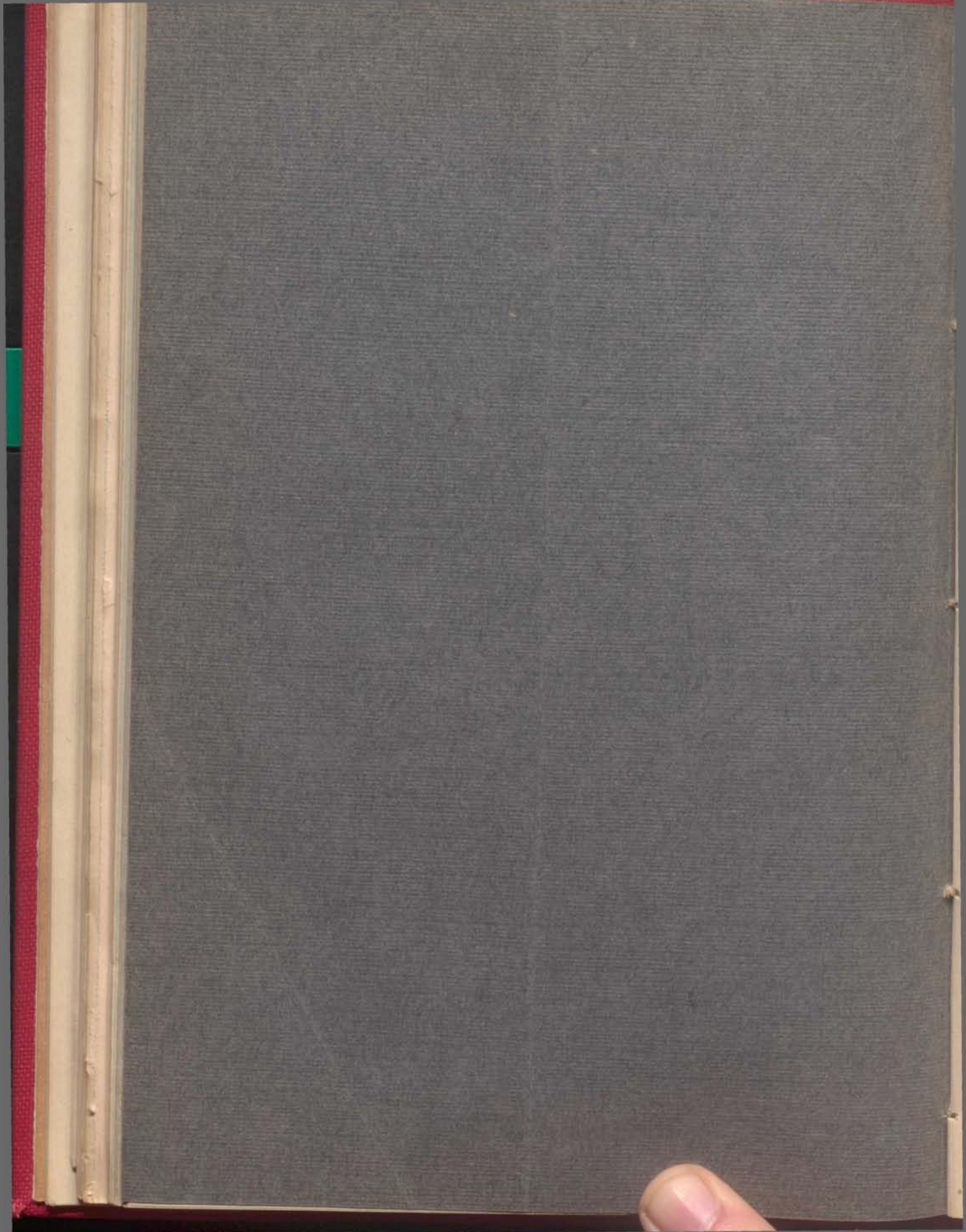


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THE COLUMN





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Vol. I

PATRONESSES—

GERMANY—Her Serene Highness THE PRINCESS OF PLESS
AMERICA— Mrs. ARTHUR SCHOELLKOPF.

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Editor—
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CLIFFORD W. CHEASLEY*Official Organ of the New Thought Church and School
of America and London.*

COLUMN PUBLISHING CO.

Room 78, New York American Building,

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The First Word.

By The Editor.

THE First Word this time must be a personal talk; THE COLUMN has found it necessary to change again, and now it is at home in this country.

We feel that we have brought over with it the loving thoughts and success vibrations of those who have helped it to be useful on the other side. It has had a very happy season in London and has spread its happy thought in its own way and on every hand.

It will remain in its new home permanently now, no matter where I may wander; and will be under the management of the Sub-Editor who has shown his ability to direct it in order and harmony.

THE COLUMN seems to have been born under the Universal Law of change, but with each change it passes into larger liberties.

New Thought is not afraid of change, with change comes new experience and new experiments. As long as one has concentration enough to fit his evolving conditions, there is nothing in change but higher good. Of course, old thought has taught us that "A rolling stone gathers no moss," but it is simply because the stone does not keep its edges sharp enough to gather it. With the edges of the mind sharp and true as steel, one can roll and gather just the things which are good material in the building of success and freedom.

Now about waiting. Of course you have had to wait a little while for this issue, but it is here and all waiting will be over. The next issues will appear in their regular orbit.

Just a word about the contents of THE COLUMN. It would be pathetic if it was not amusing, to read the suggestions as to what should, and should not be published in its pages.

If we listened to suggestion, it would appear monthly with only the covers, for what suits one reader would not be accepted by another. We are thankful for advice; it helps us to come to our own opinion. So as THE COLUMN is the "Divine thinker of its own thoughts," it will publish each month the things which appear best to its editors. If there is something in it which does not appeal to you, just think of those who like that particular thing, then pick out the other things which suit you and read them; there is sure to be something of your kind in it.

If you find something that you would like to have THE COLUMN publish, send it along and we will use it as fast as we can. If THE COLUMN is not large enough in its pages and material to suit you, just get busy and help increase the subscriptions and advertising, so that we can pay for printing and distribution, and we will make it any size you desire. THE COLUMN is just as big, just as universal as it can

be at its present stage of unfoldment. Like individuals, it has its own particular stages of growth. It is young yet, but as soon as it can be more, it will be so, and you can all help it to "be".

Now, as to the suggestions for association and co-operation for the larger material benefit and increased supply. THE COLUMN needs financial support to make it become the thing it is destined to become, but it must have this support along the lines of *truth* and not of business. The business side must be subordinated to the message side, and on this law it must stand or fall.

THE COLUMN is a *messenger* of The New Thought Gospel, pure and simple. It is the New Evangelist for the New Civilization. It was born to keep before the minds of men the fundamentals from which a new race consciousness shall arise. It is now, and will continue to be, the *universal preacher*, a real personality carrying its message unto all countries, all nations, all people, and going where a person could never go.

It is bigger than any one person, because it combines the mind force of the many in *one*. It is an unadulterated New Thought magazine; it includes in its pages all sciences, all philosophies, all religions, and is out on the path running for the *message* and not for the messengers.

To be this, it must have its own methods; it is a peculiar *entity* born for a peculiar people, for a definite purpose. It does not wish to form a business association nor a stock company, nor a company of individuals who will operate it for commercial benefit to individuals. It wants financial support enough to keep it in its own messenger way before the public mind until those who want it and to whom it speaks a profound truth, will extend its usefulness with their own love intelligence.

There are many legitimate ways of making money, but THE COLUMN believes that a magazine devoted to higher race unfoldment, should not be included in these methods, but that such a magazine should be supported by its own intensified power of *attraction*. Use is the test of everything; and the great use of this magazine to help the race into larger wisdom of health, wealth, love and service should be the ful-

crum which could make it lift itself by its own inborn energy into a profound financial freedom.

While all this is true, we know that you have a right to ask if it is not necessary to have a plan of co-operation by which the material side of THE COLUMN can be carried on in a larger way and finer system.

Yes! and THE COLUMN has its plan which it submits for your approval and acceptance.

It desires to support itself by subscriptions, contributions and advertising alone. It wishes to form an organized body of workers and associates from those who are subscribers and contributors and who come into the ranks from love of the *ideals* of THE COLUMN and with no idea of personal gain.

We plan to form a fraternity of those who see the *vision* of a future for THE COLUMN as a messenger for the New Civilization, and to select by mutual consent, those who are best qualified to direct its future.

These members shall form THE COLUMN PUBLISHING COMPANY, and all monies shall be given to this Company for the use of THE COLUMN work.

All monies accruing from this Company's work and solicitation, shall be kept as the working fund for further propaganda, and at no time shall there be *personal* use of the fund.

All departmental workers such as stenographers, advertisement solicitors and general workmen, shall be paid a fair and ample living wage for services rendered the fraternity.

In fact, all the subscribers to, and supporters of, THE COLUMN, shall constitute this fraternity and shall be the support and maintenance of the messenger in the form of THE COLUMN, uniting to minister to its needs, and in every way extend its possibilities and privileges.

It does not matter to THE COLUMN that in the beginning the numbers may be small; it has had one year of the experiment of self-support and we are ready to say that this way is *its way*.

The fraternity around THE COLUMN numbers now about eight hundred unorganized thinkers and workers. With a

closer fraternization, the coming year can pass it into a vast co-operative metaphysical association.

This plan will not appeal to those seeking personal benefits or material returns for the dollars invested. It is a gigantic philanthropy which will support itself as it goes, and from the one who has only fifty cents to give to the universal cause, to those who have thousands to spend in becoming part of a mighty system, it will appeal as a signal light of a *new and mighty purpose*. It will not struggle for its vision; it will only live it, and push it with an increasing persistence into the minds of the seeking millions, until there will come around it a mighty multitude all bound together in the law of Higher Consciousness.

At the present time and during the last year, I have had to be the head and director of its activities. I want to begin the new year with a new order, and am asking that a new head, or heads, come forward who will take upon themselves the opportunity of directing and forming the organization of subscribers and supporters.

I want to be relieved of any work save that of furnishing and directing the articles it carries in its pages. All matters of editing, mailing, advertising, sales, association and fraternization, I am asking to be allowed to turn over to the Company which can be formed from the old and new subscribers.

The new year begins with the November issue, and I solicit those who are interested to send their names and contribution or subscription and signify their intention of being a part of the work of the New Civilization Fraternity.

As THE COLUMN prospers by help, association and skilful direction, it will afford a means of expression for every mind in the Fraternity who has a message to give to the world. Those who have never before written or given to the world the best they have, will become one of the great body of teachers, who have a vast invisible public to whom they may speak through its pages. We want new writers with a new vital message; the best things the world will ever hear, are still waiting to be said.

Now just one word of my personal work.

I began my season by lecturing for two weeks in Cleveland, Ohio, where all are ready and waiting for the New Civilization message, then for another two weeks in Detroit, among those who have already formed a corner stone in its new fundamentals; then to Chicago, where I shall remain two months and dig deeply to build the house of the New Civilization on a rock, so that it will stand as a beacon light through coming ages. I shall return to New York and resume the season's work the first Sunday in December, and shall remain there until the first of May, then across to the loved ones in London, England, to be present at the Convention of the National New Thought Alliance which is to be held there and in Edinburgh, Scotland, at that time. I shall then return home to take up the season at Oscawana, beginning July 1st and continuing until October 1st.

Oscawana is working toward a permanent co-operative movement which will make the next season a thing of peace and joy for all. It is slowly becoming the thing it was destined to be, the meeting place for the masters, students, teachers and leaders of all races, nations and people, where all may come together and issue the fundamentals of life, which shall become the living principles of the future.

During my absence from New York this fall, the work of the Church and School will be carried on by the New Civilization Fraternity Club. Sunday services, lectures, etc., will be given at their headquarters in the New York American Building.

There is a mighty work waiting to be done by those who are ready. The Spirit of God is abroad in the land seeking to descend upon all who lift their life to the level of the *Universal Call*. Thousands are ready to rise to this consciousness and great things will come out into expression through those who have heard the *Call* and have said: "Lord, here am I, send me."

I reach out my hand to you all in glad comradeship, and here is my love for a swift climb, up the glad sweet way of larger living.

Yours in Love and Truth,

DR. SEARS.

Social and Industrial Problems.

CHILD EDUCATION.

MONTESSORI METHOD

"The Montessori method does not aim at giving" information to the child, but at a development of his entire personality, and the placing in his hands of a set of tools consisting of trained senses and the ability to read, write and deal with numbers. With these tools, and a free personality, he becomes a little scientist with the whole field of human knowledge before him. He advances along a pathway of independent investigation and discovery which makes the acquiring of knowledge an ever increasing delight.

In work such as this the little ones must not be hurried, but must be given quiet and leisure to consider and assimilate and unfold. Then, of their own accord, they will perform the psychological act of association and give back in some form of their own creation what has come to them through the senses.

This is the method of work of the world's great creative geniuses, whether they be men of science, of art, or of affairs. Why should we not save time by training our children to it from the beginning?

EXCHANGE.

This is the true new thought ideal of the development of a real individualist, and it will build the foundation rock of the new civilization.—EDITOR.

NEW BEAUTY TYPE'S BEEN FOUND

Real beauty has been discovered in working girls by Miss Pearl Grace Loehr, new president of the woman's federation of photographers of America.

After studying her collection of pictures, she makes this statement:

"To find the real, twentieth century type of American womanhood one must to-day look among the professional women and working girls of the country.

"Several years ago the accepted type of the American woman was either she of the home or of society. The working woman was not known for her beauty, and it is only lately that this has been discovered.

"Alphonse Mucha, the well-known Bohemian artist, when last in this country, said that the working woman here outstripped in beauty and style many of the foreign women hailed for their great charm.

"The home woman is no longer the American type. There is a lack of the alert interest in her face that is to be found in the one who works.

"The society woman of to-day shows decided marks of various nationalities, and she cannot be called the true American. Even her clothes have a touch that is foreign about them, and her gestures accentuate the impression.

"On the other hand, our American working girl beauties have grown up in this country and no matter what their employment may be, there is a certain amount of brain work that cannot help but develop their minds. Their brows are broad and full, and one of the things which makes the eyes so attractive is the lack of coquettishness and the straightforward, open, honest expression which they hold.

"The girl who works has few of the tricks of the flirt. She is honest, not only in her work but in her everyday life, and this honesty cannot help but appear in her expression. Self-reliance, independence, and a soft expression combine to make the working girl's face charming."

Truth about Trouble.

JULIA SETON SEARS, M. D.

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

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

We find within us one part which calls to that *GOOD* part, and another part which fills our soul with doubt and misgivings, and which makes us ever careful and troubled about many things. Not only within ourselves do we find this, but look where we will into human expression, we find these two types of minds. When we watch the mass of humanity pass and re-pass on life's highways we have little trouble in marking and classifying them. By far, the greater number belong to the crowd which fuss and fret and are "over careful and troubled."

Go where we will, we can hear the sighs and complaints of those who are not only burdened with their own affairs, but who, not being able to direct their own life to a successful termination, have taken up a thousand unnecessary outside burdens. Sometimes when we listen, we are called upon almost to think that the whole responsibility of the universe rests upon their shoulders.

There are those who fret and fume and fuss about everything; life is so hard to them, and they do not seem to *want* to make it easier.

There are many people who have lived seventy-five years, which have been full of troubles and woes, most of which have never happened.

There are people who seem to love to sup and dine on misery. They enjoy being wretched. Many live on the emotional side of their being and break themselves to pieces on their imagination; they belong to those who "are saddest when they sing."

Have you not often noticed the eagerness with which friends will gather at the bedside of one who is ill and relate instances of terrible suffering which they or their friends have endured, and give cases of the same disease from which the patient is suffering, that have ended fatally and tell all the final symptoms?

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

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

There is always this great crowd of "caretakers." They are so anxious about everything and everybody, that they not only worry about their own affairs, but those of everyone else. They are full of advice and are always guarding themselves and others against what might happen. If you think in some other way, they will often half nag you to death, because you do not see through your glasses darkly, with them. I have seen many a person to whom life was hard, no matter what sort of side-light you tried to throw upon it.

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

Perhaps we could do no better than to stop here with our different types of trouble borrowers and caretakers and study this problem of selfishness for a moment. It is hard to tell just where this idea of selfishness originated. We do not accept it any more than as a natural part of the natural whole. Those who are groaning about

their own loss, because of someone's selfishness, have forgotten that selfishness is only one end of the pole of being, and belongs to every life at a certain point of unfoldment; it has just as much right to exist as any other expression of life, and has no power over us except that with which they endow it.

It is part of our teaching that it is everyone's business to do whatever they really desire to do, without regard to anyone's opinion; and this being true, don't you see that the first step toward this universal freedom means that they will be interested in themselves and their own affairs to the exclusion of everything else for the time being. Life is on the "Soul's immortal thirst, to be divinely known, and all expressed."

There is no use breaking your heart in worry about anyone who tells you how they have been sacrificed or injured by another; no one is to blame but themselves. The chances are good that there were many places where they could have protected themselves, if some abnormal idea about their duty or their position, had not held them close to the one who used them.

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

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

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

Everyone is working consciously toward

the highest expression of self; it does not make the least difference what we think about the manner of their expression. Their way may often seem a low vibration to us, but nevertheless it is a good way for them, and the best way they know just at that time—or they would express more, and it is of no consequence whether it suits us or not.

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

When we use others past the "I AM" on the plane of the personal "I", we set causes in motion which we cannot escape, and we will find a day of reckoning sometime, somewhere; for as long as we do this, we may know that we are working on the self-conscious plane under the law of the exaltation of the ego and we lose whatever we gain in this way, for "Be ye therefore not deceived, God (The Law) is not mocked, and whatsoever a man soweth, that also shall he reap."

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

I am often asked, just how far we may push our own desires and feel that it is right. Suppose that someone has a power to attract work, or love or anything to his life, and this attracting will make another lose the position, or some dear hope—what then? have we the right to get these things, when we know our gain will be another's loss? It is plain to me that no matter how unjust things may appear, objectively, it is impossible for us to ever lose our own, neither can anyone take our own away from us. *Our own* is just the things we have created for ourselves; and

no one can take that thing away which is the product of our own law.

Whatever we have to give up at any time or any place, we may know that it does not belong to us, that we have only passed up the belongings of another and that our point of attraction and that thing were not equal, and that another's degree of attraction made the thing we lost belong to him. The only difference to be considered is our attitude toward these things.

When we are living on the self-conscious plane under the law of competition, we feel it, for everywhere there is the law of "lose and take"; but under the conscious interpretation of the higher understanding, it is "find and give." We are hunting our own on every plane of expression, and when we are living in a higher conception of our ownership, we take whatever we want, believing that it belongs to us, because we created it, and then we turn in loving comradeship to help others find what they want.

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

Our personal life leads from experience to experience, and these many experiences become so entangled with other's experiences that humanity is so closely bound together as to almost know "that no man liveth to himself and no man dieth to himself"; but in spite of this fact, there is no law, save the one of our own making, which allows these experiences to so envelop us with another life that it has power to mar our whole existence, and leave us no power of conscious self-expression.

When we know the true attitude toward ourselves and others, we cease to find trouble and selfishness; we pass on to higher understanding and keep hunting for the *ONE* thing needful, which is conscious

union with all things, and freedom from bondage to non-essentials.

Now we have finished this thought of selfishness, let us go on and take up the cares and worries of the crowd who are carrying the world's burden and worrying because the other half won't burden themselves with it. They get up and lie down with the trouble of the world on their life, and they can see no reason why anyone should go free, while there is one individual to know want and bondage.

They spend their last dollar helping others beggar themselves and become old, nervous and fretting because there is no law to compel others to do likewise; they are forever borrowing trouble about the "carelessly indifferent crowd," and those who spend their all in riotous living.

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

It is a plain fact that there are always those without a cent to their names, and who never will have a dollar, who are eager and willing to tell those who have wealth, just exactly how they should spend it.

They worry about the industrial problem, and the economic standing of women—everything, and cry reform from the housetops; but they have not one plan that is full-fledged and powerful enough to prove a foundation upon which humanity could pass to a higher economic expression; we meet these people everywhere; they talk on street corners, in the shop, in the home; they have a plan, and like to spin it out to anyone who will listen, and are offended if you do not appear to appreciate it. If you try to explain anything to them, they pass into argument and class you among those who need reforming. I knew one such a man who wrote a large book and called it "Some Loose Screws in Our Social Structure," and then quarreled with every publisher far and near, because he could not get it accepted. I read the whole manuscript to find, if possible, who was

right, and when I had finished it, I numbered one more of the publishing crowd who called it plain "stuff" and of no particular value to humanity.

But that man has a grudge against the whole world to-day, and says that under our present industrial system, no honest man can get recognition. He is sore, morose, and fault-finding, and lives in a world of contempt and care.

We might pass on from one feature of contention to another for hours; there is no end to the expressions of life, which, like Martha, are "ever careful and anxious" about many things; but after all, we need only review any one of them to learn the truth of the lesson of the *GOOD* part.

After all is said, only two things remain, two truths which we can accept or deny according to our development, and these are, First, that any one hunting the things which the mortal mind calls troubles, can find them and can make them grow and flourish in their life like a green bay tree. Second, that there is no such thing as trouble; that it is only a relative expression and has no foundation in fact. It is only the ten thousand negative things which we have exalted into power over us, while we set in bondage to them, as if they were kings and rulers. There is only *one* thing necessary, and that is, to find the good part of appreciation, understanding and union with everything, which cannot be taken away from any life.

Trouble is a personal thing and does not admit of a universal interpretation. There is only one universally intelligent expression and that is *joy*. Trouble and the things which men call trouble is the negative side of expression and is the signal that the life hangs out that it is astray from harmonious union. When we have consciously made union with the universal joy, no negative thing in the universal can separate us from it.

On the human plane of life under the common world laws, we meet many tangled threads of personal expression; Jesus said, "In the world ye have tribulation, but be of good cheer, I have overcome the world," and in the higher new thought teaching which we incorporate into our own life, and the life of those around us, we may pass ourselves off the common plane of ex-

istence; we live in it, but not of it: we can overcome the old laws; we can live each day in a world of our own making, where, what we desire and plan come to us; in this new order of things, we do not relate ourselves in our thoughts or our expressions with the old world laws, and we are therefore free from their manifestation. We teach ourselves not to be "over careful and worried about many things;" but to seek first the kingdom of all *GOOD* within and around us, and through this, find the "good part," and everything else will be added unto us.

It is an unmistakable truth in this world life that we get just whatever we relate ourselves with, and this relation is brought about by recognizing a condition or thing, and thinking ourselves into union with it.

If we relate ourselves with the unformed destructive things in the daily life, sickness, poverty and woe, they manifest for us; if we relate ourselves with the new, the beautiful, and the whole, they too manifest for us, and both come to us in just the degree with which we have power to vitalize them. When we teach ourselves only to relate with the good part, which is joy, peace, health, happiness, power, rest, love, and realization of all things beautiful, there is no chance for anything less than these things to get possession of our life. As we put in the new, the old passes away; someone has said: "We do not fight the dark, we simply turn on the light and the darkness departs."

How true this is! We do not need to fight all these bugaboo tribulations of human creation; we need only to let them alone, and turn to the great "good part," and they leave us, disintegrated by the simple, natural law of displacement.

People are always ready to say "Oh, that is easy to say, but it is my disposition to worry." And again: "It is hard to see the light, when your whole life is swallowed up in the deepest darkness."

Yes, this is true; it is hard at first, when we have, through long hours of perverted thinking allowed the whole horde of destructive things to get possession of our being. We let in swarms of false things, and grow "careful and anxious;" we live and hobnob with them, while fear rages in our soul; when lying latent within us, sub-

ject to our call, is a whole army of forces waiting to come to our rescue, and antidote all these things.

Our disposition or temperament cannot decide independent of our wish or desire; when we have learned our own power, we can modify our disposition, our character, and our whole life; we "may be what we will to be;" and these old stories of inherited tendencies are simply childish chatter, and may be set aside by the strong power of determined life. "Gifts count for nothing; *WILL* alone is great,—all things give way before it soon or late."

The whole long history of human growth stands as a glorious testimony of the power of individual development. Apart from all outward or inward circumstances is the power of self-culture; it lives and works in each human life.

The strong agent which takes us away from the destructive things, care, trouble and worry, and links us to the *good part*,—the constructive and the whole, is neither birth nor outward conditions; but it comes from the ever active power of spiritual perception within us in union with the consciousness of our kinship with the *ALL-LIFE*.

This self-culture is no myth; no intangible high-sounding thing, but is a real living possibility for everyone. It comes from within, not from without, and does not owe its existence to any external condition.

Mary sitting at Jesus' feet, did only what she wanted to do by her own inherent desire; she sought those things with which she was related interiorly; she had gotten away from the anxious care and trouble of life, and dared to live in the full realization of her selfness. She was free from any law save the one of her own making.

Everyone in this world has a right to be happy and "choose the *good part*" which cannot be taken from them; but at the same time they also have the right to pay for this happiness by making conscious union with the higher laws which brings it to them.

The price of the *good part* is *understanding*; and when we know the *TRUTH*, the *TRUTH* sets us free in just that hour that we held our life servant to it. Trouble, heart-ache, care, fear, worry and anxiety, are the natural results of natural laws, and

belong to the plane of consciousness which produces them; but there is no law save the one of our own making, which can relate our life with those laws, when once we determine where we are working, and absolutely sense our freedom from them.

Life with its changing conditions, calls for deep and perpetual study, but it is not written that one must work at the foot of the ladder of progress surrounded by weaklings, when he can do better work farther up, where he finds a clearer atmosphere.

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

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

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

We go about our work then with a song of rejoicing on our lips; we are always happy because we have made contact with the Universal Joy; we are always rich, strong, beautiful, and glorious in our union; and, like Mary, we have turned away from the trifling non-essentials of life, and live in a new world, made beautiful with our own higher recognition.

This does not mean that we neglect anything; nor that we love anything less; far from it; we only love everything more, and have an interest so deep, so great, that we have eternal union with all things. We only know that there is a time for everything,

and that a thousand years is as one day; and all things in our human life become subservient to the higher leading.

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

Crowned with the helmet of perfected understanding, filled with the strength that has been born in the travail of past hours of care, and sorrow, worry and trouble; se-

rene with a calm faith that knows the truth; we wear our life clothes like a coat of mail, and all the puny trifling cares of the earth plane pass by us, because stamped upon our very presence is the signal of conquest; and life's best arrows can but fail to pierce a soul so armored, and arrayed."

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

Or a trouble's what you make it.

And it isn't the fact that you're *hurt* that counts,

But only, how did you take it?"

"Thinks."

DR. SEARS

What we build into time we take with us into eternity.

. . .

Results are certain. We are only concerned with causes; whatever causes we set in operation will follow us with their own unerring certainty.

. . .

Environment is the outside picture of our inner selves; change the Self and the environment must follow.

. . .

Peace is the possession only of the Soul that has found its own center.

. . .

Love is a dream in the sleep of life; its awakening is in eternity.

. . .

We go on to our own more quickly by the path of love—wearing this badge the whole world becomes our guide posts.

Language.

By E. S. Romero-Todesco.

(Concluded).

As a chronicler of facts, I must here mention the belief held by many people in all times as to speech being a divine gift to man from God Himself; and it is well known that the words of St. John: "In the beginning was the word and the word was God," have been taken literally as an affirmation of this creed. It is also true that supernatural causes have been given to all unexplained phenomena, and only in our day the tendency of naturalizing the supernatural has arisen by taking all subjects as starting points for accurate investigation, admitting that there is nothing unknowable, but only many things as yet unknown. In studying languages, one at once perceives the great root difference that exists between them, and the rudimental state in which some languages find themselves even to-day. In some of the wild tribes of men the language used is a mere sequence of yells and cries, with words here and there, a quite primordial attempt typical of each separate race and more or less in keeping with that race's special development and characteristics. It does not, in any way, appear that time itself always establishes the actual growth of a language. Taking Chinese as an example, we see at once that in spite of their ancient civilization, their language even to-day is not in any way completely grammatical; it is very limited and the words are syllables isolated in themselves to which a simple syntax assigns values of verb, noun, adjective, adverb and preposition.

As a general outlook on all languages, monosyllables are the embryo from which words sprang and they formed subsequently the root of words existing in the complicated languages of our times. They were gradually added to, and new ones came into use according to the necessity of expression of the times and the people

who used a given language. This is the general scheme to follow in tracing the etymology of words. Different races have different word-roots, and where languages have more than one root their words take the roots of the different root-classes from which they descended.

The original cry of man, the sounds he must have emitted in his earlier stages of development were very similar to those of the anthropoid apes, and even other animals, for undoubtedly even dogs have special intonations in their voices when they wish to appeal, when they are happy or wrathful, when they welcome or repel any person who approaches them. The rich grammatical combination of sounds we now possess must probably have come from a primitive repetition of sounds by way of emphasis, or an addition of two or more sounds to further explain the meaning of the thought one wishes to convey. Vowels are sound carriers, and probably very few hard guttural sounds or consonants were at first used. This may be a reason why vowels are found repeated constantly in all languages. To continue, and taking Chinese as an example as one of the most ancient on record, we find that out of 40,000 words, their language boasts of only 450 actual fundamental root words. From this small number of primordial Chinese sounds all others have sprung. To enter into the etymology of any one language would be to deal with the subject from a purely technical standpoint, and this would form dry reading and would be entirely outside the scope of this article. So the actual development of any one language from its monosyllable root origin is left to the investigation of students in this special branch of knowledge. To give an idea of the magnitude of the task of studying existing languages, suffice it to say that there

are at present about 400 different ones in use in the world, and in one little book by R. N. Cust, LL.D., upon the "Gospel in many tongues," one single verse of one of the gospels is translated into 300 languages still made use of by men for speaking or reading purposes, throughout the globe. As regards dialects, they are not necessarily always a corruption of an existing language; they very often have independent script and literature, and they sometimes precede the so-called parent language. English itself is a dialect of German, and Urdu a dialect of Hindu; and yet they have become powerful languages. Even neglecting to take into consideration the typical characteristics of each language, one can note an individual mode of speech inherent in every human being; for each person expresses himself according to his degree of knowledge, education, talent, feeling, taste and calling. Each one makes use more of some words than of others according to the individual thoughts one

wishes to express; for instance, the vocabulary used by a scientist varies from that of an artist, though the language may be the same, the degree of culture identical and the time and place alike. Likewise, each dialect has its own root and can develop in time into a current and perhaps conquering language, according to the scope it has for its development. When the study of language is taken up, and a serious investigation is carried out of all existing data, it will be found that the usual run of evolution can be clearly followed: a language is born, it conquers, it becomes more or less permanent, then it is isolated and falls into disuse and eventually it dies. This accounts for languages being divided into living and dead. The law of progress must prevail; and as some notions came into existence and disappeared, giving place to others, so their language more or less died with them, records alone remaining to prove their existence.

E. S. R.

The Heart of Life.

Yesterday, a string
 On the Master's violin,
 I sang to a thousand souls:
 My full, free tones
 Leapt out, and up,
 Away to the Infinite.

What matter if To-morrow
 Finds a broken strand,
 Useless and cast aside:
 Listen! So soft comes stealing
 An air
 Born of summer winds;
 And still I live on
 In a thousand hearts
 While Memory sings my song.

DON MORRISON.

The Lesson of Gethsemane.

CLIFFORD W. CHEASLEY.

It is known that all students of the great Masters of old were subjected to the most severe of tests in order to prove the depth of their faith and the soundness of their knowledge. They had to pass these tests successfully before they were admitted as initiates of even an outer circle, and as they were advanced, so the tests became more severe in comparison to the stage of advancement.

Jesus had similar tests to pass in His early days (see *The Aquarian Gospel of Jesus The Christ*, by Levi), and The Bible gives us His experience in Gethsemane, which we may regard as His final test. Here we see Him with the knowledge of what He as a man would have to suffer in the ordeal before Him, that the world by His death and resurrection, might be taught the supreme lesson of all.

So in these days, all of us who have conceived the Christ within, and are daily living to the highest we know, have started on the path which leads to God-consciousness; but before we can hope to come into full realization we must expect to meet and pass our initiation tests. Sooner or later too we shall find Gethsemane, where something so great will be before us, that we will ask that the cup may pass from us.

One may come upon it in the office, another in the workshop, yet another, in a leisure hour; and there are some to whom it is given to see it ahead; but when we reach the place we shall know it, for we are overwhelmed with the prospect of the thing we are required to face as we have never been. Our faith which has sustained us in our former trials seems powerless to quell our fears. The details of the coming ordeal, stand out clear, defined before us, and in our dire distress we search for some, if only the smallest, way out, or someone to watch with us, and we find neither. We long for the refreshing peace of which we know.

He that sent us has not left us alone even here, for it was for the benefit of those in this pass that the record of the Master's struggle in Gethsemane, was preserved. Let us think therefore on this ex-

ample, the details of which we can all so easily recall to our minds; and as we know our aim to be the unfolding of The Christ within, let us take for our aid the lesson which the Master's struggle teaches.

"If this cup may not pass from Me Thy Will be done"; "Not My Will; but Thy Will". Self-renunciation then is the lesson we find and now let us apply it.

Let us see what our "Self" is doing for us in this, our Gethsemane. It is the sense through which we are feeling the enormity of our position; it is also the sense through which we feel that the trial will conquer us. It is this "Self" that we must renounce, remembering the Master's words "Not My Will; but Thy Will".

It is with our Self-will (effort) that we have been seeking to meet and surmount the coming trial; but when we make "Thy Will" our will, the flame of faith is rekindled from the Divine Source and our resources become unlimitable.

Come what may, we know now that we are a thousand times stronger than anything that earth can inflict upon us and with this knowledge we are fortified to meet what has to be. It is well that during the trial, we do not lapse to the exercise of our "My Will" for we must remember that the lesson of Gethsemane is self-renunciation, full and complete, if we are to have the victory.

No two of us have the same ordeal to pass through following our preparation, but no matter how diverse the experiences may be, when self-renunciation has been completely made, we go through them in the same peace and tranquillity of spirit, carrying out what is required of us, following the difficult path, receiving the rebuffs of our fellows who "know not what they do", and it is only ourselves who know that the "Self" with its sense of feeling is renounced, that we have awakened the will of the Divinity within us (Thy Will) and that relying upon this force, we will come through our ordeal with all things accomplished, even as did The Master.

What the man cannot do the God-man can.

When the trial is past we quickly realize

how much it has advanced us toward our ultimate. We find nothing but the grave-clothes of our old "Self" in which we know we went through our ordeal, and our resurrection in our new "Self" is a glad revelation to us, for this is a "Self" more resplendent with God-consciousness than the old ever was. Our faith which we thought strong before and by which we did many blessed things in the name of the Spirit, is increased a thousand-fold. So, with our

wisdom, realization and all those things most desired by those who work and worship in Spirit and in Truth.

We take up the thread of our daily routine once more, and day by day we speak our message into the lives and minds of men, but with a new endeavor and a strengthened conviction, from having been able to include in the meanwhile, the glorious lesson in our own unfoldment, which we have learned in our Gethsemane.

The Soul's Mission.

The rock of Law, I am.

The storms of ages have been hurled at me,

Yet still I am.

I was, before the earth took form,

Before even time was, I had my being,

Part of the Great Cause that rules the universe.

Centuries have gone, and centuries shall go unnoted.

What is time to me? Can eternity be measured?

The hard whiteness of my truth has stood forever!

The seasons leave no mark on me,

But I, part of the Cause of all expression,

Bring change into the substance that I use,

And leave it better for my coming.

My mission is to rule.

—JESSIE S. PETTIT FLINT, in
The Spiritual Journal.

Cosmic Consciousness.

JULIA SETON SEARS, M.D.

I do not flinch, I fear not death nor life,
 There is no law but that my soul has set.
I stand with naked breast amid the strife,
 I am the LAW, I conquer even yet.

Here is my heart; strike on you coward Fate!
 Here is my soul, 'tis yours if best you are;
But e'er you strike, ah, reckon well the stake,
 For I shall win though scattered near and far.

I am that "law" that takes my own away;
 I am the Heaven: I am the path to Hell;
No sneaking coward self can bid me stay,
 I know the pathway of my soul too well.

Go tell the weaklings trembling as they stand,
 Take them the lash, the wheel, the burning tears;
They will accept; they have the coward's brand,
 But as for me, I scorn you and your fears.

God has one valiant in this lower sphere;
 Myself, with courage drawn from heights sublime,
And knowing HIM the clarion note is clear;
 "Man is the king of earth" his LAW is Mine.

Oscawana—1913.

New Thought and Public Speaking.

By F. W. HAYNES

Why is it that when some men rise to speak everyone listens, and when others do so everyone begins talking to his neighbor? Is it not largely a difference in personality?

It would not seem to be adequately recognized that in some of the principles and practices of New Thought, the public speaker—potential or actual—can find instruments of immense usefulness in the development of Self-Confidence, Power and Personality. There are probably tens of thousands of would-be speakers who never take the platform because fear-thought is an invincible barrier to concise, intelligible speech. The world surely loses a rich harvest of original thought and ripe experience because men and women are not sufficiently positive and self-confident to face an audience.

It was Harrison Brown who spoke of Suggestion as the basis of all the various systems of the mind and soul-culturists. Be that as it may, the practice of Auto-Suggestion—Positive Affirmation—unquestionably is of immense value to the public speaker. It engenders a feeling of fortitude against the heart-palpating ordeal of facing an audience; it develops optimism and dissipates the clouds of self-consciousness and defeat. It is sufficient to say that if we affirm to ourselves, persistently, given thoughts, either by the spoken word or the mental command, under the right conditions and at appropriate times, we can—if we observe a just measure of common sense in our affirmation and actively co-operate in the materializing process—make of ourselves well nigh what we will.

Affirmations after the pattern of those hereunder have been made good use of by public speakers. The thoughts should be strongly affirmed by self to self at night, just before dropping off to sleep, or in the morning on waking. On the platform, just before rising to speak, also is a favorable time. These affirmations are not advanced

as inflexible models, but they are adaptable to individual needs.

"I am growing daily in self-confidence and personal power. I think thoughts that are strong, positive and constructive. I hold constantly in my mind a firm belief in my ultimate success. I have a vivid mental picture of myself as a self-confident man. I carry myself in the physical and mental attitude of the self-confident man. I know I am capable of great achievement. I believe implicitly in myself—hence others believe in me."

Affirmations should be preceded always by a few moments of deep breathing and relaxation. There are so many systems of breathing about, that the public speaker sometimes halts in a maze of wonder as to which to follow. For all practical purposes, however, perhaps the abdominal method will yield the best results. It is helpful in the matter of vocal effect, especially so in sustained speaking, and in a larger and broader sense it acts, perhaps, as a stimulant upon the solar plexus region, and plays no unimportant part in the development of personality. The greatest forces in nature work silently, and the ability to relax, to take all tension off the mind and muscles, to enter the "Silence" at will, is a desirable condition toward which the public speaker should marshal all his forces to attain.

Results do not, of course, accrue from positive affirmation in a day or a week. The practice should be kept up with unflagging zeal and resolution. Ella Wheeler Wilcox has said, "the saying of the words is the watering of the seed," and the watering certainly should be constant and copious. It should be forever borne in mind that a royal road to the development of self-confidence is to associate as much as possible with self-confident people. We unconsciously imitate them, and one bright man or woman in a community will keep others up to standard.

Concentration is, of course, indispensable

to accurate reasoning and to the formation of sound judgments. These guiding suggestions in the matter of mental control will ensure a sound and robust outlook: complete thought as much as possible; frequently question things which are heard and read; study the art of abridgement; reflect upon mental habits; reason things out independently; avoid prejudice at all costs; take a large all-around view of a subject; do not impose upon yourself.

A great speaker should have a great soul and a great message; he should forever believe himself capable of mighty endeavor. Imagination—the faculty of making clear-cut mental images, is not only the artistic element in public speaking, but also it is a highly important factor in the up-building of personality. In every line of human activity, the order is, first the mental image, then the act. Furthermore, “sow an act, and we reap a character; sow a character, and we reap a destiny.” Mentally to be able to picture ourselves as the kind of men and women we would wish to be, to be able to visualize, and to hold constantly before us a vision of that high place in the world, we *can* and *will* fill—this in itself is an inspiring training. To be able to picture our thoughts at the time of utterance, to see them in their outline and detail, their gradations of light and shade, their rich-

ness and beauty of coloring—it is but a step to fit those thoughts to words, and to attain to readiness and fluency of speech.

New Thought offers many suggestions for the cultivation of the imagination. It may be, however, that there is no better way than to read the masterpieces of poetry, to listen to great music, to study the paintings and sculpture of noble minds. We should see also many phases of life in which pathetic and courageous things are done—things calculated to stir the emotions of the heart, to lend inspiration, and to make us bigger and better and braver men and women. To the psychic or sensitive—the type which usually makes the very best public speaker when once the nervous forces are brought under proper control—the cultivation of the image-making faculty becomes a source of unending delight.

It cannot be too often repeated, perhaps, that the cultivation of imagination is one of the very best remedies for self-consciousness. It gives us a practical insight into the needs and natures of others, and it brings our minds into harmony with theirs.

The foregoing and many other matters come within the scope of New Thought and Psychology. Let the ambitious public speaker investigate them.

The International Psychic Gazette.

The Silence.

It is well to regard The Silence from more than one standpoint of utility, and to know that it is not only the point where the concentrating mind cements, as it were, the visions which it has created, but also a place of soul communion.

At some time or another in our lives we all come to a place where two or more courses open up for us, and we stand at the cross-roads undecided which way to take. There is no friend near to whom we can appeal; and—it is here, that one who has developed the power of inner communion in The Silence, can rest awhile and find *within* the solution of all difficulties.

This inner advisor has been named "The still small voice," "Our Guardian Angel," and many other symbolical terms which have served their purpose to awaken the

race mind to the existence of an inner consciousness, but whatever we may name it, it is the guidance gained when we can subject our objective senses and link our divine mind with the Universal storehouse of knowledge.

There are many persons who know of and have proved this source and these have outgrown the books of reference and the advisors who have stood their leaning posts of knowledge in the past; for here is the place where all may, if they will, become at one with such knowledge and wisdom as could only be dimly glimpsed in the terms of any human language. Here is the source of ALL wisdom ever sung, written or spoken by the world's sages of all time and there is no deeper source.

C. W. C.

On the Shelves.

In offering this work to the public, the author has helped materially toward increasing the opportunity for little folks to know what New Thought can mean to them. It is well that the young generation should learn these truths, to aid them in developing their character, but there is

a decided dearth of literature of such simple and direct nature that the child's mind is both instructed and interested. "King Desire and his Knights" attains this end, and is a New Thought fairy tale written, in the words of the title page, "For children and some parents."

C. W. C.

Home and Abroad.

AT HOME

The New Thought Church and School of New York.

During the coming season, the work of this center will be conducted by the New Civilization Fraternity at Room 46, American Building, Columbus Circle. The Reading Room is open daily from 2:30 till 5 o'clock, and plans are being made for a long session of uplifting lectures, classes and social events.

The New Thought Church and School of Boston, Huntington Chambers, Boston, Mass.

Pastor, Emma C. Poore.

The New Thought Church and School of Boston, will open for the season of 1913-14, on Wednesday, October 1st, at 3 P. M. Plans for classes and meetings are not fully formed at present, but the interest in the opening indicates that everyone is ready to unite with Miss Poore in making the most successful year the center has ever known.

ABROAD

The New Thought Church and School of London, 78-80 Edgware Road, London, W.

The Higher Thought Center, 10 Cheniston Gardens, Bayswater, W.

In charge of Miss Callow and Miss Hope.

The Higher Thought Center, Spring Grove House, Isleworth, W.

In charge of Dr. Orlando E. Miller.

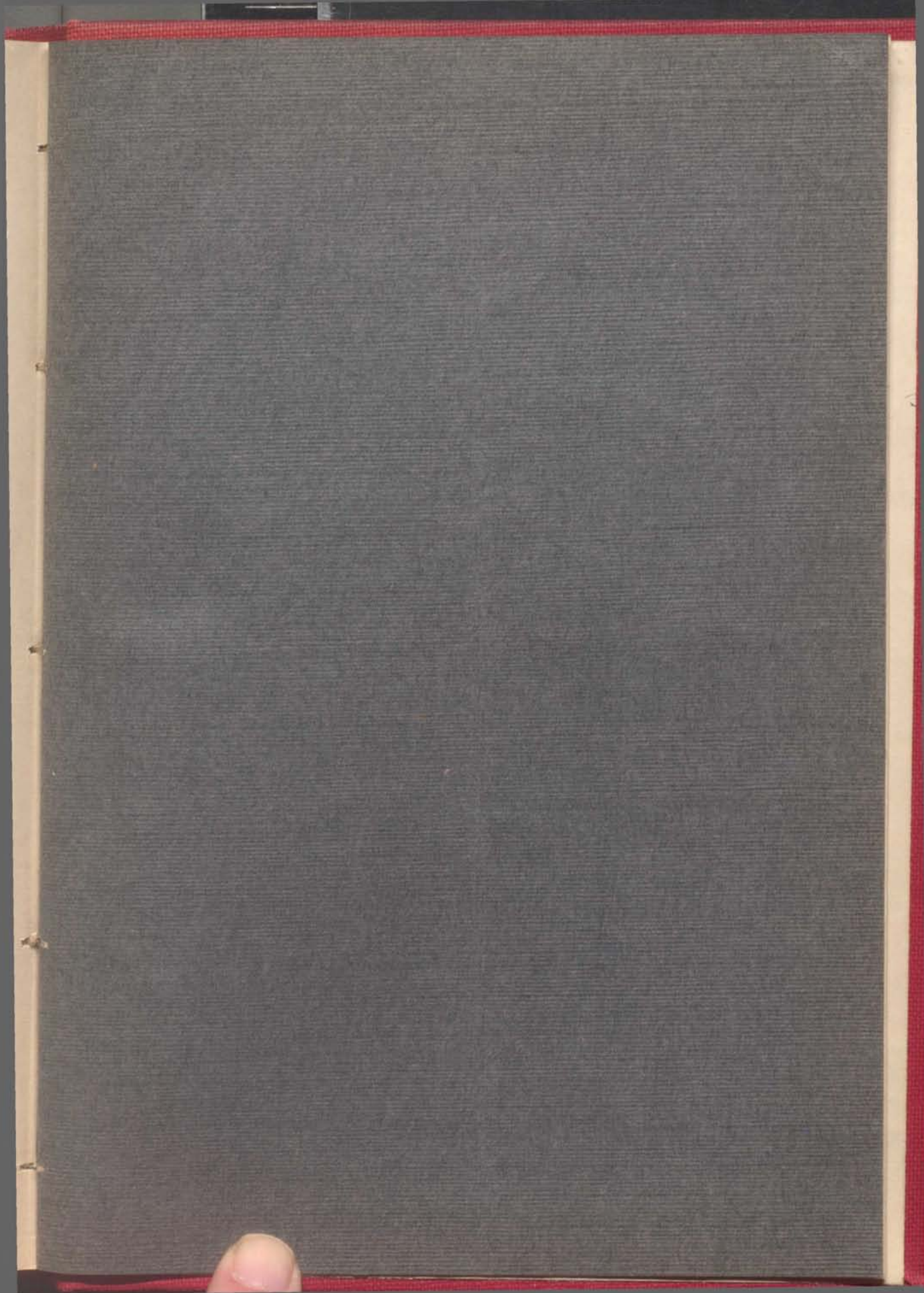
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