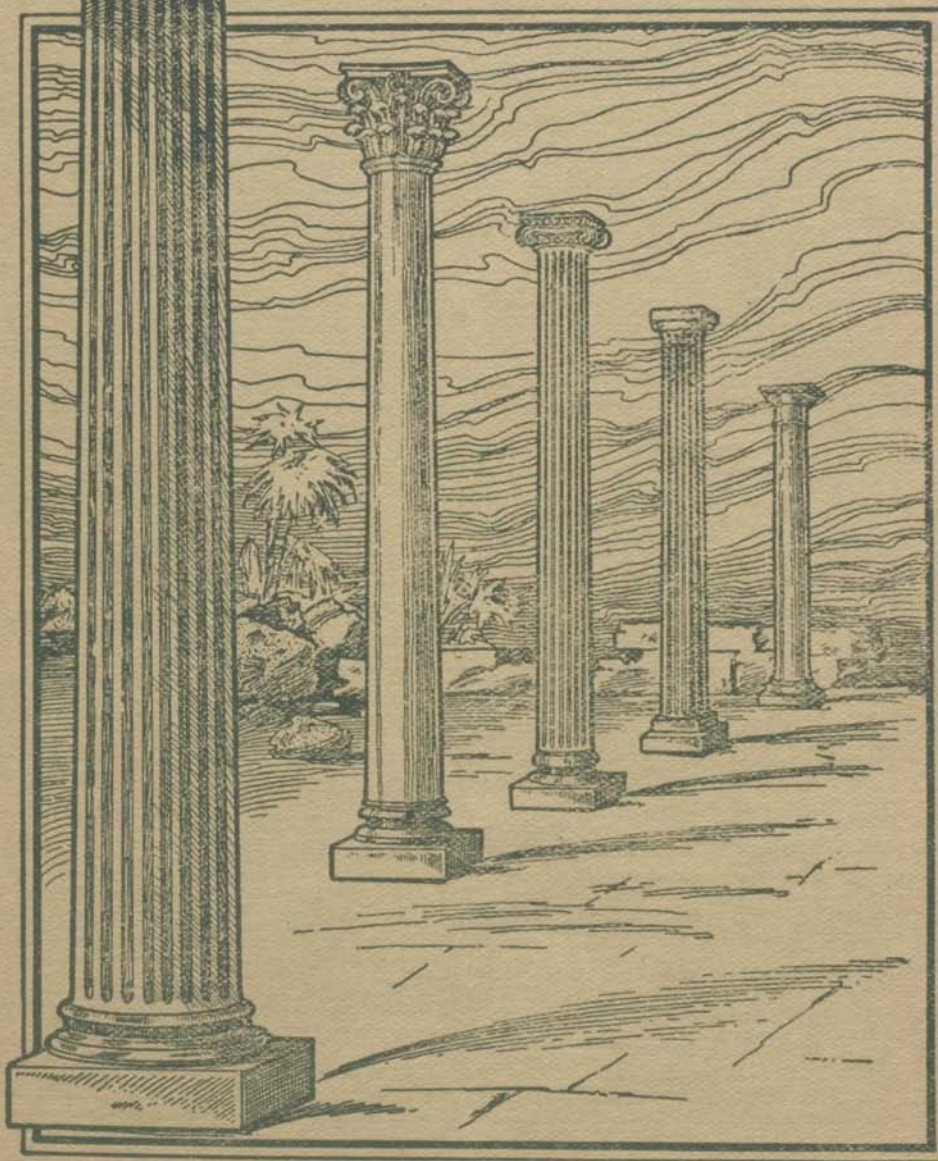


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No. 3

NEW YORK, JANUARY, 1914

Vol. II

PATRONESSES—

GERMANY—Her Serene Highness THE PRINCESS OF PLESS
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The First Word.

By The Editor.

HAPPY NEW YEAR to those who are near and those who are far. I send you a big wave of love and success.

Those who know the higher laws of life can never be separated. It takes more than a few thousand miles of trackless space and a clump or so of earth to come between the radiant spirits of conscious individuals; so wherever you are, I am with you, my hand in yours, my life with your life.

The New Year comes with its new story of opportunity and its glorious gift of expectation. No matter what you think or feel, just believe what I say, that a wonderful thrilling power of expectation flowing through you and from you, will accomplish the things that you call almost impossible.

The New Year hides so much in its silent chamber, so much to be sought after, found and expressed in new ways and new forms.

We stand each year on the edge of a new lifetime, ready to begin over again our own experience, expression and inclusion. The very best things of life are yet ahead of us, to drag from the

Universal and put into our own desire; no matter how good our *now* may be, it passes to better and best, as we plus it with higher realization and finer manifestation.

There are big thoughts to be thought, big emotions to be felt, big impulses to fling ourselves into; bigger by far than any life has ever known, and the one who reaches them must plunge ahead into each new year with the mad joy of divine expectation.

No matter what the old year has brought of the things that are less perfect—it has passed—swallowed up in Infinity, and it is our privilege to accept or reject whatever we wish. We can invite what we like to pass on with us into the next year; and what we don't like in the old year, we can fling back on our life's strange track and plunge our breast to the new. How do we fling it back?—forget it! and how do we forget it?—get new thoughts, new impulses—the flowers of life always bloom again, and the springs of love, truth and worship always blush anew for those who keep in at-one-ment with the divine purposes.

This new year of 1914 is to be a wonderful initiation for everyone. It vibrates exoterically to the sixth initiation and esoterically to the initiate of 11-4. The sixth initiation is the lesson of respectability, responsibility, domesticity, harmony and happiness; it is the vibration of "Mine and thine." This year there will be many love stories, many marriages and many children born; many new domestic ventures started, and those of the old year will reach a high place in peace, power and plenty.

It is the year for success in small things and a great opportunity for smaller people (those who are swinging the smaller orbits of industry) to prosper. It is the mass man's year—the laborer, the plodder. The under-dog will have his day and the world will hear of gigantic rearrangements of labor, capital and finance. Big things—Companies, Trusts, business concerns built on lies, will go down, and smaller ones which are built on truth, will rise quickly and prosperously. Through the 11-4, the religious and educational teachers will be able to get their message into the work world and into the mass mind, bringing higher intellectual and spiritual understanding into homes, societies and organizations.

The homes and lives of the masses will be filled with a new spiritual energy, and the possibility is ripe that out from the mass consciousness there may come a great industrial, political and economical *master*, who will lead all labor factions in all countries into closer and more harmonious mutual interests.

We are rising so rapidly; this is the age when we can expect so much; overnight the sky of civilization can change. Let us all rise with a new ardor, new inspiration to face a wonderful year of higher privilege and greater fulfillment, so that the universal gifts may be precipi-

tated upon us through our own readiness and conscious union with the divine laws operating in all and through all.

Now just a personal word—I have been at Oscawana, that place of peace, silence and rest, for two weeks. The trees are all barren sentinels; they hide the sweetness of summer in their grayness but they let the whole world become revealed, and one "can look far out and over the hills and see God's face if they try." In the bigness of the vision they can feel themselves becoming vast like it, too vast to ever slip into littleness, no matter how the earth may tempt or may err.

All life is but a rising upward of the soul, and this upward rising of human consciousness drives man on into the furthest reaches of the Universal mind and shows the pathway to the land of celestial power. The roses were in bloom before my bungalow, the carnations fully budded in the bed, pansies full fledged, violets just ready to come forth—nature has gone mad; the warm fall months, the hot sun, has urged the blossoms on, and they, in blind unconscious suggestion from warmth within and sun without, cannot refuse to answer to the cosmic call. Winter will soon teach them the lesson of frost and snow and lock them in their own little houses again.

The Christmas holiday, my birthday party and the New Year festivities brought together a merry party here, who made the days and nights one with their rejoicing; and all returned to the city with new inspiration for the coming year.

I began work again in New York the 4th January. The new theatre is a success—high in vibration, warm, sweet and intimate. We can rise together to transcendent heights of consciousness, which will heal, prosper and comfort all who enter its doors.

A wonderful crowd of enthusiastic New Thought followers are already in attendance, and during the next five months of study, sane, sensible, spiritual work together, those who are seeking the fundamentals of the New Civilization will find us and all will rise like an incoming tide. Upward! is our watchword for the glad

new year; it is also the watchword of the whole human race, for no matter where our feet may wander, through the days of the old year or the new, we walk the path of truth, in joy, go where we may, the path can only lead to God—*The light—The truth—The way.*

The Physical Side of Divine Mind.

By DR. E. H. PRATT.

THE LIFE WIRE.

(Written for the International Purity Congress, Minneapolis, Minn., Nov., 1913.)

This is a great gathering of prominent philanthropists and humanitarians from all parts of the world. You are assembled here for the consideration of some of the greatest problems that confront the human race at the present time. They are old problems, but with the growth of the years have finally become such public burdens, such obstacles to human progress toward perfection, physical, intellectual and moral, as to demand an effective, practical and, therefore, satisfactory solution.

Millions have been spent in laboratory work; unlimited Sunday school and pulpit influences have been brought to bear; the teachers have done their best; legislative enactments have been adopted; all this and more has been put in operation in repeated efforts to free humanity from its lusts—its chronic delirium called sickness—its insanity and its criminality.

The inadequacy of the separate and combined efforts of all these various lines of well-intended helpfulness has forced people themselves to lend a helping hand in the emancipation of the race from these various forms of defectiveness.

And here you are, the representatives of the people, in actual session. You are now invited to consider the subject of the "Life Wire," because to those who are alive to its bearing upon these important problems in which you are so profoundly interested, it is perhaps the most important subject for consideration.

By the "life wire" is meant that part of the nervous organization of man by which the vital forces are conveyed into all the physical structure. It dominates all the processes of body building and body repair. It also supplies consciousness with all its emotions, impulses, desires, appetites, and every other form of the indwelling "I want."

This "life wire" is known as the *sympathetic nerve*. It is in reality a complete nervous system. Its separateness from the cerebro-spinal or conscious nervous system is constantly demonstrated in our busy hour, in our sleep, and when we are under the profound effect of either narcotics or anaesthetics.

During all these various states, while the conscious nervous system is absorbed by its occupation or disabled by the complete folding of all its faculties, the steadily operating, never-resting sympathetic nervous system, through the agency of the supply trains and funeral trains, is steadily maintaining the growth and the repair of all the various organs and tissues of the body.

Now here are a few anatomical and physiological facts that should as speedily as possible become matters of universal knowledge. The supply trains and the funeral trains of the body constitute a system of tubes by means of which are accomplished at all time, throughout earth life, all processes of body building and body repair. These tubes completely dominate all bodily commerce except its chemism.

While these tubes vary in size and location from the sweat and sebaceous glands of the skin to the alimentary canal, with its twenty-six feet of extension, they nevertheless have one thing in common—they, each of them, be they little or big, are possessed of a middle or muscular coat, which is directly responsible for all of the activities of which they are capable.

The longitudinal muscular fibers of a tube when they contract, shorten it, while the circular fibers in their contractions narrow its caliber, thus accomplishing what is known as peristalsis or vermicular motion. These muscular fibers, by which all tubular action is accomplished, are what is known as the involuntary muscles. They are not under the control of the will which operates through the cerebro-spinal nervous system. They are responsive only to the impulses furnished by the sympathetic nervous system.

This wonderful "life wire" in this manner controls the movements of all our supply trains and funeral trains, whether we wake or whether we sleep, whether we are idle or whether we are busy. In perhaps plainer language we perspire and oil the surface of our skin, and the roots of all hairs; we breathe, except in the act of chest expansion and contraction; we circulate, we eliminate, we secrete and excrete by tubular activity.

Thus do the middle coats of all the tubes constitute an involuntary muscular system presided over by the sympathetic nervous force. This sympathetic nervous force is then the steam that runs all the physical machinery; it is the direct means by which we live, move, and have our physical being. It is then certainly no misnomer to call the sympathetic nerve the "life wire," and no more important subject can claim your attention than the waste and repair of this "life wire."

There is one important set of tubes that does not depend solely for its peristalsis upon the sympathetic nerve. It is operated by the vaso-motor nervous system. This is formed by a combination of the cerebro-spinal and sympathetic nerves. These exceptional tubes are the blood vessels which are the direct means by which the tables of life are spread for all the tissues of the body, and by which their dish-water is

taken away.

By this wonderful combination of the two nervous systems, constituting by their union the vaso-motor nerves, the blood supply of any part of the body can be influenced by either objective or subjective impulses. Here is another important fact: When an organ is filled with blood, it is at once stimulated to functionate. If it be the salivary glands, this means an increased flood of saliva into the mouth. If it be the peptic gland it means an increased flow of gastric juices into the stomach; if it be the liver, an increased flow of bile is the result; if the kidneys, the output of urine is more profuse; if it be the sweat glands, perspiration is increased; if it be the lachrymal glands, tears become abundant; if it be the pancreas, the supply of pancreatic juice increases; if it be the inner skin or mucous membrane, the mucous product is materially augmented; if it be the sexual organs, an impulse to functionate becomes apparent.

There is no exception to this order of things, namely, that an increased blood supply of any organ of the body naturally results in an increased activity of that organ.

Owing to the fact that the blood vessels are supplied by both nervous systems, any organ in the body can be flooded with blood in either of the two ways; by impulses from within or by various forms of irritation from without. Taking the lachrymal glands as an illustration, a flood of grief can fill them with blood to such a degree that tears trickle over the face and into the nose. On the other hand, a bit of sand or any irritating substance upon the eyeball can produce the same results.

If a child is suffering from dirt in the eye would not the natural remedy be the removal of the irritating object as quickly as possible? Would it not be nonsensical, under such circumstances to attempt the relief of the lachrymal glands by educational processes? Is it necessary to multiply illustrations of this universal fact? Are not all the organs of the body equally entitled to the same consideration of common sense?

Another fact that is important and yet often escapes attention is that an organ in health is unobtrusive and performs its

part in the physical economy with entire freedom from self-consciousness. It is apparent, therefore, that whenever an organ becomes self-conscious, its increased activity must be due to one of two causes: it is unduly flooded with blood either by extraordinary emotional impulses, or it is nagged by some form of external irritation.

Education is needed to control impulses, but external irritation needs a doctor. Our organs, one and all, must be our servants and not our masters. No one part of the body has any right to dominate or coerce into service the entire bodily attention. Whenever such a circumstance prevails, that organ may need a teacher, but we must never forget that it also may need a doctor.

A teacher can furnish ideals and establish good manners, but only a doctor can be relied upon to allay irritability and prepare the proper way for the educational process. Again irritation of terminal surface nerves of the cerebro-spinal nervous system is reported in consciousness in some form of pain or pleasure.

In contrast the irritation of the terminal nervous fibers of the sympathetic nervous system is responsible for what is known as auto-suggestion, and is responsible for all irregular impulses, functional disturbances and disturbed appetites. When you can educate a child to sit on the point of a pin with ease and comfort, you may also hope to go still farther and correct erratic disease-breeding spontaneities by legislation, rules of conduct, and other forms of surface work.

Suppression is not a cure, and mere mannerisms, while they serve to improve appearances and establish a veneering of good manners among pupils, will but cover up morbid propensities if the organic self-consciousness involved is induced by some form of irritation. Under such circumstances sooner or later when opportunity is ripe and circumstances are convenient the suppressed tendencies are sure to break out into some type of objective expression.

Education, rules of conduct, rewards and punishments, establishment of intellectual and moral standards of right living and acting are by no means to be dispensed with. Before, however, any of these can reach their full effectiveness, the great

truth must be realized that irritation of sympathetic nerve terminals must in all reason be held responsible for many of the evils which humanitarians are seeking so hard and so ineffectively to correct. We must not forget the simple fact that organic self-consciousness can result from some type of physical irritation, as well as from morbid emotional propensities.

Desire dominates our thought-factories. Apply these facts to present problems. Remove irritation from pelvic outlets, and sexual self-consciousness disappears, and with it the immorality in schools.

Upon physical examination of the victims of the white slave trade, there will surely be found sufficient excuse in the condition of the pelvic outlets to account for the all sexual self-consciousness, and hence the social vulnerability. This opinion is not merely conjecture, but is based upon enough experience to safely assure you that it is perfectly reliable, and that, too, in not simply a few isolated cases, but it will stand the test of the severest possible trial as a general proposition applying to all cases; remove the local irritation and then good-bye sexual congestion, good-bye sexual self-consciousness and sexual hunger—sexual debauchery, and the white slave trade is ended, because its former victims are cured and hence no longer sexually vulnerable; the fever of the nerves is mastered and its consequent delirium is dispelled.

I wonder if you know the magnitude of the problem you are striving so earnestly and honestly to solve? You are seeking to eradicate immorality from the schools. Well, my friends, when you have solved this problem, you will have also solved the problem of the "white slave" trade—of the great white plague—of the whole list of chronic diseases, including epilepsy—you will have opened the doors of the insane asylums and liberated the criminals from their jails.

The glad fact that you may rest assured is already established beyond question is, that the discovery is already made and you have only to learn of it and apply it—study the waste and repair of this great sympathetic nerve and see if your light is not come. Many cases of the various kinds of trouble are too far gone to be cured,

but the great majority of all these widespread afflictions are readily eradicated by first stopping all prodigal sympathetic nerve waste, and then making use of helpful adjustments and measures already well known. For the cure of immorality in schools, you will want all the knowledge you now have of sexual hygiene and education, but your first step must be the removal of all sources of irritation

from the pelvic terminals of the sympathetic nerve. This is a lineman's work—the "life wire" must be put in order that the full life-current may be delivered to the tissues and organs for their upbuilding and renewal. This means abundance of vitality—responsiveness and renewed bodily vigor and the correction of the misguided direction of the life-currents.

—From the Journal of The A. A. O. S.

If I Had a Million Dollars.

By DR. FRANK CRANE.

I wish I had a million dollars, you say, I could do so much good with it. There are so many I would like to help. It would be such a pleasure to relieve the sufferings of this poor family, to assist that struggling young man, and to contribute generously to the church and the hospital. I know I would not be as selfish as many rich people are. If I had a million I would gratify my generous impulses.

Stop right there! Your imagination is misleading you. If you had a million dollars you would be no more liberal than you are now.

Helpfulness does not depend on the size of your income. If you are doing nothing for others on your present income of fifty dollars a month, you would do the same if you had fifty thousand a month. You would be just as wrapped up in your own sweet self as you are now—and wrapped. For it is a well established fact that one's altruistic impulses decrease in force as one's wealth grows.

The kindest, most generous, and charitable people in the world are those who have little or nothing. The best friends to the poor are the other poor.

I have in mind now, one of the most benevolent women I ever knew. She is always thinking of others. She sends flowers to her friends upon just the right occasions, she has delicious soup sent to certain people in whom she is interested in the hospitals, she plans in various societies to help needy children, she is a real "trouble woman," for wherever there is trouble there she is, to hold the nervous hand, to smoothe the hot brow, and to give of her full cheer and hope to them that need. She is not rich in pocket; she has the true riches, of the heart, riches that moth and rust do not corrupt nor thieves break through and steal.

And you, if you have the root of the matter in you, can be as benevolent as the most lavish millionaire. What you need is not money, it is disposition.

For the one thing to give in this world, the one thing that is worth while, the one thing that cheers us all up and adds ozone to the soul, is—yourself.

The great gifts of the rich—it is doubtful if they do any good after all. I have my suspicions of them. But whoso gives himself, his time, his thought, his attention, his care, he is the world's real benefactor.

The Leader to Be.

ELLA WHEELER WILCOX.

What shall the leader be in that great day
 When we who sleep and dream that we are slaves
 Shall wake and know that Liberty is ours?
 Mark well that word—not yours, not mine, but ours.
 For through the mingling of the separate streams
 Of individual protest and desire,
 In one united sea of purpose, lies
 The course to Freedom.

When Progression takes
 Her undisputed right of way; and sinks
 The old traditions and conventions where
 They may not rise, what shall the leader be?

No mighty warrior skilled in crafts of war,
 Sowing earth's fertile furrows with dead men
 And staining crimson God's cerulean sea,
 To prove his prowess to a shuddering world.

Nor yet a monarch with a silly crown
 Perched on an empty head,—an inbred heir
 To senseless titles and anemic blood.

No ruler, purchased by the perjured votes
 Of striving demagogues whose god is gold.
 Not one of these shall lead to Liberty.
 The weakness of the world cries out for strength.
 The sorrow of the world cries out for hope.
 Its suffering cries for kindness.

He who leads
 Must then be strong and hopeful as the dawn
 That rises unafraid and full of joy
 Above the blackness of the darkest night.
 He must be kind to every living thing;
 Kind as the Krishna, Buddha and the Christ,
 And full of love for all created life.
 Oh, not in war shall his great prowess lie,
 Nor shall he find his pleasure in the chase.
 Too great for slaughter, friend of man and beast,
 Touching the borders of the Unseen Realms
 And bringing down to earth their mystic fires
 To light our troubled pathways, wise and kind
 And human to the core, so shall he be,
 The coming leader of the coming time.



New Civilization Fundamentals.

By JULIA SETON SEARS, M. D.

Founder New Thought Church and School

THIRD FUNDAMENTAL—THE NEW IDEA OF MAN.

Before we can understand fully the new idea of man, we must study him as he appears to us when viewed in the light of the old idea.

The old civilization taught that man was a part of God, a reflection of God, an expression of God, that he was separate from God in an entirely different zone of consciousness and that man had separated himself from his source through sin and selfishness and could only return through long cycles of conscious prayerful supplication.

They thought that man of himself could do nothing, that he was simply a worm of the dust, "born for a few days and full of trouble," a parasite upon the Universal life and that he did not know enough to know what he wanted or what was good for him, and that life, death, happiness, joy, pain or sorrow, health or disease, were precipitated upon him through the will of God and independent of his own choice.

Man was taught that his sole necessity was to submit his mind to the inevitable, and to praise and worship this invisible person, that meted out to man at his own pleasure. Man was also taught that through prayer, praise and worship this power could be appeased so as to deliver to man his highest good on earth and that death was a paradise where life could continue forever in worship.

The old civilization held man's personal will to be a thing of evil and that to think, speak or direct in terms of human command was heresy and a lasting blasphemy against God. They thought that man was not a creator but that he was a receiver and a distributor.

Bound down with these old ideas the race consciousness dragged on and generations were born and generations died until at last the zone of human intelligence widened far enough that men began to read a new interpretation of the handwriting on the wall of consciousness. For

centuries these fundamentals had contradicted the intellectual and spiritual common sense and there were born those who had the courage to stand forth and build a new spiritual interpretation and privilege for man and teach what Jesus the Christ taught and what he left stamped upon the specialized minds of the race.

Jesus taught the power and majesty of man and his place and responsibility in the great Universal plan. He said, "As the Father raiseth up the dead and quickeneth them, so hath he given the Son the power to quicken whom he will."

Armed with a deeper understanding of Universal intelligence manifesting in the Christ consciousness of the leaders of the race today, New Thought says without fear of contradiction that *man is an individualized God*, that he is not a part of God, not a reflection of God, not an expression of God, not a ray of God, but that he is God consciousness itself at the human point of manifestation.

Man thinks the thoughts of God and acts as God no matter what he does or where he goes. He is not now and never will be concerned in saving his soul. He has always been a saved soul, passing in freedom of expression from one to another level of Divine consciousness.

Man is a creator, a receiver, a distributor and an unfold, of God consciousness and he builds his own world by his own recognition of the intelligence of substance and at all times he says, "let there be light or darkness" over his own material universe.

No one gives to man but himself, no one takes away from him but himself. He is Universal intelligence, substance and force, and whatever he has or has not is simply a picture of his own manifestation of Divine intelligence.

The Universal intelligence is always in manifestation. Man must meet and control, direct and shape all this intelligence, seen and unseen to his own law.

"It is God's will that we should meet his will

And we can meet it unafraid,
There may be mile after mile of the dark,
But after the last mile it is day.
On that dawn thing here in the breast,
Which the slayer himself can't slay."

This is the last word that has been spoken by the poet and it was spoken by one who knows.

The old civilization allowed that man was a creator of form on the physical plane and that he could create or refrain from creating at his own will on this plane, but it remained for the modern mind to reveal that man could move his point of creative genius to any level of consciousness and create or destroy at will.

By a conscious fling of mentation, man can command the atomic mind of matter, and from empty formless space can call forth myriad forms of beauty and of power. He can command Cosmic consciousness to appear in form as health, wealth, love, service, worship, wisdom or anything he desires, and these states become substance and are with him in grace and beauty and truth.

There is concerted action between the atomic mind of substance and the mind of man; when he knows this and understands the law he becomes the supreme creator and director of his whole pathway through life, through the profound spiritual perception of his own mind he links himself with the Universal intelligence.

Man then becomes the *little world* in the *big world* and his work in this zone of consciousness called the world zone is to learn how to build a material universe and connect and express in form all the deep spiritualized states of consciousness within him. As he passes on in recognition of a higher law, he touches the higher zones of consciousness of the spheres and beyond these the consciousness of dominions and he is then filled with the revelation of a saviour of the race.

Jesus was in direct control of all the atomic mind of Universal substance. He was God, Lord, Master, Creator, all in one. He stirred the atomic mind of substance and the water turned to wine. He

said, "look in the mouth of the fish," and there his disciples found silver. He said to the wind and the waves, "Peace, be still," he commanded the elements and they obeyed him.

The Lords of this planet centuries ago taught the race mind that in the spiritual consciousness of mastery, men could say as the sages of old have always said, "By the power that is vested in thee, Oh Jehovah, I command the elements to fall before my will."

New Thought has taken man off the plane of separateness, weakness and sinfulness, where the ignorance of the past generations has placed him, and opened his eyes, his nostrils, and revealed him, a living monument of glory and majesty.

He is only a little lower than the angels, he stands upright in a new found selfhood. He is born anew into a world of intelligence, force and substance. Freedom is his immortal birthright, he has become the divine ruler of this lower sphere. He is the highest expression of God consciousness on this plane. It is for him to command and all other things must obey him.

He is only receptive to the higher reaches of Cosmic intelligence toward which he is evolving, but he is eternally positive to those through which he has evolved. He is lord of the mineral, lord of the vegetable, lord of the animal, he is awake now to full God consciousness in his own sphere.

He knows now that the Universal wants him to have whatever he wants and will aid him to secure it. By this ever-increasing inclusion, experience and expression he passes himself on cycle by cycle into wider reaches of the Divine mind.

He stands now a king enthroned with sceptre in his hand. "God has one valiant in this lower sphere. Man, with courage born of heights above." His law is God's law. He is the king of earth! With this supreme knowledge of his own Godhood he begins here and now to fling his new worlds into shape and form, and his new creations come and gather around him.

He finds the instruments within himself which relate him with the great Universal intelligence, force and substance; then through careful selection of instruments, (his thoughts), he builds each day more

stately visions and passes himself from good to better and on to *best*.

Further and further he reaches out into the formless Universal consciousness and touches ever increasing degrees of creative genius. He finds the full story of how God (the Universal Mind) and man (the manifested mind) are related and he learns that there is one Mind in

God and that mind is his mind now.

He builds from his own illumined consciousness a bridge of higher revelation, over which he passes in and out at his own pleasure, bringing back with him the priceless gems which he takes from the Universal storehouse of God.

(The next lesson will be the Relationship between God and Man.)

Reincarnation.

To the Editor of the International Psychic Gazette:

No supporter of the rebirth doctrine has ever said that all the sufferings that a man may pass through in his life are the consequences of past evil deeds. If a man has really committed misdeeds in the past, suffering must inevitably follow, as a natural consequence. But everything that happens to a man in his life is not to be assumed as a consequence of something good or bad done previously. There are many things that a man may enjoy or suffer in his life which may be found unconnected with his past, and to have their origin in the present life.

The results of past thoughts and actions manifesting in the present life do not, however, crowd out or disallow the higher activities of the ego. Man is to a certain extent a free agent, and apart from what he may have done in the past, he is also creating New Karma in the present. Great men in the discharge of their higher duties disregard the sufferings, the difficulties and dangers that they may have to go through. They suffer voluntarily to spread the truth they know, and to assist mankind. Numbers of ordinary men with noble impulses risk their lives and court suffering to help or save others. Such sufferings have naught to do with past actions. When new doctrines concerning religion are preached

against the old orthodox beliefs of millions of men, the latter naturally resent and persecute the new teacher. The action and its result is seen by everyone. No one has said about Jesus that he suffered for past wickedness. Such statements are made to create a wrong prejudice against the doctrine of reincarnation.

The parable of the prodigal son in Luke, has also been brought forward in the name of "common sense," to discredit reincarnation. A weak-minded father eagerly receives back his profligate younger son, who shows contrition, after squandering away all his fortune. Rich clothes and ornaments are put upon him, and he is fed with the fatted calf, while the elder son who is an honest worker is denied even a kid. The foolish father goes on babbling thus: "My son was dead, and is alive again, he was lost, and is found." He does not see that the taint of numerous wickednesses is in him, and when he has eaten enough of the fatted calf he will again relapse into his debaucheries. The great God of the universe is likened to the imbecile father in the parable, and is represented as a Being who sets aside his own laws favoring the wicked and disregarding the honest worker. The common sense of humanity revolts against attributing qualities.—*International Psychic Gazette*.

Pathotism clothed with love constitutes the only duality.

All children are born without stain. —J. P. N.

The Early Education of Jesus.

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

The home of Joseph was on Marmion Way in Nazareth; here Mary taught her Son the lessons of Elihu and Salome.

And Jesus greatly loved the Vedic hymns and the Avesta; but more than all He loved to read the psalms of David and the pungent words of Solomon.

The Jewish books of prophecy were His delight; and when He reached his seventh year he needed not the books to read, for He had fixed in memory every word.

Joachim and his wife, grandparents of child Jesus, made a feast in honor of the child and all their kin were guests.

And Jesus stood before the guests and said: I had a dream and in my dream I stood before a sea upon a sandy beach.

The waves upon the sea were high; a storm was raging on the deep.

Some one above gave me a wand. I took the wand and touched the sand, and every grain of sand became a living thing; the beach was all a mass of beauty and of song.

I touched the water at my feet and they were changed to tree and flowers, and singing birds, and everything was praising God.

And some one spoke. I did not see the one who spoke; I heard the voice, which said, There is no death.

Grandmother Anna loved the child; she laid her hand on Jesus' head and said: I saw you stand beside the sea; I saw you touch the sands and waves; I saw them turn to living things, and then I knew the meaning of the dream.

The sea of life rolls high; the storms are great. The multitudes of men are idle, listless, waiting like dead sand upon the beach.

Your wand is truth. With this you touch the multitudes and every man becomes a messenger of holy light and life.

You touch the waves upon the sea of life; their turmoils cease, the very winds become a song of praise.

There is no death, because the wand of truth can change the dryest bones to living things and bring the loveliest flowers from stagnant pools, and turn the most discordant notes to harmony and praise.

The Heart of Life.

I think of you the whole day through

And I wonder what you will say,

When the books unfold and the story's told

On the morn of your harvest day.

The harvest must end and the sheaves must blend,

The reapers come and go;

May the God of Love in the heaven above

Keep you in the blast and snow.

"Vengeance is mine" saith the Law Divine

"I will surely all debts repay;"

On my knees for you with a heart still true,

I am *praying* your debts away.

The Law will break and the Law will take

Whatever is truly its own;

I wonder what you in the balance true,

Will keep when the years have flown.

Dr. SEARS.

The Science of Success.

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

The first fundamental of success is "know thyself" and consciously relate this self with the Universal lines of least resistance through sane sensible choice.

Often after one has found himself, and adjusted himself harmoniously in his own plane of expression, he finds that he is still not manifesting sufficiently the degree of success that he desires, and strive as he will, he cannot discover where he is going off the center of the law.

Sometimes it takes a deep perception to find that he is breaking the next essential and usually breaking it because he does not know that it is the next important thing in the Science of Success.

This next all important essential is Order. Order is God's first law and man's first law is obedience to this law; order is expressed in the form of a plan. "Have a plan," this is the second fundamental of success, for without a plan the human side of life must be always out of order and man himself adrift like a rudderless boat.

The whole failure world has this law of the lack of order somewhere in operation. There are thousands of planless, aimless, purposeless people everywhere. You can ask them "What do you want?" and they tell you that they have a profound idea of what they want to do and believe in their power to accomplish; but when you say "Well, how do you propose to do this?" they answer "That's just it, I don't know," and often one finds them, after they have aimlessly drifted from pillar to post, and asks then "How did this happen?" "Why didn't you do differently?" they answer again in the same hopeless strain, "I didn't know."

The failure world is heaped high with those who "didn't know." They glut the marts of trades and professions, while there are positions calling insistently and constantly to the one who does know, knows that he knows, and knows how to express what he knows.

Have a plan, is the slogan of all success, from the man who breaks rocks to the master builder. The *plan* is the fulcrum which

lifts the formless into form; until one has a plan of life, his world is void. He has to learn to say, "Let there be light" on his own pathway; and the plan is the ray of light which leads him into ultimate perfection.

The individual who starts his day without a plan is walking straight towards failure. I have seen women, housewives, begin their day without any plan. I have asked them, "What are you going to do to-day?" and they have answered, "Oh! I don't know, most anything," and their home has shown their violation of man's first law. It was a living lesson preaching its own sermon beside the home of the little conscious woman who said "Today, I shall do" this and that, or finish this, or that, who knew every step of her way, pushed all things into shape, and made a home out of the law, order and power of her own consciousness.

The first home is a failure home, the woman a failure as a home maker, a failure as a friend, wife, mother or anything she attempts, for a "I don't know" never produced anything but a family of "I don't knows," and "I don't know" is the corner stone of the home of despair and poverty.

There are places on the path where the human mind cannot include all the law of the past, present and future, but there is never a place where a mind worth calling a mind, cannot include control and command of the *now*.

You can know what you want, how you want it, and what you are going to do about getting it, this hour, this day, and we know that whatever we put into time (to-day) we build into eternity (tomorrow).

The individual who hopes for success must become that success in his own mind, at once. He must build his plan as perfectly as a draughtsman draws the pictured house, or the sculptor sets his sketch. Nothing can ever pass into form that has not first been projected in consciousness. Everything must live first in the brain of the master builder. It does not matter what the desire is, it must eventually come out into manifestation.

No matter what we want to do, we must work it all out in our mind just exactly as we want it to be. We must not allow our minds to accept one single idea that links us with less than the perfect. We must know what we want, how we want it and what we are going to do to get it, and then, every day be more and more insistent in our demand.

The one who hopes to go on from good, to better and best, can only do so in the degree in which he brings the perfected vision of thought and action into unity.

Have a plan—then day and night live in the full realization of this plan—think, speak, be the thing itself. Do not accept anything less than all you desire, think it out to the smallest detail, for aimless drifting and formless drifting can take no part in the life of the one who would win.

Success by any other law than that of conscious, spiritual direction and control, is built upon the law of *change*. If you drift accidentally into success you can accidentally drift out again, but the success gained through the law of self knowledge and conscious obedience to God's Universal law of order, through the perfected spiritual arrangements and placing of our own human desires, is success for ever, because it is the at-one-ment of human design with Universal intelligence.

"God helps those who help themselves" is a true axiom, and God the *Universal Life*, wants us to have everything that we want and will aid us to get it, as soon as

we have intelligence enough to take universal direction.

Jesus said, "All that my Father hath is mine," but he also taught that this was only true when man became a good steward for his Father's supply.

When we, through higher understanding project the plan of our own human life and then resolutely command this plan to manifest, we will find that there is concerted action between the universal and personal laws of life and we can speak this plan into the very silences of the Universal Mind and myriad forms of success will come out and gather round us.

Holding the plan up before our own inner vision, projecting it into the very face of the Infinite All, following it with unclouded eyes unwaveringly as the sailor tracks the polar star, success of any or all kinds begins for us and can never end, for we have *become* the very law that we are seeking.

Let those who will, believe the old world law

That man was born to suffer length on length;

It is a lie! the soul within us speaks,

We lift our thoughts and feel a new born strength.

We are the lords of all our outer world;

We make the plan by which our life has might;

And as our thoughts of conquest forth are hurled,

We build the law of Peace, and Truth, and Right.

Every child has a right to education (i. e., to be guided and directed in the development of his individual faculties), so that he may become able to take his own place and fulfill his particular role in the cosmos of being.—J. P. N.

"Touching prayer—remember that to utter words and to practice not, is of little value. He that is true to his own light is strong in soul; to be false to one's own light is to put out the eyes and stop up the ears. He that would rise in Heaven must rise on Earth. The resurrection lies in following the All Highest Light one already hath. He that doeth not this is a fool to ask the Father to raise him up."—*Zarathustra*.

The Mission of America.

JOHN C. QUINN.

A hopeful fact of the history of this country, now being made, is that the American people realize they are under a national conviction of having failed in the high mission entrusted to them. This Nation was created as an example and a witness of the power and wisdom of man unto the political salvation of the world. We have forsaken our mission. We have done those material and political things we ought not to have done, and left undone the social and righteous things we ought to have done. We have wasted our substance in riotous national living, and have been faithless to the freedom which our fathers won by sacrifice. We have used the liberty wherewith their sacrifice made us free, to rob and oppress one another. We have forged bonds of political iniquity that will have to be broken by the divine passion of our sons. We have committed errors that will have to be remitted in the offered lives of those who love this Nation, and will give themselves for its redemption. The Nation is sick at heart, and the body politic full of disease and corruption. Except the energy which has gone into the mad competition and speculation for material wealth, into the centralization of financial tyranny, be changed into a search for the justice of the Kingdom of God, the material things we have gained will be as "the Dead Sea's fruit of ashes." We have been caught in the toils of false social doctrines that have converted the liberty of our fathers into our own social despotism and slavery.

As the peril and strain of our national social situation increases, I am more clearly seeing that no mere individualism, religious or political, can solve the great problem we have in hand. The social oneness of human life does not subtract, as some are constantly asserting, from the personal responsibility of the individual, but infinitely adds thereto. Men must be made to understand that each one is not only responsible for his own life, or for the life of such neighbors as he may select, but for all human life as well; that he must

share the kingdom. The mission of the state is not fulfilled, but rather begun, in the liberty of the individual. Liberty is but a means to the divine social end. If liberty means no more than the right to strive with each other for the material gain or intellectual superiority; if the state can do no more than foster a civilization founded in such freedom, then the evolution of present civilization from feudalism was of little value to the world.

The civilization that builds upon the assumption that men are antagonists, and not members of one social body, is fundamentally anarchical; the real anarchists of this country are those in high places who have assumed the positions of power and stand for the political atheism of today. I doubt not that we shall one day see that problems of national life we thought settled with the American Revolution and the formation of our Constitution, will yet have to be reconsidered.

Probably not since the Roman age has such attention been given to statute-making and judicial decisions as by our Nation in recent times. Yet in the common mind there is scarcely any longer a thought of our courts of law as having a relation to social justice. The law and its judgments are not now the education of the people in right. Our courts do not impress the public thought with the moral majesty and holy nature of the law, and law and justice have come to be separate entities, which may incidentally unite.

I do not mean to say that there is no justice in our courts, and I doubt not that the purest representatives of our institutions are on the judicial bench. But the fact abides that our courts of law have ceased to be courts of justice in the public mind. No legal sophistry can conceal that one's standing in the processes of legal trial and judgment depends in a large degree upon the material interests he represents, and his ability to purchase technical skill. Even judicial decisions that are strictly according to law, are often so notoriously unjust when weighed by the

social conscience, as to inspire a wide and ominous distrust of *both* legislatures and courts. Law is not fixed and mechanical, but vital and evolutionary; courts are set to make as well as follow precedent. The tyranny of a code, or of unchanging interpretation of law, may be more destructive to liberty than the tyranny of a despot; and there is no tyranny so subtly degrading to a nation, so hurtful to liberty, as a judiciary which persists in the spirit and precedent of interpreting law in behalf of property, rather than of human life.

In the American legislation of the past decade, human beings, as compared with property, have had small place. It was against this approach of the legislative despotism of property in the form of capital that President Lincoln raised a warning voice in a message to the Thirty-seventh Congress. He said: "There is one point with its connections not so hackneyed as most others, to which I ask a brief attention. It is the effort to place capital on an equal footing with, if not above, labor, in the structure of government. It is assumed that labor is available only in connection with capital, that nobody labors unless somebody else, owning capital, somehow, by the use of it, induces him to labor." Continuing, Mr. Lincoln proposed this principle: "Labor is prior to and independent of capital. Capital is only the fruit of labor, and never could have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration." In the same message, this greatest political leader the common peoples of the earth has ever had, bids "those who toil" to beware of surrendering a political power which they already possess, and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them, till all liberty shall be lost.

And much of liberty has been lost, and great property despotisms built up, since Abraham Lincoln spoke this unheeded warning to a nation for which both his life and death were a divine sacrifice. But the national shame and portent of this loss of political and industrial liberty is the method by which it has come.

The law which was instituted to protect

and perfect our liberties has become the instrument of their perversion and peril. It is through the evil mysteries of legislation and the unjust workings of the law that we have reached our present social confusion and political degradation. Through the enactment and administration of the law itself the people have received their education in lawlessness and social injustice. We have become the most lawless and socially destructive of civilized people; one does not need to throw dynamite bombs to be a destroyer of society and an anarchist in fact; he need only be a law unto himself. The violation of the interstate commerce law by railway management is anarchy. The use of our legislative institutions for corporate and political private interests is a national anarchy of fearful character and danger.

Our anarchists are among the politically cunning and unscrupulous, the socially strong and industrially powerful, the victorious competitors and spoilers of the people's substance, and the law itself is their instrument of anarchy. "The trail of the serpent is over all." So much for the regrettable phase, and the conviction of failure in our national history. We will now turn to the hopeful side and find, if we may, our redemption and destiny.

New Thought has come out into the arena of life and brought with it pronounced ideas on what is best for the people. It has powerful messages answering the needs of the hour in the social, economic and industrial world, and it proposes to push these messages into the consciousness of the listening multitude. It does not intend to fight for them, nor to die for them, but intends to live for them, and to project them with such persistent force into the developing race mind, that there will be found to appear a new form of civilization with a new social, economical and industrial expression. New Thought is not a party of reform; it lets the old alone, considering the past as simply the product of the state of mind that produced it; it is concerned with the new, the whole rather than the part. It is concerned wholly with persons believing all things to be the product of the individual, and that all things take form and color and power from the mind of the person or persons who produce

them. It holds that through collective individual development all the great progress of the race will come, and stands for collective individuality as opposed to socialism. The socialist may talk forever, and shout because the producer does not secure the rights to enjoy the work of his own hands, but they will find that it has always been so, and always will be so until the producer gets off the producer's plane of consciousness and rises to the level of the owner's consciousness, and does it by the slow process of natural growth and unfoldment. The socialist's world, filled with fond delusions of equality of all things, might take every negative on the continent, build for them a new Utopia, and place them under the most favorable conditions of peace and power and plenty; they might fill the land with teachers and socialistic law, and what would be the result? Simply this: They would keep as a tribute to their vast philanthropy a few lives which were ready for the next step in growth, and the other great crowd would in a short time revert to their original condition. The industrial and economic world today, and everything in it, is a picture of the thinking minds that created it; they built it on the plane of competition because that was all they knew. If they had known better they would have built better, and just as soon as men develop to the recognition of a higher level of human relationship, and realize the *law* of co-operative action, we will have new laws enacted to produce new expressions by which humanity may live. The political atmosphere is surcharged with storm. Men feel the sense of an impending something they know not what. There is a worldwide uneasiness, a restlessness that flows backward and forward like waves upon the human sea. Masses of men have concluded that old standards are inadequate, that old customs are outgrown; change is everywhere manifest; nothing seems stable; great antagonistic forces are at work. Broadly speaking, they are represented by the terms altruism and selfishness. Differently phrased, they are brotherhood against greed, liberty against despotism, equal rights against special privileges, democracy against aristocracy. These two forces, in some form or other, under various banners, but always actuated

by the same spirit, have battled all through the history of man. The currents and undercurrents of the world were never moving so swiftly as today. Never was an age so electrified by new thoughts and aspiration. Never did destiny seem so at work shaping gigantic issues, never was greed more insolent, and never were the people so awake to their own interests. Never were there such activities, and never was there such a searching for the truth, such a purpose to find the right way. We have been doctoring effects instead of causes. We must reach fundamentals. The awakening consciousness of the age will not be satisfied with mere patchwork. The structure of the future must be built on the rock of equality and justice, and we must be the builders.

New Thought stands for equal rights for all, and no question throughout all the centuries has demanded more serious consideration; it has become an universal subject, and not a simple part of the race thought. This wave of unrest and determined effort comes into life as the call of the human heart for freedom of expression, the ever growing consciousness that each life is sacred to itself, because freedom is the birthright of this age, and any one who lives in bondage is a coward and a slave.

Our women of America are born free, in a free country, which holds life, liberty and happiness to be the legitimate possession of every one; and opening their eyes in this land they refuse to longer submit to legislation which limits their birthright. Men must respond to the inevitable, not because women demand their rights, but because they too are caught in the great universal working out of the plan which brings about higher progress, and which neither the race or the individual can outstrip. There is today no sex in commerce; there is nothing but the iron hand of industry, and it crushes alike the man and the woman, unless they protect themselves by strong, constructive laws. The right of suffrage is bound to be given to women, and will come not as a gift from men, but as a reward of her own spiritualized wisdom, which she has built throughout the ages. The hand points to high noon on life's dial—the hour has struck and the

notes of equality of privilege are ringing into the Universe.

This is the Easter morning of a new age. The shackles are broken; never again can they be rewelded. The worship of men, the rule of special interests is forever ended. There will be a few trailers who cannot keep up with the procession, a few blind who cannot see the light, but in spite of these and their croakings the work is done. The transformation has taken place, the new light and the new time are here; the rule of the people is established in the mind and hearts of men and must be triumphant. Long enough have we been governed by custom, by tradition, by old forms. It is time to follow the living light and to let the dead bury their dead; the interpre-

tation that served in the eighteenth century will not answer in the twentieth. The world needs free men and free women, great enough to overcome the passion and selfishness in themselves and to overlook it in others. Men and women that will stand for the common good rather than to advance their private interests. Men and women who know that the object of life is not to have things but to be things; not to accumulate, but to assimilate; not merely to add to their bank accounts, but to add to their character accounts.

By those who are "ready to live the life of the crucified" will the revival of the Nation be apprehended, and wrought into regenerated social organizations and political institutions.

Medicine.

(Concluded)

By E. S. ROMERO-TODESCO

The seat of worship of Esculapius was in Epidaurus in Greece, of which now only the ruins remain. The worship of the serpentine divinity was here carried out, and was known as the Epidaurian Oracle. Disciples soon arose who were called Asclepiades; they constituted a special class and they were bound by oath to preserve all the mysteries connected with their calling. The oath began thus: "I swear by Apollo, the physician of Esculapius and Health, and All-Heal, and all gods and goddesses that according to my ability and judgment, I will keep this oath and this stipulation, etc." It has been said that the Asclepiades were the true originators of scientific medicine. Unfortunately all records of their practices have been lost, so it is difficult now to judge their worth; but undoubtedly they were much hampered by superstition, which only lessened as time passed. In 460 B. C. Hippocrates was born. He has been called "the Father of Medicine" and he was one of the Asclepiades, and though he must have taken some oath similar to his predecessors, he certainly was the one who divulged the mysteries of the healing art. He gave to every disease a natural

cause and cured it as far as he knew by natural means. His treatise on medicine are surprising even in our times. The medical symbol of the serpent, which he employed, is still in vogue today, even though there is no accurate statement that can be accredited as to its actual origin. "To be as wise as a serpent" is a well-known saying; and undoubtedly the serpent in medicine was meant to symbolize prudence. Also in view of the fact that the serpent periodically renews his skin it may be taken to symbolize the power of renovation or rejuvenation. Serpents are long lived and this was probably why a serpent twined round a staff was taken as an emblem of longevity; and it is also a fact that serpents have been given strange curative virtues in all times and even in the present day. The pine or cedar cone which is seen sometimes in the hand of Esculapius in statuary and figures, was probably put there to represent a flame. The worship of fire and the sun was held in great esteem by all ancient people and it was considered a source of healing. The Greeks had a Goddess of Health called Hygeia. Her worship began soon after that of Esculapius and the

Romans became equally devoted to her. She was invoked to destroy the germs of disease, and the serpent figures prominently in her representations. The cult of medical talismans soon became popular. They were special charms believed to possess a magical healing power; astrology and religion were closely connected and naturally medical talismans had a religious significance. There are a great number of signs, letters, numerals, all supposed to be endowed with healing powers. The art of the pharmacist is ancient; it is of prehistoric origin, and similarly ancient and prehistoric are many of the symbols connected with it, the meaning of some of which have been lost. It is known that ancient Egyptian temples had their laboratories, and there is a list of at least two hundred drugs which were employed at that time. Formerly physicians made up their own prescriptions and in villages and rural towns this practice is still in vogue; but there is no fixed date at which the preparation and sale of medicines became an actual business. It is known that the sick were first brought into the temples to be healed, and charms and exorcisms were followed by talismans and by primitive curative medicine. But the establishments known as Hospitals for the tending of the sick outside the sphere of religious superstition only originated in Christian times. It is difficult to discover what was the state of learning of men before this organized system of healing was established. Of course, everywhere schools of medicine sprang up based on the cumulative knowledge of the time on disease and its cause, and its possible cure. The drugs universally known were employed, and their number gradually increased. The first simple operations of amputations, bleeding, etc., were performed. More or less the same schemes were adopted to fight infectious diseases. Analysis was then discovered and Alchemy was the forerunner of chemistry. It began with the search for the means of transmitting base

metals into gold, and it ended in the art of preparing many of our most valuable medicines.

The doctrine of immaterial vital principle has given birth to many healing systems in which "faith" holds a prominent part, and also to the Society of Psychological Research, which is quite of scientific character, and deals with the examination of all so-called supernatural phenomena.

It is to the medical men and scientists who have devoted their attention to all ailments dealing with the nervous system and with derangements caused in the human frame by other than organic defects that we owe all treatments by mesmerism, hypnotism and auto-suggestion. The possibilities of these systems of curing diseases are very great, and not yet thoroughly understood. They are now arousing great interest and are being widely studied.

Mesmerism is due to the studies of Frederick Anton Mesmer (1733-1815). He studied astrology and medicine and he began to experiment with magnets and then with his own hands; he found that great results could be thus obtained and miraculous cures effected and he thus gave rise to a school of mesmerism. In the same century surgeons, obstetricians, anatomists, physiologists and botanists all flourished and increased. In the nineteenth century physical science was allied to medicine, the idea of the disease-demon died definitely out, and natural science held sway. We then have a proper medical system, subdivided into many branches, such as chemistry, electricity, physiology, anatomy, medicine, pathology, psychiatry, surgery and ophthalmology, each one indicating by its name the special branch of knowledge it most carefully investigates and applies. As yet little is known of the condition of the mind; therefore, many complaints elude all doctor's skill. The right suggestion and affirmation will work wonders where all other means have failed.

To have, to hold, to let go—these are life's hardest lessons.

It is *easy* to get anything, it is *hard* to keep anything, it is sometimes death itself to let it go.

DR. SEARS.

The Children of Compassion.

DAVID KING.

Have you yet met a soul that had not tasted grief, that was unacquainted with pain, that had shared no burdens? I have not, yet I am confident that such a being could not a second time win your smile or mine.

Even the Prince of Peace, the Perfect Son, I remember, was called by those who failed to fully understand Him, the "Man of Sorrows." Yet this was not because of His own burdens, for His yoke was light; nor for His own griefs, for in His Heart abode the Peace that passeth understanding; nor was this altogether because of the inevitable cross that He saw stood athwart the way. No, it was not for these that the Perfect One who was acquainted with "like passions as our own" should have been named the "Man of Sorrows," but because the whole world pain was His to heal, the whole world sorrow was His to comfort, the whole world love was His to uplift and claim unto Himself. Indeed, because "He would as a hen gathereth her chicks beneath her wing" have loved and guarded the heedless children of His Father; because, beside the trusting multitudes who sought of Him and were blest, yet there remained more multitudes still unseeking, unawakened, sick and hard of heart, ready even to crucify their blessing. By reason of these things it was that He drew now "apart into the mountain," and again "aside into the garden" to weep and to pray.

As with Him, so do we also learn that it is not always one's own hurt that brings about the shadow, but the hurts in the hearts of those about us, these are the least easy to bear.

Yet, do you not know that so long as we find a shadow upon the way, just so long should we realize there still is light that is veiled? And when our eyes have pierced the shadow and see the Light, then the shadow is as a shadow no longer, but as a curtain of kindness that shielded our unready sight until the time appointed.

Then, though our eyes would oftentimes shed tears, yet our hearts must always

smile, yours and mine—so we may learn to love as God loves, serenely and untroubled, alike the flower that blooms in the stray fence corner, the bird that sways on the windblown tree, and His wiser but still wondering children such as are we, you and I. And this love must be ours the while sorrows draw near unto us to be healed, and sweetened, and ennobled, and recreated into divine and uplifting beauty by the touch of our understanding, our faith, our peace. For still through the ages must the Christ gird about His loins with a towel and serve until the last and least worthy disciple be lovingly made clean.

May we not repeat it: while our hearts smile it is well! But if we do not share in the world's sorrow, in beautifying it, in making of it but the blessed approach unto the nearby pathways of heaven, then we fail of the purpose of life upon this plane. Ever the Masters of Compassion turn about upon the threshold of attainment, and await with reverent patience until the last straggler shall have sought the Way and found their outstretched, kindly hands to guide his bewildered soul.

And we, you and I, must be *Children of Compassion*, not self-seeking, nor in our own estimation wiser than other children of our Father's, but as loving even as the wisest, and as humble even as those most divine sons who pass on before us leaving with their own hands no record of themselves or their attainment.

You know there is a sort of service that is mighty in appearance, and sound like a great wind that makes a prodigious waving about in the tops of things; and there is another sort of service that rises through all life like moisture from the silent earth through the humble roots to leaf and flower, and rides at last upon sunbeams into the snowy beauty of the clouds of the sky. This is the part of the Children of Compassion, to ascend from the depths to the holiest heights, and to descend again bearing within themselves the out-flowing life and hope—until the "time be

with us" when there shall be neither heights nor depths, nor now, nor yesterday, nor tomorrow.

The pathway of the Children of Compassion shall not be one set aside or apart from the walks of men, but the everyday road, the commonplace way, with its ordinary duties and regular, companionable activities. There is nothing more exalted than the necessary task of our hands. Perhaps we have thought to comfort and uplift the world by the might of our love, yet not until we have put that love's utmost sweetness and rarest beauty into the humblest days of our obscure performance, shall we be worthy to turn our strength to another service. And to him among us who is worthy, without any blare of trumpets, and with no more than an ushering smile, the Way will quietly open into the broader fields.

Yet, if even with long waiting this opportunity does not come, the true Children of Compassion will be untroubled. It was shown to me how a man of silent ways overcame and mastered in the baffling field of the self, and with long and patient endeavor won his way out from suffering and disease into health of body and of mind. In this particular instance I cannot conceive how a man of his personality could have conferred upon humanity a greater blessing than the uplifting of himself. He was not aware of it, but besides the many who wondered, there was here and there one who was strengthened and led to victory by his example, and the very smile of his approach brought with it the thrill of a blessing.

Above all else the Children of Compassion will be serene hearted, untroubled, not anxious over results, not slaves of circumstance. It happens again and again that those who are awakened still find shadows upon the Way, troubles that recur, some wayward heaviness that steals into the heart. Even in this let us rejoice. Life did not begin with yesterday when our soul was awakened.

Often indeed trials are as merciful boulders strewn across the by-ways of error to turn our mistaken footsteps aside again nearer the One true Way. And in the wiser hours of a tomorrow we see the beauty of that which grieved us, the kindness, the grace of upward intent in the trouble that lifted our heedless eyes. But in any event, whether our pain is a present salvation or the fruit of unseen seed sown far in the forgotten past, we bear from it into the familiar, dusty walks of life, a fragrance, a sweetness, a tenderness, a holy compassion—even as the breezes of Springtime gather up into their arms the perfume of moist green fields to scatter them gently through the hard, gray city streets.

In due season these things will depart from us as morning mists rising from the serene hills at the lifting of the sun. And we Children of Compassion in our inner life will be untroubled, neither straining after future effects, nor concerned over present fruit, good or ill, for our hearts will have no other thought than for the unerring Cause, and our feet will enter upon the path of Mastership.

Thinks.

DR. SEARS.

In the true idea of life there is no resistance, condemnation nor effort.

We master all conditions not through negation or overcoming, but through union

The clouds of doubt are easily dispersed by the sun of understanding.

There is no guilt in the universe—each soul is the conscious or unconscious follower of its own law.

Love is the only thing that comes to us instantly perfect—Love either is or is not.

Love is God and God does not unfold—HE IS.

“Christ in You.”

REV. HENRY VICTOR MORGAN.

“Christ in you, the hope of glory.” Have you ever stopped to think how much these words mean? Have you ever been thrilled with a new sense of power as you contemplated their mighty significance? Or have you ever awakened to the sense that there is a Power which will enable you to do the mighty works of Jesus, and even greater?

Jesus claimed nothing for himself that was not common to man. He identified himself with humanity, and knew that as the son of man he was of necessity the Son of God. He could be nothing more than this, nor could any of his brothers be less.

Jesus understood the effect of thought. He knew that as a man thinketh in his heart so does he become in appearance. He knew what was true of *one man* was potentially true of *all men*.

Thus was he a soul scientist and a shower of the Way. During all the various ages and dispensations there have appeared extraordinary men on our planet, strange godlike men who have been accounted as possessing supernormal powers—men to whom Nature was obedient. All religious history is but the account of the doings of these men. They could cure the sick and even raise the dead by seemingly miraculous powers. The Hebrew prophets were seers; none of the facts of modern psychological science can surpass what was accomplished by the “School of the Prophets.”

Telepathy was to them an open book, as can be seen by the fact that they could read the minds of kings and counsellors. Clairvoyance was known and practiced. Healing of the sick was common to them all. The very fact that there was a “School of Prophets” would show that they realized the necessity for careful training and practice in the use of this divine power that had been revealed in and through them.

The great discovery of modern times is that the Power from which these men drew is an all-available Power, yesterday, today and forever the same. That like

all of God’s laws, is no respecter of persons, times nor places, but is ever waiting to pass into the minds and hearts of whomsoever will put off what is unholy and foreign and become its instrument.

This wondrous Power which was known of old is the Christ of the New Testament. So when Paul says: “Christ in You,” he is referring to the mighty Power of God that worked through Jesus of Nazareth, and through him healed all manner of diseases, and without which he said he could do nothing. The message of Paul was that this Christ power was available to the humblest disciple of Jesus as it was to the Master.

This is really the one great message of Christianity to the world. This is the mystery that is now being revealed to the children of men in Spiritual Science, and is changing and glorifying the religious thought of our times.

We are beginning to see that the Christ power was not peculiar to Jesus, and that he was not its only vehicle. We are beginning to look to him as the student of chemistry looks to the master chemist. The master chemist asks his students to take nothing on his authority. If the student doubts that certain specified results will follow the mixing of certain compounds, the chemist does not become angry and say, Believe me or be damned. He says, “Let us go into the laboratory and put it to the test.” And even so we who are students in the School of Christ hear our Teacher say: “The things that I do can ye do.” And we are finding as we become conscious of the Christ within that Jesus was indeed our elder brother, the first born among many brethren.

It was of the indwelling Christ Whitman was thinking when he said: “You have not known what you are, you have slumbered on yourself all your life.” It was of this Power that Carlyle became conscious, and of whose transforming influence he speaks so wonderfully in *The Everlasting Yea*.

It is wonderful to feel and to know

that this Christ can be as *real* to you as it was to Jesus, and that if you trust the Christ within, all these things and greater things than these shall be made manifest.

Jesus claimed nothing for himself that was not the hope and assurance of the Hebrew prophet. He had read that God said, "Let us make man in our image and likeness." For years he had meditated on this wondrous statement until it became real to him, and he became conscious that as the son of man he was of necessity the Son of God.

He who would ascend the heights of spiritual illumination must use his reason until his reason assures him that the Real Self is not limited and finite, but is from everlasting to everlasting.

To become conscious of the Christ, of your unity with God, is the highest human attainment. All other knowledge leaves a hungering for more, but this satisfies. It contains in itself the assurance of victory. It lifts the soul above hope into *realization*. It assures you at first hand of your individual relationship with that Creative Power of which all life and thought are manifestations. Then your Yea is Yea, and your Nay is Nay.

Much of our worship of Jesus marks the withdrawal of ourselves from God. To imitate the outward Jesus is to acknowledge that we have not the same spirit dwelling in ourselves. To stop and say, "What would Jesus do?" is to depart from the spirit of Jesus. You can never tell what another person would do unless you have the same mind, and if you have the same mind you will not need to ask.

Jesus always sought to bring his students face to face with God *in themselves*. When they beamed on him he said, "It is expedient for you that I go away." The voice of God in the soul is forever the same; it gives you to yourself. Christ in you does not mean imitation, but emulation. It assures mastery and dominion. It is not selfishness and isolation, but cohesion and independence. It makes you the master of all and the servant of all. For you there will be no more high or low. All men are your brothers, and each exhibits some quality you possess.

Belief that Jesus is the Christ will not suffice. Jesus can and will be of

priceless help by showing the way to become what you desire to become. Remember that thing you admire in Jesus is some quality YOU possess. This is recognition, and recognition is one step toward illumination. Let me use an illustration. Your neighbor has discovered an oil well on his farm. You find by analysis that the nature of the soil and the rock on your farm is exactly the same as his. You are filled with hope, for you know Nature does not deceive; and so you begin to labor, and as the result of your endeavor oil is discovered.

You have through the influence of your neighbor been encouraged to hope, and thus has your neighbor done you a great service. But the oil on your farm does not belong to your neighbor. It is yours. Thus is it that Jesus serves you by showing the resources of your nature. It is through his example he encourages you to trust the God within and to advance confidently to victory.

The soul to whom Christ has been revealed is invincible in power. The history of the world has been changed by one man who was true to what is in you and me. And to you, whoever you are, this is a message that will transform your weakness into strength.

Shut off from your inheritance of Power, you are as weak and inefficient as the electric car on the track cut off from the supplying current, and you do not know what your possibilities would be under the influence of a *divine realization*. But this you may know, that just as you learn to look for and expect greatness from within, you set in motion the mental and spiritual forces that bring power. The infinite ocean of God's power is at your disposal.

The Christ within ever speaks in terms of omnipotence. No Christ-conscious man ever says that anything that needs to be done is impossible. "I can do all things through Christ," is ever the voice of the Spirit of Truth, and in this consciousness there is no egotism.

Said one who was deeply conscious of the indwelling Christ: "From within or from behind a Light shines through us on things and makes us aware that we are nothing and the Light is all."—*New Thought Educator*.

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New Thought at Home and Abroad.

AT HOME.

The New Thought Church and School, New York American Building, Columbus Circle, New York City.

Julia Seton Sears, M. D., founder.

The services in the 48th Street Theatre reopened on Sunday morning January 4th, when Dr. Sears spoke on the subject, "The Newest Thought." These services, and also the Sunday evening gatherings held in Room 46 New York American Building, will be continued without a break until May, 1914.

Dr. Sears has classes in the New York American Building, and lectures upon "The Science of Success" in the Genealogical Hall, West 58th St., every Wednesday evening at 8:15.

A Union Service will be held at the 48th St. Theatre Sunday morning, January 25th, at which the speakers will be Mrs. Jean Norton, Mr. James A. Edgerton, Miss Villa Falkner Page and Dr. Sears.

Dr. Sears can be seen daily at the Empire Hotel, 63rd St., and B'way, (except Saturday and Sunday).

The New Civilization Fraternity, 46 American Building, Columbus Circle, New York City.

Weekly meetings every Monday evening at 8:30.

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

Founder, Julia Seton Sears, M. D.

Pastor, Emma C. Poore.

The work of this center still continues to flourish and the social side is not neglected.

In December, a Japanese tea was a social event which was much enjoyed, and all those who attended are looking forward to the Colonial Party which will take place this month.

The Success Club commenced in the early part of the season, increases in membership each month. It was formed with the idea of building success for its members and many have already intensified success in their lives through its aid.

With the coming of the new year, interest in the class work is increasing; and the real work of the season being now in full operation, shows a gain over previous years.

ABROAD.

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

Pastor, Muriel Brown.

Founder, Julia Seton Sears, M. D.

The School, which is now to remain in the present quarters, concluded a good year with a successful Sale of Work, and arrangements are now in hand for the new year. The Church services in Steinway Hall, Lower Seymour Street, are to be continued.

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