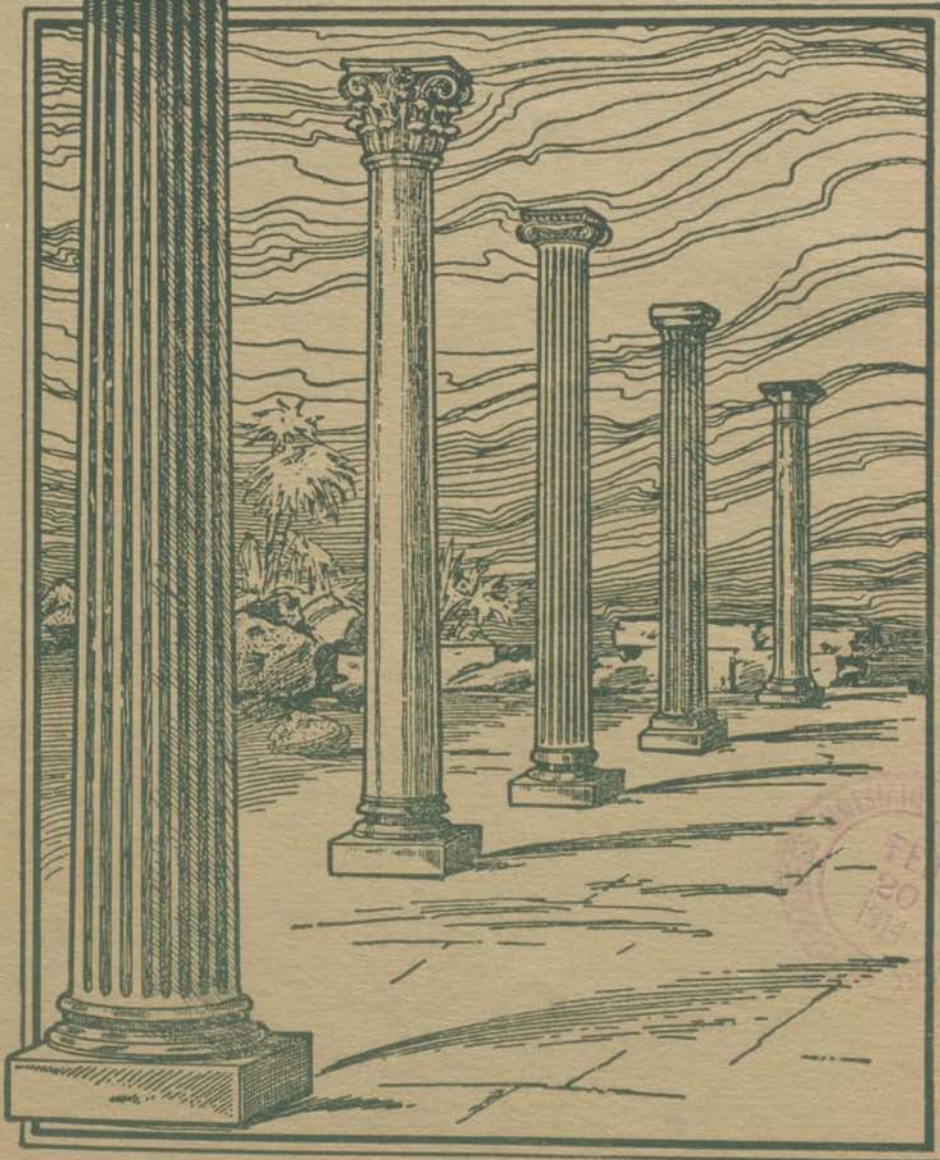


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The First Word.

By The Editor.

"Whether we live, we live unto the Lord (law); whether we die, we die unto the Lord (law); whether we live, therefore, or whether we die, we are the Lord's (law's)."

We learn this every day of our lives. Strive as we will, we can not escape the action and reaction of our own and the Universal Law.

We create, and the Universal registers, and these registrations are the steps by which we rise or fall.

"My word shall pass away, but not one jot or tittle of the Law shall pass away," and life with its ten thousand laws and changes will lead us back again and again until we have satisfied the very least of its demands.

The purpose of life is to give each soul the opportunity of experience, expression and inclusion of all things.

Man is a free agent in the great Universal life, to create, experience, express and include, much or little. He can have and hold till the want grows cold, whatever is his desire, and his own unfoldment and transmutation comes through these things.

There are places on the path where not much is created or included. The reactions of these states are few; but the biggest life is the one which has experience expressed and included the most. Big lives

set worlds of energy into action and these worlds fall into form.

Desire ever drives the soul on into increasing levels of inclusion, the desire to become more and more God-like through knowing more. God-consciousness is only consciousness of the whole.

In this passage from the part to the whole, there are wide reaches of man's mind into the Universal, and man must pass through them all and select from them whatever is his desire, and then he must meet and transmute in power, peace and love, every one of these desires.

If his creations and registrations are Love, Unity, Faith, these come back to him in ever-increasing degrees of Joy and Happiness. If they are sex, appetite and self, they will assume wonderfully perplexing forms, and meet him at every step of his pathway.

Blessed indeed is the life who knows this truth of the eternality of the Law, and, with this knowledge, faces its own creations, not repining, not complaining, not condemning, but with a higher consciousness meets bravely the consequences of its own actions and desires, and who can say as it passes on, "The Lord has given, the Lord can take away." "Blessed! be the name of the Lord" (law).

A Successful Woman.

By DR. FRANK CRANE.

There is a woman of my acquaintance who is a success. She is not rich, not gifted in the usual arts that gain notoriety, not young and peachy, not celebrated.

She is in quite moderate circumstances, and lives with her husband in a flat in a neighborhood that is not "select." She has no children.

She is past fifty and glad of it.

Why is she successful?

Because she is cheerful, and because she cheers everybody around her.

And she is cheerful because she is the one woman out of, say, fifty I know, who has succeeded in perfectly *adjusting* herself to her surroundings.

The secret of the art of life is *adjustment*, and whoever can accomplish that is entitled to be called successful. And to this title no other person has a right.

No human being is able to secure an entirely ideal environment. No woman ever lived who had a perfect husband, perfect children, a perfect home, perfect clothes, a perfect income, and perfect friends. Those who complain because they lack in any one of these respects are foolish, and know nothing of how to take hold of life.

This woman is content with the husband she has; she loves him for precisely what he is, and does not want to make him over. To have tinkered him and changed him to suit her fancy of what a husband ought to be, was, of course, impossible, though many a silly woman wrecks her happiness at that task. She has done the better thing: She has *adjusted* herself to the man as he is.

Homekeeping is her lot. So she has *adjusted* herself to it. She has learned to love it. Her home is beautiful within, restful, tasteful, altogether delightful.

Her income is at a certain figure. To that figure she has *adjusted* all her desires. She lives just as contentedly as if the figure were ten times as great.

She said to me the other day: "I wish you would write something to persuade women to love the common things, the everyday things. You ask me why I am so contented. It is because I love everything I see constantly about me. I love that chair, that table, that desk, those pictures, curtains, and rugs. They are all friends of mine."

"Every piece of glass or china on my table means something to me. There is not an article in this apartment that does not please me when I look at it. I love my friends. I love my day's duties. I love the way we live."

"When any thought of unlove presents itself to me, I put it away, just as if it were unclean. I will not give room to dislikes."

This woman is a point of sunshine in a cloudy world. If the Lord were angry with the city, as He was wroth against Sodom, and should look about to see if there were at least three souls worth while, for whose sake He might spare the town from His consuming fire, this woman would be one of the saving sort. For she is a radiating center of helpfulness. She boosts all spirits.

Any woman can be successful, as this woman is, if she will learn the art of *adjustment*. For better than a billion dollars it is to be *adjusted*. Better than having everything just as you'd like it is to like things just as they come to you.

He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.—E. J. H.

New Civilization Fundamentals.

By JULIA SETON SEARS, M. D.

Founder New Thought Church and School

FOURTH FUNDAMENTAL

THE RELATIONSHIP BETWEEN GOD AND MAN.

In the search for God, the human mind soon realizes that the thing he is seeking is within himself; and no matter how far out he flings his consciousness, he is forced to return again and again to the inner center and find there that *Oneness* which nothing but himself can conceal or reveal.

In this never ending search, the human mind rushes wildly in every direction, seeking through external contact and internal realization, that subtle sensation, which will bring the abiding conviction that it is one *now* and *forever* with the God it seeks.

The soul must *KNOW* God, not just *seek* after him, and the soul must *know* Self, not just vaguely sense it.

After it has known God and Self, it must still go on in its demands, and seek to find the subjective and objective laws by which these two zones of consciousness are related.

How are God and man related? This is the third question of the initiate.

No matter how long they wait, they come naturally to it, and will not go on until the question is answered.

God and man are one; but manifestation is in different ratios of intelligence, and this relationship must remain an endless labyrinth of questionings, doubts and fears, unless the relationship is made clear and simple.

God and man are related through the great cosmic principle called mind.

"There is one mind in God, and that mind is my mind now," is the affirmation of the Masters throughout the centuries.

There is nothing in all the world but mind, and this mind acting as intelligence, force and substance.

Man is a localized point of this intelligence, force and substance; he is a specialized point of cosmic power, a little world in a big world; and he is ever creating, projecting and evolving his own conditions.

His thoughts reach out into the formless mind substance, and he relates himself by recognition with the atomic mind around him.

The action of the mind of God in man is expressed through the thoughts of the human mind; these thoughts are the wires of transference, and over these wires there pass the messages of man to God and God to man.

These thought currents may become for man a bridge of accomplishment and profound possessions, or they may become a tunnel of limitations and disposessions.

There is concerted action between universal and finite intelligence; and "as a man thinketh in his heart, so is he," and "as ye mete, it is meted unto you."

Whatever man thinks, he in reality asks of the universal, and the universal passes it to him in his own form.

Whatever is whispered in the closet between the mind of God and the mind of man, in thoughts, is cried from the housetop in form.

Man is the material manifestation of Divine consciousness, and God the spiritual side of the same mind. God and man are the progenitors of all that passes between them, be it high or holy, dark or damned.

Thought force, generated and expended interiorly passes by cosmic law into material form, and thought force, generated and expended exteriorly, passes by natural law into pure essence and joins the universal storehouse of energy, waiting to be again generated and passed into form.

This cosmic cycle of essence and form runs through man's mind as the current runs along the wire, and man is the central point of power wherewith the current is either intensified or retarded.

He pauses in essence here, or form there, and his *thoughts* connect or disconnect him at will.

With fear, ignorance, superstition, false teachings, man builds his own mind away from its normal relationship; with his thoughts he places a thousand false gods and forms between him and his own Divine source.

Out of this come the blind wanderings which make the soul feel that it has no real at-one-ment; and this continues until he takes away his own walls of separation, destroys them with his own thoughts, and realizes anew his true relationship.

Disease, poverty, loss, pain, sorrow, separateness; these destroy the true vision of the one mind in man, and this dulls man's finer spiritual perceptions.

Peace, Love, Joy, Faith, Happiness, Health, Wealth, Service; these keep the mind of God and man in vibrant harmony, and, through this direct union, the very joy and greatness of the Universe floods his consciousness.

With his mind and the Universal as *one*, man's thoughts can reach out into ever-widening reaches of inclusion, creation, projection and command, and he can walk on, with every thought a "God"-thought, and God is his companion, comrade, friend and guide.

He has found eternal relationship, and knows that this relationship is his immortal birthright, and no one can ever disinherit him but himself.

Chant of the Path.

DAVID KING.

At the Portals of the Day, behold,

The Light of the Mighty Watcher!

At the softly drawn Curtain of Night

His great Form broods over all —

Who goes unguarded, unguided?

Oh Silent One, out, out breathe The Life through me —

Oh Giving One, in in draw my life within Thee —

Who goes unguarded, unguided?

Oh fling me forth into the mazing paths,

Oh cast me forth with the giving Breath of the Breath

Who goes unguarded, unguided?

Excessive Cautiousness, and How to Overcome Fear.

By J. MILLOTT SEVERN, F.B.P.S., Brighton.

Cautiousness is a very essential element in man's character. A proper development of the organ of Caution gives prudence, carefulness, discretion, watchfulness, and circumspection, qualities of inestimable worth and constant practical utility. Cautiousness is absolutely necessary to success in all important undertakings and in the proper management of affairs. It is the sentinel of the mind which keeps guard over all the other organs. Its office is to exercise vigilance, to watch for danger, and to exhort every faculty to prudence, consideration, and close circumspection.

Persons in whom Cautiousness is small never think of consequences; they are rash and impulsive, run all sorts of risks, are apt not only to bring themselves to ruin by reckless exposure to physical dangers, but to ruin their minds by an indulgent gratification of all mental desires; they live too much in the present; results in futurity never trouble them.

It will thus be seen how needful and important Cautiousness is when normally developed in regulating and keeping in check the whole of the mental faculties. A tolerably good development of Cautiousness is a valuable acquisition to persons of poorly developed intellect, and is essential to those employed amongst dangerous machinery, or in dangerous occupations and businesses, and it is frequently needed to guard our conversations and our thoughts; but it is the *bugbear* of many intelligent persons. It puts too much rein on those who have it in excess and retards their progress. There are, unfortunately, a great number of individuals who, to their detriment in many ways, possess this organ in an abnormal or excessive degree, and when this is so they should make every effort to restrain it. Intellect and reason are superior to Cautiousness.

Cautiousness, when possessed in an excessive degree, is a great hindrance to the success and prospects, and often interferes greatly with health and happiness. It is

certainly well to keep on the safe side, and such axioms as "Look before you leap" are excellent when applied to small Cautiousness with the idea of stimulating its activity and development.

Persons with excessive Cautiousness are apt to go against their own interests; they are *too* careful to keep on the safe and sure side; they lose many favorable and good opportunities and advantages through fear to take a little risk. "There are as good fish in the sea as have ever been caught," and "a bird in the hand is worth two in the bush," say they, forgetting that "delays are dangerous," and that "procrastination is the thief of time." They acquire the habit of continually putting off, thinking that another time will do. Procrastination is one of the worst features of excessive Cautiousness.

Excessive Cautiousness keeps a person in a constant state of fear, anxiety, and wavering hesitancy, and with small Firmness, indecision. It entertains strong forebodings of the future, magnifies dangers, apprehends coming evils, and worries about trifles. It is always on the alert for some unforeseen disaster; and with small Hope it disposes to a too gloomy view of everything, and has a very detrimental effect upon the actions, mentality, and the spirits of its possessors.

Excessive Cautiousness does much towards undermining the health, oftentimes bringing about indigestion, and a chronic state of nervousness, irritability, despondency, dissatisfaction, sadness, hypochondria, and melancholy. The too Cautious man is ever in fear and danger of some sort. He is constantly conceiving obstacles, drawbacks, and hindrances, and urges his Casuality to discover reason for hesitancy and procrastination, and so he fears, hesitates, and puts off and does little beyond what is absolutely necessary.

Fear results chiefly from an excess of Cautiousness combined with a lack of Hope and of self-confidence, and its manifesta-

tion is enhanced by ignorance. As a man develops his understanding, his acquired knowledge and insight has an influence in dispelling fear. Fear and ignorance are largely associated with each other. It is appalling to think of the prevalence of ignorance and fear that existed in the dark ages, and how much still exists. How many of our poor fellow beings in the past have gone to their death and doom through ignorance and fear! We are still in the talons of this great monster; though as the world becomes more enlightened so the mind tends to become more defiant, resisting adverse conditions to which it formerly succumbed.

There are advantages to be obtained by prudent conduct which greatly adds to our happiness and well-being; but there is really little in the world that we need fear. This we should more fully realize were our understanding sufficiently developed. Man was given power over all living creatures, and when the fear of his own puny self is overcome, he will better realize his supremacy.

Persons who suffer from an excess of Cautiousness which manifests itself in Fear should not only make efforts to restrain it but they should cultivate Hope—be more optimistic, it would help to counteract their sense of fear. Job, though recorded as one of the most patient of men, was a decided pessimist. Fear and dread were constantly on his mind; and having dread thoughts continually in his mind they eventually became actualities; until, as he himself exclaimed, "the thing I greatly feared has come upon me." Like Job, many people go about in constant fear, and offer it little or no resistance. In thought and expression they enlarge upon and expand every sort of illness and adversity, and so their minds become crippled. Fear causes both moral and physical cowardice. It paralyzes the mind's powers and makes its victims slaves to apprehension, doubt and vigilance. It impedes the digestive functions, while cheerfulness promotes them. Thoughtful, sensible persons, should make every effort to resist fear. Courage, intelligence, hope and confidence are the counteracting qualities with which to dispel it.

If people more fully understood the power and effects of right thinking and

suggestion, they would be far more careful how they employed their thoughts. Many both bodily and mental diseases are developed by fear, and fearful, ignorant and malicious suggestions; and many a dire disease that might have proved fatal has been avoided by healthful, optimistic thought and strenuous resistance of all thought relative to the existence of any supposed disease.

There is a difference between philosophic fearlessness and reckless foolhardiness and indifference. To cultivate the one, mental effort is required and the development of composure and restraint; the other belongs to impulsive, elementary minds, and is often associated with vaingloriousness, which is neither bravery nor courage.

To restrain excessive Cautiousness, and fear engendered thereby, be less hesitating, banish from your mind all timidity or fear, as fear to venture frequently prevents persons from doing what they may have the ability to do; be less fearful of consequences, avoid worry and anxiety, never procrastinate or put off, be prompt in your actions and decisions, get into the way of deciding at once if possible. Excessive Cautiousness is often developed from being too confined or too much alone; avoid monotony; get in the open air as much as possible, and amongst enterprising, go ahead people, and endeavor to participate in their enterprises.

Make a strenuous effort to control your mind's powers—your thought and will, and thus gain a mastery over self. All adverse thoughts and suggestions should be avoided, and the reading of calamitous and dreadful happenings, diseases and disasters, so frightfully and startlingly recorded in many medical books, works of fiction and the daily press. Be sympathetic always but lend a deaf ear to all exaggerated conversations and unnecessary reiterations of illnesses and accidents. There would certainly be less of these occurrences were less said about them, and our thoughts and conversations employed in the more wholesome development of the intellect and feelings. There is so very much in the world that is beautiful and nice to talk and think about without dwelling unnecessarily on dreadful happenings. The whole body is materially affected by the action of the mind, hence if we think and talk disease

and disaster we tend to bring these things about; while if we think and talk and hope for health, happiness, harmony and success, we have the better prospect of their being ours, because we have implanted in our natures the seeds of our desires; and nature is too economical of her forces to allow anything to be wasted—even the subtle germs of thought.

Parents who have children possessing excessive Cautiousness and what is frequently associated with it—a highly susceptible, nervous temperament and marked sense of

fear, should be very careful in their treatment of them; they should not be made to go to bed after dark without a light or alone, or be abruptly dealt with, or be frightened by real or imaginary dangers, ghost stories, bogies, etc. Being very impressionable to everything of this kind, they are liable to develop a high state of nervousness and fright, the consequences of which may have a detrimental effect on them as long as they live.—*From the International Psychic Gazette.*

The Heart of Life.

Against the plank of the cabin side,

(So slight a thing 'twixt them and me),

The great waves thundered and sobbed and sighed,

The great green waves of the Indian Sea.

Your face was white as the foam was white,

Your hair was curled as the waves are curled,

I would we had steamed and reached that night

The sea's last edge, the end of the world.

So straight you lay in your narrow berth,

Rocked by the waves; and you seemed to be

Essence of all that is sweet on earth,

Of all that is sad and strange at sea.

And you were white as the foam was white,

And your hair was curled as the waves are curled,

Ah! had we but sailed and reached that night

The sea's last edge, the end of the world.

LAWRENCE HOPE.



Karma from an Indian Standpoint.

The following lecture was delivered at the Cosmos Society, by Pandit Shyom Shankar, on Wednesday, October 29th, 1913.

Mr. Shankar began by explaining that the Indian word Karma simply meant action. The Hindoos, he said, attributed all that occurred in our lives—all of joy, sorrow, gain, loss, love, hatred, prosperity, untowardness, misfortune, beneficence, catastrophe—as the immediate or remote result of our action or Karma. Thus all which befalls us may be called destiny or fate; but the responsibility is our own.

The doctrine of Karma was formulated by the ancient Hindoos, especially by Buddha. Hindoos may believe in one or a plurality of gods; also in the intervention of spirits. The doctrine of Karma, however, is essential to all forms of Hinduism. This doctrine is opposed to absolute fatalism, yet there are some who believe in *bidhata*, or an agency which predestines every event in our lives as well as in Karma.

The lecturer defined his own position as a consciousness that those things are too high for us. We cannot *know* anything. The universe is too *vast*, not to include more than we can ever hope to grasp. If asked, Is there a personal God? he would reply—Yes. If the query referred to a god impersonal, he would again say—Yes. This dual reply can be reconciled by the sense in which it is used. We are all blind in the matter of universal truth. We see only part, but try to describe and dispute about the whole.

Is Karma true?—Yes! Is Fate true?—Yes. It will depend on the sense in which we understand the term. Thus, when we can give no reason for events, we ascribe them to fate, or accident, or chance. But Hindoo philosophy explains the divergence between Karma and Fate, by calling Fate *karma-fatam*, i. e., the result of action, and the process *adristam*, i. e., unseen. Therefore, we bow to Karma, our own action,

which stands superior even to Divine agency.

There are universal as well as personal Karma. All the members of the universe are proceeding on the Law of Karma. The sun and all natural elements are doing their Karma. Nothing is free from the law of Karma. Everything is acting and being acted upon. Personal Karma is divided into three classes:—action, reaction, counter-action—in other words: first, we act ourselves; second, we receive impressions from the acts of others, which actuate our own acts; third, our free actions are counteracted by other forces.

Reincarnation, said Mr. Shankar, is the only explanation of Karma. If a man fails in his strivings for good in this life, he will be born into a family and under circumstances in which he will have his chance in the next earth life. If a man lives a higher life, he will have a higher existence after death. He may go on ascending till the soul liberates itself from the bonds of Karma.

Hindoos, as a rule, believe in astrology; but they also believe that present action by man can oppose the force of the stars under which he is placed by his previous Karma. By acting aright, we can free ourselves from and cancel Karma. Even if we have no re-birth on earth, or as human beings we cannot escape the consequences of our action. If we outlive the lower appetites we can rise to the *infinite*. We can only see clearly while in the spiritual sphere. When we reflect on the majesty of the universe, we realize our insignificance. In cognition of our eternal life, we discover our potential greatness! We discover that our Fate is nothing but our Karma, and our duty is to:—

"Act, act in the living present,
Heart within and God o'erhead."

—Longfellow.

—International Psychic Gazette.

The Science of Success.

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

III—SUCCESS METHOD—DON'T HURRY.

When one has found his place in the great system of Universal Consciousness and has faithfully fulfilled all the personal side of the laws of adjustment; when his plan has become so crystallized that it hangs like a shining star of promise in his field of conscious thinking; when, sleeping or waking, he is one with the divine order of his desire, then he is really ready to receive fulfillment.

Why doesn't he receive it? There are many who have found themselves, built their plan with all the skill of a divine architect, yet the success which they seek eludes them. After days, nights, months, years perhaps, they sink down in despair saying, "There is no use trying."

I have a letter on my desk from some one telling the story of their struggle for success in the conquest of poverty; it says: "We have held on for years and done our best; but we don't seem to shove this bondage off of us. Jim is discouraged and ready to give up all hope of ever getting money enough to be free; somehow I haven't quit yet; I am still living in expectation. Can you help us to a fuller realization of our own power?"

This is the story of the multitude: "What is the next thing to do?" There is only one answer. Don't hurry—take your time—live each day for all there is in it. There is not a step on the path that does not bring its own compensation. Twin born, the flowers of loss and gain bloom in full fragrance in time's paradise.

Life is a season; man is a new born plant and not all of life is born in us all at once. We ripen out of one law of consciousness and its embodiment, into others. There are many desires which take time to develop; they cannot come in a few days, hours or months.

If the thing you plan is a sublime and lasting thing to stand the test of time, it must draw inspiration from many moons of intensification.

"Grace is a moment's happy fortune,
Power is a life's slow growth."

We must remember that our today and our tomorrow of possession is linked with our yesterdays. We have often set many causes into operation in the past, which operates as a privilege or a lack of privilege in this new day.

There are lives which have many things to square with the Universal. Not everyone who says "Lord, Lord," will enter into the Kingdom of Health, Wealth, Love, Joy, Happiness or Freedom. "The Kingdom of Heaven (Harmony) is not taken by violence." We must reap what we have sown; reap all that stands between us and our new garnering, before the perfect fruit of all we desire will come to us. For the Law will take, and the Law will break, whatever is truly its own; and our delayed desires are but the signal of our own debts to the Universal Law of Love and Justice.

Many hearts throw down their hope at the very moment when they are just ready to receive life's gifts; they send them away by their changed consciousness; they do not know that substance is always changing, as is our position towards it, and that if we want to succeed we must keep the same hope eternally renewed under every and all conditions. Time is an element in all human desires; time does not limit; it always fulfills, and waiting is one of the greatest human initiations.

After one has fully projected the plan, he has nothing to do but to water it continually with the rains, dews and showers of his expectations, and wait that hour when he has passed up the proofs of his own steadfastness. Some things by their own natural law will come slowly. "Soon the narcissus blooms and dies, but slow the flower whose blossom is too mature to fruit." The life that can know itself and link up consciously with the Universal system of transference, by getting

into its own natural groove, then steadily, unwaveringly, project its plan, and, flinging its whole conviction into it, wait patiently upon the law of the thing it desires. Living in the consciousness of the eternal now, this life is one with the great Universal law of success; and as it sweeps on in rhythmic circles, it will come face to face with its desire,

worked out in sane, sensible form.
On the fool's path are broken petals scattered,

Telling of haste too eager to be blest;
While close beside, there shine the gleaming footprints,

Where feet, too true for eagerness,
have pressed.

How the Blind May Be Cured.


Professor Alexander Erskine lectured on this subject at the International Club on October 8th, and was accompanied by Gertrude Yates, the young girl who was blind from birth, to whom he had been the means of giving sight.

Mr. Erskine said there were three states of blindness (1) due to want of knowledge, which was curable, (2) due to prejudice, which was malignant and contagious, and (3) functional blindness from birth, or caused by disease. The first two kinds were blindness figuratively speaking, but the third was the most pathetic and interesting of all. Professor McDonald, when President of the British Association, had said that, "the eye was the most perfect optical instrument extant, and that, although made in darkness, it was prepared with its exquisite mechanism to receive the light. In the case of Gertrude Yates, there was nothing supernatural about the cure; the machinery was intact; what was out of order and lacking was the want of co-ordination of the conscious and subconscious mind, due to some arrestment before or at the time of birth. Consequently, there existed no will-power to transmit the objects reflected on the retina to the brain. External objects had no meaning to her, until the child was made actually conscious of their existence through sug-



gestion to the subconscious mind while she was in the sleep state of hypnosis. A similar defect might be found in what was supposed to be structural paralysis, which might be functional after all. The motor nerve centre and the connecting nerve might be in a perfect state of health, only the patient having lost his conscious volition from a fall, shock, fever, or temporary blood-clot, was not in co-ordination with the subconscious mind which controlled the central nervous system. In such a case similar success and permanent cure could be obtained by a powerful suggestion made by the hypnotist, whose voice conveyed the necessary unction to the subconscious mind of the patient. This result was sometimes attained by faith at the religious shrines on the Continent. The conscious mind was so fickle, and was generally quite skeptical, that the sleep state became a valuable asset in therapeutics, because then the skeptical mind was annulled, and the subconscious mind accepted hypnotic suggestion which would restore the proper health of the body. The medical profession were now establishing psychological laboratories in some of the British hospitals, so that this great science might be used to advantage for the benefit of the patients.—*From the International Psychic Gazette.*

The Past.

ELLA WHEELER WILCOX.



I fling my past behind me, like a robe
Worn threadbare in the seams, and out of date.
I have outgrown it. Wherefore should I weep
And dwell upon its beauty, and its dyes
Of Oriental splendor, or complain
That I must needs discard it? I can weave
Upon the shuttles of the future years
A fabric far more durable. Subdued,
It may be, in the blending of its hues,
Where sombre shades commingle, yet the gleam
Of golden warp shall shoot it through and through,
While over all a fadeless lustre lies;
And starred with gems made out of crystalled tears,
My new robe shall be richer than the old.



The Larger View.

BY MURIEL BROWN,

Of the New Thought Church, London.

"New Thought" is one of many modern movements the aim of which is to make life easier, fairer, and more worth the living. People come to it for many reasons: some to get health, others supply, others a satisfactory explanation of God and the Universe, but to one and all it gives *one* thing, though the degree of that thing will depend on the stage of unfoldment of each individual soul. This one thing is a bigger, broader outlook on life, a deeper understanding of its meaning, an opening up of great vistas of possibilities before every life, no matter how small or feeble that life may be.

If you are a keen observer of men and things, you must see that the average man looks out at life from one little narrow view-point. His ideas, his judgments, his conception of right and wrong are the result of certain traditions, certain accepted opinions of his own particular class and station in life, accentuated by prejudices arising from his personality and temperament. Following up this line of observation, you will see that everything not in accord with this view-point becomes to the man wrong, everything in accord with it, right; and so we have the very varying conceptions of good and evil, right and wrong, varying through the ages; varying as they do in the East and the West, varying in the different classes and levels of society.

Take just one instance of this—the differences of opinion about the observation of Sunday. I was brought up in the Church of England, with quite the old orthodox ideas about the keeping of Sunday. I remember as a child, if a button happened to be off my glove, then I must go to church with it off, for some terrible punishment would descend from God if I should sew on the Sabbath; it was wrong to read a novel, wrong to play bright music. I used to have to hunt out all the dullest pieces I had, just because it was God's own day. As if God wanted us to be dull and sad! Of course, later on, one

came to see that these old notions of right and wrong were archaic, and to realize the truth of the saying of Jesus that the Sabbath was made for man, and not man for the Sabbath; but it just shows what curious notions people have of what is wrong.

Now, modern life is more and more forcing people out of their old rigid attitude of mind, but if life has not done it, when you contact "New Thought" you are taken up out of your own particular little rut of thought, whatever it may be, as it were up on to a mountain top, from where you can look down at the world below and listen to all the myriad voices which are crying, "*This* that I believe is truth, and everything else is wrong." You will find people everywhere crying this, and at first it is rather bewildering to find that instead of one truth which you thought was the only one, there are many.

Imagine if you had walked all your life along a lane bounded on each side by high hedges, you would see only yourself, and the way your feet were treading, and you would know nothing of the world beyond. Then imagine yourself suddenly taken to a hill top, from whence you see many lands, many roads and many people treading them, ways quite different from, and yet just as good as your own. Do you see how your view would have been widened? How you would have more air to breathe, what a glorious sense of freedom would come to you to find the world so much larger and grander and more beautiful than you had imagined? Well, that is what "New Thought" does for you. It shows you *many* ways in life instead of one, it shows you that all these many voices you hear are calling *truth*, however diverse they may be, for all are a part of the great whole. So instead of seeing only our own road, our own way, our own view-point, and thinking that only *that* way lies eternal life and God, we see that all roads, all paths lead to God, the destructive just as much as the constructive, the way of the

drunkard and the prostitute as surely as that of the saint, though the destructive path is the old, broad, easy road, which is also the way of bitter suffering. We do not say, "This is *the* way, now you must walk in it." The New Thought man or woman says, "This is *my* way, show me by that divine thing within my soul which knows its destiny, this is *my* truth—what is yours? If you do not know it, I will show you how to find the light within your soul which shall show it to you, and having found your truth and your way, I will show you how to tread it in love and hope and joy." We see that no two persons can tread exactly the same road. We see the great infinite spirit of Life and Love is drawing each soul surely to himself, the source from whence it came—byways that the conscious mind often cannot see or fathom. Each soul is equally dear to God, whether it be on the straight path, or dallying in the pleasant byways, or agonizing in the blind alleys of life.

"God is of too pure eyes to behold iniquity"; it is only man who sees sin, only man with his little vision that is conscious of things going wrong. With God, who sees beyond appearances, all is working out to express the perfect Universe, which exists already complete in the mind of the Creator, and *every* step in the process of unfoldment is to God good and infinitely worth while.

Now most of my readers will believe this, but often I think it does not go deeper with us than just a mere intellectual acceptance. Growing into God-consciousness does not mean simply reading about these things, it means actually growing to see things as God sees them—*perfect*, seeing the whole instead of the part. It means realization that we are as much in God, in good, now at this moment as we ever were, or as we ever shall be; it is only our consciousness, our poor, doubting, faithless human consciousness, that cannot pierce the mists and realize at this moment the fullness of the Kingdom of God. And because we have not grown to the statue of the Christ, of the perfect man, because we are surrounded and affected by the old, old thought-forms within and without, though we know the higher truths, we often go on living contrary to them, vio-

lating the very principles we profess to believe in. We judge hastily, and then wish afterwards we had not done so when we know the facts. We find we cannot go through our difficult times wholly without worry and anxiety, living one day at a time, laying our concerns on the Almighty Law, resting content to "Be still and know that I am God." The life that can do this absolutely is the master life, and unless we are striving for this and attaining it in some degree, we cannot claim to have found anything beyond the average.

Do you realize what it means to be *New Thought*? It means just what Jesus expressed when he said, "Unless ye be born again, ye cannot enter the Kingdom of Heaven" (heaven meaning, of course, the Kingdom of harmony and peace on this earth, not some future state). In those days they could not understand those words, for their minds could not comprehend further than the material interpretation, and very few understand them now. To be born again, means to be born into a new state of consciousness, it means a complete re-education of the sub-conscious self, the whole part of the mind which controls the habits, the character of the man, and which has been formed by centuries of thinking in certain directions. All our involuntary thoughts, words and acts will be in accord with this old sub-conscious self until it has been trained anew.

We have got to train our habit-mind all over again if we are ever to reach the truly constructive life. So many people are content with the larger view that New Thought gives, content with the glory of the vistas it opens up, but when it comes to making that vision an actuality, they have not the necessary strength and persistence.

If we see and perceive the truth, that all ways lead to God, that our way is not the only way, and that we cannot possibly judge the pathway of another soul, then we shall *not* judge others. I have often, and I am sure you must, too, have judged someone harshly for some act, and then when we knew the circumstances and the difficulties, we heartily wished our words unsaid. All sorts of fragments of infor-

mation come to us from various sources, all truth to the people who say them, but often very far indeed from the actual truth, and these are very often the shadowy things on which we base our judgments. If we have the larger view, the knowledge that all are doing their best at their own particular point of development, then do let us be big enough to talk and act as if we had had the vision from the hill tops, and not as if we still walked in our old narrow lane bounded by hedges and walls of antagonism and prejudice.

It is the glory of New Thought that it has room in it for every type, for every level of living, that it rejoices in the diversity of human nature. We rejoice that other people are different from ourselves, and the understanding and getting into harmony with all life's types and levels becomes one of the chief interests in the real New Thought life. We do not want hard and fast rules and prejudices as to what people should be, and then to be hurt and to cry out when we find they do not conform to these ideals of ours we are so proud of. We want a big, broad acceptance of people as they are, raising them by our belief in them and our love, knowing that ours is the blame if inharmony results from our relationship.

All the inharmony in the world arises from just one thing—a limited vision—just from being unable to see things from the point of view of the other side, just from the want of loving co-operation. Until we get the larger vision, the expanding of the purely personal view into the universal, we shall never get the Kingdom of Love and Peace on earth, the possibility of which Jesus showed the race nearly 2,000 years ago, the signs of the realization of which are surely in the world today. The Bishop of Winchester the other day, speaking of the relationship between England and Germany at the Church Congress, said: "It is by daily courtesies and small acts of consideration, above all by mutual attempts at understanding—that we can slowly build up the fabric of international good-will." He believes that if we would have peace and good-will, then ignorance and antagonism must break down, and we must get at the soul of other nations. And just as with nations, so it must be with societies and individual relationships—narrowness and antagonism must break down, and we must be able to look beyond the outer personality to the God within each soul. Only as we do this can we claim to have The Larger View.

Thinks.

Dr. SEARS.

Each soul is a plant in the universal garden, and like a plant will turn naturally to that which it thinks will give it more life.

* * *

To "grow" means to awaken to life as it was, is, and ever shall be.

* * *

Life is only different expressions of God Love.

* * *

The LAW never changes, but we change our conception of it.

* * *

Peace is another name for harmonious adjustment.

* * *

The soul that knows peace has forgotten resistance.

To Those Who Mourn.

JULIA SETON SEARS, M. D.

Why do you fear death? Why do you weep for those who have gone away? Why should the thought of changing places from this world of sight, sense and sound, to another one of increased opportunity, be something from which you shrink? Why do you look towards the grave in the future with a needless dread?

Death is not a tragedy, it is not a pain, it is not a pleasure; it is a perfectly natural, physical and psychological change. It is a normal extension of consciousness and the birth into a new life of opportunity.

Man is continually evolving from one zone of expression to another, and death is only a part of his transit. Like a revolving door, death opens and lets him pass on into new conditions, which bring him finer understanding. There are many portals to the place of higher expression, and death is simply one of them.

What a life misses on this side of the grave, it gains upon the other. We close our eyes here in death, and like an all-night passenger in an express, we awaken in a new country, ready to begin again a continued life of expression.

In that condition we find ever ready, and waiting for us, finer laws of universal intelligence, and bringing these to bear upon ourselves, we feel our freedom and understand; then death has actually lost its sting, and the grave is swallowed up in victory.

Life and death are one, and in any zone of consciousness it means only the reaching out of the mind of man into fuller union with the mind of God.

Death in the true sense is only an initiation, and the initiate, when he fully understands, will press toward the grave with the same eagerness that the spent runner plunges his breast across the tape.

It is only the living that we have to consider in this story of death. They grieve for their dead because life always wants its own. Olive Shriner says:

"The cry of love all over the world is only to touch thee, beloved." This is true, and the grave shuts away the chance of touch and all that life has given to us in loving form.

The tears upon a coffin lid are never tears of sorrow for the dead, but tears of pity for the self, and sometimes tears of remorse; and the tears of regret are the bitterest tears that ever fall.

Life is long, even in its shortest reaches, and to learn to live alone and not be lonely is the hardest lesson of all. The human heart clings naturally to that which cherishes and comforts it. Like a child in the dark, it longs for the human grasp—the touch—the kiss, and without these there is for many nothing but endless mile on mile of monotonous living, and nothing worth while. It takes sometimes a long while for those who are left behind to reconcile themselves to the silence of the grave; but with the true knowledge that life and death is an exact spiritual science, and that there are no dead, one can after a while come to look at the grave calmly.

Those who leave us have finished their earth lessons and are ready to take up another one. The higher spiritual consciousness always knows when the earth life should terminate. No one ever goes off before time; our steps are led through our own higher revelation.

Jesus said: "I have come that ye might have life, and have it more abundantly." He came from the other side of the grave to show the race the continuance of life. He showed the race the path of life which was pointing ever upward, and said to Mary: "Go to your brethren and say I have ascended unto my father and unto your father, unto my God and unto your God." There was no word of death or fear on His lips. His message is still ringing in our ears. He made heaven and earth one, and death and life only the pathway over which the race walks up-

ward toward its God. The human heart, safe in this understanding, can reach out across the grave and unite in loving companionship with its own.

There is no parting; only those are parted whom love unites, and love will last even unto death and out beyond into the life to come.

Light.

By E. S. ROMERO-TODESCO.

To give an idea of the mathematical theory of light, or of the problem and experiments connected with light, would be quite outside the scope of the present article. The subject itself, with its companions, color and sound, forms the basis of innumerable volumes of research and chemical demonstration. Only a very vague and unsatisfactory idea could be given by attempting to deal with the subject in such a way within the limitations of a magazine article. I, therefore, wish to touch light from a more general standpoint, the various theories and calculations being within the reach of any student whose interest should be aroused and whose time should permit him to enter into the matter thoroughly. I will therefore merely take a birdseye view of the entire subject of light, heat and color.

There was only one thing known about light in ancient times, namely, that every luminous ray was emitted in a straight line; and on its meeting with water or any polished surface, it reflected, thus making an angle. The laws of refraction of light were discovered by Snell about 1621, and expounded by Descartes in 1637. They were able to explain the phenomenon of the rainbow by intuitively grasping the decomposition of the solar light into its colored elements. But it was not absolutely and accurately demonstrated before Newton's time (1690), when he added to the theory of reflection and refraction that of dispersion of light. Light is emitted from all luminous bodies and reflected from all illuminated bodies. The sun, the stars and candle flames are examples of luminous bodies, whilst the moon, the houses, etc., are examples of non-luminous or illuminated bodies. It was about a century after the

studies of Newton on light that the foundation of photometry was laid. Bongner in his "Traité d'Optique" (1766) says that the simplest way of recording the intensity of light is to find out the number of candles that are required to give the same amount of light. After this simple device others more accurate and complicated were resorted to, such as lamps and balances, obscuration methods, chemical or photographic absorption methods, polarising and spectroscopic, electrical, radiometer arrangements, etc.

However, to go into all these would entail a technical treating of the subject and would enter into the study of light proper. I will just mention one simple method known as the "Daylight photometer." It was designed by F. Stevenson, and a clear explanation of its working is given in the Journal of the Scottish Meteorological Society. "At one end of a box is an aperture, and the light, which passes through this, is reduced by turning round the graduated milled head at the side, which moves simultaneously and equally two screens, which reduce the area of the aperture. At the opposite end of the box a printed page is looked at through an eyepiece and the light is reduced till it ceases to be legible, when the result is read off in revolutions of the milled head."

In 1728 Bradley discovered what he called the "aberration of light," which showed that the direct light of the fixed stars traveled with the same velocity as that reflected from the satellites of Jupiter. It is calculated that light takes about eight minutes to reach us from the sun, and there are two theories as to the modes of its propagating energy.

The first is the "emissive or corpuscular

theory," which assumes that a luminous body, as such, continually emits small particles, or luminous corpuscles, of extreme minuteness in all directions. These particles are projected from the body and travel through space with the velocity of light, carrying with them their kinetic energy, which is their energy of motion.

The second theory is known as the "wave theory," which supposes light to be due to a periodic disturbance in a medium existing between the luminous body and the eye, and permeating all space. This hypothetical medium is called the ether. We are not yet fully acquainted with its properties.

The elastic solid theory of ether can only be regarded as a first speculation. The most promising theory of our time is that which regards ether as a turbulent fluid, and light as an electro-magnetic phenomenon arising from very rapidly alternating electric polarisations or displacements. When we talk of polarised ether we mean that the elements composing ether have suffered some direct transformation in properties by the storing of energy. Naturally all lenses, microscopes, telescopes, stereoscopes, photography, etc., could never have been invented and put to practical purposes without the study of light and its properties and appliances. The description of each of these instruments, and many others, would in itself require a long and careful study, and here again one would be obliged to enter into the technical field.

Returning to the subject of light proper, it is well to state that there are three classes of natural lights which it may be interesting to analyze:

1. Twilight.
2. Halos, aurora borealis.
3. Living lights in general, known as phosphorescence.

Twilight is caused by the sun (on its rising and setting) shining upon the upper part of the atmosphere. The light is broken up, so to speak, into tiny waves, and this produces the beautiful soft light seen before the sun rises and after the sun sets.

Halos are large rays of light round the moon and sun which sometimes appear as circles or clouds. They are supposed to be caused by minute crystals of ice, high in the atmosphere, which refract the light

so that it is visible to us in the shape of a large circle. The Aurora Borealis is the northern aurora or light; there is also the Aurora Australis in the southern hemisphere, an arc of light the colors of which vary and are more or less brilliant. It is generally agreed that the aurora is connected with electricity produced in the atmosphere.

There is an infinite variety of living lights, both in the animal and vegetable kingdom, and even in inorganic matter; the sea is most especially full of luminaries. To mention only a few of them, we have lightning bugs, fireflies, stars, meteors of the sea; but there are plenty of luminous flowers, as well as glow-worms, luminous birds and other animals. The birds on whose breasts the phosphorescent light is seen under special conditions of the atmosphere are the night heron (*nyctuardea grisea*) and the crane (*ardea carnulea*); one can see the lights plainly at a distance of fifty yards. Lights occur chiefly on the greasy powder-down patches of the breast, but also on each side of the hips. There are accounts of these birds being shot and small print being quite legible within the radius of the dim light upon the bird immediately after death has occurred, the light gradually fading away and disappearing.

Amongst the luminous flowers is the *nasurtium* (*tropaeolum majus*), first observed in 1762; the red poppy (*papaver polismum*); the sun flower (*helianthus annuus*). It may be mentioned that phosphorescent lights play an important part in the records of ancient superstitions, apparitions, phantoms, etc., and though the phenomena are varied and frequent they are not yet quite satisfactorily explained. The problem of animal phosphorescence is so far unsolved, and it is a curious fact that in rare cases, human beings have been known to possess the same qualities. Phosphorescence has been explained by the following theory: It is well known that the spectrum is not limited merely to visible lights, but extends beyond them on the one hand with the ultra-red rays and on the other with the ultra-violet rays. It is also well known that the velocity of vibration is less in ultra-red rays than in red rays proper, whilst in ultra-violet rays the vibration is greater

than in violet rays; and it is for this reason that they cannot impress our retina directly; or, in other words, they are not visible to us with the naked eye. Now it is stated that ultra-violet rays have the property of determining in some bodies slower vibrations and to render them thus luminous. When the effect lasts after the exciting cause has ceased to act, the phenomenon is called phosphorescence; we find it amongst minerals and different salts which become luminous and vary in color from being put in a light or dark place. When once the phosphorescence is excited it lasts at times for hours. One of its applications is in the manufacture of luminous varnishes known in commerce as Balmian varnishes; these, if spread on the surface of an object that is left out in the sunlight in the daytime, become luminous by night; this luminosity can last as much as thirty hours. These varnishes are applied to floating buoys and to the dials of watches, etc.

Rainbows are in themselves very interesting phenomena; they are seen when the sun shines upon falling rain or on sprays of water; sometimes only one bow is seen, but often two, which are arcs of concentric circles and have their common centre on the line joining the sun to the eye of the observer. These bows are seen when the observer's back is turned toward the sun. As far back as 1611 experiments were carried out with a phial full of water and with

globes of glass filled with water and placed in the sun to make the colors of the two bows appear in them. The inner bow is called the primary bow; it is very brilliant and presents all the colors of the solar spectrum, the red being outside and the violet inside. The outer bow is called the secondary bow; it is much fainter and in reverse order, the red being inside and the violet outside.

The geometrical theory of the bows began with A. Dominis, and it was developed by Descartes; but it was only when Newton discovered the difference in refrangibility of the several colors, and their consequent separation by refraction, that the varied color of the bow was explained. The complete theory of the rainbow is not to be obtained from the simple consideration of rays, but must be treated as a phenomenon to be explained by principles of interference.

Light, like electricity, and all such vastly complex occurrences are, generally speaking, only very vaguely understood by scientists. Much is known of their effects, and they are used in all manner of wonderfully accurate and complex appliances, but as to the cause of many of the phenomena, or as to the nature of light, ether, electricity and life itself, the last word is far from being said, though the knowledge on these subjects of vital interest is increasing day by day.

"There is no sadder sight than a family of growing boys and girls, or grown up young men and women, accepting coolly and carelessly every form of sacrifice and favor from loving, anxious parents, who are wearing out their lives in their service and reaping only ingratitude and indifference in return. Let every parent guard against such a state of things by the far more real kindness of training the children from first to last to share with them in the responsibilities, the labors, the sacrifices, the economies, as well as in the pleasures and comforts of the household. Only in this way can a family be truly united and filial sympathy and gratitude be thoroughly developed."—E. J. H.

Vibration.

JULIA SETON SEARS, M. D.

Vibration is life, motion, action, creation and realization. Everything that is now, ever has been, or ever will be depends upon vibration and its manifold rates of activity; it makes and directs all conscious life.

When we look out over all the varying conditions and expressions of life; when we see the mineral, the vegetable, the animal, and at last the human expression of this same energy, we are following only the correct mathematical arrangement of physical atoms acted upon by vibratory law.

The mineral kingdom is one expression of this arrangement. Its molecules have their own peculiar law of attraction and repulsion, and are kept in continuous arrangement and rearrangement in response to vibration acting upon the individual cell. The molecules of silver, iron, copper, gold, all owe their differentiations to the different laws of vibration to which they respond. If the law of attraction and repulsion was equal on all planes, there would be only one metal or one point of manifestation.

The rose is a rose and not a violet, by the same law. Every differentiation found in the vegetable kingdom is due alone to the difference in response to vibratory influence. I have seen a pure white geranium, blossoming in my window, change into a brilliant pink in coloring when transplanted to the soil of the door yard. Why? Because it found a different vibratory influence, and by absorption from the earth changed the rate of vibration of its own atoms.

Within all conscious life and unconscious, there is this great silent, vital principle at work. We recognize its results without questioning or understanding its mechanism.

Vibration on the unconscious plane of life may seem wonderful, but it becomes more wonderful and intricate when we approach the human plane of expression. Man is man, and not a mineral, an animal, or a tree, simply because through evolution he has attracted to himself a collection

of atoms, tuned to move at the highest rate of vibration known to the race. The human vehicle which we recognize as the physical body is composed of millions of minute cells called together, and held together, in constant activity by molecules of attraction and repulsion.

The only difference between the mineral, the vegetable, the animal and the human plane is a difference in the rate of vibratory exchange; the human plane is expressed only by those atoms which have proven their power to survive at the vibratory rate of the physical laws of this plane.

It is a well known fact that there are many forms of life which cannot exist beyond a certain point of temperature. What is temperature, heat or cold? Only different points of vibration. It is also known that the cells of the body have their normal vibratory rate; above or below this vital point there is disintegration. This point is commonly known as individual resistance.

The all important lesson for the psychologist to master is, that his body is polarized in a vibration that is normal only to himself and is not an indication of another's possible polarization; that coupled with his physical point of vibration there are vital attracting centres; namely, the will power, the mental power, and above master and director of these is the higher and much misunderstood power—Divine vibration, or consciousness.

There is not an hour of our human lives that we are not under the control of vibration; if we move our hand, wink our eye, lift our feet, live, breathe, it is vibration. Thinking, loving, hoping, planning, believing, doing, knowing, is vibration; every impulse of our souls, every high aspiration, every flight of fancy or emotion, all spiritual illumination is vibration, working in unconscious harmony with our physical force.

Have you ever heard a preacher or a devotee to some great faith talk about his subject until he grew enthusiastic, intoxicated to a point of supreme exaltation,

and was apparently en rapport with a force which you did not feel? This is Divine vibration, and is the highest rate of activity on which the physical body functions.

There is not one among us but has seen the asylums full of disordered minds. Why? Simply because on one hand we have the disordered physical response to normal vibration, disarrangement of the attracting and repelling power of the physical cells, and this depolarization in disintegration of tissues, functional excitement and anatomical change.

Mental disorders are the result of this same law in operation within the subjective life of the individual. Mentalities are depolarized through hate, fear, envy, pain, shock, love; joy has killed, so has anger; in fact, all the emotions which the human mind can feel are simply different rates of vibration in which we live, according to how perfect, or imperfect, we make our control over our cell bodies, and how masterfully we learn to direct our attracting or repelling force.

Reason has gone from the shock offered to sight or hearing; it has tottered because of great joy, great grief. This means that the vibration into which it was instantaneously hurled was greater than the normal vibratory rate of the individual; the adhesive power of the atoms was disarranged and separation took place.

It is impossible with our present scientific knowledge to absolutely determine for another just where his normal vibratory rate begins or ends, but he may determine it for himself. With the increasing discoveries of practical psychology, it will in time be demonstrated for all, and when the depolarized patient can by drugs, electricity, suggestion or exhalation be made to again strike the normal vibration of his mental, physical and psychical body, he will

be healed instantly of disease of flesh and disorders of mind.

What the study of vibration and its laws can do for humanity, has only just been daily roreshadowed; half has not yet been told; but among the first things which have been made known to us, is the necessity for each individual knowing what vibration means in his own mind, and what effect it has upon his body. First learn a common sense estimate of just what molecular endurance is in your own being, and then learn and demonstrate that this point of endurance may be increased gradually by training, through the power of the will; learn that a normal point of vibration may be retained at all times, even in the face of overpowering external vibrations and that polarity cannot be lost if the will has taken hold of every part of our lives. The human will is a pilot, the supreme director of all grades of vibration; and under its control the individual may poise his body and mind in one vibration after another, passing from heights to depths, and back to extreme points, until the last possible rate on which he functions normally would have become insane heights if attempted untrained.

The ability to regulate our lives and actions to all possible rates of vibration; to stand amid "Eternal ways" when the earth seems to crumble beneath our feet; to pass from end to end of the pole of being and stop at any point and function normally; this is to master power, the master mind, the great power that stamps the leaders of mankind. It is this that gives health, wealth, peace, power and plenty to the physical body and opens a portal for Divine inspiration to the soul.

Self control, self poise; this is power over vibration, and mastery of vibratory law of our own being is the first great step in the lesson of life.

"Want of moral courage is the secret of many men's financial ruin. Upon a decisive and well-timed 'no' may hinge a weighty crisis. It is more difficult for most persons to say 'no' than 'yes,' and therefore it is oftentimes left unsaid when it should have been uttered emphatically."—E. J. H.

"Whoever can make two ears of corn or two blades of grass to grow upon a spot of ground where only one grew before, would deserve better of mankind and do more essential service to his country than the whole race of politicians put together."—E. J. H.

A Word to Those in Bondage.

By CLIFFORD W. CHEASLEY.

You have been told that there is no other cure for your trouble except increasing Realization up to the point where you will change your present expression, and daily you are trying your best to work toward this end.

This is for many a gradual process, which is only helped by a tireless faith in ultimate success. The way is long as you see it, and day after day the chains that bind you seem as strong as ever. Hope on; the goal is worth the game. Remember that every negative state you overcome is another brick knocked out of the wall that is separating you from perfect at-onement, and fulfillment is nearer than ever to you.

Take this for your daily affirmation: The Lord (law) will perfect those things that concerneth me. Teach it to your consciousness. Put it up on the wall, or over your dressing glass, that your knowledge may be constantly refreshed, and, hourly, let the Law show you its way.

Forget yourself, take your thoughts off yourself, and set them to build the vision of what you want to be: *Perfect—whole—free.*

Take "personal" out of your life. If you have decisions to make and things to do, don't plunge ahead and do them in

the same old, old way. Just stop and ask the Christ within you, "Lord, what wilt thou have me to do?"

Jesus Christ said "I am the way," and "follow thou me," and the Christ today in you will point out the way and behind each thing that you do, will be the Divine thought force which can make you one with the thing you desire.

Each thing accomplished by the way of the Spirit, however small a thing it may be, is another rung in the ladder of your unfoldment, and you can carry the knowledge gained into intensification on higher planes of expression.

Don't worry over technicalities of Concentration, Visioning, The Silence, whether you are doing this right, or that right. Worry is always a negative state, and you had far better let the details go, if they are going to fill your mind to the exclusion of the great essential, which is, that whether your physical sense knows it or not, every time you practice in simple faith, you are in closer and closer touch with the *One mind*.

Just go on, in Faith, true to your ideals. The night is darkest before the dawn. Each day means a new life and today may see your freedom.

Just for Fun.

At the Thanksgiving Dinner of the New Civilization Fraternity, given at the Gregorian Hotel, one of the members, Mr. Brickett, delivered the following conundrum and promised a shadow lace waist made by the Valentine Shirt Waist Company, to the lady giving the most correct answer.

The conundrum was: "Why is a woman like a gold mine?"

Dr. Sears was appointed judge of the

answers, being instructed to publish her decision in *The Column*.

The following two answers are the ones chosen; although each is only one-half of the correct answer to the question, both are true and correct as far as they go.

1st. "Because it is impossible to estimate her full value."

2nd. "Because it takes a lot of money to develop her."

The correct answer was: "Because you never know her true value; but many men have gone broke prospecting."

Now, what will Mr. Brickett do?

Will he send half a waist to each lady? Will he send one of the ladies a whole waist? Will he send a first and second prize? Or, will he be genuinely generous and send each lady a shadow lace waist?

The Column does not know. Will some one please tell it?

We will publish Mr. Brickett's final decision in the March issue, and to those who state correctly what this decision will be, we offer a three months' subscription to *The Column* free.

Send your solutions in early, to The Editor, *Column Magazine*, 78 New York American Building, Columbus Circle, New York City.

A Christening by Dr. Sears.

On Sunday morning, January 4, 1914, in the West 48th Street Theatre, New York City, America, Dr. Sears performed the christening ceremony of the New Thought Church for the second time since its inauguration.

The initiate was the six-months-old infant daughter of Mr. and Mrs. Clifford W. Cheasley.

Mr. Cheasley is known as the associate editor of *The Column*, which he brought from England and installed in its new offices in New York in August, 1913.

Before the actual ceremony, Dr. Sears told what the name and birth date of the child signified, according to the psychology of Names and Numbers. She explained the characteristics of a name vibration of 7 exoterically, and 9-11 esoterically, through a birth path of a 4.

She announced the names of the god-parents as Mrs. Ella Wheeler Wilcox, god-mother, and Mr. John Brach, god-father.

The christening party entered to the

strains of the Dress March from Tannhauser, and two little girls were seen, dressed entirely in white, bearing the christening bowl and bunches of lilies.

The whole ceremony, which was followed amid intense silence, was declared to be distinctly impressive. The items were followed attentively by the audience of about four hundred persons.

The young initiate holds the honor of being the first English baby christened in New Thought.

The first ceremony performed by Dr. Sears was in June, 1912, when she baptized her own grandson, Orin Philip Walton, the son of Dr. and Mrs. Roy Page Walton, in the Steinway Hall, London, England.

This child was born in New York, America, and it is certainly an interesting circumstance that the first American initiate should have been christened in England, and the first English initiate in America.

There is but one law: the law of charity, one with justice. There is but one dis-equilibre; the violation of this law.—J. P. N.

The perpetual evolution towards the perfectionizing or formations is the eternal and natural means to arrive at earth immortality.—J. P. N.

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.

In the Forty-eighth Street Theatre, on Sunday morning, January 25th, the First Union Service of the New Thought Church was successfully held.

The speakers were Mrs. Jean Norton, Mr. J. C. Quinn, Miss Villa Falkner Page, and Dr. Sears.

These Union Services are to take place the last Sunday in each month.

Dr. Sears has daily classes in the New York American Building, and can be seen by appointment at the Hotel Empire, 63rd Street and Broadway.

The Science of Success lectures, which have hitherto been given by Dr. Sears on Wednesday evenings in the Genealogical Hall, have been transferred to the Hotel Empire, 63rd Street and Broadway, where they will be held every Tuesday evening at 8.15.

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

Founder, Julia Seton Sears, M. D.
Pastor, Emma C. Poore.

Dr. Sears will be in Boston, a guest of the Church and School, from Friday, March 6, till Monday, March 10.

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

Weekly meetings every Monday evening at 8:30.

A party was given by Dr. Sears for the benefit of the Fraternity on Monday evening, January 19th.

There was a large attendance, and an exceedingly enjoyable evening was spent.

The Fraternity benefitted to the extent of \$108 (£21).

ABROAD.

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

Founder, Julia Seton Sears, M. D.

A welcome letter received from the Pastor encloses an attractive programme of classes and lectures, and reports that a very successful sale of work concluded the autumn session, and provided for the School funds, £23 (\$115).

As a mark of esteem, and in appreciation of her work, Miss Muriel Brown was presented with a purse by her students, and those who had enjoyed the pleasure of attending her helpful services in Steinway Hall, Lower Seymour Street, on Sunday mornings.

Program of forthcoming lectures, etc., can be obtained from the Secretary on application.

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 New Thought Alliance, Pittsburg, Pa.—Pastor, J. G. McGonigal.
 Church of Silent Demand, Chicago, Ill.—Pastor, E. J. Northrop.
 Higher Thought Alliance, Detroit, Mich.—Pastor, David King.
 New Thought Church and School, 1789 East 89th Street, Cleveland, O.—Pastor, Mrs. Ella Fish.
 Church Universal, Perth, W. Australia.—Minister, Rev. Veni Cooper-Mathieson.

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Clara Hall.....Boston, Mass.	David King.....Michigan
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New Thought Healers.

Under the New Civilization Fundamentals.

Dr. Julia Seton Sears - - - - -	<i>Treatments and Instructions.</i>
Mrs. Jean Norton - - - - -	<i>Treatments and Instructions.</i>
Mr. Clifford W. Cheasley - - - - -	<i>Treatments and Instructions.</i>
Miss Theresa Brach - - - - -	<i>Treatments.</i>
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