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**THE EDITOR.**



No. 2

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Vol. II

## PATRONESSES—

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## The First Word.

By The Editor.

### "MERRY CHRISTMAS" TO ALL.

Home again in New York City, and set in the midst of one of the most promising seasons for the New Thought Work.

We closed the work in Chicago with an impromptu New Thought Conference, a Union Service conducted by Mr. G. H. Northrop at the Church of The Silent Demand, with Mr. Northrop, Dr. Pratt, Mr. Boring and myself as speakers on the subject, "The Inside and Outside of Life." An eager and enthusiastic audience overcrowded the hall and the Conference lasted from 10:30 till 1 o'clock.

On Monday night the 24th November, the friends gathered at the Grand Pacific Hotel to bid me goodbye, and an enjoyable evening was spent in songs, recitations and New Thought talks.

There is a great wave of enthusiasm alive in Chicago. The Church of the Silent Demand and its Club have a fine plan for the season's work, and all the members are

ready and eager to do their part. A Study Club, for the study of the fundamentals of the New Civilization has been started at the studio of Mr. George Hruska, the well-known artist and sculptor. This Club will be under the leadership of Mr. S. B. Capp and Mr. H. White.

It is a remarkable fact that in Chicago the New Thought movement cannot be called "feminine." More than half the followers are men, and men are the teachers and healers. They are pushing ahead in wonderful spiritual power and perception, and keen, strong business men are learning the full power of the deeper spiritual principles.

The work in New York began Sunday, December 7th, with the opening service in the Republic Theatre and classes in the New York American Building. The Church, School and Fraternity are a splendid trinity of loving purpose, and a wonderful season of united work is before us all.



It began with a Thanksgiving Dinner, which welcomed me back into the work.

We are now just coming into the Christmas festivities, with the renewal of joy and the exchange of love and gratitude which these days bring.

Christmas comes as a final embodiment of all that has been in the past year. All the experiences of the year are merged in one profound expression of rejoicing; we have learned to know that the greater part of living is sweet, and that with wisdom, rejoicing and unity, its sweetness can be intensified. Christmas brings a New Birth. This birth is *hope* to one, *joy* to another, *power* to another, *peace* to many, and *love* to all. Every life must claim its opportunity for praise, peace and goodwill, and

from this great Christmas privilege a grand new impulse can spring.

The old world sang, and its harmony echoes through the ages:

"Christ is born, let earth receive Him;

Every willing heart believe Him.

Honor, Glory, Worship give Him,

Endless praise alone."

Love is born, let earth believe It,

Every longing heart receive It,

is the new song of inspiration, wafted out upon the listening ears of the multitude, and through this glad song of higher recognition, a new justice, a new harmony, and a new Brotherhood of Man will obtain.

May an ever-increasing spirit of Christmas cheer, warm, strengthen and brighten the pathway of the whole world.

## The Wise Man, the Fool and the Silences.

BY JOSEPH A. DUNN.

A wise man there was, so runs an Eastern legend, who from long meditation and self-denial, learned many of the secrets of Allah. So many of the secrets of Allah did he learn that at the last he was able to find Allah in an isle of a far-distant sea, where many springs bubbled from the earth, and the waters of each of these springs were perfumed waters, sweeter scented than the essence of flowers grown any place else on earth; where the birds sang more melodious songs and were of brighter plumage than those of the far-famed vale of Cathay, noted for its bright plumaged, songful birds; where nature spread with lavish hands her greatest gifts at Allah's bidding.

The Wise Man came before Allah on this island in the far distant sea. Humble was

the Wise Man, yet he bore himself with a consciousness of knowing the many secrets of Allah he had mastered in his many decades of meditation and self-denial.

The face of the Wise Man was the first human face Allah had seen for many aeons, for long, long before He had made the earth and man, and had fixed the law for the increase of all things on the earth, and as His word was all powerful and unchangeable He had no need to return to the earth to see the law was being obeyed. And the face of the Wise Man was so pleasing to Allah as evidence of his craftsmanship in human molding, He told the Wise Man that any gift of humanity he asked would be granted to him.

The Wise Man, hesitating not, asked for



the gift of many tongues that he might tell to others the wisdom he had learned in his many decades of meditation and self-denial.

And Allah told the Wise Man to go forth to the marts of men and he would find himself understood by all.

\* \* \* \* \*

A Fool there was, who, through his foolishness, found the isle in the far distant sea, and after wandering near the springs of perfumed waters, after listening to the songs and admiring the plumage of the songful birds and after seeing the wonderful display of Nature's gifts came before Allah.

Pleased with the sight of the Fool, although his face was not as the face of the Wise Man, but seeing it as one of the human kind He made, and intended to live on earth and enjoy the fullness thereof, Allah told the Fool that He would give him any human gift he asked.

"To know and to love the silences," was the request of the Fool without hesitation.

This request pleased Allah, who told the Fool that the gift he asked was the highest gift a human could receive from him.

Then to teach the Fool to know and to love the silences, Allah took him by the hand and wandered with him through many lands. And Allah taught him the voice of the birds, so the Fool might learn the silences of the birds; and Allah taught him the music of the waters and the winds that the Fool might learn the silences of the waters and the winds; and Allah taught him the tongues of men so that the Fool might know the silences of shouting crowds and mighty assemblages; and Allah taught him the song sung by the perfume of the flowers and the meaning of the noises made by beast and insect and crawling worm so that the Fool could know the silences of the flower, the beast, the insect and the worm.

And many years did Allah walk the earth with the Fool's hand in his to teach the Fool the many silences, which at the end, the Fool found to be only one silence.

\* \* \* \* \*

And at the end of many years Allah returned to the isle in the far distant sea, leading the Fool by the hand. When Allah and the Fool, who now knew the one silence which contained all the silences, reached the isle in the far distant sea, the Wise Man was there awaiting the coming of Allah.

Prostrating himself before Allah the Wise Man asked that the gift of tongues, which he had held the greatest boon for a human, be taken from him and his old gift of meditation be returned to him. He told Allah that he had wandered far among the marts of men and everywhere tried to instill into the minds of men the many things he had learned in his decades of meditation and self-denial. Everywhere men stopped to listen to his golden speech and each one heard the truths the Wise Man told in the tongue that he loved the best. The truths he sought to impart to men were lost to their minds in his words of pure gold. The clamor of the crowds for speech from him took all his peace and allowed him no more the joys of meditation. And so to gain once more the peace he knew of old before he had the gift of tongues, he asked Allah to take this gift from off his shoulders.

And Allah told the Wise Man to go forth to his former dwelling and the gift of tongues would be his no more.

But the Fool, who had been given the gift to know and love the silences, and especially the one silence that held all other silences, Allah kept with him on the isle in the far distant sea, as the Fool had become a part of Allah.—*Exchange.*

"All things work together for good to them that love the Lord." But how are we going to be *sure* that we really love the Lord well enough to bring about this glorious result? Bless you, "All things work together for good" anyhow. Could it be otherwise in a perfect plan? But those who love the Law (who know that it is ever beneficent) have the joy of realization—the joy of knowing that, no difference what the appearance, the perfect plan is being worked out—not for a favored few only, but for the beloved all—the whole family.

—Henrietta Peet, in "Power."



# New Civilization Fundamentals.

JULIA SETON SEARS, M.D.

## SECOND FUNDAMENTAL—THE NEW IDEA OF CHRIST

### THE IMMACULATE CONCEPTION

In these days of modern progress the belief and traditions of the past are being brought forward and held up for the finest scrutiny by the increasing intellectuality and spirituality of the race mind. The day of conglomerate thinking is past and everywhere the race mind is coming out into specialized states of consciousness, and old things viewed by the deep light of this finer understanding take on new possibilities of interpretation. The old interpretations are losing their sanctity, new minds with clearer vision are stripping all the old ideas of their swaddling clothes and out from the old impossible superstitions are breaking ideas reduced to possibilities of truth.

Among the many old race ideas to be attacked and interpreted is the one of Jesus the Christ. It stands foremost in the search for higher illumination. Minds are coming away from the old Christ idea, not because they have forgotten or grown tired of the sublime ideal underlying it, but because they have outgrown the death zone of superstition surrounding it.

In the old civilization very few of the race did individual thinking, the few thought for the many and these thoughts became positive authority which for centuries only a few of the most daring attempted to escape; but there always comes a place and an hour when a higher civilization must come forth, and this civilization is born from the root of the higher race ideal and comes as an embodiment of the increasing intelligent investigation of the few. The new is always bursting out of some thought plane which can no longer be embodied in old superstitions and old ideals.

In the old civilization men worshipped and believed in a Christ ideal that was built for them by the minds of those who taught and phrased in the understanding and language of their time, and in the new civilization men will worship and believe in a Christ which again will be built for them

by the minds of those who interpret according to their day, and each interpretation will leave its lasting impression on the people of its time.

Throughout the old centuries few have dared to contradict the edicts of the old mind and those who dared to think outside the beaten track did so under the stigma of infidelity and anti-Christ. The centuries have dragged on and men following the lead of stronger minds have lived and died worshipping the idea of the crucified, bleeding, outraged, poverty-stricken Christhood. The man Jesus became for them and their children the lamb of sacrifice and God atonement; the one who was crucified, who died and was buried for the sins of the world. The leaders held these beliefs to their hearts; they fought and bled and died themselves; they killed, destroyed and bound captive those who resented what they called a divine ideal.

To-day, in the light of a new race ideal, an entirely new conception of Christhood is slowly taking place, and a new Christ stands forth to lead the new race into higher and higher revelation.

Beginning with the very birth of Jesus the Christ, the new race mind no longer argues or analyses; the question of the immaculate conception is not for them shrouded in mystery; it sees in the Christ birth only the working out of a great natural law more or less latent in the race of that day.

Jesus the Christ was born through the action of the great cosmic law of emanation. The new civilization has remembered that the first race, called the Sacred Race, reproduced itself by this law. All of the first race was bi-sexual, and reproduction was common to all; there was neither male nor female, but just the divinely human being who contained within itself the potentiality of all life, and until the second and third era passed away man was an etherealized being with all power within a glorious body, a body so glorified that its very ex-



halations were like the perfume of flowers. Reproduction was a natural law of emanation from the self. As race evolution went on the hour struck for separation, not because men fell into sin, as the old race idea postulates, but simply because it was time in evolutionary law for separation to begin. The male and female qualities had evolved to where emanation from within was supplemented by a lesser law of emanation from without, and reproduction through sex separation began. At this time marked differences occurred in the physical formation and the evolution of individual men and women took the place of the dual races.

It requires countless periods of time to bring about this change and make external generation possible among the sacred individuals of whom only a small portion came in at the beginning and it is written: "It came to pass when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God (the sacred race) saw the daughters of men that they were fair, and they took them wives of all which they chose. . . . and they bear children to them."

The sons of God were celestial beings, the daughters of men were of sex generation, and from these sons of God and daughters of men the whole human race was born.

As race evolution continued, emanation grew less and less frequent and finally became a latent factor. It has continued in some form through all races and up to the present day a faint trace of the duality of the race is found in the modern perversion of sex we call hermaphroditic.

At the time of the birth of Jesus this power was not yet extinct and Mary, the mother of Jesus, being a descendant of the sacred race, had latent within her body the emanative consciousness and she conceived and brought forth the Christ child as the direct result of emanation through highly intensified spiritual desire.

It is not a strange, mysterious, impossible thing, this immaculate conception, but the new civilization knows it as the natural expression of a natural law lying dormant in the bodies of the race. To-day we recognize the possibilities of the reaction of a normal cosmic potentiality in the life of an individual consecrated to atonement with

the divine law.

The priesthood of that day lost in the play of materiality could only explain as far as they could understand, and bound in superstition and ignorance and outside the realm of true God consciousness they fashioned what they could not explain to satisfy the ever-inquiring race mind. They offered a religious myth to take the place of a scientific fact and men accepted it because individual revelation was not yet an established law.

Emanation and reproduction are two different states of race consciousness, emanation belongs to the centralized action and reproduction to the diversified one. The hour will strike again down the centuries when emanation and not reproduction will prevail, when that hour comes individuals will create their own children in their own womb, "as it was in the beginning, is now and ever shall be" the great law of unity; but it cannot come until this planet is raised, by the raising of the race consciousness, to vibrate to higher waves of cosmic life. The pulse of the cosmic heart will need to rise through the evolution of all the races before a higher law can come into activity. When we stop to think how far away we are from the idea even of self emanation, we can see that it will take countless ages of race unfoldment.

As long as we live in a world where to manifest a divine law would ostracise one who operated it, there is little possibility of its activity. To-day, if a woman anywhere should declare an emanation she would be stoned to death by the criticism of those who were in ignorance of truth. As long as a race forbids free motherhood, under a reproductive law, it is not strange that it would declare motherhood impossible under a divine law. It will take centuries to free the race mind from the superstitions of the past and plant in it the new ideas of a new race civilization with a new freedom and new fundamentals of a new day.

Jesus the Christ came as a direct embodiment of a divine desire; he was the deep of supply answering to the deep of need; he came over his own divine pathway and the glorified consciousness and the consecrated flesh of the Virgin Mary offered the divine potentiality through which the natural cosmic law of re-birth operated



and he could come out again at his own level of power.

He came to redeem his own and complete his work, he was born not of the will of the blood, nor the will of the flesh, nor of the will of man, but of God, and he brought a peace and a benediction to the submerged minds of his day.

### JESUS THE CHRIST

It was part of the old world civilization to picture Jesus the Christ as a great spiritual entity leaving the centre of divine being where he and his Father dwelt in a glorified communion, and moved by a divine compassion for the sin tossed world of humanity, obey the higher command of His Father and take upon Himself a human form and come out into expression here on earth to go on in a sublime renunciation, working the work of Him who sent Him.

This was without doubt a high and holy sentiment and one which had and must ever have a marked power to inspire those who have within themselves no power to reason or interpret the higher truth, but those who have awakened to the light of a deeper understanding, it offers nothing but the picture of an idea brought forth by those who can only see in part, and prophesy in part, and who look through their glass of life darkly.

The new civilization interprets all things from the fundamental of cosmic evolution and sees life not in the part but in the whole. It sees the law of race evolution and knows that nothing happens, but that everything is by natural law. It has not forsaken the Christ, it is not anti-Christ, but it has come into a deeper conception of the Christ and a truer understanding of His mission.

Following race evolution we find that throughout every age some great principle had to be kept before the unfolding race life and that at all times great principle was expressed through a great personality. Jesus the Christ came because the hour struck in cosmic law for his appearance and for the recharging of the intelligence of humanity with a new and powerful impulse. For centuries the race mind had been drifting away into diversified objective living and it had come to that time in its expression where it needed to be called back again into deep cosmic centralization.

Jesus came, a new thought in an old thought world, and he came to embody the spirit of unity which was necessary for the next step in evolution. The race mind was everywhere deep in conflict and separation and His spiritual illumination was to mould Greek, Jew and Gentile into paths of harmonious assimilation. Jesus was a spiritual materialization to this planet of one of the celestial beings who must, by cosmic law, appear whenever the hour in race evolution demands it. He was the group soul of this planet and He lived and died as the embodiment of the sublime law, his consciousness made a centre of power, through which the whole human race went onward into larger spiritual inclusion.

When Jesus was yet in early youth he showed the signs of his celestial origin, and while a boy of tender years he sat at the feet of the teachers of his day. The Akashic records show that at one time he was a student of the high priests of his birthplace and that later a great prince of India, hearing of his wonderful wisdom, sought to be allowed to take him to the schools of that great country. Here he advanced along the pathway for the unfolding of the celestial mind in the body of the man and passing from master to master, learning all the laws of raceology and cosmology, he stood at last including in his own mind all the wisdom of all the master minds of India. From here he was carried on to Thibet, where again he included all the wisdom of its powerful teachers, then to Assyria to become the wizard of Assyrian law; before leaving for Persia, where all the hidden law of Persian science was fully expounded to him; afterwards to Greece to learn the laws of Grecian occultism, and finally a visit to Egypt put the last finishing touches to an already masterful mind. In Egypt he passed all the initiations attending the first steps of a Revelator to the race and linked himself with the long chain of seers and prophets, before emerging with all earthly and heavenly wisdom within him, ready to accomplish the high destiny for which he came.

He stood then Lord of matter through knowledge of the physical side of cosmic law, Lord of the mental through knowledge of the etheric side of self and substance; he knew material and materialization, he



understood the law of the spiritual, and he could pass from spirit mind into spirit form at will.

He stood with his master mind so cosmically attuned that it registered the universal mind of all the masters of all nations and all ages, all of which he combined within his own God consciousness and turned to work the work of the higher race progress.

At this time, John the Baptist had been crying in the wilderness, calling the soul of the race to the beginning of a higher civilization which was to come, and out into this conglomerate mixture of men's minds, Jesus the Christ walked. His presence brought a new message which was to control, direct and mould them for the next three thousand centuries.

While Christ was on earth he was clothed with a spiritual form made tangible to the grosser senses of men, and this Christ substance acted upon by Christ mind, gave in one direction healing, in another prophesy; in another, materialization; and through concentration of this divine ray of mind wherever it came into contact with the elements, the cosmic law was evolved.

#### THE CHRIST MESSAGE.

Jesus the Christ came and brought an eternal message of power, peace and freedom to the downcast hearts of his day. His birth, life and death were sublime inspirations to the race and from the hour when he stood a boy in the Temple, till he suffered under Pontius Pilate and ultimately drew his last earthly breath upon the cross, he was a thousand times more than the patient sacrifice which the old-thought world made him. He was the king of a consciousness so high that it brooked no contradiction. He was always the ruler from celestial heights, exalting his kingship and manifesting its attributes of power and understanding. The prophet of his own crucifixion he met it with the wisdom of the inspired martyr. To those who insulted him fell the unanswerable retort: "I know whence I came and whither I go, but ye cannot tell whence I come and whither I go. Ye judge after the flesh, I judge no man."

Jesus taught the world that he had a mission and that he knew why he was in their

midst, saying: "To this end was I born and for this cause came I into the world to know truth and to bear witness of it." No vestige of doubt was ever permitted regarding either his message, or the completeness of his union with the highest centre of consciousness. His affirmation "I and my Father are one" stands incontrovertible for all time. He had one eternal affirmation. "All that my Father hath is mine." When the race, foolish in its traditions, took up stones against him, he said: "Many good works have I showed you from the Father, for which of these works do ye stone me?" and they could only answer: "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." The message designed to inspire every hearer was one of absolute unity and of a boundless freedom through this unity, while an eternal conviction of it was contained in the declaration: "Ye have not known Him; but I know Him; and if I should say, I know Him not, I shall be a liar like unto you; but I know Him and keep His sayings."

By Him a new thought was planted in a world of old traditions, teaching the inviolable sanctity of the self through recognizing that "The Sabbath was made for man and not man for the Sabbath." When his disciples violated the traditions of the elders by eating with unwashed hands, they drew upon themselves the reproaches of the elders, who in turn earned the merited reproof: "Not that which goeth into the mouth defileth a man; but that which cometh out of his mouth, this defileth a man." The sin tossed world broken to pieces with its own negative laws heard the consoling words: "These things I have spoken unto you, that in me ye might have peace" and were stirred to respond to the invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." The law of a higher consciousness was shown to be the only efficient means which could be used in order that life could be properly directed and controlled.

Jesus was the world's greatest physician, healing the sick, making the blind see, standing in the midst of disease and pestilence, by



the side of the dead, the dying and the long-time dead, and, suspending the lower states of his consciousness, he stirred the higher ethers into action, causing disease to vanish into nothingness and life to come slowly back into veins of the dead.

He used only the natural powers of his own developed understanding, and what for centuries had been mystery in the minds of the race was to him only the natural expression of natural laws. Master of the material universe himself, he spoke to wind and waves as men would speak to each other, and the winds and waves obeyed his "Peace be still." Knowing the law of the atomic mind of substance, it was brought into action and employed in feeding the multitude with loaves and fishes as well as turning water into wine. King of an eternal kingdom, he lived always in the transcendent glory of his own unfoldment, continually pointing the race onward and upward into the glory of its own accomplishment.

Jesus the Christ abolished nothing; he left the old alone, but steadily pushed forward the new, regarding the observance of both in his instructions to "Render unto Caesar the things that are Caesar's and unto God the things that are God's." To him the past, present and future were one and all included in the consciousness of man, worked out in the present. He said: "Let the dead past bury its dead" and "Sufficient unto the day is the evil thereof." Without advocating repentance, regret or self-depreciation, but said: "To whom ye yield yourselves servants to obey, his servants ye are." With the fallen woman he sympathized, comforting her with his assurance: "Neither do I condemn thee, go and sin no more." There was no injunction to go and be filled with remorse, regret and repentance, but simply "Go and sin no more," while to the man he had healed was given the warning: "Sin no more lest a worse thing come unto thee."

Jesus never took away the human love, but exhorted his followers to "Love one another." He found the old race under the law of the old Jewish kismet: "An eye for an eye and a tooth for a tooth," and he said: "A new commandment I give unto you, that ye love one another."

Every step of the masterful ministry of

Jesus the Christ was resplendent with his own self wisdom; he knew every step of his cosmic journey, and like a great prince of power and peace, lived up to his exalted declaration: "I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." Never poor, down-trodden, miserable, nor despairing himself, he taught the poor race mind the law of divine opulence and the immortal birthright of every life to full supply, claiming for himself: "All that my Father hath is mine," and supplementing it by "Whatsoever ye shall ask in prayer, believing, ye shall receive." Both birds and flowers afforded instances from which a life-long lesson was drawn: "Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. . . . Consider the lillies, how they grow; they toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." How fully all needs were anticipated was proved by him and stated in terms too plain to be mistaken: "Your Father knoweth that ye have need of these things" and "It is your Father's good pleasure to give you the kingdom." He wore seamless robes of immeasurable value; all his physical needs were satisfied, for as priest of the temple the people had to serve him, and through his own relationship with atomic substance, he manifested his own supply.

He touched the atomic mind of substance and his disciples took money from the mouth of the fish. He could at all times and in any place on his path materialize for his own needs as well as those of others. "And they that did eat were four thousand men, besides women and children."

The old civilization has held before the race mind for ages the picture of the beggar Christ, though every word of history shows him to be a king of supply, exercising a power so high that it can but faintly be apprehended. Between the lines of his mighty message the old race mind reads in poverty and humiliation. He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." But Jesus, knowing that as a great race messenger and revelator, he was bound by his own cosmic law to go to all people and to be forever in action, he said



these words, not from poverty stricken consciousness, but so that the people should understand that friends and homes and personal loves and personal expressions could have no enduring part in the life of a great group soul.

He spoke in parables, conveying the deeper meanings of his own life, and then interpreted them in the letter. The old thought leaders kept poverty, want and lack in the minds of the race, but it was built by their own childish misunderstanding and not from the glorified principles of the Christ life.

Master of all laws, lord of this lower kingdom, Jesus the Christ spoke for all who had ears to hear the infinite message of the glory and greatness and majesty of God in the world He had projected from Himself. Through every word of his message there ran the story of the limitlessness of man, his power and his peace.

He brought the message of the spirit to a world bound fast in material expression. He linked all life with the one life, and made his own understanding the avenue by which a higher interpretation could be carried to all people. He was the divine principle embodied in the highest human form of perfection. He left the attribute of love to the race as a divine heritage, and this Christ love in the hearts of men will forever build them back into atonement with the Christ message and the Christ principle.

### THE CRUCIFIXION.

The old civilization worshipped and still worships a crucified, bleeding, suffering Savior. Everywhere the old race mind still holds fast to the idea of the pain and torture of a glorified sacrifice, it clings to, hugs and kisses the cross; and symbolizes its message of agony.

To the new race mind all these things appear simply as the expression of the intelligence that produced them, while the new race heart beats in pity, love and compassion for those who know no more, and for those who know less than the truth of the crucifixion. To the evolved understanding, the crucifixion is only the majestic end of a majestic life and the fulfillment of the laws under which the Christ consciousness came into the world.

Jesus came and went under a law too vast

to be recognized in its entirety by the multitude. Through all his life he prophesied his crucifixion and went onward towards it in triumph and in power. He knew that he owned his own life and he said: "I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." He said: "I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come." He told his disciples again and again of his approaching end, and at the last supper he said: "He that dippeth his hand with me in the dish, the same shall betray me," and it is written that after he had angered the multitude by his divine wisdom that no man laid hands on him and that his hour had not come. He went into the garden of Gethsemane and prayed, and made conscious union between his divine and human consciousness that he might powerfully meet the hour of torture which he knew was before him, and with his own words he accepted his crucifixion. "Jesus..... lifted up his eyes to heaven and said, Father, the hour is come, glorify thy son that thy son also may glorify thee." He did not try to turn away, his will was linked with the universal will, and he knew that the great universal law called for a great objective lesson in order to turn the diverse race mind into higher channels.

When he stood before Pontius Pilate, as a victim of the old race hatred and condemnation, he was still the conqueror, and in the face of questions remained silent, knowing no matter what was said his hour had come in which he must register in form the great cosmic ideal for which he had been born. To the peremptory demand of Pilate: "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" a calm, convincing response rolled back from the depth of a soul victorious, saying: "Thou couldst have no power at all against me, except it were given thee from above." The knowledge of the higher law of his own life was willingly fulfilled. Again showing his place of power on his life's path, he said: "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Touching the ear of the soldier and instantly



healing him he said to those resisting: "Put up again thy sword. . . . . Thinkest thou that I cannot pray to my Father; and he shall presently give me more than twelve legions of angels."

The old civilization has woven around the Christ and the cross all the heart break and agony of unjustified suffering, but the new mind has arrived at a right understanding, aided by all the light of countless ages gathered around the cross sublime. New wisdom watches from the beginning to the end, knowing all, understanding all, and through it the cross of Calvary gleaming with a new light, lifted high above the old thought idea of a blood atonement, stands as a majestic symbol of human consecration and divine law.

The cross did not end the message of the Christ, for he had one last truth to fulfill in the form of the resurrection of the body and the truth of life everlasting. Back from the shadow of the grave he came in a finer form and in a new materialization, showed the multitude again the wonder of his power drawn from the matchless kingdom of his own consciousness. In a body materialized from the earth substance he clothed his spiritualized mind and projected it into form so that through all the centuries to come the race mind might answer the question: "If a man die shall he live again?" In his resurrection from the dead and his ascension, a great immortal race birthright came into form. They had been told in the past: "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself; that where I am there ye may be also."

He saw the whole cosmic journey before them and knew that sooner or later the whole race would evolve into the higher God consciousness of his own place on the path and that when the spirit of truth and understanding came it would be one with the Father, even as Jesus Himself was one.

Conversing with his disciples, he said: "I ascend unto my Father and your Father, and to my God and your God," and this wonderful message has echoed and will continue to echo through the aeons of time, each generation will pass it on to the next, carrying through all the coming years what it has brought in the past; a great hope and a great peace, destined to forever lead the race on into increasing aspiration, illumination and prophesy.

The old civilization stood at the foot of the cross with tear-dimmed eyes and hearts beating in unison with the agony of the man Jesus; it stands yet with upraised hands, red with blood that bought it from its own human ignorance; while broken, bleeding, bruised and torn, the Christ stands ever before it, beckoning it onward and upward over the same old pathway of agony and self renunciation. The centuries have left these minds to themselves to beat their hearts out in the darkness of their own self-made misery. The new civilization can but leave them to their old interpretations, but the new race, glad with a glorified understanding, stands at the foot of the cross to-day with eyes uplifted, filled with the light that is never on land or sea, and hearts glad with an emotion of love and joy so great that it surges through them like a great sea of infinite longing. Hands are uplifted, not in any supplication nor in pain, but in praise and glory at the majesty of the wisdom which could lead the race for centuries into God-consciousness through the glorious symbol of the cross of consecration.

Higher than the human pain of the man Jesus, there rises the triumphant essence of the Christ principle, the love of God in the human soul brought out in sublime transfiguration.

The new race mind is filled with the idea of a triumphant Christ, its eyes beholding always the glory of an ascending selfhood, its heart warm with the rapture of the brotherhood and the leadership of Jesus, and with the whole being thrilled and spiritualized by the majesty and power of Christ in the world which he had chosen to evolve, raises itself step by step to the levels of the plane of its Christ leader. It stands with uncovered head before the God-man in human form, and lifting its thoughts unto the transcendent heights of the human mind, it worships a risen Christ, a glorified Savior, and the atonement of the old gives place to the new at-one-ment.

We have not lost our Father's God nor our Father's Christ; we have only lost the old God idea and the old Christ crucified; the new race speaks from the depths of its higher understanding, saying with Levi, the modern seer: "All hail Christ that was and is and evermore shall be, all hail the broken cross, all hail the empty tomb, for what was once cast down is high exalted now, and God and man are one for evermore."



# The Self.

GERDA LINDE.

By "the self" is generally meant an individual known or considered as the subject of his own states of consciousness and as distinct from all other individuals.

When man's mind first began to reason, the idea of "the self" was the very first expression of consciousness that it formulated, and perhaps there was not even a clear idea of "the" self, but of "a" self. It was the body that was first called "the self," and was separated from the environment. This body had certain pleasant or painful feelings such as the sensations of hunger and thirst, cold and heat, and the man realized that there were things outside of himself that proved useful to him in alleviating his wants, and he naturally wished for them. This was the birth of desire within "the self," this God-spark that pushes "the self" on to higher and higher unfoldment.

In New Thought we believe that there is only One Self, which is God, but there are two expressions of this self, the human and the Divine. This One Self is the "I am," the centre of every living soul. It has no idea of disease, old age, and death. As an individualized God, it has all the qualities of God, such as all truth, harmony, love and so on.

But this true self, which emanated from God, had no experience of physical existence, and so each ego clothed itself in matter that was to be the means through which it was to learn its lessons. When "the self" enters this school of life, it expresses itself first through the negative side of form; it is the easier way; it offers the least resistance. It lives entirely for the gratification of the senses and is quite unconscious of any higher power, either within or outside the self. It finds one day, however, that it will benefit itself by paying a little more attention to its immediate surroundings. It begins to include first a few people, then a few more, and gradually it extends its thoughts and feelings to a fairly large area. The motives for doing this will still be purely selfish; it will always

ask the question: "What can I get out of this?"

We know that the law of all form is change, and by working entirely with form on the personal side of life, man stands one day by the ruin of all his hopes and desires, his body is full of disease, his purse is empty, and the friends that seemed so dear to him, when he had pleasures and riches to offer them, are scattered to the winds when they cannot get anything more out of him. He has connected with the laws of inharmony, and he has been paid back in his own coin. But through the lessons of the personal, he is getting his eyes opened. In his great distress he turns away from the objective side of himself and discovers that there is something in him that is not his body, and that there is a higher power outside of himself, which is in some way connected with that something that he has just found within him. This is the birth of a larger self; he realizes that his inner or subjective self, which is just waking up, must have a correspondence in other people, and he begins to take a certain interest in his fellow-creatures, apart from the old personal interest. In this way the human self gradually emerges into the Divine self, the old limited area to which the thoughts used to reach, expands in all directions, until it includes the Universe, and the unfoldment of the individual will be accomplished not to benefit himself alone but to benefit the whole.

In the Old Thought World so called selfish people, or those that live for themselves and their own interests only, have always been looked upon as very low down in the scale of evolution. The doctrine that has been preached has been the entire denying of the self. The less interest you took in the objective side of life or the things of form, the more saintly you became. In this way the teachings of dualism were brought to their highest pitch, this world of form was given to the devil, and the more you separated from it the better for your soul.

In New Thought we know that every



thing is right in its place. We include all things and see that there is a proper place even for selfishness. There are some lives that are no further on their path and could only express themselves in the personal yet. And it is absolutely necessary to learn to understand and develop the inside self, before you can learn anything about the outside or larger self. To take an interest in yourself is quite legitimate; it makes for a strong, powerful individuality with sufficient amount of self-appreciation to be a success in the world. This strong individual may develop self-conceit and tend to be too domineering, but you will generally find that to be the case when he is surrounded by persons who are too negative and give in to him in every way. The very law with which he relates will put him right and make these conditions smooth themselves out, and each life will certainly have learnt something from its contact with the other life. Man has a perfect right to get all his desires gratified, but as he gradually raises his vibrations, his desires will be purified and his personal God will develop into a Universal God.

The Old Thought World knew only of two ways of living—the selfish and the unselfish—but to a New Thought person there is no such thing as unselfishness. We do a thing because we would rather do that than anything else at that time, but instead of doing a thing as a duty, we learn in New

Thought to accept everything that comes as a privilege.

In emerging from the personal into the Universal Self, we must not forget to bring the personal self with us. If we leave behind us the lessons of the personal, which we have just mastered, we shall have to go back and find them again, as only by expressing the two sides can we hope to reach the perfected selfhood. To entirely lose your personal self in the lives of others is a great psychological sin; you are losing your own soul. There are some people that have never lived their own life since they were born. The message that New Thought brings to the race is: "*Find Yourself.*" This is the motto we must have always before our eyes. And the pathway through which we consciously learn to find ourselves is: Concentration and the Silence. In the Silence you raise the vibrations of your environment to fit your higher spirituality. We transform the old selfishness into *Selfness*, with its ideals—Love, Truth, Worship, Sympathy and Understanding. Instead of renouncing the personal self in pain and suffering, we transmute our personal desires into higher and higher selection for the good of the whole.

We know that only as strong, powerful individuals can we be of the greatest service to the Universal Self, which, after all, is only our outside or larger self, as there is in the Ultimate only One Self, which is God.

## Women as Inventors.

It is interesting to observe that many of the greatest human inventions are attributable to woman. Finot says aerial telegraphy had its inception in Adosse, wife of Ninus; spinning owes its origin in 240 B. C. to the wife of the eastern emperor Yoa; art and drawing are said to have begun with Calvinoe, a young girl of Sicyon, who made the first portrait of her lover. Primeval woman gave her knife to the saddler and taught him the preparation of leather, and all over Europe she created spinning, weaving and every variety of handicraft. Semiramis invented the chariot, scythe and javelin. According to Apuleius the plow was woman's idea, also the garden, agriculture and the market. The poetic forms of Sappho are the art patterns of today, and Corinne, Myrtis and Praxille were the models of later Roman verse writers. In science Comte had for a precursor of positivism, Sophie Jermain. A feminine brain conceived the mathematical marvels of the Eiffel tower, and in astronomical feats Hypatia, the Athenian, has never been surpassed. Mme. Chatlet was the forerunner and illuminator of Newton, and Mme. Curie is one of the many examples of the inventive ability of modern woman.—*The International*.



# The Attraction of Accumulation.

CLIFFORD W. CHEASLEY.

While many students are able to include and use to their advantage the higher spiritual teachings of New Thought, they become disappointed because they cannot discover why the material benefits for which they look should take so long to manifest for them.

While the law is set in immediate operation by he who can rise sufficiently in understanding to contact it, there are two principles which it is well to remember when one sets out to attract abundance. These two principles are that "like attracts like" and "to him that hath shall be given, and to he that hath not shall be taken away that which he hath."

The old world half understood the last quotation and embodied its understanding in the sayings "nothing succeeds like success" and "it never rains but it pours," but we are able to go further and explain why there is nothing that succeeds like success or nothing that fails like failure.

We must recognize that everything expresses under one of two laws, Harmony or Discord, and each has as great a power of attraction as the other. Thus it is easy to understand how success and failure attract only their similars, and that it is not difficult for one born into the harmonious law of supply, or another, with an accumulated balance at the bank, to attract further accumulation, while the one who is born into the negative law of poverty, has first to create a fulcrum which will furnish the attracting force for the abundant accumulation which is desired.

Between such an one and his desire are all the discordant and limited expressions which are the natural result of his negative law. Small wonder that the task is too hard for the many, and that only a few succeed after protracted effort in pulling their lives free of these limitations.

The case of the very poor is offered to us, and we are asked what hope of freedom our doctrine gives them, but we

know that freedom can only come when they have, by the readjustment of their thoughts, reached that place where they can make conscious union with the All Supply; for the law is no respecter of persons, and there can exist no one, so surrounded by present limitations, as to be unable at some place on the path to create the necessary point of attraction for increased accumulation.

It does not matter in the least what objective form this result of our conscious thought force may take. It may express in the gift of a wealthier relation or the result of little extra thrift which our high endeavor has inspired, and our concentration made successful, but just as soon as the smallest accumulation is posited, springs to life a corresponding force of attraction which will make it easier for us to obtain increased supply of the thing we desire, to the full extent of our vision.

When appeals are made to us by our less successful fellows, we have often been attracted to them in order that out of our abundance of that thing which they require we may furnish the wherewithal to set in operation for them the law of supply. We believe that it is by taking advantage of these opportunities that we return thanks to the Universal for our own successful accumulation.

With these principles of the attraction of accumulation in mind, it is well to let those who say that New Thought has never brought them any benefits on the material plane along the lines of supply know, that until they have created some accumulation of the thing they desire to attract, they remain under the negative law of lack and cannot expect to gain their desire so speedily, although with patience and perseverance in following the fundamental principles which New Thought teaches, and a simple enduring faith in the ultimate working of the law, they may be just as sure of attainment.



## From the Book of Jehovah.

Man sought to know the progress of things and Jehovah answered him, saying:

Open thine eyes, Oh Man! there is a time of childhood, a time of genesis, a time of old age and a time of death to all men.

Even so it is with all the corporeal worlds I have created.

First, as vapour the vortex carryeth it forth, and as it condenses the friction engendereth heat and it is molten, becoming as a globe of fire in heaven.

Then it taketh its place as a new-born world and I set it in the orbit prepared for it.

In the next age I bring it into Se'mu, for it is right for the bringing forth of living creatures, and I bestow a vegetable and animal kingdom.

Next it entereth Ho'tu, for it is past the age of begetting even as the living who are in dotage.

Next it entereth A'du, and nothing can generate upon it. Then cometh Uz and it is spirited away into unseen realms.

Thus create I and thus dissipate, planets, suns, moons and stars.

My examples are before all men, my witnesses are without number.

I rise the tree out of the ground. I give it a time to bring forth fruit, then barrenness, then death, then dissolution.

I prepare the new field with rich soil bringing forth—and the old that is exhausted and a man shall weigh the progress and destiny of a whole world.

Let no man marvel at the size of the mammoth and the ichthyosaurus, for there was a time for them as there is a time for the infusoria of this day.

I have given thee a sign, Oh Man! in the queen of the honey bee; because of the change of the cell cometh she forth a queen even from the same manner of germ as the other bees.

Be wise, therefore, and remember that the earth is not in the plane of the firmament as of old.

Let this be a testimony to thee of the growth, the change and travail of the earth.

## The Heart of Life.

Oh God in Heaven—How fair she is.

\* \* \*

Better it were to call her dead  
Than to remember her dear head  
Patient beneath my rebel hands,  
To crown her with a shroud, than know  
That other fingers touch her so.

Better it were I had not found  
The shining eyes with lashes round,  
Which laugh across my dreams, than  
feel,

That other dreams their brightness  
steal.

Better it were had I not pressed  
The dear resistance of her breast  
Against my heart, than time should dare  
Another heart to wanton there.

And since our paths are far apart,  
Why dost thou cry, My foolish heart,  
Knowing there is no time but this?  
Oh God in Heaven—how fair she is.

JOHN SMALLEY.



## At Bay.

JULIA SETON SEARS, M.D.

Like a stag at bay in a jungle way,  
Man has turned on his human life;  
He will be FREE or no longer BE,  
With courage his soul is rife.

The trophies of hate and the rags of fate  
He flings in the face of time;  
He has worn them through, they will not do  
For the soul that is born to climb.

A new day is here and he has no fear  
Of the path be it bright or dim;  
He has paid the cost of the battles lost,  
And the spoils belong to him.

He will have and hold till the want grows  
cold,  
Whatever is his desire;  
When the sun goes down in a crimson  
frown,  
They shall light his funeral pyre.

Oh God of this world, where man is hurled  
Into a blind affray;  
He is here to fight till the dawn's new light,  
The things which stand in his way.

He will fling them back on his life's strange  
track,  
And plunge his breast to the new.  
And when death draws near, without  
cringe or fear,  
He will *bring* his soul to you.



## Science of Success.

JULIA SETON SEARS, M.D.

**PLANES OF EXPRESSION.** We divide people into four planes of expression, namely: body, mind, soul and spirit, and they function through these in instinct, reason, inspiration and intuition.

**BODY PLANE.** Purely physical men are found among farmers, laborers, peddlers, section men, miners; also any crowd of men that work under a foreman. Arrangement and order are not necessary.

Purely physical women are simply working women; washwomen, scrub women, household drudges; also those who simply love the creature comforts, and who want all sense satisfaction, but do not want to go to any exertion to get it. They are found among the women who are supported and will marry any kind of a man so as to be taken care of and have a home of ease and luxury.

**MIND PLANE.** Purely mental men, of the lower mental plane, are the foremen, the section bosses, carpenters, contractors, street-car men, mail men, little store keepers, and any type of men who work at physical labor that has some little show of order, adjustment and creative ability.

Higher mental plane men are the type of men who are professors; men who educate other men; chemists, lawyers, assayists, astrologists, socialistic organizers, the higher class of mercantile men and all men who plot, scheme, deal and make big trades, and have skill and management which make for success in material things.

Purely mental women of the lower plane are those in the trades: dressmakers, milliners, trades women, forewomen in stores, cooks, heads of departments in stores.

Purely mental women of the higher plane are those who have great intellectuality and are not contented with the physical and lower expression of mentality. They want education, finish and culture, and are among the school teachers, stenographers, kindergarten teachers, are often piano players or instrumental musicians, singers who have cultivated voices but with no evidence of soul.

**SOUL PLANE.** The soul plane is divided into two expressions, higher and lower. On the lower soul plane we have the professors, doctors, teachers, organizers, dentists, lawyers and people of mild inspiration, with ordinary ideality and imagination.

Women of the lower soul plane are nurses, managers of institutions, matrons in jails, the heads of sanatoriums, the leaders of philanthropic movements. They organize training schools and hospitals and are found in many humanitarian expressions of life.

The higher soul plane, in both men and women, is characterized by high ideality, vivid imagination and extraordinary inspiration. Here we find artists, writers, authors, composers, singers, elocutionists, and writers of drama.

**SPIRIT PLANE.** Here we get into the world of religion. Preachers, evangelists, great philanthropic leaders, religious organizers, higher educational workers, the inventor, the great composer, improvisors and the tragedians of the drama. People on this plane see everything by faith. Their intuition is their guide, and they find it hard to materialize all their ideas and visions into material expression.

**UNION OF PLANES.** This is the creative-positive life. It expresses itself in instinct, reason, inspiration and intuition. It is usually found to have a fixed point of attachment on one plane, but it passes to the others at will. We have in this plane the statesman, the great leaders of social and religious science; also the masters of physical expression, such as contortionists, equilibrists, investigators, and organizers of great companies of men. Also landscape gardeners. This latter class know beauty, art, arrangement and physical laws.

This Union of all Planes makes the plane of Equalization, and through the perfect understanding of the laws of being, every life may control its development and make for unqualified success.

Any one who hopes for success in all his undertakings, must have his whole understanding founded upon the full power of his own genius in the line of least resistance.



A business man hoping for success could not afford to send an intuitional man to buy real estate for him, and take his opinion on trust as to the likely value; the judgment of such a man would not be reliable in material things. Any one in business who does these things courts failure, and not success. Again, if some one contemplating a vacation tour desires to go to the most beautiful and wonderful scenery and to a place which would mean rest, inspiration and healing, he would not send as his advance agent one who was purely on the mental plane. Such a man would bring him time-tables, hotel facilities and locations, but nothing of the things which he really should know. Mental things demand mental recognition, and soul and spirit things demand their own cognizance. Flesh and blood only reveal physical and mental things; the great subjective things remain obscure until revealed by subjective consciousness.

The reason so many are seeking success, fame, money, love and recognition and not finding it, is because they have never learned the first necessary lesson of *knowing themselves*. First, they do not know what they want to do, and secondly, they do not know how to do what they want to do. They go on in aimless drifting and come at last to be some of the driftwood of life which is washed up onto the shore as the stream of success and failure flows on.

There is work and pay for all, success for all, in just the hour we know ourselves and connect with it. When one wants to be a farmer he goes among farmers; musician, among musicians; commercial, he hunts the marts of trade, and so on; and if he has in himself a fully fledged conscious-

ness of his own indwelling power, nothing can keep him from dragging out from the Universal Supply Company the things which belong to his own life.

The first true law for success is, know to what part of the mighty system of the universe you belong, and then strike boldly out in that current of life. If you find that you respond to all that, physically, mentally, emotionally and intuitively, you are vibrant with life, then choose the things which you like best.

The creative life can do more than one thing at a time and do them all well. Just keep inside your own power of concentration; the creative life does not think in time, it thinks in eternities; it does not think in states, it thinks in continents; it does not think in dollars, it thinks in millions, and as long as it holds its mental mastery all things fall before its power.

If you are only developed in one direction and in one plane of consciousness, then plunge your desire in that direction; get the work that fills your whole heart and stick to it, and put into operation every day all the fundamentals of New Thought, and if you do this, you will not be a failure, for you can think yourself straight into the very center of supply, and whatever you command to become your own will come and manifest for you. With the knowledge of what you really can do, of just where you belong in the divine plan, and a consciousness of your latent energy and ability, you are straight in the middle of the road of success and it will never turn you one single step out of the way of peace, power, and plenty.

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Remember that in life's little span who puts on vain airs is not counted a man.—E. J. H.

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Life is joy or pain according to how we contact Universal law.—DR. SEARS.

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No man can execute any act higher than his character can inspire.—E. J. H.



## Fear Not.

EUGENE HUBBELL, M. D.

The subject of our theme is not new, for a great teacher gave utterance to these words nineteen hundred years ago. Probably no two words ever meant more to the human family than the words of our text. The writer has heard a good many lectures and sermons, but does not recall ever having heard a discourse on this particular text. In fact the preacher formerly taught just the opposite of this doctrine, that of FEAR. "Work out your own salvation with fear and trembling" was the injunction dealt out to mankind. But things are changed in the clerical line, and in place of frightening people into better ways, they are offering love, courage and confidence as a far better action to follow. For example: Work out your salvation with hope, courage and fearlessness. While the preachers have largely abandoned the fear method, doctors have recently taken up this barbaric method of enforcing their opinions upon the unsuspecting public. It is current among certain advertising doctors when they get a patient, to proceed to fill him with fear (as they express it). This is not confined to advertising doctors alone. Even the most celebrated physicians and surgeons have recourse to the filling of fear process, only they are not honest enough to own to it as the advertising doctors do. If a victim happens to get a pain down in the southwest part of his anatomy some evening, he is at once filled with fear, and rushed to a hospital, to be operated upon for appendicitis before morning, lest perchance ere dawn the pain may have disappeared, and "Othello's occupation be gone."

The much talked about, advertised, and pictured bacilli tuberculosis, their ravages and infectiousness is being used to fill people with fear, and has probably done more to spread tuberculosis by thus lowering the opsonic index of individuals, than has been accomplished by the advocacy of fresh air, sunlight, etc., in the cure of this malady. Even if smallpox or tuberculosis were as infectious as some endeavor to make them appear, why take away all one's resisting power by filling him with fear? It

is far more disastrous than the so-called infectious diseases. Ghost and bugaboo stories told to children to frighten them into obedience is a most reprehensible method of discipline.

To show the effect of fear on the secretions of the body, Professor Gates of Washington, some years ago, carried on a series of experiments by which he demonstrated that actual chemical changes take place in the secretions of the body under influence of fear, anxiety, over fatigue, etc. Everyone is familiar with the effect of fear or anger on the mother's milk in the nursing of a child. We have all seen fear pale the cheek, weaken the heart, stop respiration and sometimes even cause death. What we call shock in most cases is no doubt only a form of conscious or unconscious fear. Any force that will flush capillaries is a powerful one, but a force that will pale the cheek in an instant, that will disorganize the blood disks, change nerve and brain cells, disarrange organic functionization, or produce body-death is certainly a most powerful agency, from which most of us would be glad to free ourselves. How often in epidemics fear produces more disease-persons than the so-called disease itself. This is well illustrated by the fable of the two figures that appeared before the night guard to the entrance of the City of Berlin in time of one of its cholera epidemics. The guard demanded the mission of these strange figures. The first replied: "My mission is to destroy a thousand people with cholera." The second figure replied: "I come to destroy ten thousand with fear." How often the doctor is fearful and by his doubts and misgivings prevents his patient's recovery. Who can gainsay the truth of this assertion? How often does fear defeat the doctor's best efforts to cure. He who can restore hope and confidence in a complete manner to both the conscious and unconscious mind thus afflicted, has a boon for suffering humanity that is well worth immortalizing.

Everything that will encourage the sick, and remove that deadly agent, fear, should



be employed. He should be put in the most hopeful attitude possible by positive suggestions to the conscious mind while awake, that he is all right and that all is well, and if placed under an anesthetic for operation, talk to the subconscious which never sleeps, and does its work well when directed aright. for it is the author, architect, builder and repairer of our bodies and does its work in the most efficient manner if not interfered with by some outside influence or the conscious mind. If one could keep out external negative influences, like fear thoughts, what a peaceful, confident, courageous, help-

ful, heaven would be within us! By careful training of the conscious mind to guard the subconscious from all unfavorable influences, constantly reassuring it that all is well, that no harm can come to it, it will build cell and organic structures of the highest type, free from defect. This would, perhaps, banish to the junk pile some of our present ideas of disease, but no matter, we must go forward with the higher ideals, safer means and surer results.—From the JOURNAL OF THE AMERICAN ASSOCIATION OF ORIFICIAL SURGEONS.

## My Creed.

### I BELIEVE

that the wisest man in all the world is not wise enough to act as conscience for me

### I BELIEVE

in being true to my conscience in the face of conventions and reputation and laws and friends and job and family

### I BELIEVE

in the holy quality of the pain that comes to any one as a consequence of my being true to my conscience and I want to be big enough to want every man to be true to his even if it must mean pain for me

### I BELIEVE

in you—whether you are whether you are black or white in prison or on a throne whether you are called good or bad whatever you have done in the past or shall do in the future

### AND I BELIEVE SUPREMELY

that the time for me to begin to practice these beliefs is not at that elusive moment when I shall have greater influence—but

## NOW



## England.

ELLA WHEELER WILCOX.

In England, there are wrongs, no doubt,  
Which should be righted; so men say,  
Who seek to weed earth's garden out,  
And give the roses right of way.  
Yes, right of way to fruit and rose,  
Where now but poison ivy grows.

In England there is wide unrest,  
They tell me, who should know. And yet  
I saw but hedges gayly dressed,  
And eyes, where love and kindness met.  
Yes, love and kindness, met and made  
Soft sunshine, even in the shade.

In England, there are haunting things  
Which follow one to other lands;  
Like some pervading scent that clings  
Yes, touched by vanished hands, that gave  
A fragrance which defies the grave.

In England, centuries of art,  
Give common things a mellow tone;  
And wake old memories in the heart  
Of other lives the soul has known.  
Yes, other lives in some past age  
Start forth from canvas, or from page.

In England, there are simple joys,  
The modern world has left all sweet;  
In London's heart are nooks, where noise  
Has entered but with slippered feet;  
Yes, entered softly.

Friend, believe,  
To part from England, is to grieve.



## A Christmas Card.

By Dr. FRANK CRANE.

My dear friend: Christmas is coming, the great human festival. It is making me realize as it approaches that the best possessions I have been able to get from life are my friendships.

I want to give something to my friends. All around me is the madness of shopping. I have been through it many holiday times. It always leaves me with irritated nerves, low vitality, and a sense of defeat. I want to buy beautiful, expensive things for everybody, and of course I cannot.

The other night, after thinking it all over, I was surprised by the old truth, which came strongly to me, that what friends want most is to know we think of them and love them.

They really do not care for gifts, except as they are signs and tokens of this thought and love. Often gifts embarrass them; for friendship may exist between two persons who are not in equal circumstances, and the very costliness of a present may wound us because we cannot reciprocate.

Therefore I am going just to tell you I think of you, that Christmas to me means you, that you are a part of the spirit of these times in my life.

I want to tell you that the thought of you is sunshine to me. When memory brings back our days and words together, I am glad.

If I were Fate, I should make you very happy, I should write success upon your hands and brain every day, and bring restful sleep to you every night. Each impulse from my heart goes out to you in wellwishing.

I like you. And I am angry with the space that separates us and the circumstances that render our meetings few. You are "my kind of folks," and I have a constant desire to be near you.

I do not believe any of us realize how much friends means to us, how their spirits subtly touch and stimulate ours when we are far apart, and what a glorious companionship they make for us when their faces gather around us in fancy in our moments of loneliness. Your face, my friend, is often with me, and I wish you could know what cheer it always brings.

So here's to you! I raise the glass of memory brim full of happy recollections, and drink to you.

All my good wishes fly to you as doves. I appreciate what you have meant to me. I value your personality, just as it is. I clasp your hand through the intervening distance. From the bottom of my heart I say: "God bless you!"

I think of you when I recall these words of Goethe:

"This world is so waste and empty, when we figure but towns and hills and rivers in it; but to know that someone is living on with us, even in silence, this makes our earthly ball a peopled garden."



## Medicine.

E. T. ROMERO-TODESCO.

I will not attempt to enter upon a study of medicine or surgery from a scientific standpoint. The curing of disease by means of the application of suitable drugs or by the judicious handling of the surgical knife is so vast a subject and it entails so much technical knowledge on anatomy, chemistry, and pathology, that it would prove very dry reading indeed; but a general historical sketch upon medicine and its symbols is, I think, interesting to everybody.

It is a well established fact that in remote times all illness and diseases were attributed to supernatural causes, and it is a fact also that magic held an important position in ancient times and was the zenith of medical science. In those days all illnesses were put down to the direct influence of evil spirits, and it was, therefore, considered necessary to propitiate them by offerings and prayers; but soon the idea of applying simple remedies to simple complaints was resorted to, though all such practices were at first solely in the hands of the priests. They were supposed to have a more intimate knowledge of the soul of man and of the nature of its possible ailments, or obsessions (as they were termed) by evil spirits; and in all times medicine has had to fight against priestcraft. Even in comparatively recent times surgery has had to face an enormous prejudice, as the dissection of the human body was considered extremely sacrilegious. In Egypt the first science of medicine had birth at a time when in Rome charms and incantations alone were relied upon to cure the sick. As late as 1722, the Rev. Edward Massey said that diseases are sent by Providence for the punishment of sin, and the attempt to prevent them is a diabolical operation. The savages in the most remote times held theories of disease. The most general of these theories were:

- 1st. The anger of an offended demon.
- 2nd. Witchcraft.
- 3rd. Offended dead persons.

When it was once established to which of these causes the sick person could attribute his ill health, it was a simple matter to apply to each case the suitable panacea. As it was admitted that illness was caused by magic, the natural inference was that only by magic it could be cured; and in this way arose all the ingenuous theories of axorcism, blowing disease away, sucking out disease, amulets, charms and priestcraft in general. The natives had a crude idea of a healing treatment based on the knowledge of the attributes of indigenous plants, and this was the real beginning of medicine proper. Very soon stretchers, splints, flint instruments, the arresting of blood, and inoculations put in an appearance. In modern times great strides have been taken in surgery, whilst medicine is still in a very imperfect state, and some of the Aborigines of South America have a knowledge of the medicinal properties of plants, and possess secrets in this field of which we are ignorant. Legend is so wrapped up with the origin of medicine that it is at first almost impossible to extricate it; but some facts are on record. Esculapius was the God of Medicine in Ancient Rome; and from about this point one can trace some evolution in medical science. The supposed voyage to Rome of Esculapius, who would, according to tradition, have assumed the form of a large serpent, cannot naturally be accredited with any veracity: but it is likely that he brought with him a large live serpent, which attracted public attention and was afterwards always associated with him and with the art of curing in general. It is the most general of medical symbols.

*(To be continued.)*



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There will be a New Thought Christening in the New Thought Church, Sunday, January 4th, at 11:15 a. m.

Dr. Sears will perform the ceremony and the infant daughter of Mr. and Mrs. Clifford W. Cheasley of London, England, will be the happy New Thought initiate. Mr. Cheasley is the sub-editor of The Column Magazine.

Xmas Dinner will be given at the Locusts Inn, Oscawana-on-Hudson, and all who are without the opportunity of home dinners are invited to join.

Dr. Sears will be at Oscawana from the 22d of December until the 1st of January and be present at the dinner.

On the 27th of December a birthday dinner will be given to Dr. Sears. This is her first birthday dinner and everyone is invited to take part in the celebration. The Inn is making a special rate for the week of \$8, room and board, transportation free if special trains are met for parties.

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