

NO. 22 1913 NO TITLE PAGE & INDEX ISSUED NO. 1111 AG-1-1011-1111

THE COLUMN

NOVEMBER

1913



OFFICIAL ORGAN OF THE
NEW THOUGHT CHURCH AND SCHOOL
OF AMERICA AND LONDON,
THE COLUMN PUBLISHING COMPANY, NEW YORK, AMERICA

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No. 1

NEW YORK, NOVEMBER, 1913

Vol. II

PATRONESSES—

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*Official Organ of the New Thought Church and School
of America and London.*

COLUMN PUBLISHING CO.

Room 78, New York American Building,
Columbus Circle, New York, America.

The First Word.

By The Editor.

"HAPPY DAY" FROM CHICAGO.

This is just a call to you from one of the greatest centers of activity on the planet. Chicago is all that a modern city can be, and is the reincarnating place of a peculiar people. It is ready and waiting to burst into a fuller realization of physical, mental and spiritual power and will in some near future, boast of tremendous achievements along the lines of the New Civilization fundamentals. It has the first real New Civilization fraternity department store—by this we mean the worked out experiment of collective individualization. One store has allied and gathered together twenty-eight smaller stores and while combining all effort into one gigantic industry, has allowed each smaller trade department to maintain its own individuality. This is the beginning of the industrial ideal of the New Thought Church and School—as years go on, all the straining effort and soul destroying drudgery of the small, imperfect individualized experiments will be done away with and the magnificent spectacle of united effort will lead. This is

not socialization, it is collective individualization, and while it solidifies the social structure, it maintains the most minute interest of the individual. Chicago has also one medical school which has added a chair of Mental Therapeutics, and it is the first city to establish a school for parents in which they are taught Eugenics, looking toward the accomplishment of a higher law of reproduction and regeneration.

The New Civilization has many active centers all expressing more or less of the New Thought ideals. The Church of the New Civilization is really localized with the movement known as the Church of Silent Demand, in charge of Mr. E. J. Northrop. This church has a large club in connection with it, and it is in active flourishing condition. On Sunday morning the centers all hold their own individual meeting, and there is a movement on foot to have a union service at night. In this way we expect to do a grand work extending the purposes and ideals of the New Civilization.

5. m. 30/10/15

We opened our own individual work in the Masonic Temple. The audience is filled with familiar faces—the world is a small place after all, and those who are seeking the new ideas of worship will follow in any country or state. There are in the audiences those who have been with us in London, some from the New Thought center at Edgware Road, and some from the Higher Thought center at Cheniston Gardens. There are those from New York, Cleveland, Detroit, Boston and Oscawana—one does not feel strange with so many dear ones near, and, anyway, one's environment is always God.

This is the birthday issue of the Column, it is now two years old and in its third edition. Reading its number scope we can know where it will vibrate during the next year—through the vibration of the "2" which is always the vibration of universal brotherhood, it will become the counsellor, the helper and the comforter of all, so by that law it will reach every form of consciousness, from the man with the hoe to the God-illuminated mystic and bring something to each. In the vibration that comes through the "3" it will reach perfected individual expression—it is bound to have its own way, and be the *Divine Thinker* of its own thoughts, this means perfected thinking, acting and being.

The articles in the magazine during this year must bring you a new, big, original message, each writer the master of his own department and the original interpreter of his own ideas.

"3" is the vibration of attraction and it should gather to it the support of a multitude of new, strong positive individuals. We are hunting new writers with new ideas and will welcome anything that has in it

the "fizz" of real living, but we are overstocked with semi-quasi New Thought and articles pretending to be new, yet wrapped around with the swaddling clothes of the Old Civilization fundamentals.

It is not our plan to reconstruct anyone's writings, we are not reformers, we let the old alone, we are concerned with the new and the whole. This is not reform, it is life building.

Beginning with this issue, and continuing through this year, there will be published monthly the fundamentals around which the New Civilization is gathering. They will be worked out briefly and directly to fit the time and intelligence of the busy student. There are twelve distinct fundamentals which are becoming the fulcrum through which the masters and the messengers of the new world are controlling and directing the new race consciousness. The first one appears in this issue. The thing that is most needed in the New Thought world is organized knowledge—these fundamentals will answer this demand, and through them, one may arrive quickly at a definite understanding of this great modern message.

I shall remain here until the 24th of November, returning to New York to be with the New Civilization Fraternity for Thanksgiving dinner.

The New Thought Church Services will open in the Republic Theatre, December 7th, the School course begins Monday, the 15th. Classes daily, held at the headquarters, N. Y. American building.

With a heart full of love to you all at home and abroad,

Yours in love and truth,

DR. SEARS.

Fundamentals of the New Civilization.

By JULIA SETON SEARS, M. D. Founder of the New Thought Church and School.

God is a great Universal intelligence, manifesting in all things seen and unseen. There is only one thing in existence,—God.—“As it was in the beginning, is now and ever shall be.”

God manifests as* consciousness, force and substance or intelligence, action and form. Form is God-consciousness expressed, differentiated, diversified,—the formless is God-consciousness in form so high that it does not reveal as form to the human intelligence.

There is only the One Life in all and through all and this One Life manifests in its own way from atom to man.

The old civilization declared, “there is no life or intelligence in matter”—the new world says there is nothing in this world or all the worlds to come, but intelligence in some form, material at any place is only the physical side of the Divine consciousness.

All matter is radiantly alive with Cosmic intelligence—it is in mineral, vegetable, animal and man. Every grain of sand, every leaf, tree, plant, flower, bird or beast stands forth a resplendent point of intelligence, force and substance.

From the very rim of matter to the very center of the Cosmic Life each atom links itself with its own, forming a continuous stream of intelligence which links kingdoms, worlds, spheres and dominions into one great whole. This is not Pantheism—this is the truth Spinoza tried to teach to his blinded age, it is the glory and greatness and majesty of God in the world which He projected from Himself, but they, interpreting to fit their own unfoldment, lost the centralized point of consciousness and became followers of the diversified intelligence and form. The great atomic mind of substance became detached and divorced from its source and God was swallowed in diversity.

The New Civilization calls the race mind back to the center and while it still main-

tains its Cosmic consciousness in the atom and the atomic forms of matter, it links it with its center, and infinity and diversity become one.

The Sun of this planet is the center of the atomic intelligence and through the sun man connects with the centralized currents of Cosmic intelligence, which is in kingdoms, worlds, spheres and dominions. This is an intelligence so high that he is incapable, at this point of unfoldment of entirely transmuting it into terms of consciousness, so he calls it *light* and *heat*.

The whole universe has become to the man of the New Civilization, simply God-consciousness and he contacts God at every turn of his path. God has only one thing out of which to make the universes and man, and that is Himself, so all that is seen or unseen is God. With this knowledge man reaches out to the atomic mind of his material universe and speaks to God, walks with God, touches Him, “in Him he lives, moves and has his being.” Then turning to the center of his own mind he contacts the transcendent lines of communication between him and his source and he is face to face with his own “Father.”

He touches the currents of the central source of consciousness within and without and is born into God-consciousness and says with the Christ intelligence, “I and my Father are one,”—“All that my Father hath is mine,” for God is then universal through the Cosmic mind of substance and personal through the centralization of his own mind with All-Consciousness.

In the New Civilization men worship God face to face—they have direct *inspiration* instead of the *indirect inspiration* of the past. There is not a thing between God and man, neither priest, king, prophet, seer nor great high priest, but man has risen to the Christ consciousness place and stands where Christ himself stood in conscious-at-one-ment. There was between Christ and His source, no thing of sense,

or sight, and He taught us the lesson which the New Civilization understands. "God is a Spirit and they that worship Him must worship Him in spirit and in truth." Christ spoke to the atomic mind of the winds and waves and ethers as man would speak to man, everything obeyed Him, and He turned into the deep silences of His own soul and said, "Father, may they be one, even as we are one."

With the new idea of God, man takes a new position to everything. To the old civilization with its old idea of God, there was no choice but to become what they were—*dualists*. To the New Civilization there is no choice but to become what we are—*Monists*. The New Civilization knows only *one* substance, *one* action and *one* intelligence and so it has only All-Good, with positive and negative degrees of action in this Good. The old civilization say "God and man", "good and evil", "spirit and matter", "devil and angels", "physical and spiritual". The New Civilization has no devil, no evil, no physical, no spiritual, but simply different degrees of God-consciousness manifesting in its own way and its

own plan so that the "works of God may be fulfilled."

With this fundamental under his feet there is nothing in all the world of which man needs to be afraid. Man grows then not through denial, renunciation nor negation but through ever increasing degrees of conscious union with the One Life in all and through all.

With this new idea of God we become free, whole and perfecting individuals. God is love, so man is love. God is justice, so man is justice, and lives in a realizing sense of life's *eternal* laws, he passes on in his daily life expressing more and more of the perfection and privileges which belong to him by the law of Divine inheritance. In this new form, the Son of man has become the Son of God and he walks each human *pathway* with God-consciousness as his constant companion, friend, and guide. God is not lost in diversity or swallowed up in infinity. He is real, tangible, a never changing entity and man has a continual sense of his indwelling and over-shadowing presence, high or low, far or near—Holy or unholy, dark or light—damned or blessed he is always one with his SOURCE.

Thinks.

DR. SEARS.

Love is a Universal language—all races understand it. Speak your need in the tongue of love and a thousand voices will answer.

* * * *

Pain is not a torture; it is an infinite correction—the highest wisdom is sometimes born in the darkness of a tear-stained night.

* * * *

Worry is the twin of selfishness—in selfishness there is no worry.

* * * *

Passive possession is what others create and pass on to us—Loss is the natural outcome of passive possession.

* * * *

We can only have and hold our own—our own is what we create for ourselves.

* * * *

Not to strive is the law of true unfoldment.

* * * *

Karma.

BY JULIA SETON SEARS, M.D.

Alone I wait and the hand of Fate
Is waiting silently too;
Will it bring my own when the night has
flown?
Will it let the dawn come through?

Through weary years, with a thousand
fears
I have waited blindly so,
And with mad surprise, and with tear dim-
med eyes,
Have watched life's surges go.

I long for you, who with heart so true,
Calling somewhere must be,
Will you come to-night in the dim moon-
light
And look in my eyes, and see?

Waiting must end and the hours must blend
Into a perfect day,
With your heart to mine in the white moon-
shine
Will you teach me love's own way?

Come, bring me the peace of a mad release.
My lips are waiting your kiss.
Here is my breast, will you take your rest?
Why, Fate cannot conquer this.

Realizations.

Oh, God, thou hast been my help. In
the shadow of thy wings I rejoice.

Teach me judgment and knowledge, Oh,
God, for I believe thy commandments.

Oh, God! thou satisfieth the longing soul,
and filleth the hungry heart with thy good-
ness.

He is the health of my countenance and
my God.

Living the Life.

JAMES ROBERT WHITE.

In the development of man from infancy to maturity the individual passes through several markedly different stages. At the close of the period of childhood which marks racial growth, he enters upon the period of youth. This is recognized as the distinctly human stage of his development and is characterized by the growth of personality and individuality. Now the emotional and higher intellectual life awakens in contrast to the purely physical years that preceded.

Drawing a crude comparison between individual man and society, we may say with considerable security that society is now only entering upon the period of its development corresponding to youth or adolescence in man. Civilization is only awakening to its higher emotional and intellectual expression. If this statement demands proof, consider the infancy of human altruism and the as yet, only anticipated birth of world-wide arbitration.

On the material side, we are overwhelmingly commercial from the pulpit to the pew, and our universal standards of worth are those of wealth. Again, the intellectual efforts and attainments either follow too closely the unquestioned traditions of the race or seek some form of applied utility with little that is of reactionary benefit to the individual.

This it seems to me is the case in the spiritual phase of life which particularly concerns us in connection with the New Thought Movement.

I am more and more impressed with the emphasis placed on the *theory* side of life when we believe that to *do* is more than to know merely; and therefore the question, "Are we living the life?"

Abstract theology has been the curse of civilization all through the ages. It has multiplied sects and tenets and retarded the salvation of man. Religion is a process and not a creed. It is a silent subtle something that transforms man day by day, and continually creates a new spirit within. This inner change is evident in the extisuality of life by which we determine character.

The measure of character is the highest application of the ideal to the real and should ever be rising. Each new generation should give such an impetus to the *process* of life that man may feel encouragingly that preaching is becoming practice. The reading of a good book and the mere listening to an inspired discourse never yet made a great man. Some effort must ever be made by the individual to connect this onward impulse with our motor centers thus making it an actuality and a working basis in life for each and every one.

To be more explicit in our analysis toward answering this purely individual question of living the life, let us note how completely we seem incapable of offering resistance to the fiction of fashion in what pertains to our purely physical or lowest nature. In the matter of food we seem living to eat and not vice versa. We have taken little meaning to ourselves from the great thought projected by Emerson about plain living and high thinking. In dress fashion doth make fools of us all when we sacrifice either personal comfort or fitness for a fitful and freakish convention that man calls *a la mode*. We may well ask ourselves *whence* and *whither* as concerns many phases of purely material life to-day, and con anew The Simple Life for its fundamentals.

In the emotional life we find great chance for improvement. The static Saxon finds little emulation among our high-strung inhabitants. Poise and repose are in inverse ratio to the frivolous amusements that satisfies for the passing moment the clamoring crowd. To be whisked through time as an automobilist is through space seems the only desideratum. There is little discrimination as to the nature of the pastime so long as it gratifies the sensuous ennui. The present status of the drama is a fair criterion. It is largely melodrama—or something worse.

In the social world the reaction is felt in the home or what used to be the home. The firesides of our ancestors are not duplicated to-day. The family trend is centri-

fugal not centripetal. Were the curfew to ring now-a-days, it would be to inaugurate a function and not to cover the coals.

Personal pride in real worth is sacrificed to popularity and prominence and the masses follow a figure-head though dethroned from chais of state. The bell sheep is still among us and will remain until the individual refuses to be led.

Of the triune aim of education—"self-development, self-expression, self-realization," we have but little in attainment. The power of personal conviction is still included by the few who control the many.

Thus, it would seem that holding the mirror up to nature, we discern many a weak point in the process of living. If a

halt were called and a question were asked anywhere along the line, the ready answers would be "yes, I know—but." This is a weak concession to low principle and is beneath our ideals. Let us take the stand that Ella Wheeler Wilcox has posited in her admirable poem "Assistance" and "lean on no mortal" and stamp life with individuality.

I would not that readers view this as pessimism, for it is written in an optimistic spirit, but with the view of generating personal reflection and self-analysis. We are all in a maelstrom of onward movement, but is it always to the legitimate advantage of the individual—in other words, are we living the life?

J. R. W.

A Lie.

EDWIN J. HOWLITT.

"Thou shalt not bear false witness against thy neighbor."

"And again he denied with an oath, I do not know the man."

"For he is a liar, and the father of it."

"Thou has not lied unto men, but unto God."

A lie will travel a furlong while truth is putting on its boots, which have leaden heels, but always get there. Truth is everlasting and unchangeable.

Guiltiness will speak though tongues were out of use.

Scandal would soon freeze to death if people did not take it in and keep it warm.

Blaine denied stories and got left; Grant did not and got there.

"The plain rule is to do nothing in the dark; to be a party to nothing underhanded or mysterious."

"Truth clears a story, but never darkens it."

"I see," said an opposing counsel, "you hate to meet the truth in this matter." "I never do meet it," was the prompt reply; "the truth and I always travel in the same direction."

"Truth is one, and in every land beneath the sun whoso hath eyes to see may see the tokens of its unity."

Thanking God for bread and finding fault with the cook is lying.

There are men everywhere who will not join the band unless they can play the base drum, who have not enough common honesty to shoot at, for the lack of which no quality can atone.

Don't be the shadow of a shadow of a man.

The Physical Side of Divine Mind.

DR. E. H. PRATT.

Dr. Pratt is a noted Evanston physician, of Chicago, Ill., who has been studying for many years the impairment of mental and physical nerve centers as the cause of crime and degeneracy. Judge Bridgeman, of the Circuit Court of St. Joseph, Mich., is the first judge to sentence a prisoner to the surgeon's operating table. Sheriff Franz holds the distinction of being the first sheriff to conduct regularly convicted prisoners to a hospital, where the crime taint is to be cut out, instead of to prison, where the crime taint is almost certain to become more malignant.

The Real Cause of Crime.

By E. H. PRATT, M.D.

The official surgeons are the only practitioners of medicine that can supply the public demand for light upon the great questions of the hour.

These questions are, mainly, the immorality in the schools, the white slave traffic, the great white plague, epilepsy and all other forms of the so-called chronic diseases.

They are the only set of practitioners that give the world any hope of opening the doors of the insane asylums and discharging their inhabitants in the full possession of the normal faculties of mind and body—yes, and more than this—of teaching the world that sin and sickness are synonymous terms and that the criminal classes are simply one form of chronic invalidism for whom there are ample remedies, and from the jails and penitentiaries of this and other countries it is possible to institute cures.

It would be brutal to punish a man for his act of delirium in typhoid fever. It would be just as brutal if it were true that criminals were suffering from some form of sickness to torture them to impossible deeds, which, had they been handled with more intelligence, would have furnished them with the genuine cure of all their wayward tendencies. Officialists alone can exterminate the sexual self-consciousness that begins at birth and ends with the application of official methods and which is

responsible for the auto-suggestion out of which spring a large proportion of the miseries—mental, intellectual and emotional—that are no more legitimate than similar conditions in either of the emotional phases of existence.

In the first place, then, suppression is not a cure. Keeping still about things and running away from them is simply losing time. The main thing I am good for, I think, is to help people to think.

We have all heard, for instance, a good deal about the eyes of children and children catching the sense of what they read.

With good eyes they understand what they read, but put a blurred glass before them, or an irregular glass that deflects the rays of light so that they have to pay attention to the letters of the things, and they lose the sense of what they read—local irritation! They are tempted to strike down at the glass; they can't see through it. Put that at the other end of your children and what does it mean? Then, when some form of irritation makes them struggle for self-control and poise, they can't listen.

There is another important thing to know. When an organ is filled with blood it stimulates it to function. An organ can be filled with blood from the emotional side—the side of causation—or from the physical side—irritation.

Tears streaming down one's face may

mean a great crime, or a great loss or it may mean a little speck in the eye.

The great mass of humanity that is dancing to this sensual music we hear so much about is in need of a doctor. It is irritation that causes what you call crime, and it is probably solved to-day if you relieve the irritation.

It is natural if we are God born to be God's children. It is natural to be honest. It is natural to be true. It is natural to be fair and to be kind.

When you find a human being who is a liar, a thief, a murderer, who is jealous, lustful, or acting as though he had some one else for a father than a divine, perfect being, that fellow is sick.

Sin and sickness are synonymous terms. You allow paralysis of a physical faculty and express sorrow for it. I have never been blamed because when I was two years old I had meningitis and awoke with paralysis. I have never heard any one blame another because he is color blind or does not hear.

Physical faculties? Oh, yes, they want a doctor. But there is such a thing as paralysis of the intellectual faculties. One is as much entitled to the term as the other. Intellectual paralysis is just as respectable, it is just as much a sickness, as that of any physical faculty.

The same is absolutely true of the moral faculties. There is a dividing line between the spiritual and intellectual as there is between the intellectual and physical, but there is a different set of faculties for each play and expression.

A child is a wonderful God-made being.

When the God child does not come outside, there is some obstruction, something wrong at the entry.

There are two sets of muscles in the body, one voluntary muscles, the other set not under control of the will. They are called the involuntary muscles, and placed so that they surround, make the middle coast of all the tubes of the body.

This largely conceited, short-sighted, cerebro spinal nervous system—the one above—seems to run the body, it goes to sleep every night. It can't sustain the body during sleep and during business hours. Once in a while it can take a hand and flush your face or pale it, but the steady provider is another system which has been ignored because it doesn't speak in the language of sensation. It is the woman in the house and, like woman everywhere, has been ignored and trodden down.

Very few know, and doctors, as a rule, do not know these things.

The sympathetic nerve is the one that dominates life.

It is the sympathetic nerve that supplies the sensual system. When you drain the sensual power you lower vitality, the resisting power of the body.

As life is lord over death, so health is lord over disease, and light is lord over darkness, and heat is lord over cold, and all we have to do is to stop the terminal pressure that wastes this sympathetic force—the live wire—and when the life stream is turned on, life will solve the whole problem. Life is kind; life is gentle. All may find it if they will search for it by way of the sympathetic nerve.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. If the light of love shines, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

E. J. H.

The Second Annual Epoch of the Christine Ministry of Jesus.

THE AQUARIAN GOSPEL OF JESUS, THE CHRIST, BY LEVI.

And Jesus taught the multitudes: and while He spoke a man stood forth and said:

Rabboni, hear my plea: My father died and left a large estate; my brother seized it all, and now refuses me my share.

I pray that you will bid him do the right, and give me what is mine.

And Jesus said, I am not come to be a Judge in such affairs; I am no henchman of the court.

God sent me not to force a man to do the right.

In every man there is a sense of right; but many men regard it not.

The fumes that rise from selfishness have formed a crust about their sense of right that veils their inner light, so that they cannot comprehend or recognize the rights of other men.

This veil you cannot tear away by force of arms, and there is naught that can dissolve this crust but knowledge and the love of God.

While men are in the mire the skies seem far away; when men are on the mountain top, the skies are near, and they can almost touch the stars.

Then Jesus turned and to the twelve he said, Behold the many in the mire of carnal life!

The leaven of truth will change the miry clay to solid rock, and men can walk and find the path that leads up to the mountain top.

You cannot haste; but you can scatter forth this leaven with a generous hand.

When men have learned the truth that bears upon its face the law of right, then they will haste to give to every man his dues.

Then to the people Jesus said: Take heed, and covet not. The Wealth of men does not consist in what they seem to have—in lands, in silver and in gold.

These things are only borrowed wealth. No man can corner up the gifts of God.

The things of nature are the things of God, and what is God's belongs to every man alike.

The wealth of soul lies in the purity of life, and in the wisdom that descends from heaven.

A New Era in Business.

CLIFFORD W. CHEASLEY.

If anyone with an ordinary amount of intelligence and reasoning ability should stop and consider the present-day institution known as "business life" which must include the methods now in use of doing business, and should observe the lives of those who are earning their living by the following out of these methods, they cannot but be appalled at the result of their investigation.

The contemplation of this gigantic system called business which, like a powerful octopus, spreads its antennae over the whole of the civilized world seeking food for its insatiable maw, has caused philosophers to weep in sympathy with humanity for much more than a century, but never was the grind of the system more fierce than at the present time.

Let us deal for a moment with a few of the better known elements of modern business, and we shall see how they have their effect in the weakening of the spiritual, moral and physical fibre of the race.

Business to-day seems to be governed by a few more or less unacknowledged fundamentals, of which "might is right" is perhaps the chief example. It is one long drawn out battle with most; if you want a position, fight for it and the only rule to be observed is, "do anything and anybody." Strife is the dominating element, and if one thinks he detects a weakness in another's chance, that chance must be cried down, and the one who shouts the loudest wins the prize. Then there is competition which is the same principle followed along little different lines. The power to compete in the recognized methods of to-day is necessarily limited to most everyone and when the weaker, who have drained their resources, have of necessity to fall out of running, their rivals still have the trade till such time as they in their turn are displaced by others for the moment more powerful.

Even the small units in the system duplicate in part the example of their bosses,

and the only way that the ordinary business worker recognizes his chance to rise, is through the ability to go one better than his fellow, before this fellow gets the better of him. These are the more ambitious minds, but there are the millions who cannot express a spark of ambition, because they have never known of the possibility to gain their desire except by this same striving and sharp-practice method, from which their very soul may revolt, or for which their temperament may entirely unfit them.

Now, let us look at the effect of this system which makes itself all too apparent in the private life of the race to-day. We see that the hurry and rush has become as much an essential of the worker as the clothes he wears, and unlike his clothes he cannot put it off. It is even allowed to intrude upon his recreation hours for the amusement most in favor is of the snappy frivolous order, or melodramatic type which panders to that state of excitement to which the nerve centers of the individual have become accustomed and without which nervous fatigue and ennui results.

This degeneration in the character and tone of the people's amusements is daily noticeable and is remarked upon frequently by the thinking minds, but we believe that the real cause is not that the mass mind is any less capable of appreciating things of a higher tone, than it was in the past, but simply that by reason of the ever-increasing rush of business life, the mind is harrassed to such a degree that its finer instincts are warped and we see the individual of to-day robbed of the power to stop to read any book but a novel, sit out any play that does not excite, listen to any music save a senseless jangle of tones, and meditation upon any subject at all inclined to the spiritual cannot be endured.

To-day is the age of doing, and it is therefore of no use to point out to those involved in the working of this great system, that the methods which they are blindly

following will lead to their destruction if not financially, then physically, morally and spiritually, unless we can offer them freedom through something better which by reason of its fundamentals, will claim their attention.

It is for New Thought and The New Civilization to bring this "something better," and we will review briefly the means which will be used to attain Universal freedom.

The first fundamental of the new era in business which is being founded by the New Civilization, must be the universal recognition of the law of Divine Transference and Individual Attraction, for in this recognition we have the key to the deadlock of the present-day bondage. When individuals can be brought to realize the truth that back of each one of them and waiting to work with them, is an all-powerful Divine law which will bring their own to them, they will cease to strife, fight, or destroy their fellows to attain a desire, for the futility of such effort will, in the light of their increased understanding, be apparent to them.

By the development of the faculty of Concentration, each unit of the race can create a localized center in consciousness through which he may reach out and take from the Universal that which is necessary for his perfected expression at his present stage of unfoldment, and when he has included one thing he can know that better things are provided for him.

Thus, all strife is at an end, and peace holds the field, for with realization and the faith in his own law of attraction the ambitious worker will see the truth in the saying, "there is more than one pebble on the beach." He will know that his *own* cannot escape him and if one desire seems lost there is no regret, for that was *not* his own. What is our own? Just what we create for ourselves by our conscious power

of thought based upon the unwavering belief in our own law for attracting it to us. Through our oneness with our individual law we are at one with the Universal One Life in which all things are contained and we can speak our desires into the Universe with no uncertain voice and know that they will come out into form around us.

Just as often as we make the thing that we desire and our point of attraction equal, so will the desire materialize for us. No one can rob us or take our own away neither can we expect to rob another without the law will re-act upon ourselves.

The business man of the future will cease to strive while at work, and his recreation hours will be times of real re-creation. He will find time for his hour of meditation as for his lunch hour, and by reason of the more equal opportunity which will be afforded to all, ability will claim the success it deserves.

Each worker will expect and will receive consideration from his fellow for it will have become a truth which all shall know, that each one may become an individual success on his own particular plane, if he will. Destructive competition will then have ceased to have its use, for inasmuch as we shall realize that our own ability in a particular direction is above the effect of any competition, we shall honor our neighbor for *his* special ability in another.

We realize fully the tremendous proposition which New Thought has undertaken in introducing this glorious teaching of freedom into the business world throughout the length and breadth of the land, but from the lead afforded by the daily increasing number of loyal followers who are living examples of the truths they profess, will be attracted more and yet more minds who will form the foundation of a new era in business.

C. W. C.

He is no common benefactor who shrewdly gathers from the world's manifold literature its words of finest wit and maturest wisdom for our entertainment, instruction and inspiration.

E. J. H.

NEW THOUGHT CHURCH AND SCHOOL OF THE NEW CIVILIZATION

Founder — JULIA SETON SEARS, M. D.

Declaration for Peace.

THE NEW CIVILIZATION is founded upon the law of Universal peace between all nations, all countries, all people, without regard to class, creed or color.

IT DECLARES

for the transition of power from the old world law of contention, war, control by force, and dominion by might, to the higher humanitarian one of universal brotherhood.

IT DECLARES

that the new idea of patriotism shall not be destruction of our fellow men by war, but international and national control with higher understanding and harmonious administration through finer methods.

IT DECLARES

for a universal government which shall stand for a general race uprising through the acquisition of deeper knowledge; and a new liberty based on higher individualization; and a socialization which shall shape the race mind towards larger national and international peace and love.

IT DECLARES

that higher race consciousness has now risen past the need of Monarchies and Republics, and is ready to respond to the stimulus of higher ideals of Fraternities and individual salvation.

IT DECLARES

for a new civilization PRIDE which shall no longer reside in its armies and power to destroy but shall be born again in a new race intelligence which shall sustain and protect the evolving standards of all nations and all races.

IT DECLARES

for a permanent international and national service bureau where the master minds of all nations and all races may meet together and evolve the interpretations, methods and men, who shall control and direct the entire race mind of the present through formulated ideals.

IT DECLARES

for new ideals of individual, social, national and international liberty which shall standardize the minds of men throughout the coming centuries and which shall move all interest, and shape all impulses into a vast universal peace movement.

Signed, *JULIA SETON SEARS, M. D.*

The Science of Success.

By JULIA SETON SEARS, M. D., Founder New Thought Church and School.

The building of a beautiful perfected selfhood is the work of every life; no matter what he does, whether we call it good, bad or indifferent, it is all directed towards this purpose.

Every inaction or action pushes him on into finer selection of material which will serve to perfect himself.

Everything which he contacts becomes legitimate material from which he can select or reject.

There is nothing which can be eternally rejected, whatever is passed up at any place in our unfoldment becomes material to use at another place on the path. There is only one substance and man, the master builder, can insert just what he sees fit at any place in the construction of his plan.

In this building man has decided that he must select so that the results of his selection will be continuous and whatever takes on permanency he has called success, and whatever takes on the expression of change he has called failure; throughout the old civilization he has lost the recognition of the truth that failure is only one part of the great law of success and is success manifesting negatively.

You can ask a thousand people what they call success and they will give you a thousand different answers. One calls money success and the ways and methods which will unite him with money, the power to manipulate these laws and to select and retain all the material which produces a continued expression of opulence, he does not seek to select or unite with anything else in the self because this is the lesson his soul has come to include. There are others who count health and the power to manifest their consciousness through a perfect physical medium, success—they give their whole time to selecting the time, the place, the methods and materials which will build for them normal, physical and mental conditions and allow them the unlimited action of a body that is free from pain. They select or reject one thing after another and call themselves successful in the degree that

they secure this fulfillment and they weep and complain when they do not accomplish it, not knowing that disease is just as great a factor in the production of God-consciousness as health is.

There are many who call human love success, and in the degree they keep their human senses drugged with the narcotic of this race belief they count themselves successful and they go on each day rejoicing in their idol, and in just the degree that they demonstrate human love they feel they have made a success of their lives. When they fail in this and have to walk the pathway of life alone, unaccompanied, save by the crowd, they send forth a cry of sorrow and of failure, and do not understand that to be *alone* and not *lonely* is a power side of the law of The One.

There are others who hold success to be such material and methods as will link them in a great law of service to the race, they count the opportunity to give of their time and supply to others as the greatest success possible for them, and in the degree that they can select place and opportunity to serve the world they feel they are successful, but if they have to stand idle while every pulse is throbbing to serve, they again, send out the cry of failure and feel like a cast off atom and they join the mighty army of complaint that they are wasting their time, they never realize that one of the highest laws of consciousness is that "he also serves who only stands and waits."

New Thought looks at all these evolving degrees of race consciousness and strikes for it a higher note of understanding, it answers the question of "What is success?" in a way that it was never answered before, then it follows this with scientific instructions of how to attain that thing which the mind designates as *success*.

We see clearly that everyone in the world is doing just the thing he should do and that when he has gotten enough of the old thing and includes all its laws in his consciousness he will quit and naturally pass on into the inclusion of something else.

Everyone in the world is doing the very best he knows how to do with his time, opportunity, and his materials. If he knew better he would do better, and New Thought seeks only to increase his "know how." It does not condemn, it does not control, it does not punish, it only points the way to larger powers and privileges and better materials from which the individual may select or reject and through which he may express a higher selfhood.

The New Thought answer to "what is success" is: Success is the power in the individual to get the thing he *wants*, when he *wants* it, in the way he *wants* it, to keep it as long as he *wants* it and when he has included it, let go of it, and pass on to the fulfillment of a new desire.

There are those who have the power to get the thing they want and after they have quite outgrown the desire and included all that it can bring them, they are obliged to go on day after day, clinging to the dead body of their old desire. This is not success—this is failure; it takes its part indirectly in the fashioning of success, for on every step of their pathway they are learning in this way, the higher mastery and control that is necessary for them to know, and every ounce of power generated on this plane of failure, takes its place in the constructive work of the next step.

The power to get what we want when we want it, to keep it as long as we want it, and then pass it up constructively, and go on to another want, is not won by a moment's contact with people, conditions or things, but it comes as the result of slow self mastery and comradeship with all forms of human experience.

Success is not a mysterious, metaphysical thing that waits around and then rushes unannounced in to a life, but it is a sane, sensible entity, born from the consciousness of higher power.

Success is the product of success methods and recognition of universal laws and it comes and abides with an individual in just that hour when he compels it.

There is no such thing as good or bad luck. The individual himself creates these conditions within his own consciousness and develops them into form by his thoughts and actions.

There are thousands of well defined success methods and the one who possesses the greatest number of these methods and uses them will be the greatest success.

The first success method includes all success but only a few people are clever enough to manifest this success method without further interpretation.

This first success method is: "Know Thyself." The one who knows himself and all that the self means, is straight in the middle of the divine channel of life, and he can steer his bark from end to end of the channel without fear of shipwreck, but among the great failure multitude there is only one in a thousand who has any idea of this law.

You can ask the vast multitude of the unemployed or you can ask anyone who tells you a story of bad luck and who is weeping and moaning over their failure, and they have no idea of their place or use in the universal plan.

The old civilization lumped the whole race off in one confused bundle of states of mind and never gave it an idea of the legitimate plan of universal progress, or what part they must individually bear in the responsibility of this plan.

New Thought divides humanity into four planes of expression, namely, Body, Mind, Soul and Spirit. We function through the body in *instinct*, through the mind in *reason*, through the soul in *emotion*, and the Spirit in intuition, revelation and prophecy.

Men as we know them have one or two and sometimes all of these planes in expression and they have success or failure in just the degree that they know themselves and contact consciousness from their own plane of power.

A plane of consciousness is only a state of being in which man lives, and through which he has his own individual law of transference; and a complete understanding of these planes of consciousness and their laws, makes man master of himself and of life in all its forms. It has taken generations of thinking to at last evolve this truth that every life is named, numbered, chorded and placed in its own natural law of attraction, and when it works in unison with this law it has *success*, when it works in opposition it has *failure*.

When one has found himself and his natural contact, he is straight in the middle of the Divine channel of success and rowing with the full force of the tide in his favor; but where he does not know himself, he is rowing against the tide or drifting idly and at every moment he is dashed against the rocks of error in his channel.

It has been written "God has provided some better things for us, that they without us cannot be made perfect." This is true. "Know thyself" is the first step toward becoming one with the things provided—then life will ask and answer its own questions.

The planes and their full value will follow in the next issue.

Heart of Life.

If a beautiful rose that you once fondly loved had dropped its sweet petals away—had wafted its scent to you just a short while and had lasted just for a day.

When you gathered those leaves and threw them aside—you remembered the pleasure they wrought, and the sadness at losing a flower so fair would be lost in the gladness of thought.

Now, so with a soul that we once dearly loved and who wandered beyond and ahead, Can't you feel that his love and his presence are near, since the beautiful spirit's not dead.

For the merciful Power holds all that e'er was. There is nothing once lived that can die—and 'tis only our weakness that saddens the truth that all will come right by and by.

The roses we fondled, the hearts that we loved—our mothers, our husbands, our young, will stand—re-united in glorious love when the work we're doing, is done!!

EDNA V. SELBY.

Toward the New Life.

It is a new life that we are going to live. Into all its relationships, activities, and desires we are going to bring the consciousness of the great Holy One and His Love. Fear shall no longer hold us back, but the perception of that all-filling Presence and all-including Power will release us to a higher liberation.

A new and free life shall we now live. All that we have been given us to use, not to reject, to disuse, or to abuse. Because our worthy and God-inspired Self shall touch it and guide life in its entirety, all our actions and desires and loves shall assert their real value, assume their true worth, and exert their more perfect power.

Conquerors and creators shall we become, and, best of all, in service *users*. That which confronts us we shall not cringingly avoid, evade, and fear—but joyously and calmly master, overcome, and pass beyond. Our children shall be true sons and daughters of God, from even the inspired moment of conception, filled ceaselessly with the Life-giving Breath of His Love—whether material, physical, or no, they shall be children of the Spirit.

And finally, all these gifts and attributes which, through the ages of evolution, we have toilingly acquired, shall not, in the last moment of illumination and higher aspiration, be rejected and cast aside; but permeated shall they be with the power and presence of the universal, uplifted to the use of the higher Self, consecrated to the service of the all-serving ONE.

Our Mutual Love.

This evening at the bed-time hour in the home of friends, all unexpectedly and unbidden their little laughing-eyed daughter of six sunny years, ran to my arms and kissed me.

And returning late, a kitten hidden in a tree's deep shadow waited as I approached, and her gleaming eyes softened to joy's mellow glow while every motion of her lithe form and the velvety lifting of her paws was eloquent with love as I caressed her—and with laughable devotion, her tail, upright like a very wooden stick, she followed me. I petted her more. "Ah, little kitten," I said, "it seems to us it is *this* and *that* we love, but in this and that it is God whom we love, you and I."

And I thought she understood, for all her funny little upright, wooden-like tail!

DAVID KING.

Abundance of Supply.

JULIA SETON SEARS, M.D.

"My wealth is common; I possess
No petty province, but the whole;
What's mine alone, is mine far less
Than treasure shared by every soul.
Talk not of store,
Millions or more—
Of values which the purse may hold—
But this Divine!
I own the mine
Whose grains outweigh a planet's gold.

"All mine is thine, the sky-soul saith;
The wealth I am, must thou become;
Richer and richer, breath by breath—
Immortal gain, immortal room;
And since all His
Mine also is,
Life's gift outruns my fancies far,
And drowns the dream
In larger stream,
As morning drinks the morning star."

There is one Universal substance. It is in all things great, and all things small; it IS all things. Everything which is, is Universal substance in some form.

Substance consists of atoms, and these atoms form localized centres that attract other atoms, which in time become classified as forms.

Man is the highest form of localized atoms; he is an attracting centre, and his thoughts are the power with which he calls together the atoms from out the formless Universal Substance, and his will power lifts them aloft in objective form; he creates the atomic manifestation, and he, and his environments, become the expression of his thought world.

If an individual does not believe in the power to attract health, wealth or youth, his atoms take on the form of lack, and he is manifesting their opposites, poverty, sickness and old age. If his mind is capable of taking up thoughts of abundance of supply of health, wealth, youth, in fact, the opulence of everything, and his will power projects these things through his being, then his atoms begin to arrange themselves in accordance with his direction. This is the whole science by which we control conditions, and by which an interior correlation of force may be made to manifest corresponding external conditions.

Our thoughts are the creators, and they create just what we direct them to create;

when they have finished it is not their fault if we do not like our own productions; when we know this, we train our minds to hold only such thoughts as will build for us the things we desire.

We are all mental statements of our conditions; whatever we have, or have not, is a world picture of just what we believed we could obtain.

No one limits us but ourselves; no one gives to us but ourselves; this is the Law; there is no appeal from it. When we wonder why we do not have what we want, and why our desires are never realized, remember this.

The answer to all lack is plain; we do not believe that we can manifest our desires; we are halting in our beliefs and demands.

There is not one thing of which we can think that does not overwhelm us with its profusion, and yet we stand destitute. We want for clothes, shoes, hats, books, food, houses, land, stocks, bonds, love, money, everything, yet there is no end to the supply. The law of abundance is so simple that it seems everyone must know it and that no life can go destitute in this world of over-flowing plenty.

God (Law) is no respecter of persons, all men are equal under the law, and if we have lack while another has plenty, there must be something wrong with us, and not with the philosophy of supply, God

is powerless to help us unless we know how to help ourselves.

The whole secret of "lack" is within our own lives. We have become helpless because, in our ignorance, we have charged our atoms with thoughts of limitation; we have taught them to recognize and build for poverty, disease, old age and death, and have detached our own lives from the fullness of "being."

Every thought, either spoken or unspoken, makes its impression on the atoms, and runs like water in a channel; each channel carries the same stream, so that if we think health thoughts for one hour, and disease thoughts for another, we are sowing mixed seeds of creation, and will recognize them in mixed manifestation. We cannot afford to fill our thought currents with conflicting creations, for, if we do, it will be impossible to make consciously toward one perfected form.

The majority of humanity go through life never suspecting the great abundance that is so near them, and which only waits their awakening demand. It only takes the touch of soul knowledge to connect us with this limitless ocean of supply. As we develop in our recognition of it, we find that each step leads us into higher and grander attainment, and gives us an abundance which nobody but ourselves can stint.

When we look at the world of sick and stricken people, we cannot help wanting to go out to them and tell them that they do not need to suffer from "lack" if they will only learn the truth about themselves; we long to point them to that great ocean of ALL HEALTH which is all about them, and in which they may bathe and be healed.

The poor and ignorant are equally as pathetic a sight, and our hearts would bleed if we did not know that all this seeming inharmony was the inevitable expression of growth. We can only express what we know; if we do not know opulence, we must express the absence of it; and sickness, if we do not see health.

When we have reached that plane of thought where we come into consciousness of the abundance of supply, we will leave every old poverty-stricken condition behind us, and pass into the abundance of God.

The soul that knows God is free from want; for when it knows God, it knows itself, and takes its true position toward Divine opulence.

Poverty, sickness and death are only signals of a soul astray from Universal Union. "Seek first the kingdom of God and all else will be added unto you." The life that has sought and found the "Kingdom of heaven" within his own soul; who has made his life a part of the "Life Abundant," can live "like the lillies of the field. They toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these."

How to attain opulence of seeing? The plan is so simple, the least of earth's creatures can accomplish it. First recognize its existence, then charge our minds with it, hold it so that our atoms create in this belief. We must poise our lives in this current until we become opulent. We must "abide" in this consciousness.

If we want health, we must charge our atoms with the thought of health; if we want love, create love thoughts; if we want money, hold fast to the thought of the abundant supply of wealth, until every atom of our being is made in the image and likeness of the God we worship.

Do not forget that we cannot create if we divide our forces; if we charge our atoms with thoughts of money to-day and poverty to-morrow, both will manifest for us, and in the degree with which we have vitalized them. We must look constantly with the all-seeing eyes of our souls into the boundless ocean of Infinite Supply, and then with faith, hope and courage cast ourselves upon it, letting the fullness of *absolute abundance* permeate every atom of our beings.

When we have drank from that immortal fountain which our souls know, and to which our lives bear witness, we can turn again to the earth life around us and the "lack" with which we were hampered will become slowly displaced. "Barren walls will stretch away into stately Halls" and we will live, move and have our being in a world where everything will clothe itself in form and come and abide with us.

This does not mean that we can sit down without effort and the abundance will be

poured over us. No indeed, but it means that from our own point of contact with supply, we open our lines of transference and whatever our work may be, it brings us the results we desire. When we place ourselves as a normal scientific link between the Universal supply and our finite lack, plenty of whatever we want will come from out the Infinite and group itself around us, obeying our conscious call.

No matter how barren our lives may appear to-day, they may be made glorious to-morrow; the very fullness of existence encompasses us; we only need to know how to reach out and grasp it. Our point of contact with the Universal Substance is our immortal birthright; nothing and no one can take it from us. Health, Happiness, Wealth, Power, Love, everything that the

human heart can hope for, is held for our keeping; and to know this, is to have grasped the secret of securing it.

If we know this beyond all doubting, know it with every breath we breathe, not only the greatest thing in our lives, but also that which we conceive to be trifling will be found in this Infinite substance. We will find it and our call will bring it out from the Absolute to expression in form. This knowledge will give us a new hope, and around us will come peace, power and plenty. Union first, then loving sup-
plication, and realization must follow.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow nor turning."

Honor in Business.

Good faith lies at the very basis of commercial transactions, and is indispensable to a healthy condition of trade. It begets confidence, and confidence extends commerce. The multitude of laws relating to business and business contracts have secured to the merchant and manufacturer a considerable protection against fraud and bare-faced dishonesty, but there are still countless sly and underhanded methods by which a man may injure and overreach his fellow-man without being made to suffer for it as he deserves. Only let there be a prospect of financial gain and conscience will be wheedled or drugged into quiescence—if not acquiescence, until the coveted thing has been secured.

"As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

—Jeremiah 17-11th, Authorized Version.

"As a cuckoo that sitteth on eggs which he hath not laid, so is he that getteth riches, and not by right in the midst of his days shall he leave them, and at his end shall be called wicked."—Jeremiah 17-11th, Leeser.

Different Types of Men.

Which are you? There are those who could not be driven one step, but could be led by kindness to the extremes through life, whose charity does not stop at giving mutilated money to blind men, who are great lovers of justice, have large hearts and consciences, have pockets made in their pants and can find them when distress applies, who are true friends, but could be bitter enemies, who would not, nor expect their dog to, hunt skunks, who believe it is as much a theft to steal with a long head, as with a long arm, and are amazed when the arm thieves are sent to jail and the head thieves are set free. Then there are those who are like a question mark (?), crooked and very large at the top, and others who would like the nose of a dog

and eyes of a cat, so they could see and smell scandal afar off.

Then there are unknown husbands of well-known wives (who will leave large footprints in the sands of time), in whose name they put their religion; who have stone legs, don't get there, while others have a walking religion—the "Follow Me" kind. Then there are Englishmen, Frenchmen, and Gentlemen, and then there are others.

Adam Smith wrote—

To feel much for others and little for ourselves; to restrain our selfish, and indulge our benevolent affections, constitutes the perfection of human nature.

E. J. H.

On the Shelves.

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The book under review in the last issue was "King Desire and His Knights," by F. A. U. Painton, and is on sale at \$1.00 net, by Messrs. Fenno & Co., 18 East 17th Street, New York City.

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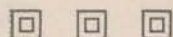
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ZONES OF CONSCIOUSNESS

. . by JULIA SETON SEARS, M. D. . .



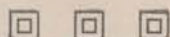
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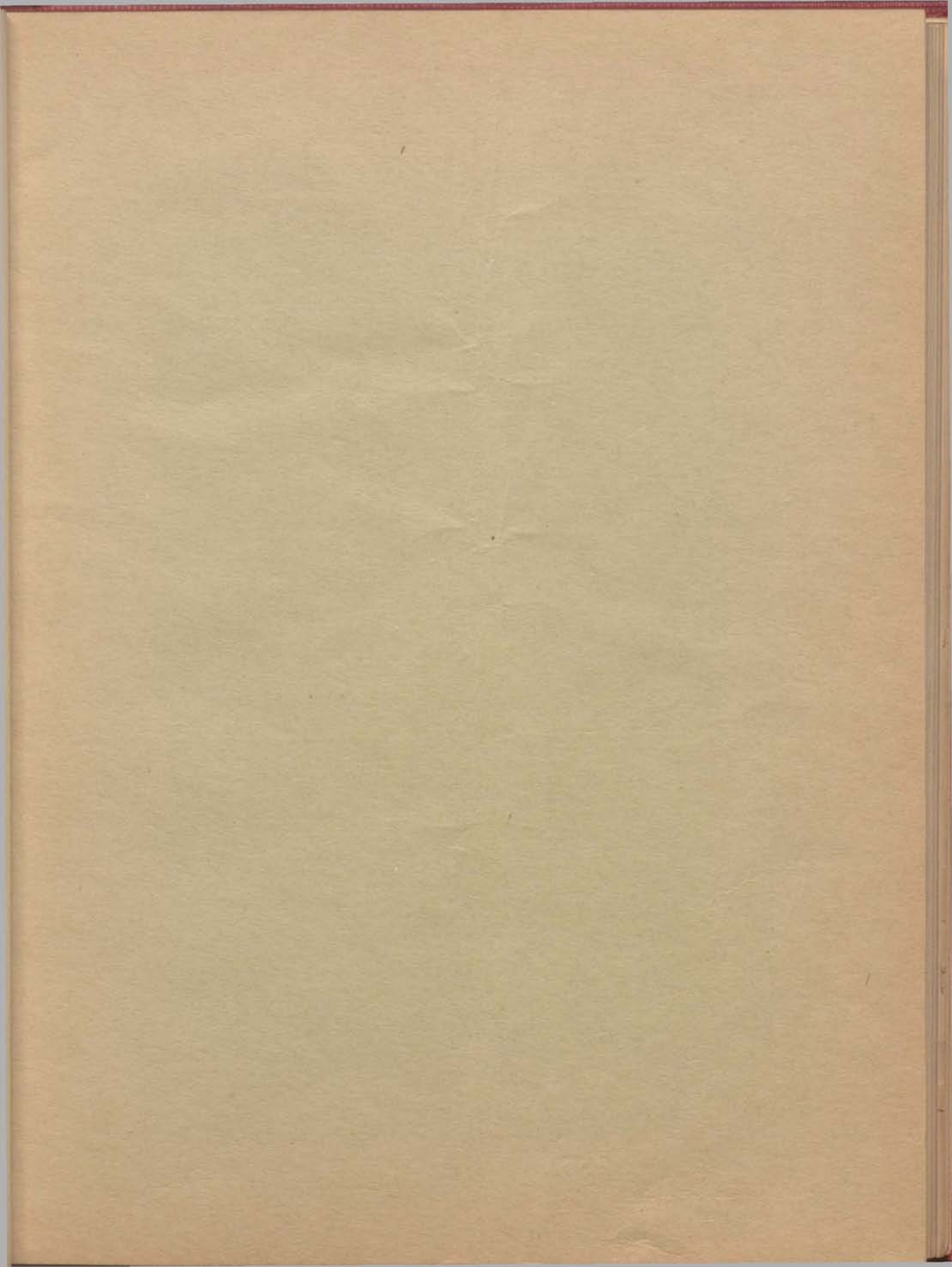
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