THE EDITORS.

"THE COLUMN"

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There is a deep sweet sense of inward power
That somehow seems to gather in the soul;
It seems so strange and vibrant, like a flower,
As one by one its petals sweet unfold.
At times there is the vastness of the Silence,
And often it is calm and just and great;
And then again it glows in fierce defiance,
And dares all dangers that it may lie in wait.
I wonder when the mind will learn the secrets
Of that strange something deep within the breast;
I wonder when the longing soul within us
Will find the words its purpose to express.—J. S. S.



No. 8

DENVER, COLO., JUNE, 1912

Vol. I

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Dr. Roy Page Walton, Harry Fielding

EDITORS

JULIA SETON SEARS, M. D.

DR. ROY PAGE WALTON

HARRY FIELDING

OFFICIAL ORGAN OF THE
NEW THOUGHT CHURCH AND SCHOOL

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

The Race Problem; Money

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

The old civilization gave the race mind the idea of life as a dual force, with this duality always in opposition, one force acting upon the other. These two forces it called Spirit and matter, it held that matter was always the slave of Spirit, always divorced from, yet eternally subservient to it, and just as ceaselessly at war with it. It found in its scheme of the Universe, that matter and substance were evil, that everything pertaining to them was in bondage, and that matter was matter throughout all creation. It held that Spirit was finer force, always existent as Spirit, always good, and always the expression of freedom and goodness. It saw, also, that human life bounded by these two expressions of power, was either free or bound, according to the force to which it gave its allegiance.

Under these interpretations of life, the race understanding sank into a sense of separation which could only lead to one result, i. e., a deeper and deeper con-

fusion and ignorance of the real truth. As long as the race mind saw in matter something evil and only to be condemned, rejected and despised, there could be no such thing as dignity for anything in its realms; and allegiance to the things of form and matter set the seal of damnation on those who were either too undeveloped or too highly developed to reject it.

With this belief in their minds, and this deadening law of duality in their hearts, the olden race dragged on, ground to dust and ashes between the wheels of a law they set in operation for themselves. They tried, as best they could, to be true to a false ideal, and generations were born, and generations died, fighting an objective fight with the things of matter, and a subjective fight with their own desires.

Centuries passed, and when the race mind stood at the very pinnacle of separation, one-half worshipping the world of matter and

living in bondage to the manifested, the other worshipping the world of the formless and unmanifested, Jesus the Christ was born and brought with Him the connecting link which gave the race the truth of life so clearly that it could see the unity of Spirit and matter.

He brought the race a new idea, and He linked in one grand stroke the whole objective world of form and the subjective world of the formless. He said in words too plain to be misunderstood: "All that my Father hath is mine;" and "I and my Father are ONE."

He brought this message of Unity to an old race mind sunken everywhere in its old idea of separation. Only the really evolved minds understood His meaning, but He so stamped His message on the hearts of the multitude, that for two thousand years it percolated through successive generations, until in the new civilization of the twentieth century, it is fully understood and interpreted.

Jesus did not differentiate between the things in form and the things in the formless. He said: "Whatsoever ye ask believing, ye shall receive." He knew that God His Father was all, and that God had only one thing out of which to build the world and that was Himself. He knew that all things were God's and that the race was in a God-world of God-substance, that whatever it wanted or needed it had only to ask and receive, to seek and find. There is nowhere any history of a break in His own line of transference from Spirit mind to Spirit form. He stirred the higher etheric vibrations of spiritual substance, and the waters turned to wine. He touched the higher law of the unmanifested substance and down through the etheric waves was precipitated food for the multitude, while the same power deposited silver in the mouth of the fish for His own supply. From the invisible realm of spiritualized consciousness He brought forth visible form; and at His touch, Spirit became matter and passed into tangible use.

With this matchless picture of the Christ message, the new civilization is awake in the higher idea of supply, and money is only a form of supply which the race has produced for itself from limitless substance.

We know that the material world around us receives its form from the unity of action within the consciousness of man, that everything the world calls matter is but an emanation from the One substance, and that the finite is only in reality a symbol of the Infinite.

The power back of the thought projected into form is *desire*, and the desire in thought brings it out into expression; desire is the prophecy of fulfillment; "As a man thinketh in his heart so is he."

Money is only a symbol of race desire corresponding with its changing needs and a medium of exchange replacing the older form of barter, which is used to give each life the fullest expression, objectively, of its subjective self. It represents a convenient kind of consideration acceptable to those possessed of worldly goods, but not altogether philanthropists, who may wish to see them distributed among others in a position to take them at a given price.

In the very beginning of human life, no such thing as money existed because there was no separate individualization; and because of this, there was no article of exchange necessary, but, as individualization went on, it became necessary to have something which would meet the desires of the individuals prepared to dispose of their property or labor.

Desire of possession in *form* is the law back of money. As the race evolution went on there came about between individuals and races a process of legitimate exchange of certain possessions in form; one gave of what he had to another in return for something different, and thus it was soon found that one having the most desires, had the largest store of things, or symbols of desire, and that

having the most things gave him the largest scope for exchange.

So, barter, trade and competition were born into the world. It was the custom among tribes, in olden times, that if one had a large number of sheep, and another without sheep owned a vast number of cattle, then if they desired exchange, they could express their desires in trade or barter by tendering an equivalent for cattle in sheep and vice versa.

As human desire grew more and more in its intensity, and the races learned finer and finer methods of expressing them, there appeared a race consciousness which knew naught but the desire to amass things in form; many desired only material possessions and sought only material good, forgetting that there were many forms of desire within the soul, which had, at some time, to be expressed as it went on into more perfect unfoldment. This is the state of consciousness in which the rich man lived, when he said; "I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

"But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?"

"So is he that layeth up treasures for himself, and is not rich toward God."

Every one must come, sooner or later, into the soul consciousness which desires other things than the purely material, and when this hour strikes, the wholly material things will be dust and ashes in the life of those who possess them, and these things of purely physical pleasure will cloy and the desire of the soul will be for higher and higher forms.

Centuries have passed, and centuries followed, while the race mind has gone on in finer and finer concentration on its desires, all the while cultivating finer methods of expression until, today, the

symbol by which men manifest their desires for material expression of supply has taken finer centralization. Cattle, gems, servants, slaves and so forth, are no longer bartered as a matter of custom, but human desire among the higher races is now largely summed up and symbolized by gold, silver, "greenbacks," etc., and called *money*. This money stands as a line of transference between the man invisible, and the man visible, and with it he brings around him and works out in form the seeds of his desires. So money is simply the connecting link between Spirit mind and Spirit form; it is neither good, bad or indifferent, high or low; it simply is, and we make it all that it has become by our own attitude towards it. It is only the thing with which the human race symbolizes its desire-self.

CHAPTER II.

WHY DO WE WANT MONEY?

We want money, because at this point on the human path of evolution, it is the generally accepted medium through which we can work out our hidden ambitions and aspirations. Every moment the unseen active states of consciousness within us are striving to push themselves out into expression, and money is the medium through which certain definite states of human desire can be materialized.

In this world of form, mankind wants to be surrounded with form, and money is the line of transference into form. Money gives man the power to fit his environment to his increasing mental and spiritual recognition; with it he takes away from himself the limitations of lesser understanding and pushes his life into new settings, keeping pace with his own unfoldment.

The race demands money, because with money it can supply its wants; and with it, all the material progress of life is carried forward. The race would have no need of finer ideas of form of

civilization unless it had, with these ideas, the means of pushing them into expression and usefulness. Use is the test of everything, and money is needed to bring the ideas out so that they can be utilized.

Civilization is pushed on or retarded just in the degree it makes use of the higher revelations of the human mind. Today the gigantic ships that sail the oceans are a tribute to the union of higher mind and higher form, brought about through larger material supply. The aeroplane of the hour is again the tribute to the same power; the desire of man is to conquer all nature, and this desire can only be worked out into sane tangible form through supply.

The magnificent mines and gardens of the one time arid West, are also active tributes to the law of material freedom; the wonderful libraries of the past and present, the gigantic galleries of painted and sculptured art, all stand as an embodiment in form, by the use of money, of the throbbing genius of the subjective consciousness through the finer expression of material power.

We want money, because it is the humanly recognized supply for our desires, whose accomplishment is our immortal birthright, and because all lack and poverty is foreign to the plan of the evolved consciousness of man. To desire to express in form, all the great latent ideas throbbing in the race mind, is a God-born impulse. Today, we ask for money, will have it, demand it, because in its right place it is our divine inheritance and belongs to the larger understanding of the world plan.

Standing in the midst of divine supply, himself a God, man, at last, has answered the divine command: "Ask and ye shall receive," and, deaf as the old civilization has made the race ears, through ignorance, there is now, and always has been, the deep inner voice which whispers of its divine right to express all of itself in any way and at any time. All the deep subjective states of

consciousness within each being clamor to be embodied, and those who have much alive and active within them, will have much to embody, and will seek in manifold ways to embody it.

There is not a life, high or low, good or bad, that today has abundance of money, and who is giving his own desire-life complete freedom, but, who, at the same time, is dragging, sheltering, evolving and sustaining hundreds of other weaker and younger lives.

Men grow to the greatness of their own desires under Money's wing. Often, it is true, the wing shelters a nest of vipers, but the fault is not with the money; it is only because at that point in their soul-life's unfoldment, they are simply vipers in consciousness. We want money because we all want more life; and life-essence within cannot refuse to urge itself onwards into expression in form. So the God-born impulse in the heart of the race pushes it on and on in union with everything which will bring out into use all the deep centralized states of power latent in man.

Money neither makes nor mars men, it only gives them the chance to show forth to the world the thing that they are, and as long as there is life on this planet men will want money, have it, hold it and use it, because it is the gift of God to man, and because in the universal understanding, by the use of money, the man-God works out the likeness of himself, and surrounds himself with symbols of his own soul desires, until in daily contact with himself, he comes, at last, to work out and symbolize the God-man.

CHAPTER III.

WHY WE DO NOT HAVE MONEY.

We do not have money simply because at one point in our unfoldment, we lack the understanding regarding the laws of money.

All life is law, and the price of the good part of life is understanding of law. Without the law of life, we are only on

the fringe of living and are not in life itself. Jesus said: "Not one jot or tittle of the law shall pass away" and "I came not to destroy the law but to fulfill it." Only as man can learn the law of his own life, and relate it with the universal life, can he work out his desires into perfect expression.

On the path of life, like attracts like, and men do not gather grapes from thorns. Some of the race are rich today, and some poor, according to the law they have set in operation for themselves, and not, as the old world thinks, by accident. Poverty and riches are not things of external chance or vague happening, they are the conditions we have fashioned for ourselves in our own consciousness. The minds of the new civilization know now that all external things have their origin in the interior states of the mind, and that interior recognition makes exterior form. Poverty is the picture of one state of consciousness, riches of another. Lack inside, is lack outside, and abundance inside, is abundance outside.

The old civilization taught that all external conditions came as the result of external action, that poverty was the polar opposite of wealth and was the result of the rich taking supply away from the poor; it saw an individual's line of transference blocked by the greed of another. Through centuries of old thought the race lived and believed this inversion of the truth, and crept on in resistance, strife and condemnation, never knowing where to put the blame. From this false premise of reasoning, there came all the tyranny and bloodshed of the past. But today, a veil of consciousness has been lifted, and the new race-mind sees life more in its entirety and not so much in the part. One after another of the old race obsessions are lifting from our belief and we see the deeper working out of the law going on everywhere in human destiny.

All life is a school and each life is in its own grade, and poverty is simply one

of the lessons of one grade, riches of another. The next step in the grade for the poverty stricken, is to learn to conquer supply and this conquest is being brought about, not from without, but through the slow process of awakening perception, which neither the race or the individual can outstrip.

As soon as they have learned this lesson, they pass on into the next grade where they learn how to use money, and their place is immediately taken by another learning their old lesson. Jesus said: "The poor ye have always with you, but me ye have not." He knew His place on the path, and He knew the place of the poor. The new civilization knows that there is now, and that there always will be, these babes in wisdom who must be poor, and poverty will be their natural portion until they lift it from themselves by increasing unfoldment and understanding. We see, daily, that if we filled their hands with gems and their hovels with comfort, there would still be only gems in a beggar's hands, until some stirring of deeper recognition went on within them.

So those who know life, see and understand this first cause of poverty, and then looking more deeply, they see that until the last man of this race, and of many others, lies dead, the beggars of earth's supply will be in our midst; because back of the beggar's sores and hovels, there is still the mind, the heart and the understanding of the beggar.

The second cause of poverty is the false education of the past, which, instead of hastening race evolution, has served to keep it in its old bondage. The Church, for centuries, has owned the mind of the multitude and the Church has, throughout all these centuries, pushed the idea of poverty into the race mind and kept it there. The Church, more than any other factor, has helped to hold the race mind in its bondage to poverty, for the Church has held before the mind of the evolving masses, the picture of a Christ as a leader and an idealized object

for emulation, and it has made this picture one of a bleeding, broken and poverty-stricken Christ-hood.

It has distorted the grandeur and majesty of Christ life and led the race mind away from fuller and greater paths of self-hood. In addition to this Christ ideal of poverty, the Church has pointed the race to their old God head—a dual force—and has given it a mighty God and an angry devil, and all the things of freedom from poverty, it has given to this devil, and all lack and suffering to this not too friendly God.

The old race mind was too undeveloped to think for itself and so for ages it lived by the thought force of its leaders and men built their lives to express these beliefs. As long as men believed in two forces, God and devil, Spirit and matter, they received these things, for there is nothing in all the world but thinking makes it so. Held in the bondage of the old thoughts and beliefs, men created and re-created their own lack and limitations.

Under these teachings, the multitude developed a poverty stricken, cringing consciousness of self, and everything in form being projected from the inner states of consciousness, it could not escape the law it set in operation for itself.

The race was taught that to be poor was to be spiritual, that "Whom the Lord loveth, He chasteneth," and living in the lie of a futurity which they received from St. Paul, they suffered on in misery, hoping and trusting, that in some far off distant day, a heaven (if they deserved it by their faithful poverty) would be given them for their pain. These old obsessions of race thought and race interpretation held the multitude in their iron clasp for centuries, and strange as it may seem, even now, in the very center of an enlightened century, there are still many of these minds hugging to their hearts this old delusion, and dragging on in penury and despair. There are thousands who today are poor, still clinging to this old

tradition only from false religious ardor, and lack of self-investigation.

Another obsession of the race mind is one of inheritance. It is often yet said, by those who ought to know better, "Oh, I am born to be poor." They are born to be poor only as long as they will not, do not, or cannot learn the law of supply; and, while there are many who are born to be poor in understanding, there are thousands who are fast working through their grade and are ready to come out into a new action of the law. The power to stand still under one law, or to go on into relationship with another, is within the individual himself; but not knowing this, he stands still, accepting an old condition as binding, when within himself, there is awakening the power to gain freedom.

The new civilization brings a new message and there are many millions, in these days, rising into a new kingdom of thought who are bringing new laws into operation in their environment.

We are poor and will stay poor, only as long as we relate with the laws of poverty; success, money and supply can be planned for by every life, just as scientifically as one can build a house or plan a city.

Supply cannot refuse to come to anyone who sets a supply-law into operation; but the race must be taught this law, and brought, step by step, away from the old ideas and obsessions of the past, into a new understanding and use of new methods.

Poverty and money are the results of interior states of mind, and only as mind changes, will materiality change. There are childish states of consciousness which operate against material supply—worry, hate, fear, anxiety and condemnation are interior pivots for exterior hovels, and wherever man rests his idea and his energy, substance must gather round in correspondence with it.

A mind that is poised in the belief of poverty and its power, and backs this be-

lief with childish states of mind, anger, worry and fear, will find poverty abides with it. Environment is only a big pond, in which, each one sees himself reflected. A man in the "bread line," or one who sleeps on the benches in the park, is doing so, not because circumstances force him to it, but because with his own ignorant manipulation of the law, he has forced these conditions upon himself.

Poverty will remain only as long as we have within ourselves the germ that intensifies it, and we will secure money, wealth and freedom only as we grow into it, and away from the natural states of our minds and hearts. We are poor be-

cause we do not know any better than to think poverty, and we stay poor because we are too ignorant, too weak, or too inert to hold our life servant to the higher laws of life within and around us.

God, Himself, cannot help a race or individuals until they turn round in the deeper centers of their own understanding and seek freedom from enervating conditions. We will be poor until poverty and ignorance have done their perfect work in our unfoldment, and when we have enough, we will quit and go on into at-one-ment with the larger laws of life.

(To be continued.)

Cosy Chats

By GRACE M. BROWN

Life is opulent.

Life is orderly.

Life is free.

And if you and I meet life in the attitude of opulent love to humanity, if we grant freedom of thought and action to our fellow men, and if we order our intention in the desire to serve others as well as ourselves, we shall not fail to express opulence of health, opulence of purse and freedom of action.

For Life contains only good; it is only when we disconnect from life that there seems to be lack of good.

But, you ask, how can any one disconnect from life and still remain in the body? Truly, the most natural question in the world and so we will chat about it for a moment, you know there is always an answer to every question which we can possibly ask, it is only necessary for us to desire to know things to have them made plain to us, that is, of course, when we truly desire to know; sometimes we are merely curious with a bit of resentment in the curiosity.

Of course we recognize that life is a

universal force, being, in fact, the divine activity—also we recognize that life is supremely good because it is the God action and then we will realize that when we do not respond to the activity of the infinite and supreme good we manifest a lack or a void at the point of our intelligent life where we fail to respond, so naturally, we must conclude that we have disconnected from that particular phase of opulence because we have expressed a lack in our portion of the universal life at that point.

Poverty on any and all planes is simply a lack on that particular plane of its manifestation; if you are expressing a void or lack in your body it is a result of some disorder or distortion of your portion of life and the wonderful mechanism of your physical instrument of the flesh has become disconnected and diseased thereby. If you are manifesting poverty of material manifestation, it is because of your own indirect and incomplete application of your part of the infinite intelligence and it is expressed as is all incompleteness, in poverty.

A balanced opulent life action relates us to the all good and it is your privilege and mine to attract and to express the opulence of God's great goodness in our bodies and in our minds, and in the fullness of our material manifestation, which does not at all mean that we are to possess one jot of the universal life which will exclude us ever so slightly from our fellow man, or that we are not fully responsible to an infinite intelligence for all of the opulence which we claim. Rather, our possessions of health and of material riches, and all which we attract of knowledge or of power, bring with them a responsibility of balanced use, and we will recognize and be true to that responsibility when we relate ourselves in order and in freedom to the God activity.

* * *

It seems odd, doesn't it, that most people resent the truth of the fact that they are the cause of their own life inequalities—they are quite willing to claim the responsibility for the good effects but not for the disturbed conditions, but it is just as true as that we manifest our own share of life, that we can appropriate it as we will, that we can direct it as we will and in our appropriation and in our direction of our own life energy we determine our usefulness to ourselves and to the world.

Many times it is the indifference of omission, rather than a positive force of commission, which causes our lack, but that is our fault also; we cannot escape from the fact that our own attitude to life attracts exactly the magnetic activity which responds to the quality of that activity.

And so we come right back to the beginning and realize anew that we do become exactly what we have decreed to become.

I attract my own returning,
I must reap what I have sown.
I alone can meet conditions
When I've made them all my own.

Only I may know the sorrow,
Only I can feel the pain;
When I my self have brought the burden
Crashing on my heart and brain.

Yet the knowledge of my sowing
Gives me power to overcome,
Gives me strength to bear the reaping
And to know "Thy will be done."

For the will of love is justice
And the field of life is right,
For there is no loss in action
Every deed returns in might.

As the seed is sown in kindness
So in kindness it returns
Bearing two-fold strength and beauty
As it lives and loves and learns.

Every creature in the all life
Reaps whatever it has sown
Even God in His great mercy
Only asks what is His own.

EFFECT

By Ella Wheeler Wilcox.

An unkind tale was whispered in his ear.
He paused to hear.
His thoughts were food that helped a
falsehood thrive,
And keep alive.

Years dawned and died. One day by
venom's tongue
His name was stung.
He cried aloud, nor dreamed the lie was
spawn
Of thoughts long gone.

Each mental wave we send out from the
mind,
Or base, or kind,
Completes its circuit, then with add
force
Seeks its own source.

KARMA

By FRANCES LARIMER WARNER

"He who is governed by spiritual law is not subject to natural law." The reading of "The Law of Karma" by Ella Wheeler Wilcox, in the December, 1911 Nautilus magazine, then a few days after, the delineation sent me by a psychic in which she says: "In spite of all rules for success you will not materialize what you desire this year," also, "You have been to the top of your cycle and for some time the wheel has been going down," etc., leads me to give a more hopeful and I trust logical view. What both of these writers say may all be true of the NATURAL man, but the thinker who wrote the above quotation so fully realized the absolute supremacy of the Spirit (in man) that he lifted it above the "subject to" stage of the evolving consciousness into the plane of realization of freedom from NATURAL law.

Man has evolved now to the plane of consciousness where he KNOWS himself to be primarily an all powerful spiritual being so by the very Law of this new consciousness he has been impelled to voice an always latent desire for continuous, eternal life. And if, as Mrs. Wilcox says in one of her poems "He is part of the first great Cause" may he not draw without limit upon this Supreme Power for the fulfillment of this natural desire?

If "desire is the sure prophesy of fulfillment" must this growing desire of the soul prove the only exception to the rule? For the regenerated soul "Old things have passed away, behold all things are become new."

It is true that many have made the statement that they were going to "live forever," still have gone the way of all the rest, and she cites this as proof of the necessity of death. We

must not forget the time when many of the seemingly "impossible" achievements were measured by the same fact "they never *have* been" but are now every day experience. I long ago came to the conclusion that it was not a safe thing to do in this day of wonders, to pronounce the word "Impossible" over ANY proposed deviation from the beaten path, lest I pick up a paper and read of its present accomplishment. But let us go into the analysis of this topic of the not to be thwarted "Karma" and see if there really are any reasonable grounds for the encouragement of the innate desire to prolong life in the body, and if we find that *reason* supports the theory let us *reserve* the discouraging "impossible" for our own measure of attainment and give to others the privilege of measuring theirs.

"There is a natural body, and there is a Spiritual body." We have attained to the place in the great scheme of world progress of CONSCIOUS evolution, as directors rather than followers. The solar body that Paul says IS, is the one that is "not subject to natural law." It seems to me that since we have likened the old self to a worm of the dust we may find a helpful illustration and a parallel experience in the chrysalis. Before its evolution it was subject to the law of gravity, but when evolved into a CONSCIOUS butterfly it came out from the old condition that held it to the earth, and really under a new law, that caused it to seem an entirely different kind of life. Still ALL of the possibilities were wrapped in the chrysalis though no amount of arguing could have convinced the grub that it could fly.

Students along the line tell us that the

earth's vibrations have increased at an enormous rate and that those who do not move along in a corresponding ratio will not be able to hold on to the present existence. They must vibrate with the NEW in consciousness, spread the mental wings and soar above the "worm of the dust" stage of growth, to the plane where it KNOWS its ONENESS with All Life, All Power, All Wisdom and can draw at will upon the great fountain in which it lives, moves and has its being, for ability to prolong its life indefinitely, not in the present *fixed* body, but in the ever changing body, that IT knows is wholly controlled by THOUGHT. EVERY DAY, every BREATH is NEW life, and after all just what IS it that has aged and sickened and finally passed on? The body is not self acting but acted upon by something not itself. Thought! Thought creates its own Karma and may decide when that experience sheet, which is the most negative part of the personality, shall cease to rule.

We have learned at last that time itself is but a measure of *growth*, not age, so has no destroying influence that *thought* does not invest. We have learned too that the body is wholly renewed every eleven months so we as body are never more than eleven months old. Mrs. Wilcox admits that thought heals, so, freed from the belief of time as a measure of age, knowing the body to be eternally young, with the possibility of constant health, what *need* is to be met by the continuance of the law that says "pass on" when all of the trine being cries out against the process.

"The New Jerusalem is coming down to earth" we are told in Revelations, coming into the earth *consciousness*. The *body* passes on, the Spirit is forever without variableness or shadow of turning, NEVER passes on, but lends itself to the growing consciousness through repeated experience till that negative self that thought itself ruled by Karma awakes to the Truth of its being,

and KNOWS ITS *SELF*, the I AM, freed at last from the necessity of birth vibrating with the NEW regime that was ushered in with the discovery that man was MORE than man, a veritable GOD, "Said I not in your Law ye are Gods?"

It is easier to go along the old trail, for the road is well beaten and in time we all reach the same goal, the choosing to "come out from among them" means the blazing of a new trail for each individual, for this is an individual development that cuts one off from even one's own household and he must tread the wine press alone. Yes, it takes courage, for the "old thought" sees only the failures to bring every experience up to the standard they have made for the student of the New.

There is, however, the sensing of a wonderful sustaining, buoyant something that acts as oil on the troubled waters so that thrusts aimed at, pass THROUGH, this etherealized consciousness that is so exalted and conscious of naught but the omni-present Good. My advice would be to those who may find discouragement in statements like that given me by the psychic given in the beginning of this article, to hold the *abiding* thought that the I AM is ITSELF the substance of the desired attainment, knows no revolving "cycle" naught of reincarnation, naught of time, and the soul evolved to the consciousness of ONE-NESS is forever through with the experience realm as a master of his destiny.

"Hast thou faith, have it to thyself alone" is worth adopting as the rule of life. LIVE, PROVE your beliefs, then you avoid the negative statements that you surely receive when sowing broadcast your advanced ideas. It is possible that this force may have been responsible for the passing on of these splendid souls who HAD proven their faith by their work. Let US grant to every soul the free right of way for any advanced idea they may entertain unhindered by our negative "Impossible."

MARS, ITS INFLUENCE AND EFFECTS UPON THE EARTH

By LLEWELLYN GEORGE

MARS ASTRONOMICALLY CON- SIDERED.

For various reasons the planet Mars has attracted a great deal of attention and Astronomers have long been giving it serious study and the following facts represent a few of the results thus derived.

The diameter of Mars is 4,316 miles. Orbital velocity 15 miles per second. Axial rotation complete in 24 hours, 37 minutes and 22 seconds. Its period of revolution is 686.98 days. Mean distance from the sun is 141,701,000 miles. The mass of Mars is about one ninth that of the Earth, and his density is only about three-fifths that of our globe. The disc of this planet is well seen with telescopes at favorable oppositions, and in many respects it exhibits a striking analogy to that of the Earth's surface.

Mars is surrounded by an atmosphere and has two satellites named Phobos and Deimos. The inner satellite, Phobos, is the brighter and likely somewhat larger of the two; but probably neither exceeds 10 miles in diameter. The distance of Phobos from the center of Mars is about 6,000 miles, while Deimos is about two and a half times further. The inner satellite of Mars is the only secondary body in the solar system known to revolve around its primary in less time than the planet takes to turn on its axis. The period of Phobos around Mars is 7 hours, 39 minutes, 15 seconds. The period of Deimos is 30 hours, 17 minutes, 54 seconds.

Every 15 years Mars reaches its least distance from the Earth, i. e., about 36,000,000 miles, when it shines with a splendor like that of beautiful Venus.

In the fall of 1909 it reached this

proximity and a great deal of interest was attached to the occurrence by scientific discussion as to the possibility of signaling Mars. Each plan was rejected, however, as either too gigantic or too expensive. But the "Astrological Bulletin" magazine arranged with its readers to telepath simultaneously a given message to Mars on certain dates and on other given dates to sit to receive a reply.

Students and adepts all over the world participated in this movement and many strange experiences were sent to the editor, some of which were published. But it remained for two women to receive identically the same return message, one living in Norwood, R. I., and the other in Portland, Ore. They were strangers to each other. The message from Mars was, "Greetings returned with love."

MARS ASTROLOGICALLY CON- SIDERED.

Mars is significant of strength, force, energy, courage and activity. Its manifestation is constructive or destructive, according to what use the individual makes of the vibrations as indicated by its position, aspects and location in the horoscope. It manifests as hot, dry and masculine and has much to do with the ambitions, desires and animal nature.

It governs the periods between March 21st to April 19th, and from October 23rd to November 21st. Persons born when the Sun is in Aries or Scorpio, therefor, have Mars for a ruling planet, and they are noticeably ambitious, positive and fond of leadership. Being quite inventive and mechanical they become good designers, builders and managers and usually make their way to the front in what they undertake.

Being adverse to the dictatorship of others and unhappy in subordinate positions they usually find the best outlet for their special abilities when in business for themselves or in positions where they can direct the work of others.

On the undeveloped plane they are the cruel boss, the domineering husband or the masculine wife. But when intellectually enlightened and spiritually inclined they are excellent healers and teachers and may be found at the foremost of movements for the advancement of public welfare.

Anatomically considered, Mars governs the external sex organs, muscular system, head, face, left ear, sense of taste, and the bladder and these parts are the most readily affected with disease when the health has been abused or neglected. Mars predisposes one to injuries through

accidents and hurts by cuts, burns, scalds, surgery, etc., and to feverish or inflammatory complaints.

For best results they require a large amount of fresh air, plenty of water, rest, sleep, music and abstinence from highly seasoned foods or stimulating beverages.

Mars rules Tuesday. Its color, red. Mars ruled the first month of the Roman year (March), also the eighth month (October), at which times certain days were given over to Martian ceremonies of various nature. Until the time of Augustus Mars had but two temples at Rome, and both are connected with warlike operations. One of these was originally only an altar; it was in the Campus Martius, the exercising ground of the army. The other was outside the Porta Caperna, the gate through which the army marched on its way to campaigns.

THE STORY OF EDEN

By JOHN V. GINLEY

There is nothing that portrays the characteristics of a nation more faithfully, or more singularly preserves the essence of its daily aspirations than the mythical legends interwoven in the fabric of its being. More ancient than its songs, these strange tales embody its sentiments, inspire its hopes and furnish the turning points of its history.

With peculiar force have these maxims applied to that old, old story of the fall of man. In all the wide realms of fact or of fiction there is no story which contains a more dramatic recital. There is no story which is so widely known; yet no story is so little understood. As old as man himself it has stood all the vicissitudes of oral tradition and never has lost its essential identity. And this fact as much as all else has justified man's be-

lief in the existence of a primeval paradise.

Aside from the Biblical narrative of this interesting tale, the account of the ancient Eranians is of particular interest to us. For, long before Europe saw the first gleam of civilization, our Teutonic and Celtic ancestors were mingled with the Eranians and other hordes on the plains of Iran, where they fought their battles and shaped their destinies. In the dispersion which followed these contests our ancestors brought with them to the western continent the language and traditions which proclaimed their common ancestry. But time and new conditions had so modified these that the fact of their origin might never have been known, perhaps, were it not for the light shed by the modern science of comparative philology.

According to tradition the primeval station of the Eranians was a wooded

tableland east of the Caspian sea. To the southwest, bordering on the Persian gulf was the ancient land of Shinar, reputed as the location of the original Tower of Babel. The inhabitants of this region were an ancient Turanian race called the Shumiro-Accads, the oldest settled nation that history records. Accounts of this interesting nation have been traced back five thousand years before the Christian era; and in this remote period they possessed the tradition of the fall of man; but already it was a dim legendary tale. Their traditions pointed to the north as their original home, and there also they located the cradle of the human race.

The Semitic tribes which centuries afterwards absorbed these "oldest of men," found them in an advanced stage of civilization, possessed of the arts and versed in letters. From them they assimilated the myths and legends which have come down to us in the familiar stories of the Bible.

That the Eranians also came in contact with these Turanians and their Semitic neighbors is evident from the text of their sacred books. The legends are identical and the very words show the connection. Like the Shumiro-Accads, they place the terrestrial paradise in the north, for there lay their sacred mount of Ahura-Mazda. Its summit reached the sky and was bathed in eternal glory. Around it revolved the sun, moon and stars. It was the land of eternal bliss, for the tree of life grew there, and there was neither sickness nor death. Around the tree of life, as a hedge, grew the tree of knowledge of good and evil, the fruit of which man might not eat.

Almost identical is the Hebrew account; but with this striking difference: It places the garden of paradise in the east. There are two reasons for this incongruity, which require explanation. One reason was that according to the ancient conception, the sacred land of paradise was not only located in the north, but there it occupied a peculiar position. This

was as the center of the earth, or as they truly expressed it the navel of the earth. With the sun, moon and stars revolving around this central position, as has been already stated, it can readily be seen that this northern point is none other than the North Pole. But, of course, the ancients were not aware of this. Now the ancients, in their conceit and national presumption, assigned this favored site to their own particular countries also. Thus it was with the Babylonians, who imagined that Mesopotamia was the hub of the universe. From long association with the Babylonians, the Hebrews also came to regard this place as the sacred garden of tradition.

Another reason was because of the mistakes of the ancients themselves. They never referred to the cardinal points by particular designations, as is the custom with us, but always indicated these points with reference to the sides of the human body, thus, to the right, to the left, in front, and behind. But such a system could not but be fraught with perplexing consequences. And such, indeed, was the result, for the ancients differed among themselves. To the Egyptian "the right" indicated north; but to the Babylonian and the Hebrew this meant east; while by the more ancient nations it was regarded as south, for the north was on their left.

Now this perplexing problem has its solution in the correct understanding of the solar myth. The sun in primeval times was regarded as the deity and worshipped as such. But he was conceived as executing a reverse movement in his journey across the heavens. Now this was a gracious act of condescension for the lord of creation, for so intense was the light of his divine countenance that if exposed towards us for a single moment the whole earth would be reduced to a cinder. Naturally to avert such a catastrophe he had turned his back, and his right side was toward the north, or sacred side. But in the course of time the reverse position of the sun was forgotten,

and naturally again, the north was esteemed on his right instead of on his left, as before. But that the north was the fixed sacred point originally may be determined from the position of the temples and pyramids, which always faced that point, and from the attitude of the worshippers, who looked with longing eyes in the same direction. But now, this custom of facing the north brought the right side of the person to the east, and gradually, the region of the sacred rising sun became inseparably associated with the right side and it henceforth became the sacred region.

Tradition, therefore, with its seeming inconsistencies, points conclusively to the north as the birthplace of the race. That this spot was in the neighborhood of the pole is a most reasonable supposition, for this seems to have been the place which first fulfilled the conditions essential to the development of the race. And if we are to credit the assertion of that ancient Egyptian priest who informed Herodotus that it was a matter of historical record in his country that at one time the earth's equator was perpendicular to the plane of its orbit, the pole of the earth would have answered this description as a central and tropical point. As to the latter fact, modern discovery in the fauna and flora of the preglacial deposits of the polar region leaves little room for doubt.

But what makes this contention the more remarkable is the accuracy of the traditions bearing on the phenomena of the polar regions. In the Bible, for instance, we read that when God drove Adam out of paradise, "He placed before it Cherubim and a flaming sword which turned every way to keep the way of the tree of life." Now in this remarkable picture we perceive a very ordinary phenomenon, unknown to the Hebrews, but common to the polar regions. I refer to the phenomenon of the Northern Lights. This phenomenon is associated with the myth of the Archangel Michael. Indeed the very name, Michael, is evidence

enough, for by transposition of the syllables the word becomes the obvious, El Micha, "the shining one."

It was Michael, as we know, according to the old story, who led the loyal hosts of heaven against the rebellious army of Satan. The downfall of the latter and his cohorts, which numbered one-third of the heavenly host, is memorialised in the low starry setting that sweeps, half submerged, across the northern sky. To astronomers it is known as Draco, the constellation of the Dragon.

Now it was this protean Satan who seduced Eve, and thereby "brought death into the world, and all our woe." By a ratiocination that admitted his own inferiority, this subtle beast induced the woman to sin. "Ye are the masters of creation," he urged, "because ye were the last to be created. Hasten now and eat of the fruit lest God bring forth still other creatures to bear rule over you."

For extraordinary beings endowed with supernatural intelligence, our first parents, assuredly, were lacking in discernment; and in succumbing to the wiles of a reptile, Mother Eve displayed a rare instance of womanly condescension. But then this allegorical representation is so ancient that the narrators may have overlooked a detail or two. Yet even in this form the story holds deep suggestiveness.

After this cajolery of the serpent, we read that "the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took the fruit thereof, and did eat, and gave to her husband, who did eat. And the eyes of them both were opened."

Now according to the tradition, the fruit of the seduction was the apple. This is the popular belief; but it is correct only in a sense. To the esthetic mind, the chewing an apple in such a setting is unpardonable. It is unseemly, and could not pass muster in the true field of Oriental romance. No; it could not have been the apple that caused the downfall of Eve. It was the juniper berry—the

sweet pungent aromatic juice of the juniper berry.

Quaffed in its fermented state, or mixed, this double-dealing potion is provocative of deep moral reflection; and as an enlightener of the knowledge of good and evil it has few parallels. And it was of this that Eve drank, and gave to her husband. And thus their roseate dreams were shattered in the awakening. The scales fell from their eyes; they perceived their shame, and, disconsolate, they awaited the doom they knew to be inevitable.

Just how this story originated is a simple incident in the social and religious life of man. It is the story of every age. Every age has its mystery—the inexplicable, which is the source of inquiry. Men will inquire about the unknown; they must know. But as every age has its mystery, it has, forsooth, its prophet also. Now the great mystery of this very early age was the origin of evil. Men wished to know why it beset them. And this prophet, this genius, seizing the opportunity, began to decry the “enemy that robs men of their brains,” and so formulated his story; and with one master stroke he silenced the spirit of inquiry.

For, reasoned he, was it not known from the beginning, that the Beneficent Spirit had vouchsafed to man the soothing nectar of the soma? But, alas, man has fallen on evil ways, and spurns the gift of the gods, turning rather to strange draughts that incite to wicked deeds. Who but the Evil One, can be responsible for this violation? And as it is now with men, so was it in the Garden of Paradise. Thus the prophet explained the fall of man, and the minds of men never more inquired.

Now the instrument of the seduction becomes known to us through the meaning of a word freighted with the memories of a hoary antiquity. And strange, that word is the very common word, apple—the apple of the popular tradition. Now this word is neither English nor Saxon,

nor is it Latin or Greek. One is almost tempted to say it is not apple at all. It is strange, but it claims affinity with its Latin equivalent, *malus*, which has the same meaning and application; but *malus* is not Latin. It is an abbreviation and modified form of the original Semitic word, *abval*, or, *aval*, which means literally, “the evil of the father,” or “the fall of the father,” that is, “that which caused the fall of the father.”

The radical letter has undergone a change in the Latin derivative, as it has also in the English and in most of the cognate languages. In German it is, *apfel*; in Welsh, *aval*; in Russian, *aibloko*; in Irish, *abhal*, or *ubhal*, and in Persian it is, *ubhal*. The original significance of the word has been lost in these languages; but that originally it had been known, seems to be manifest from its application to different trees and their fruits. They seem to have been in doubt only as to the proper tree. But the Persians, the descendants of the ancient Eranians, never lost the true application. They applied it to the juniper tree and its fruit. When we recall that tradition places the tree of knowledge of good and evil around the tree of life as a protecting hedge, the application of the Persians has the distinction of true conformity.

The Evil One, or Devil, who consummated the tragedy of the garden, bears witness to the sinister import of the word, apple; for devil, evil and all that is vile are sprung from the root of the same tree, or word, rather. Evil, literally means, “the vile.” It has the primary sense of “fallen,” or “cast down,” and this is the real sense of, “vile.” The word “devil,” meaning “the evil being,” or “the fallen one,” is a compound word composed of “*vil*” or vile, and a contracted form of the original Greek words, “*to on*,” meaning “the being.” In German it adheres closely to the original, for it is, *teufel*; in Saxon it is, *diaful*, while

in the Celtic languages it follows closely the Latin *diabolus*.

And thus, from the unanimous testimony of the nations, is the setting made, of this eventful drama; and as nations come and nations go, will be re-enacted the somber tragedy of the apple.

The moment we begin living in recognition of our desire and praising God for it, we come out into higher unfoldment.

In remodelling your surroundings, remember that positive aid can come only from your inner self.

THE POWER OF THE SPOKEN WORD

By JULIA SETON SEARS, M. D.

"For there are three things which bear record in Heaven; the FATHER, the WORD, and the HOLY GHOST."

"And in the beginning was the Word, and the Word was with GOD and the WORD was GOD."

"In Him was LIFE, and the LIFE is the light of man."

"And the light shineth in the darkness, and the darkness comprehendeth it not."

There are many things which we cannot understand with our mental vision, or with what some call our mortal mind. The light of our souls' perception shines in the darkness of our human life, but the human mind comprehendeth it not until its inner vision has been opened by the power of deep moving experiences.

If we look to find the real meaning in one part of anything, we fail, and while it is true that nearly all the expressions of our life are only parts which combine to make up the great whole, yet it is also true that each of these apparently incomprehensible parts bears its own potent message without which we cannot pass on to a correct interpretation of and position toward the larger understanding.

There is one great vital truth which is built upon an expression of our everyday life; it is a wonderful, psychological entity, which we may use for the destruction, or regeneration of our health, our work, and I believe even our own life.

It is taught everywhere in the Bible, from cover to cover; it is used every-

where by healers and teachers, and yet it is unknown in the interpretation which New Thought puts upon it.

When we learn it, we are at once surprised, because it is so simple, and its power so apparent, that we marvel that "The light has shone so long in the darkness of our being and we comprehended it not." This public secret is simply the power of the SPOKEN WORD.

Hidden in this natural thing, the speaking voice, there is a great unknown, unused force, which the least of us may learn to employ for the glory of ourselves and others; it is a powerful mysterious thing which lends itself at once to our control, when we have mastered the secret of how to control and direct it.

When we study life in all its various differentiations we cannot fail to see again and again the strange mysterious power of the human voice; its tones, its rhythm, its cadence, its susceptibility of modification, attraction, repulsion, pleading, supplication, command, entreaty, joy, despair, and that unknown, masterful something which all have felt. The voice that wins, and thrills, and mocks. What is quite as wonderful as the human use of words? We have all lived through some great tremulous pause, in perfect stillness, waiting for the next words of some powerful speaker. We know how the eager, vibrant crowd will sit, with bated breath, spell-bound while some

grand orator whose soul alive with the fire of the infinite, and the joy of things supernatural, leads them from glory to glory, with the visions of his word painting, and at last with one tremendous declamation of voice and word, he lifts them to the mountain tops of imagination.

Again we know how there are those who come before us with a thousand changes of their SPOKEN WORD, in pathos, pleading, and wooing cadence, and play upon the harp strings of our heart. We laugh or weep, are sad or joyful, according to what they will we shall be, and their will expresses itself in words and voice.

There is no mistaking the unanswerable magic of the singing voice. There are many instruments of matchless tone, but they pale into insignificance when we place beside them the magnificent instrument of the human form, which displays an equally fine adjustment of human chords, and within this form the caged soul that beats the bars of matter, through which it sees by faith the boundless days of perfect promise, but for the time at least, beats in vain.

We can hear through each bar of its song the spirit's plea for flight, and the body's reply of possession.

There is a land somewhere in which the glorious nightingale is born, and those who live there traffic in those half human creatures; they put out their eyes, that in this world of eternal darkness they may sing the sweeter. So in this world it often seems that souls are born under the law of restraint, which becomes to them the darkness similar to that of their little brothers, and, like them, their song is sweeter, because it sweeps over hearts strings that are sad.

Life is ONE continuous substance, and when we know this we come to study this power of the SPOKEN WORD with a clearer understanding. We know that we are living in the ALL LIFE ETHER, which is only INFINITE energy in its

own normal rate of vibration, and that the SPOKEN WORD is only an instrument with which we control and use this INFINITE energy.

ALL LIFE is vibration; everything that is now, ever has been, or ever will be is universal substance in some rate of vibration. When we look at the SPOKEN WORD as an instrument with which we separate this divine substance, we can see how, if we secure an intelligent understanding of its use, we open doors for unlimited possibilities. We may say the same word, at the same or comparatively same rate of vibration and receive the same results. Have you not heard some one say, "Just leave him to me, I know how to make him mad," or "I can get even with him," or "I know how to tell him something that will stir him." All these expressions of our daily life have their root in the law of vibration. It is never the thing that has the power, or that does the thing, it is due to the formation of the words, and their peculiar vibratory rate. We have heard the most profound truths, at a rate of expression which stirred our very soul, and again have laughed in real merriment when the same words were "taken off" in mimicry or imitation at another vibratory rate.

This then is the first truth, that all life is vibration, that the word is one of the natural GOD given laws of power over vibration and in the use of the SPOKEN WORD lies the power to make or mar our whole life. "In the beginning the word was with GOD and the WORD was GOD," "as it was in the beginning, is now and ever shall be." "The WORD is life, and the life is the light of men." It is the GOD within us, and its harmonious application, which makes us a part that bears record in Heaven, with the FATHER and the HOLY GHOST.

When we have firmly established ourselves in this knowledge, we come back to a tangible point on which we build our conclusions. It is plain that we are always hourly working with a great unseen

psychological law, on the physical plane, and as we learn the truth of its relation we pass it into that great unseen metaphysical universal world of laws, in which every manifested thing first has its birth, and which we may use for vital important purposes here and now.

The SPOKEN WORD becomes to us the connecting link with everything on this plane, it is the instrument for use in the physical life; it is plain to those who study its law that on the physical plane, where sense, sight and sound have their power, the SPOKEN WORD reigns supreme and in others on the subjective plane the word becomes mental telepathy, or thought transference. In the still higher unfoldment, soul still speaks to soul, but in a tone which only those who live in that state can understand.

"We may be side by side, or sundered wide, as pole to pole, and still, defying time and tide, heart speaks to heart, and soul to soul."

Through all the lessons of the CHRIST LIFE we can learn of the power of the SPOKEN WORD; in all HIS healing it was uppermost; to my mind there is only one record of the silence in his whole life, and that was the Gethsemane where he went alone and bade his disciples wait for Him. It is written in many places that "He rebuked the spirits," also "He rebuked the waves," He spoke with a loud voice "Lazarus come forth;" He said, "Go bathe in the pool of Siloam;" "Maiden arise," and again to deaf ears, "Be ye opened;" for others He says, "Thy sins are forgiven thee," and "Thy faith has made thee whole." In no uncertain tones did He speak the words, "Woman thou art healed of thy infirmity." When He appeared to His disciples we are told He breathed upon them and said, "Receive ye the HOLY GHOST."

It is a new training for many of us when we begin to learn this power and use of the SPOKEN WORD: because most of us have been so long in silence,

and so ignorant of the great force which we have latent within us.

We are just now coming into the knowledges of the efficacy of helping others with the magic of our spoken word, we have only begun our lessons in word building, but as we go on in our search in healing and in the truth of the renewing of our bodies, through the renewing of our mind, our thought images become more and more beautiful; and we find that our power of transferring this new image to our brother, lies to a great extent in the SPOKEN WORD. We need to turn to good account the possibilities within each one of us. We may all become conscious creators, then our SPOKEN WORD can be made to clothe itself in form, come and abide both with us and with all others toward whom we direct it.

As soon as we learn this power of the SPOKEN WORD, we come into a new position toward each other; for we have then in our possession a beautiful eternal treasure, which can no longer be dimmed by time, or destroyed for us by another. When we recognize our own power and workmanship with it we begin our temple-building both for ourselves and all the world; wherever we go with this possession we carry all of our material with us and no one limits our building but ourselves.

When we begin this new training with the SPOKEN WORD we often do not get the immediate results looked for; we cannot undo all our old habits in a moment; there are many others who feel intensely, but try as they will, not a sound escapes their lips when in their hearts they know that just one strong word would save hours of heart ache for themselves and others. We all have seen lives wrecked just because someone at some vital vibrant moment failed to say, with all the power of a conscious creation, "I want YOU." A moment was lost, and darkness reigned, where they might have said "Let there be light." "A heart's but

a heart, and a rose is but a rose, and 'twill fade with the morning's touch, and hearts will ache and hearts may break, so little, and yet so much," and often it could all have been adjusted by the power of a rightly SPOKEN WORD.

Everything has its own appointed time and place, the hour strikes for their appearance, and it strikes by cycles; sometimes these cycles are only seconds between meeting and parting; and sometimes, if we miss the appointed time by the fraction of a second, we wait again for it on through countless ages. The SPOKEN WORD has always and ever its appointed moment and place. It is the vital God energy of LOVE, HEALTH AND WEALTH.

The power of the SPOKEN WORD in union with wealth is equally as beautiful and great, for through it we build for ourselves images of perfect fearlessness; we build our bridge of words until it connects us with the universal abundance. "If God so clothed the grass which today is, and tomorrow is cast into the oven; will he not more clothe you? Oh ye of little faith." This was the Master's image which He built with His power of speaking, and again, "The Lord is my shepherd, I shall not want; he makes me lie down in the green pastures," the Modern Mystic says, "I live in the vast forever, God is within and around me, all things are forever mine; I eat of the Heavenly manna, I drink of the Heavenly wine." With this unknown power of word-building we fortify our souls into steadfastness, and can always speak our own souls into courage, faith and steadfastness.

We look at the Infinite possibilities of the power of the SPOKEN WORD, but we have not sensed its full significance until we come to see its expression in the world of disease and health. Here it reigns supreme.

Everywhere among the great crowds humanity is striving for freedom from its own mistakes, we may come into its midst with this word-building and set it

free from the causes which are daily selling it into captivity and distress. Into this sea of misplaced lives, we can walk with all the assurance born of long hours of conscious living, and build word pictures, images of wholeness, until, through the beauty of the picture which we hang on the walls of their field of consciousness we awaken the sparks of conscious speaking within them, lead them out from their silence into union with the visible world, and their own songs of praise become for them the first power of the SPOKEN WORD. There is not really an hour of our daily life that we are not under the power of the SPOKEN WORD, either that of our own or sent to us by another. At one time we are willing to allow others to build for us, at another we build for them. In healing, the power of the SPOKEN WORD is used by both, and when used consciously may be made to become a power greater than the world can now imagine.

All the great organizers, teachers, leaders, preachers work with this unwritten law, the greater the work the greater the skill of conscious or unconscious union with all natural laws. Humanity is a peculiar thing; it gives to every architect, who is working with it, just what he has the power to create from it. The healer that goes out into the great world full of depolarized lives, without this conscious knowledge of the power of the SPOKEN WORD, has a formidable handicap in the work before him. We are obliged to take the unformed, or malformed, substance of the negative, diseased minds whenever they present themselves, and with a carefully directed blow of words destroy their weak half-images at the same time building them a better one, often we must be as wise as a serpent and as harmless as a dove when we destroy, and are obliged to pass each one on in their own normal line of transference, or we defeat our own purpose by our abruption. When the life that is broken and disappointed with failure comes before us, we can make it

strong, new, and powerful by the SPOKEN WORDS of its own immortal birthright; we drive away its darkness by our painting; we can show it the sun of HOPE just over the hill tops; we can pour balm on the troubled waters of its life by the softened glory, or by the vital pulsing sympathy of our words. With words of strength we build them back into union with happiness; we can think for them, and brush away the cobwebs of their life, by our strong reliant hope and faith.

No one ever lived who could speak out in word the full measure of grinding toil, the restless anxieties, cares, disappointments, social failures and tragedies of our daily life; neither can anyone ever tell all the romance, joy, pathos, love and realizations of our human souls; but each one from every corner of this earth can speak the word of power, and build new images for every trembling life that touches their own. We can at least tell others of a light that is to shine, a release that is to come; we can point them to the faint rays of the sun of HOPE as it comes up behind the dark hills of their miasmicaladen thought swamps. We can show them the three beings which bear record in Heaven, the FATHER, WORD, and HOLY GHOST.

With these three things to bear record

on our being, we become one with the great universal law, we live, and have our being in that universal cosmic energy, where a wave, sent out on the lowest round of expression never ends until it blends and becomes one with the boundless ocean of INFINITE LIFE.

Let us learn this lesson of our unused possibilities in our work, in our play, in our joy, or in more serious moments, and always keep this power of the SPOKEN WORD before us.

Just the quiet tones of greeting, given in an unexpected place or way, often have helped some one to live on, when life has only woe; a gentle word of sympathy sent forth at some vital moment has kept hearts from the midnight of despair, and helped others to dare to look upward. Whenever and however we see a life that is faltering in its own power of imaging let us with our own word of power help it to build again for union with the infinity of purpose.

Life is too precious to allow it to go on with hope dead in its breast,

"Stand upright, speak thy thoughts.

Make thy lips declare the truth thy heart hath known;

Why should thy soul stand dumb amid the great world throng?

They only LIVE who DARE."

LOS ANGELES NEW THOUGHT CONVENTION

By ANNIE RIX MILITZ

The following letter received from Mrs. Annie Rix Militz, Chairman of the Los Angeles Convention Advisory Board, will, it is hoped, be read and responded to readily by many of our readers:

"There is to be a gathering of New Thought people in Los Angeles this summer which bids fair in numbers, prominent speakers, great interest and spiritual

fruits to be one of the most remarkable that has yet been held.

"The motive of the Convention is being kept at a very high standard, that of transforming the whole world by the same simple method and means that have been employed in healing the sick, concentrated spiritual thought sent forth into the world from that body which has for its nucleus the National New Thought

Alliance, and for its Spirit the Love and Wisdom of the ages. The old reasons for convening, the interests of the leaders and the advantages to mere external organizations, find no answering chord in the spiritually-minded among the New Thought people. But the noble purpose of seeking methods to give to the world what has so blessed us appeals to every broad minded public spirited worker in this Cause.

"The days of the Convention will be from June 25th to 30th inclusive.

We are fortunate in the choice of time as there will be special round trip tickets to Los Angeles on sale in all parts of the United States from June 12th to 20th, the return limit being August 12th, from Chicago, \$65.00; from Missouri River points, \$55.00, etc. Consult your local ticket agents as to the fare from your place. These rates apply over any standard road and provide stop-overs and going one route and returning another. It is advisable to get your return ticket via San Francisco in order to attend the Conference there which will follow the Los Angeles Convention.

"The railroads will send their passenger agents to interview any persons going and to arrange special cars from special points, taking care of them in personally conducted parties if desired.

"We expect to have among our speakers T. Harry Gaze, Grace M. Brown, president of "The Essenes," Denver; Richard Ingalese, Christian D. Larson, J. Stitt Wilson, William Walker Atkinson, Henry Frank, B. Fay Mills and many others whose names have become household words on the lips of New Thought people.

"One of the features of this Convention will be an opportunity to hear many of these prominent teachers in Courses of Lessons taught in the hours aside from sessions. Time also will be set apart for excursions, receptions and other forms of entertainment.

"Those who wish further particulars can obtain them by writing to the New Thought Information Bureau, 611 Grant Bldg., Los Angeles, or sending five cents for a copy of NEW THOUGHT NEWS, 649 So. Flower street, Los Angeles, Calif."

INDIVIDUAL DEVELOPMENT

By CHAS. W. CLOSE, Ph. D.

That the "mind's the standard of the man," is true, but it is the standard—not the man.

Mind and body are man's but the real individual is something above and beyond these.

By our mentality we express ourselves more or less perfectly, according to our varying development; but when we think of our SELF, our real being, our thought is not of the body and what it shows forth, nor of our mental attainments, but of the being, vital, living and thinking who owns and uses both mind and body.

We may not say of man that "all is

mind" or "all is matter," for we use both mind and matter for our pleasure, profit and growth in expression, but we are more than this. We are the power, the guide, the will, the vital reality that manifests its human idea through mind and matter. "Man," says Emerson, "is not order of nature, sack and sack, belly and members, link in a chain, nor any ignominious baggage, but a stupendous antagonism, a dragging together of the poles of the Universe. * * * The lightning which explodes and fashions planets, maker of planets and suns is in him."

If we are to develop the highest ex-

pression of life, love, wisdom and power in ourselves we must recognize and realize our essential oneness with the omnipotent Life of the Universe, for in this Life we live, move and have being.

Every man when he says "I am," recognizes to some extent the being he really is, the vital entity who is back of, and the power that moves, his personal expression.

The body is born into the world, but the being who is to manifest itself through use of the body is not born. The real self, the ideal human ego was, is and always will be, and at birth of the body this perfect self takes possession of it, breathing into it the breath of life, according to his will as expressed through mind, brain and body.

Man grows through recognition. Within the real self lies all power and wisdom to be manifested to the extent of man's recognition and realization of this truth of his being.

Would you have health?

Know that the real man, that eternal, ideal being who is maker and ruler of all existences and is the inmost reality of all humanity is now and always in perfect health, and in your deepest and truest reality, *you are IT*.

Cultivate self-reliance—not conceit—and have faith in yourself, in your own power to will and to do.

Think your own thoughts, do your own will, act and live your own life. In a word, be an individual, not a personal copy. Trust yourself at your best. Be fearless. Conceive your own idea of what is best in life for you and live it out.

The genius of success is to believe in the best of yourself and the truth that you can realize for yourself.

What matter if your thought of what is true differs from the thought of others! What is true for you is your truth, and if you be not true to your present perception of truth how can you expect to attain a greater degree of knowledge and power?

Each of us is an individualization of the omnipotent Life, and within the human Spirit is hid "all the treasures of Wisdom and Knowledge" to be drawn upon for individual need and use.

You are a spark of the fire of life, a magnet of power to attract and use the elements of all things according to your recognition and realization of your perfect selfhood.

Trust the inspiration of your own Spirit! Dwell in its power! Believe in its worth!

As Emerson has said, "A man should learn to detect and watch that gleam of light which flashes across the mind from within."

This is that true light "which lighteth every man that cometh into the world," and the more we trust and follow this inner light of the Spirit the greater will be our development of wisdom and power.

Life is an eternal growth from within outward. What we think of ourselves, that we are to ourselves. If we dwell in pessimistic thought, grovelling in the dust, seeing only the dark side, we become like our thoughts and life becomes dark and gloomy to us. But if we "turn the tapestry" and look out upon life with an optimistic mind, seeing the bright, the beautiful and true, we grow in wisdom and power accordingly. To be a true individual is to live your own life in your own way without infringing upon the right of any other, and *believe in yourself*.

Pick up your sick body and do all that you can with it.

Whatever comes is part of the plan of our lives.

The mistake people make is holding on, straining, pushing; nothing is worth it.

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

HARMONY vs. FORCE

By HARRY FIELDING

(Continued from Last Month)

Both man and woman in their inner selves devoutly desire to find a middle path along which they can advance together in perfect harmony, each has a secretly treasured ideal of companionship, and its energising correspondence of mutual happiness. But, on the other hand, commerce with all its attendant antagonisms, and, on the other, social demands, with their destructive tendencies, have such a diffusing effect on the aspirations and life forces of both sexes that their cherished ideals crumble away, leaving their paths through life littered with useless regrets and resentment. If either would abstract his or her intensified gaze from the misleading course being followed, and look with eager expectancy for some of the turnings that lead to the *via media* one would attract the other in the hope of materializing a vision of harmony that would appear on the horizon.

Many of these turnings have been missed by numbers of the travellers, so obscured have been their visions by the gray clouds of selfishness, and uncontrolled impulses, but they can readily be found even in the most unexpected places when a right discrimination as to the real nature of the object in view is exercised, and the most congenial means of attaining it adopted.

A period of stress and storm will be followed by relative calm and, in the breathing space allowed during a lull after the struggle, attention is temporarily drawn from the objective point of view and directed towards the center of the individual to restore the mental balance which has been upset. When this lull, which is not far off, arrives the parties will see the need for exercising common

sense and the gentler side of character will develop by reflecting upon the past inharmony and perceiving need of more equable methods of working side by side in the school of experience.

The task, however, is by no means an easy one, woman has not been educated to use the finer forces with which she is endowed, as can be very readily seen when comparing the impulsive, unbalanced class with those in the poised, creative ranks of society; nor is man likely to be promptly weaned from his material, destructive desires built up by hundreds of years' contact with them. But the careful observer can see that a new era of living, in more healthful, peaceful conditions has already been entered upon and its continuance is assured by the general desire of all the leaders of the race who are guiding the way on to planes of more intelligent thought.

Science, art and literature are throwing a new light on old ideas while outside the stereotyped systems of education are to be found teachers and writers upon an entirely different line of thinking which inspires the individual to enter upon a course of study quite distinct from anything that school, or business is likely to provide. The most radical change of all appears most probably to come about through personal teaching and the higher trend of literature, which is taking on a different aspect altogether, and from this source alone the sexes will learn so much of the inner possibilities for good which each possesses that many difficulties in the way of more harmonious relations will soon begin to disappear.

That a deep-seated feeling of resentment is actuating both man and woman against each other in various classes of

society has long been manifest, and this fact has impelled members of both sexes, having the good of mankind at heart, to come out into the open and endeavor to dispel it, by impressing upon the minds of present and prospective parents their need to thoroughly study the problem of the relation of the sexes.

Parents owe it as a primary duty to themselves to teach their children to respect the love-nature in woman and the strength-nature in man. Pure souls are only to be found in pure bodies and body-building depends on the mind and thoughts of each individual. This is where modern teachings have centralized and by holding up, before the eyes of all who desire to develop their inner consciousness, its truths concerning the fundamental principle of harmony in home, in town, in state and country the sexes will learn to come into happy agreement with each other.

Not until this is accomplished will an

era of restful activity be entered upon. The bodies of people, in a state of resentment and resistance one against the other, display the destroying effects of these unpleasant states of mind, the result of ignoring the intentions and working of the Law of Life, which can only be removed by habits of constructive thinking, with a fixed purpose of understanding the deeper mysteries which underly our everyday existence.

A changed state of consciousness is gradually evolving out of the struggle, in which mankind has ignorantly engaged for centuries to the detriment of his finer qualities, and very largely it remains for woman to so play her part in his life, bringing the softer and more persuasive elements of her character to bear in the home and also in the wider sphere of her elevating influence, in order to bring about a return to the more simple life which makes for the length of days, riches and honor of a nation.

NEW AGE CITY—OSCAWANA-ON-HUDSON

By FRANK GHEEN

Each year the good people of this country are realizing more and more what a great blessing it is to be able to get nearer to nature. In days past the lack of travelling facilities hampered us, but, with the improved conditions in railroads and trolley systems, we are now enabled to go almost anywhere without trouble and inconveniences.

There is a great number of people who seem at a loss to choose a place and locality for rest and study, and to these I can highly recommend Oscawana-on-Hudson; with its natural beauty and so many points of interest that can never tire.

Oscawana is thirty-five miles from New York, set among the hills along the Hudson river, two miles inland, with myriads of trees and an altitude of five

hundred feet above the Hudson. The climate is generally pleasant and congenial. From a historical point of view one could not find a spot that is more redolent with the history of the days of the American Revolution. From my window I can see Hessian Hill where the American and British soldiers gallantly fought, each for a principle, in which the Americans were victorious.

If one has a vivid imagination they can picture the early settlers struggling manfully for the liberation of their country from England's yoke.

Near here is Tarrytown where Benedict Arnold, the so-called traitor, handed to the unfortunate Andre the papers that worked his ruin; and at Peekskill, a few miles distant, Benedict received his ap-

pointment to West Point. At Verblanks Point, two miles off, Henry Hudson anchored his Half Moon, October 1st, 1609, and here, too, the American soldiers stretched a chain across the Hudson to keep up-stream the British war ships, but unfortunately the chain parted.

Those who have read *The Legend of Sleepy Hollow* will be interested to know that it was in this locality Ichabod Crane saw the headless Hessian soldier on horseback. There is so much of interest that has happened in these parts one could write a volume.

I have been asked: Why is Oscawana beneficial for those who are weary with the trials and vicissitudes of life? There are many reasons. First of all the country is unusually beautiful and the walks are interesting, full of unexpected surprises of rocks, ferns, babbling streams, and deep ravines. The air is melodious with the mad carol of wild birds and wild flowers are here in abundance. In the spring the Locust Trees are white with blossom and the fields are carpeted with violets. Then, again, so many have come here who feel very kindly towards the world in general that the good vibrations they have sent out have stayed here and the trees and birds reverberate them day after day; the hills seem to be the sentinels to prevent them from leaving the valley.

As I write, Don Morrison's beautiful poem comes to my mind, and exactly describes the feelings of those who live among these surroundings.

Sun of the Universe,
Great and glorious,
I pray to thee for Life and Power;
Give me of thy fire and light
To forge the mighty soul within.

Moon and Stars of Night
Gentle guardians,
I pray to thee for kindness;
Give me of thy Peace and Quiet,
To soothe the madness of Desire.
Everything speaks the universal mes-

sage, and Man and God seem so near to each other that communion is possible and real.

It is no wonder that Dr. Julia Seton Sears should have chosen this spot for her New Thought summer school. Here weary hearts, and lives burdened with the things of living, can forget, rest, and become recharged with hope, courage, and health. Here many work out the serious problems of life and leave with happiness and contentment in their souls.

Experience is the best teacher and it has taught me that here is a place where one can regain lost health and spirits. When I came I was sick in mind and body and now I am a well man, due to this glorious atmosphere and the fundamentals of New Thought as taught by Dr. Julia Seton Sears. Her sage advice and teachings have been beneficial to so many. To try it is to know of the good benefits to be had.

This summer the New Age City will be under the management of Mr. Fred-eric Keeler, who will teach classes and superintend the City in general.

Dr. Sears is again in London at the head of the New Thought Church which she organized there a year ago. She hopes to return to Oscawana early in the autumn.

JUST OFF THE PRESS

Dr. Sears' Latest Book,
**YOUR AURA AND YOUR KEY-
NOTE.**

This interesting work is published in compliance with numerous requests and appears in stiff cover, royal blue silk and gold lettering. Price 50c, from the Column Publishing Co., 2205 E. Colfax Ave., Denver; Dr. Sears, 246A, Marylebone Road, London, England, and Roger Bros., New York.

To those who are studying the mysteries of their own existence and the development of their finer senses this work will strongly appeal. They feel a desire

to see their own aura, and understand their own keynote, so as to establish deeper harmony in their lives. Seven chapters are devoted to the following aspects of the subject:

Ch. I. Why We Should See Our Aura and hear our Keynote.

Ch. II. Eyes and Ears of the Super-human.

Ch. III. The Auric Origin.

Ch. IV. The Auric Minglings.

Ch. V. What the Aura Means.

Ch. VI. Auric Vision.

Ch. VII. How to Hear Your Life Song.

FASTING WITHOUT FEARS OF WEAKNESS.

The Psychology of Fasting, by Dr. Julia Seton Sears is now on sale by the Column Publishing Co., 2205 E. Colfax Ave., Denver, Colo.; by Dr. Sears at 246A Marylebone Road, London, England, and by Roger Bros., New York.

A tastefully prepared booklet in limp cover, cream color, ripple finish with deckle edge, 25c.

It teaches a simple process, free from effort, by which the old body, with its superfluous tissue, can be taken off gradually; or the wasted and attenuated form cleared of impurities without weakness, changes of circulation or disturbance of digestive organs.

As every cell in the body is alive with intelligence responsive to each one's desires, whether fine or coarse, and as these cells are changing from day to day newer ones can be built up, of higher quality and more symmetrical, as the individual orders. But, if no order is given, the old form is reproduced automatically, subject to fatigue and ennui which troubled the old food body, and caused its beauty to fade long before the prime of life was reached.

The instructions for ridding the body of its negation and weakness are clear and simple, while to practise them ensures the release of energy by the master cells, bringing about a state of cheerful strength and calm self-control.

Knowing a person's state of consciousness you know what sort of body goes with it.

Book Reviews

HARRY FIELDING.

Great Saviors of the World, Vol. I, by Swami Abhedananda, author of "Self Knowledge," "India and Her People," etc., etc. \$1.00, postage 6c. The Vedanta Society, 135 W. 80th St., New York. This volume is said to contain four of the series of lectures delivered before the "Brooklyn Institute of Arts and Sciences," as well as the Vedanta Society of New York. The life and teachings of each of three great Sages, of whom the Western world knows far too little, is treated in a wonderfully clear and attractive manner, showing as historical per-

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sonages Krishna, the Christ of India; Zoroaster, the Great Prophet of Persia; and Lao-Tze, the founder of Taoism. Their illumined efforts in lifting up a new ensign for the people of their respective countries are described by an Oriental Scholar, who is perfectly fitted for the task, and has familiarized himself with the available records of their almost super-human labors. Each of these great souls is made to live again in the respective chapters of this engrossing work, very interesting side lights are thrown on alleged inaccuracies, many obscure points are made plain, and the underlying principles they set out to teach are conveyed in simple but scholarly style. Many authorities are quoted to bear out the narration of the vast changes accomplished in the spiritual life of the separate races mentioned, and Western students in particular will enjoy reading their histories, which though necessarily concise are yet complete in their way. The selections from the utterances of each Savior are excellently chosen and arranged in a manner intended to show that the fundamental principles of their religions are similar to those of Jesus Christ. They are also in harmony with the Vedanta teaching which is itself Universal in character and embraces the basic elements of all ancient religions.

Human Affection and Divine Love, by Swami Abhedanada. 25 c, postage 3c. Vedanta Publishing Co., 135 W. 80th St., New York. Human affection has ever been manifested in attachment to some object, and the enlightened passages in this practical little volume show the same tendency on the animal plane by means of a very fine comparison. The nature and expression of Divine Love is also very skillfully analysed, and a nice distinction drawn between it and the human quality. The author feelingly portrays an ideal behind both, which might well be adopted by the individual, and typified in his relation to others in daily life, with invaluable results to all. The words of the Swami on "that Divine Love that knows no fear," but realises everything comes from God are uttered in a decisive style that will appeal to an army of souls, who today feel the truth of such a principle. Those will be greatly helped by the plain and highly intelligent explanation of a great Truth, in which the vividness of Oriental expression is reproduced in Western terms by a master of both languages. This especially applies to the closing chapter where aptly chosen illustrations so dear to the Oriental mind elucidate the two characteristics of ecstatic love, the three states of consciousness and their correspondence to the five sheaths of the soul, beyond which is the True Self, the Absolute. An elevating manual quite in keeping with the Author's previous best work.

Special Instructions for Women, by H. E. Butler. 25c. The Esoteric Fraternity, Applegate, Calif., and L. N. Fowler & Co., London, Eng. This concise epitome of instructions is well designed as "special" in its character and

applicability to women, but its message would make a deep impression on all men who are imbued with love and sympathy for the finer qualities of the opposite sex. In expressing a few "preliminary thoughts," the author places himself in touch with humanity as a whole and displays a fine sense of delicacy, combined with firmness, in which he sets out to deliver some invaluable observations. In the light of a sincere desire to realize the profound importance of self-knowledge, and its relation to bodily functions, this manual should be read and its tenets religiously practised. The result would be of incalculable benefit to future generations.

Christisis, Higher Soul Culture, by R. Swinburne Clymer. \$5.00. Philosophical Publishing Co., Allentown, Pa. This work consists of ten lessons containing a wonderful and inspiring teaching regarding the Christisis or highly developed soul which is the real centre of power whether in the material or spiritual. The author states "Your happiness demands good Health, a Prosperous Business, Harmonious Social conditions and a sane understanding of a True Philosophy or Religion," and sets out to teach the proper use of the Power each one possesses by which to obtain the highest and fullest results of the exercise of Soul Force. Each lesson is explicit, easily understood, the exercises inspire confidence and their practice breeds strength and purity. They also explain Healing Culture, Success Culture and Soul Culture or Divine Illumination. The ideas are expressed in an intensely practical manner and students may also receive Esoteric lessons on Bible messages which underlie all successful achievements. The volume presents a fine opportunity to absorb a store of illuminating knowledge to stimulate the process of Spiritual development.

Yet Speaketh He, by Gertrude Capon Whitney. 80c, and 6c postage. Sherman, French & Co., Boston. A most interesting study of the process of unfoldment of soul power, commencing with the imaginative faculty of a little mill boy, intuitive to a degree far beyond his years, and delineated in varying phases towards manhood. The boy's mental image building is delightfully portrayed, and the distinction he gains from his power of attracting the necessary instruments to accomplish his vision seem quite simple and natural. The instruments include an enlightened professor, a multi-millionaire and his daughter, among others, and neatly dove-tailed in between some very interesting conversations is a rich setting of golden words familiar to the higher types of human minds who have at some time or other experienced perplexities regarding the continuity of existence. The solution of the problem is found in connection with that "which being dead, yet speaketh."

An Aspect of Eternal Truth, by T. R. U. E. 1/6s net or 25c. Sead, Danby & Co., Kensington, London, Eng. In a foreword the author

describes the book as "an attempt to show the underlying unity of all things. The ability to recognize this unity depends on a larger range of consciousness, which sees the One Great Cause, actively engaged eternally in producing multitudinous effects. Many useful instances are furnished of thought correspondences in the external world of phenomena, with their varying form and modes of expression liable to more beautiful development under the care of the resourceful mind of man. The power of mental influence, from that of worldly amusement to that of a great Soul, arouses a very instructive train of thought and the whole theme is tersely crystallized in some choice quotations, one of them taken from Ulysses—"I am part of all that I have met."

The Self Superlative, by W. Frederic Keeler 60c, or 2/-. The Unity Brotherhood Publishing Co., Oscawana-on-Hudson, N. Y. This is the first volume of a series entitled "New Age Mysticism," and an excellent forerunner of good work to come, calling to humanity to awaken to a knowledge of its Inner-Self potency. The writer urges on all the exercise of "The Majesty of Choice" to determine whether the Spiritual or Physical inclinations shall rule in the body, giving on the one hand Youth, joy, and harmony, or, on the other hand, death to these qualities. It is the work of a mystic to unfold a plan by which to develop the Self-Superlative, and here we have pictured a way through Love that leads to higher realms of Power.

Little Journeys into the Invisible, by M. Gifford Shine. \$1.00. Allshine Publishers, Richmond, Va. This little book is described as "a woman's actual experience in the fourth dimension," in which the author tells of how the practice of concentration for the purpose of illumining the mind spiritually led to higher unfoldment. A most salutary note of caution precedes the narrative and very properly points out to any one who would invite similar experiences, which should not be lightly undertaken, the need for perfect purity of mind and motive as well as a clear understanding of the nature of the correspondence between thoughts and things. A lengthy description is given of psychic phenomena, much of it being admittedly unnatural and giving rise to frequent fears, doubts and complainings which were communicated to the guide responsible for the journeys. The result, however, is claimed to have brought greater understanding, which presumably might have been gained in a more normal manner.

Songs of Victory, by Henry Victor Morgan. \$1.00. The Library Shelf, McClurg Bldg., Chicago, Ill. A volume of poems voicing strong, healthy thoughts alive with a great truth, cheerful and powerful, yet depicted with light, gentle touch and colored by the bright tints of life's high purpose. To catch the rhythm of the verses is to be stimulated and encouraged to find more happiness and joy in living.

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