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PATRONESSES—

GERMANY—Her Serene Highness THE PRINCESS OF PLESS
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Editor—

JULIA SETON SEARS, M. D.

Asso. Editor—

CLIFFORD W. CHEASLEY

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The First Word.

By DR. SEARS.

This is just a little talk about everything in general.

First of all, I have been to Boston, dear Boston! I love Boston and Boston loves me; so we had a great time of rejoicing together.

My only regret was that I was too early to see her beautiful Public Gardens in flower. I love every grain of sand in the Boston Public Gardens. It is so much to me that even the ugly old boards laid down to keep our feet out of the slush and snow looked lovely and called to me, "Come and walk on me once more."

In the heart of Boston's Public Gardens I wrote the first twelve lessons of the "Fundamentals of the New Civilization," and it was there that my pen unveiled to bear witness to the glory and greatness and majesty of God in the world projected from Himself.

These first twelve lessons are in the possession of many students in manuscript form. The first class of students are still in Boston, and we met again in loving communion.

The New Thought Church and School had arranged a delightful mental menu, and the crowds came from far and near, with their eager open minds and glad earnest faces. We had three days and

nights of intensified inspiration both direct and indirect.

Sunday was a banner day; a special morning lecture, a 3 o'clock service of the Boston New Thought Church, and at 5 P. M. the New Thought Forum.

This Forum overflowed all its boundary lines and had to adjourn to the body of the church. It is held every Sunday in the vestry of Dr. Hales' church, and is in a flourishing condition of naturalism and discussion.

The New Thought Church under the leadership of Emma C. Poore is making a splendid headway. There is a steady, healthy flame of enthusiasm and spirituality, and the teaching is feeding the minds and hearts of those seeking truth.

The first and closing lectures were held in the Metaphysical Club, which as usual is the open door for all societies and cults, and which is wonderful and helpful in its ever-increasing hospitality.

It can be plainly seen that the spiritual light of Boston is growing brighter with each passing year, and all who touch its big consciousness are blessed and inspired.

It is not idle prophecy to say that with all its active spiritual seeking, it is germinating a spiritual energy which must embody in form; and out of Boston, in a not

too distant future, will come some great spiritual educator and master.

Now just a word about my work in New York. I have closed all my personal classes, lectures and treatments, with March.

I have signed a contract with the Clode Publishing Company, of New York, to write a new "Freedom Talk, No. 2," for them before sailing, and I must have my personal time for this work.

The Sunday services will be all the public work that I can attend to.

I shall continue these Sunday services at the 48th Street Theatre, West 48th Street, until the second Sunday in May, and shall sail for London, England, May 12, on the North German Lloyd Steamship "Kronprinz Wilhelm," arriving at Plymouth May 18.

I have worked and talked continually since October, 1912, and my visit to London will mean six weeks of constant teaching and lecturing.

I shall only just return in time to continue the same busy work through the season at Oscawana. This is my opportunity to go into the Silence and fast for a few weeks, and I am claiming it. I shall be at Oscawana most of the time before I sail, and I shall be glad to answer your problems by letter. I shall enjoy advising, cheering and comforting you with my pen while I give my tongue a holiday.

The London International New Thought Convention will be held June 21 to June 26, and in Edinburgh, Scotland, June 28 to June 30.

On June 7 and 8, prior to the Convention in London, a New Thought Conference will be held in New York under the management of the National New Thought Alliance. This will allow the delegates to be present at this conference, and give them just time to get abroad for the London and Edinburgh gatherings.

It is planned that Mr. Tomson, of the National New Thought Alliance, will com-

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bine with the Brooklyn New Thought Center, at 76 Hansen Place, and all business arrangements, both for the New York Conference and the conventions abroad, will be accomplished from there.

Definite plans will be given in the next issue of THE COLUMN.

The New Civilization Fraternity, beginning with April 1, will have permanent business headquarters with The Column Publishing Company, instead of in Room 46. All inquiries in future must be addressed to them at Room 71.

Now one final word about Oscawana and the Summer School. I am asked continually, in spite of my last notice in THE COLUMN, whether I shall be at Oscawana this summer.

Let me say again "I will." That the Summer School will be held at Oscawana from July to October, and the opening days at Oscawana will be the 11th and 12th. It is hoped that the guest of honor will be Ella Wheeler Wilcox.

There has been a new association formed at Oscawana, and it has passed into new management.

There will be a new Inn built, new waterways constructed, and the land has been laid out into lots.

Work has been already begun on the place, and if we should have an early spring, the Association hopes to have the new Inn ready early in July.

This new arrangement is the answer to the long desire, and Oscawana is in the way to becoming now, what it was originally intended to become, an International Educational center.

It will be the home of the New Civilization worshippers, and plans are being laid for the first New Thought Temple-Church of the New Civilization in New York.

Literature, with full details, illustrations and particulars, will be forwarded upon application. Write the Column Publishing Company until further notice.

Life.

By DR. E. H. PRATT.

Life is fundamental. It is the basis of all that is. It is omnipresent; it is also omniscient and omnipotent. It is macroscopical in its great sweep of comprehensive expression, and microscopical in its penetration. It involves everything, it saturates everything; it is the great oversoul of all things, it is also the permeating spontaneity of all things; it is the everlasting arms that envelop creation, it is also the never-failing force that puts on earthly garments and then sustains them and renews them.

There is but the one life. Out of it every material thing comes and evolves. There is nothing beyond it or outside of it.

Look for the *presence* of life in minerals and there it is macroscopically in what we call cohesion or affinity. Microscopically it is evident in the ultimate subdivision of all matter, which we now recognize to be electrons or infinitesimal vortices of force. Look for the *intelligence* of life in minerals, and the curves, crystals and groupings, everywhere manifest, speak in unanswerable evidence of the mathematical exactness of its manifestations everywhere; yes, manifestations, for life is mind, and matter simply its language. Look for the *power* of life in minerals; is it not conspicuous in the substantiality of all mineral forms? Granite, iron and all other mineral formations are enduring only because of the power of their indwelling life. Some think of it as electricity, some as affinity, some as magnetism, but these terms mean Life, and Life only. The wondrous power in minerals is not conspicuous, because it is latent. In many instances its bonds have been burst, and the condensed energy disclosed has astonished the world. Mankind never dreamed of the electrical sea enclosed in material shores until Franklin flew his kite and took the first step toward harnessing the lightning. Since that time this limitless reservoir of power, this electrical energy of the air and all things mineral, has been tapped and harnessed to our needs. Electricity loosed from its bondage in matter, now lights our pathway, heats our atmosphere, propels our transportation and is constant-

ly being drafted into new kinds of service. If it is limited, this fact is yet to be discovered.

Equally potent is the latent energy of steam, so long held in bondage, just as heat was for ages entombed in coal.

The latest and perhaps most wonderful illustration of the omnipotence of the latent power in matter is the tremendous health-giving force of radium. The discovery of the X-Ray was startling, the power of the actinic rays was more so, but the force manifested by radium transcends them all. Surely the omnipotence of life in minerals does not lack illustration. Life in minerals, then, is not only omnipresent, but omniscient and omnipotent as well.

In the vegetable kingdom Life talks in yet plainer language. Its presence, its wisdom, its power are everywhere in such evidence as to silence all scepticism. Plants, under satisfying conditions, sprout, mature, blossom and fruit, irresistibly propelled along their cycles of development by that same vis-a-tergo which we know as LIFE.

It is the same story over again in the animal kingdom. Animal existence, animal development and animal evolution can be satisfactorily accounted for only as they are recognized as outer manifestations of an inner vitality. Some one has very truly said, "God sleeps in the mineral, breathes in the vegetable, moves in the animal and wakes in the human." Considering God and Life as synonymous terms, it will not bemean the quotation and will serve our present purpose better to affirm that *Life* sleeps in the mineral, breathes in the vegetable, moves in the animal, and wakes in the human, for Life everywhere and always must be recognized as the one great universal first cause, omnipresent and also omniscient and omnipotent.

Life wakes in the human to the degree that it permeates consciousness. To become conscious of Life and its possibilities is our great privilege—it should be our universal aspiration.

It is common to consider the nerve centers of man as the seat of his Life and consequently the source of whatever wisdom

and power he may be able to manifest. This is a conception altogether too limited to be true. It does not line up with what we know of the omnipresence of Life and its characteristics. Central governments are all right; local governments are also all right, but not as monarchies. True governments are merely representative; centers of power are in reality formed by collected and organized individual influence. Of course, the nerve centers are life-endowed, but so is every cell of the regions even most remote from the nerve centers. Life is everywhere present throughout the body. It homes in every organ and in every bodily tissue. Physical activity is first cellular, and only afterward does it exist en masse. Individual Life invariably precedes collective Life, thus demonstrating beyond successful dispute that all orderly forms of government are representative and not monarchical. The nerve centers did not form the body, but the body built and established the nerve centers and in doing so by no means surrendered their hold on life. This leaves the body universally alive. Characterizing this Life, of course, everywhere throughout creation are wisdom and power. Is it not wonderful that liver knows how to build liver, that brain knows how to build brain, lung knows how to build lung, that bone constructs bone, muscle develops muscle, skin forms skin—that every organ and every tissue of the body is wise enough and powerful enough and alive

enough to construct itself and keep itself in repair, and all out of the same blood stream? Indeed, the innate wisdom of tissues transcends the comprehensiveness of consciousness. The microscopical distribution of Life is within us and yet we comprehend it not. It is wisely said to be "closer than our breathing, nearer than hands and feet," and yet it lies just beyond the borderland of consciousness. Tissue activity which is continuously uninterrupted throughout our earth life, makes no appeal to consciousness except in the way of its completed work. The story of its doings is a foreign language to conscious comprehension. Consciousness can do for us, however, one thing of great value, and that is to recognize the indwelling presence of the life forces and at the same time take into account the broad expanse of circumambient life. Life is around us as well as within us; it is our oversoul as well as our inspiration; it surrounds us as well as saturates us. Its *universal* expression gives us intelligent, loving, resourceful atmosphere, while its *individual* projection into our separate selves provides us with soul intelligence, with soul vitality, soul wisdom. Because of indwelling Life we want, we know what we want, we seek what we want; in us and through us Life surges, sweeps and presses to join the enveloping sea of Life, like an electrical current rushing from one pole in mad haste to arrive at its opposing pole.

Heart of Life.

Ah, me, the subtle boundary between
What pleases and what pains! The difference
Between the word that thrills our every sense
With joy, and one which hurts, although it mean
No hurt! It is the things that are unseen,
Invisible, not things of violence,
For which the mightiest are without defense.
On kine most fair to see one may grow lean
With hunger. Many a snowy bread is doled
Which is far harder than the hardest stones.
'Tis but a narrow line divides the zones
Where suns are warm from those where
'Twixt harmonies divine as cords can hold suns are cold.
And torturing discords, lie but semitones!

—Exchange.

New Civilization Fundamentals.

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

SIXTH FUNDAMENTAL—THE NEW IDEA OF HEALTH.

Ever since the minds of men could question, they have wondered and asked about the disease of the flesh.

What is the cause of disease? This is the perplexing question.

Why are some persons literally disabled by the weakness of their flesh, while in the same world, right beside them and under the same conditions, are other persons who are strong, happy, free, living in radiant activity in their bodies?

The race mind questions and will continue to question until it is given an answer it can comprehend; one that does not contradict its reason and intellectuality.

The masters of the past answered these questions according to their understanding and beliefs, and for centuries the mass mind has tried to work out its salvation by these old laws and methods.

The revelators of the New Civilization are answering these questions in a way they have never before been answered, and are bringing health, physical freedom, divine realization and actualization to those who can accept these revelations.

They are telling the world what disease really is; where it began, its cause and cure; then leaving it to assist itself into finer laws of physical harmony, where the flesh can become an accomplished factor in the perfected expression of life.

Disease began when life began, for life began as Universal Intelligence manifesting as force and substance. There is only one intelligence, but there are two great actions of this intelligence in substance. There is the intelligence which builds up, holds together, constructs and forms, and the one which tears down, destroys form and re-arranges substance to fit a new and increased perfection of form. These two actions of Universal Intelligence are everywhere; one need not take long to convince themselves that these are really cosmic principles.

There are only four elemental forces, and these are Earth, Water, Fire and Air.

These are the cosmic forces through which intelligence acts. They each have

their own positive and negative expression; they are each constructive, destructive and re-constructive, and they are in eternal arrangement and re-arrangement.

Let us study them for a moment and find the truth of these words. Study the Earth—all that is or ever will be, rests upon the wonderful cosmic shoulders of "Mother Earth." The earth holds the races of men, and supports them in life and covers them in death.

It is the fountain head of material supply—all food, all fibre, all activity and rest is dependent upon the solidarity of the earth. Standing strong and firm as Gibraltar stands, the earth opens her arms, calling the whole human race to rest upon her breast; and yet, just one little shivering slip, and great empires, dynasties and states are re-arranged in a moment's time.

The slightest trembling of the earth strikes panic to the world heart, and man, even while he walks each day in apparent safety, knows deep within his soul that even "in the midst of life we are in death."

Take Water—without moisture, there could not be life. Water softens, dissolves, mixes all forms into new solutions and expressions. It makes the touch of life a benediction, and it extinguishes the mad flames of fire, and combining with it, becomes the most wonderful compelling force of steam.

Water is the great Universal solvent, the great cosmic reflector or spiritual form; yet with the wild raging of billows and the fierce surging flood-tides of water, vast continents have been submerged fathoms deep, while, "above the wrecks of ships and men, the placid ocean shows no scars."

Study the Fire—Fire, the great cosmic principle of heat, manifests for us universally as the sun and finitely as fire.

The sun shines down upon the pulsing earth, and vegetation germinates, becoming full-fledged form; but in the very hour of its promised fulfillment, there comes often the ravages of the white blistering rays of the sun, which burn and shrivel into

nothingness the fields, the beautiful gardens and wonderful flowers, parching and destroying even human life.

The finite principle of fire, warms, comforts, and keeps human life in power, pushing human consciousness on from savage to the supra-civilized. It is majestic in its power of construction and re-construction, but raging flames, bursting away from control, leave in their track the charred remains of men, the white ash heaps of cities and civilizations.

The air is the life giver of the planet. Without air the world would cease to be; every living thing would perish. "It is the breath of the Almighty that giveth us life," and the gentle air, weighted with the incense of a thousand flowers, brings strength and power to the whole world. It cools the fevered brow, and is like a drink of glorious elixir to the exhausted tired self; yet, gathered into great destructive and reconstructive action, it rages over the land and sea in mad tornadoes, laying mighty cities low and strewing death and disaster in its track.

What has all this to do with health and disease? Everything! Our fundamentals find that there is only *ONE substance*, and at every place of action; the intelligence of this substance is *God*.

Man, then, is this *God substance*; he is the little world in the big world, and he has in him the same elemental forces as the big world.

Man is air, fire, water, earth, and every cosmic action of these elements is in man, limited only by his own diminutive zone of consciousness.

Man's mind and the Universal are *one* and the same thing. Man and God are related through this law, and with his thoughts man reaches out into the universal mind and fashions his own world of form, saying "Let there be light" over his world.

There is in the mind of man thought energy that links him with the great constructive energy of the Universe, and also thought energy that links him with the great destructive and reconstructive energy, and these thoughts, set in action, bring him their corresponding results in form.

There is a constructive trinity and a destructive trinity of thought and action. Thought energy, set in operation through

man's own mind, has just three places to register: in his body as *flesh*, in his environment as *things*, and in his emotional life as *feeling*.

The constructive trinity of human thought is Unity, Faith and Love; and the destructive trinity of thought is Sex, Appetite and Self.

As soon as the minds of men can think they start on their purpose of life, which is creation, experience, expression and inclusion; from the quality of their thought force, their law of cause and effect begins. Desire for expression in form is the force which pushes them on, and in the first expression of life the desires are always personal, and the first experiences unite the life with the destructive side of divine mind.

As man's consciousness extends its experiences all the reactions of destruction and reconstruction, and comes by natural desire into relation with the constructive side of mind; then it passes back and forth in both experiences, until it stands in the center of divine wisdom, control and choice, and can connect with the destructive forces constructively, and out of ordained destruction and reconstruction, it can bring forth complete perfected form.

It must go in and out in creation, recreation, experience and inclusion, until it can pause anywhere and say "Evil, be thou my good." It is then a savior of the race and its work on this planet is done.

Back of every disease in the flesh, poverty of environment or heart break of life is the conscious or unconscious linking of the life with the thought trinity of sex, appetite and self, linking the human life in the universal law of the destructive side of air, fire, water and earth.

The human life which flings itself on through the destructive forces of passion and lust can know that it is slowly becoming one with all the destructive fires of the Universe, and some time he will stand with a burnt out, disfigured flesh body, and through quivering "body and through brain there will have swept the flames of lust's devouring fire, and but the scars remain." It is one with the white ashes of destruction, and will meet it, not because of a jealous God, but because it is the balance of the law it has set in operation for itself.

Back of the egotistical self is the great destructive force of the tornado. Wild anger bound slave, who has no control over his desire for food, there stands ever the sentinel of the Universal law, and it says "If thou eatest thereof thou shalt surely die;" and he dies daily to the finer and higher law of the flesh. He is one with the destructive law of earth and wave, and these elements beat through him with every pain that rocks his physical flesh.

Back of the egotistical self is the great destructive force of the tornado. Wild anger and gusts of rage beat through him, destroying the true arrangement of his own atomic cell body, and his flesh keeps pace with his discordant, exalted mind.

The Universe keeps strict account of the energy expended in either way. Often man forgets, but the Law never, and "be ye therefore not deceived, God (the Law) is not mocked, and whatever a man soweth that also shall he reap," and as life goes on in the long run, man takes out of it what he has put in, and finds himself gathered together again and again in a physical body which is an exact replica of his past states of thought and action.

Where, then, does disease begin? It began when life began, for the universal law of arrangement and re-arrangement began then.

What, then, is disease? Disease is the expression of the great universal destructive forces, brought into the human body by the intensification of negative states of mind.

What is the cure of disease? The induction of those states of consciousness which produce health.

Disease and health have no relationship to each other. Disease is the product of primary destructive states of mind, and with their corresponding negative thoughts of anger, hate, fear, lust, resistance, condemnation, strife, jealousy, envy and separateness, seal the consciousness of man to the destructive elemental forces.

Health is the expression of the strong constructive vital states of mind with their corresponding thought force of love, unity, peace, hope, courage, faith, worship, non-resistance, power and righteousness.

We can choose this day which we will serve, and as soon as we have enough of the destructive action in spirit and body, we

can change, put off the old man and put on the new.

Disease began in mind and it ends there.

Back of every life that is less than well, healthy and free in flesh, there is the long line of thinking and acting off the line of universal truth, love, worship and harmony, and we can re-arrange our physical condition by re-arranging our consciousness.

Jesus was the world's greatest physician. He healed the sick, made the blind to see, and raised the dead. He did it through no other law than the one of regenerated spiritual thought through faith.

He said always, "Believest thou that I can do this thing?" and "Thy faith hath made thee whole," and when his disciples asked Him who sinned, the blind man or his parents, He said, "Neither did this man sin, nor his parents, but that the works of God should be made manifest in him," showing the truth of the ever-extending action of Divine Intelligence in form.

Today the New Civilization is healing itself through rising into the transcendent states of its own mind, and stamping upon the cell intelligence of its own body a higher law.

It is learning how to induce the states of mind which will bring health to the flesh, and to stand resolutely by these states. It knows that thoughts are things, and daily intensifying the thoughts which make for healing, it is building a health consciousness, and abides in this consciousness until it pulls the flesh into form.

Strong positive thoughts of power, love, truth, worship and service, are a great cure and prevention of disease, and with these thoughts the individual links himself with all the great spiritual creative forces of the Universe, and these currents run through him as electricity runs along the open wire. He is held in a reaction and re-creation of the flesh which nothing destructive can mar or change. All the constructive power of Air, Sun, Earth and Water is his daily portion, and they perfect him as they perfect a blooming rose.

When man is healed with this knowledge, he is healed to stay healed, for he has linked his mind with the laws of the Universe in which there is no disease or lack, but only ever-renewing strength and construction, and a continual passing on into finer and

finer form through spiritual displacement, rather than the old law of material change and decay.

The mortal body will register whatever it is given to register, and in the new knowledge of health it is given always the new induced states of thought energy to stamp into form.

The New Civilization will be a race of healthy beings, not through any mysterious metaphysical secret ways or means, but simply through increased spiritual understanding.

It will use normally the now half latent forces of the human mind, and bringing these to bear upon its flesh, it will bring forth the unused action of the cell intelligence which is ever ready to spring forth.

Healing will come as the natural result of this new race consciousness, and men will accomplish the regeneration of their flesh through natural psychological laws, and ask no proof, no message, and no sign, their larger sight the unanswerable evidence.

There are five great fundamental ways by which one is taught to induce a health consciousness and resurrect his flesh. It is impossible to pass thought into full power

with the simple statement of truth. This truth must be put into action.


"Faith without works is dead," so New Thought teaches the finest methods of thought and action.

These five great methods are:—First, to be conscious and at one with the great Universal atomic mind of substance; Secondly, to learn to make a conscious individual union with this atomic intelligence; Thirdly, to gain complete and powerful dominion over this atomic intelligence of one's own flesh body through the control of the mind; Fourthly, to build a profound power through Concentration and to become the divine thinker of our own thoughts, and a never wavering master mind; Fifthly, to use the thoughts as tools to build the divine vision of the perfect self, seeing only wholeness; then, holding this perfect vision of health, command the spiritual cell intelligence to bring it out into form.


These five methods cannot be explained in these statements of the fundamentals, but will be taken up at a later date, separately and fully interpreted for those who wish to *know* how to heal themselves and others.

The next fundamental will be the New Idea of Wealth and Industry.

Easter.



O balmy Spring with thy wealth of wild flowers,
We greet thee with joy and with pleasure,
Songs of thy beauty in shady bowers
Are carolled by songsters in tuneful measure.
E'en grassblades, so lowly, tired of rest,
Break from bondage as a bird from its nest,
And wave, sighing mutely, soft as a plume,
These emblems speak in voice low and tender,
Of God whom this day we worship with awe,
The service that Spring and nature render,
And the mighty power of Divine Law.



Alberta Elbertson.

The Song of the Ascent and the Return.

DAVID KING.

Draw close to me, Comrade of Captivity, softly upon my shoulder may your head rest, and the dreams of the day shall fall away from the sweetness of the gift of the Now.

I have watched the far clustering stars bend their faces about you in vast wonderment of light, as though it might be they were seeking the return of a familiar smile, for a time withdrawn—

For upward through the wilderness of the mighty night your feet have heedlessly sped hitherward, and the radiance of their glory is but the radiance of your glory-trailing stars far behind your forgetful forms in your sightless haste.

Closer draw yourself to me, Comrade of Captivity, listen now to the beating of my heart, the flowing breath.

I have watched the grass lift its slender beauty to you, and the mighty trees (the while my soul ached with the swelling love of them) bend their stately forms and swaying arms about you, beckoning as though to recall you.

For have you forgotten the garments you left in the sea, on rocky coast, and here and there among the fields, the meadow land and forest, garments that served well your love and still serve?

Yet a little longer rest, Comrade of Captivity, for the beating of this heart and rhythm of breath is to an ancient harmony your ear may yet hear if you await.

I have watched the young maiden and lover look to your eyes for a responsive gift not given, the aged man and his wife

smile and pass on, the child drops its toys and shyly wonder—

What, have you forgotten that ancient day and its tent of refuge in the desert where death and the jackals were company more sweet than the bitter, dividing law; and yet again the two quiet graves in the clustering family plot, these too so far forgotten and past?

Softly still rest you, Comrade of Captivity, perchance yet beyond the rhythm and the song you may sense the glimmering Light.

I have watched the Future calling to you, the din and yells of to-morrow's men cursing the past, the straining travail, the groans and pains of the Future's birth, summoning your aid; and your determined face set thitherward smilingly too have I watched—

Oh turn you, turn you about!—

Behold your Self standing patiently behind you—

The stars of the heaven, the might of the sea and shore, the flowers of the rolling fields, all these are in Your hand;

And Your kin of the hurrying street, and Your kin of the silent graves, their voices live again in Your speech—

It must be You who shall lift these into the Joy of the Now—

Into the Joy of the Light;

Into the assembling company of the Comrades of Freedom!

So, Comrade of Captivity— and have you slept the while my thoughts ran on?—in a little while you may waken—in a day perchance, or another life—

It matters not, I, your Self, await.

TO LIVE in the presence of great truths and eternal laws, that is what keeps a man patient when the world ignores him and calm and unspoiled when the world praises him.

Balzac.

The Science of Success.

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

FIFTH SUCCESS METHOD—MIND YOUR OWN BUSINESS.

When one has found himself, made his plans, taken the attitude of active patience, cleaned up his moods, what is needed to precipitate into form his heart's desire? Many things; but chief among them all is the need of concentration; the power to know what he wants, to know the way he wants it, to be the divine thinker of his own thoughts; and, having done this, mind his own business.

This does not mean that he will be blind to your business or mine, but that he will train his mind to be inclusive of all, but positive to outside desires.

"As ye did it unto the least of these, ye did it unto me," it is written, and a legitimate attention to everybody's wants, desires and purposes, is an important essential in the success of your own.

To be positive, however, in the thought of outside things, and negative to your own desires, is a failure law: any external thing that we endow with the power over us, will use this power simply because we have made it possible by our own thoughts.

The Concentrated mind owns itself. It is success, and it thinks itself straight into the middle of the law of power.

The diverse, flitting, rambling mind, is a failure from the start, because the power of life lies in being able to unify all action, either mental or physical.

The ten thousand changes and conditions of life through which we are forced to pass in the search for what we call our success, demands that we arrange every step of the path of life with a precision and definiteness that is unimpeachable.

"Our business" is our watchword, and our business is made up of every other fellow's business; but our business is the center around which our thoughts and actions must swing every waking hour.

No one else will or can mind our business but ourselves; the one who thinks differently is face to face that moment with failure.

We can so arrange our business that we mind it through a multitude of people who assist us, but these people are only a part of the plan of our business. They may assume complete control for that time and place, but if we drop them out of our consciousness, or worry about them, or break the law in any way, they will sometime become a rebellious factor and undermine our success.

The one who chooses what he desires must stand by this desire and vitalize it into perfect success through his own thought force. If he leaves it to become the caprice of other minds, or if he de-vitalizes it by his concern about other businesses like his own, and puts his thought into those things, thereby getting caught in the mesh of competition, he will fail in time.

He will not fail because his own business was not a winning thing, but because he took the life blood from it by his own foolish worry and resistance.

"Whatsoever thy hand findeth to do, do it with thy might," is the keynote of success in any walk of life and the lodestone that will wrench from the Universal the things that we require.

A young physician, tired of the long hours of waiting for his practice, began to worry about the numerous calls and busy practices of his neighbor physicians, and after a while, to kill the monotony of the waiting he left his office and began to frequent a nearby club.

An old friend, who had watched with concern the young doctor's career, finding his office empty day after day, printed this card, which he hung up in the doctor's office during one of the latter's visits to the club: "Keep your office and the office will keep you."

Mind your business. This was the true call to success for that life, and he is now a successful surgeon with a large incorporated firm.

One time a friend gave me the address of a hairdresser, and needing her attention

I took an opportunity to call upon her. As I came to the number on the street I found a large show window full of splendid hair, hair ornaments and figures with the latest modes of hairdressing, and I thought, "What a big splendid establishment this must be."

I went upstairs, took my place in the usual cabinet, and as the assistant was working on my hair, I heard a wonderful one-sided conversation over the telephone, between the owner of the establishment and one whom I judged to be the landlord, and I learned then and there that the window I had seen did not belong to the establishment. I found out in five minutes all about another firm, all its success, all its power to hurt this establishment, and that the landlord had let the lower floor to a competitive hair goods merchant, that the competitive hair goods merchant had done such a great week's trade, and that she had lost \$200 from her usual week's returns.

I would never have known any of these things had the owner of the establishment that I was in minded her own business and held her tongue. She then and there spoke the other firm into success and herself into failure, and had she continued in that line of thought and action, she could have ruined herself by her own foolish methods, and she would have forever blamed it on the other hairdresser.

As I passed out, I said, "It is my privilege to teach you how to mind your own business? Will you come to my success lecture tomorrow night?"

She came; and I took this fundamental for the talk. She saw the law, and now has

passed herself on into one success after another by *refusing to endow* any external thing with power over her own success law.

Mind your own business after you know what it is. No matter what anyone does or does not, it cannot affect us unless we think it can, and divert our power of creation and attraction by this thinking.

The law of divine attraction makes every one *One* with his own, and *our* own is just what we create for ourselves; and deep nor high can take our own away.

We become the law of our own business, and it rises and falls at our own command and not from external command or competition.

Our business can only become a burning bush of power and attraction when we fan it into a white flame by the enthusiasm, attention and belief of our own life. From its own center must our own arise; the whole world's cinders cannot make it live or extinguish it.

In our own genius the germ of freedom, power and success lies, and day after day, with our eye single to our own business and double to the business of those around us, there will spring up for us such an eternal law of the action of finer forces that whatever our hand touches turns at once into that thing which we desire.

Our own business then, no matter what it is, objective or subjective, becomes a wonderful magnificent reality, which grows more and more brilliant as each day goes on and we intensify and re-intensify this great success law.

Thinks.

DR. SEARS.

"No man lives to himself and no man dies to himself" means simply that the Universal life has no favorites; what is ours today becomes another's tomorrow.

* * *

Man has only one eternal possession, and that is life.

* * *

Men express themselves according to their years of living. Some are babes in

wisdom because they are babes in the Universal birth cycle.

* * *

To suffer rebirth through centuries brings wisdom. We die and are reborn daily; thus reincarnation goes on unceasingly.

* * *

Everything is beautiful—it is where it belongs.

* * *

The horny-handed son of toil is a king in his own dominion.

A Prayer.

ELLA WHEELER WILCOX.

Master of sweet and loving lore,
Give us the open mind
To know religion means no more,
No less, than being kind.

Give us the comprehensive sight
That sees another's need;
And let our aim to set things right
Prove God inspired our creed.

Give us the soul to know our kin
That dwell in flock and herd;
The voice to fight man's shameful sin
Against the beast and bird.

Give us a heart with love so fraught
For all created things,
That even our unspoken thought
Bears healing on its wings.

Give us religion that will cope
With life's colossal woes,
And turn a radiant face of hope
On troops of pigmy foes.

Give us the mastery of our fate
In thoughts so warm and white,
They stamp upon the brows of hate
Love's glorious seal of light.

Give us the strong, courageous faith
That makes of pain a friend,
And calls the secret word of death
"Beginning," and not "end."

Music.

E. S. ROMERO-TODESCO.

How and when music began no one knows. There was music in nature before man even was conscious of it, and it has been said that music is humanity's ideal work and that it expresses feelings and sentiments of the inner man in a way that no language can. Darwin states that language existed before music; Herbert Spencer and other authorities believe that music was used as a means of expression before actual words were formulated. However this may be, the fact remains that it was known in the earliest ages of men's civilization, and its growth and development has followed step by step the path of evolution. It is very hard to surmise whether man first spoke or made some sounds which could be called "musical"; it is probable that the original and simple language of primitive man was more harmonious, more sounding than ours, and that gradually harmony left the field of ordinary speech and developed into "song," as distinct from "language." As soon as men made this distinction between words spoken and sung, they cultivated music, separated it from speech and made of it an art. Italian has always been looked upon as a "musical language"; the reason can be found in the fact that for ages past in Italy, rhythm and harmony have been cultivated and become part of the people's daily life; music comes so natural to them, that in speech it finds some degree of expression even without conscious study of harmony being made.

In expressing sentiments, passions, love, hate, sorrow, the voice changes tone, depth, strength; it falters, it rises, it falls, it stops; it is akin to music as no ordinary spoken word ever is.

All deeply felt emotions have a tendency to take on outward motion, and poetry, dancing and music all were born together from an innate desire of man to find expression in a more vivid form than language could afford.

Of all arts, music is the one that most effectively and immediately acts on the senses. Here lies the secret of its power

not only over man, but over the animal kingdom, and maybe over the mineral too.

The fascination of music is stronger and more lasting than any other known. It can find immediate response, it can quicken to life, enthusiasm and heroism a listless crowd, because notes can talk to each individual his own language, according to his understanding of the Universe. Notes can express all things in Heaven and Earth, all sorrows, all joys, and all shades of sentiments and passions, real and imaginary. Music has the power of touching the inward soul of man, the deepest chords of mental and emotional life, because it was born with him in the sphere of all knowledge and all consciousness, and can reveal things beyond the veil that limits human language and understanding, because to many it is the only realization of the ideal they ever find on this earth.

Music can be said to come as a gift from the celestial; it knows no distinction of country, age, sex, creed, or position; the harmony of sound is the heritage of all to a greater or lesser degree. It has been said that music alone can be a substitute for love, and that it holds an intimacy, a secret mysterious consolation for all ills and lost illusions; for those who most thoroughly understand its language, its expression is far more vivid than paintings on canvas, or sculptures in marble, or printed books. It is as if a radiance of divine origin enveloped humanity through music and all darkness disappeared.

Music, in its ideal form, is spiritual understanding manifested to mankind. Going back to the past, we see how musical instruments have evolved from the simplest forms to the most complicated ones; and the difference between prehistoric music and modern music lies in the perfection of its mechanism, in the complexity of the working out of the themes and rhythms; all the difference between the original single flute of the ancients and the greatest organ of our day. First came drums, cymbals, bells, gongs, the clapping of hands and feet which usually accompanied chants, which must

have been the first form of singing, as music was of a sacred nature in its earliest stages.

The flute was probably the first wind instrument; it may have been suggested by the wind whistling through the trees. The origin of the flute is lost in antiquity, but "the Pipes of Pan" will always hold a special charm. There is something primordial about its sound, which speaks to the inward man of that which "was in the beginning, and will be in the end," and of those Arcadian sentiments that, even if dormant in us, are never totally extinct.

Then came the aulos of the ancient Greeks, then the bassoon and the bagpipes. Hipkins describes the bagpipe as "the organ reduced to its most simple expression." The forefathers of the trumpets were the horns, and the earliest of these was the shofar or ram's horn trumpet, which is the only Hebrew musical instrument still preserved in the religious services of the Jews. Of it we read in the books of Moses: "And in the seventh month, on the first day of the month, ye shall have a holy convocation, ye shall do no servile work; it is a day of blowing the trumpets unto you."

Alp horns and hunting horns followed, then the cornet, serpent, litins, etc.

The lyre was perhaps the first string instrument known; it was followed by the harp, the guitar, the mandolin, the banjo, the violin, the viola and the violoncello.

With regard to the lyre, a legend is told of how the God Hermes, or Thoth, in walking along the banks of the Nile, saw the shell of a tortoise dried in the sun, and was attracted by it. Picking it up, he fitted three cords from the desiccated tendons of the animal to it, then began to play upon it, and was much gratified by the sound it produced. The shape of lyres vary; the Egyptian harp has no pillar. The perfected double-action harp was invented by Sebastian Erard in 1801; but harps are represented on Egyptian monuments of the Thirteenth Century before Christ. The Egyptians had a variety of string instruments corresponding to our guitars, mandolins, monochords, etc.

The dulcimer, psaltery, citole, have the resonant box and metal strings, precursors of the pianoforte's sounding board. The keyboard originated from the organ.

There was an instrument very similar to

the psaltery, with keys, which came from Italy, A.D. 1400.

It was called *clavicytherium* from "clavis," a key. To this family of instruments belongs the virginal, which may have got its name from the fact that in the Sixteenth Century, when it was in vogue, it was used by the nuns for accompanying their hymns addressed to the Holy Virgin. From it came the spinnet. The clavichord was the ancestor of the modern piano, and the Pandean Pipes, through many transformations reached us in the shape of an organ. The organ is perhaps the noblest and certainly the most powerful of all instruments; it embraces every other and the "vox humana."

A modern orchestra is made up of an ever-increasing number of instruments. In Wagner's "Tannhäuser" the orchestra for which he wrote "comprised, besides the usual string instruments (about twelve first violins, twelve second violins and violas, eight violoncellos, and six double basses), three flutes, one piccolo, two oboes, two clarinets, one bass clarinet, two bassoons, two horns, two valve horns, three trumpets, three trombones, and one bass tuba, with one pair of kettledrums, bass drum, cymbals, triangle, tambourine, and harp; and on the stage four flutes, two piccolos, four oboes, six bugles, six clarinets, six bassoons, twelve trumpets, twelve horns, four trombones, cymbals, triangle, and tambourine."

It would seem that the limit had been reached, but the complex and weird effects of Strauss' "Electra" and "Salome" required more instruments still, and some futurist music of tomorrow may require endless, undreamt of instruments to juggle with * * * far have we gone from the Pipes of Pan!

But music is in nature, and its fount is therefore everlasting. Innumerable legends have been told of how music had wonderful power to charm the whole of the natural kingdom, and in the heroic times of the Greeks the first musicians were raised to the ranks of gods. Their inspiration was supposed to come to them direct from the fount of Eternal Wisdom. No doubt it did. So it does today, as those who have eyes can see, and those who have ears can hear, as those who look inwards and upwards must know.

Some Questions and Answers.

JULIA SETON SEARS, M. D.

- WHAT IS NEW THOUGHT? New Thought is that quality of human wisdom which enables man to live life as an art.
- WHAT IS LIFE? Life is the means to an end and that end is God-consciousness or consciousness of the *Whole*.
- WHAT IS THE PURPOSE OF CREATION? The purpose of creation is creation. Universal Intelligence creates and destroys that it may create again, and through this endless creation and re-creation perfection *Is*.
- WHAT IS THE GREAT SURRENDER? The great surrender is giving up that thing for which you have surrendered all else.
- WHAT IS INJUSTICE? Injustice is your own law coming home to you in its normal destructive action. It is your own consciousness embodied in negative form.
- WHAT IS TRUTH? Everything in the Universe is truth, but truth to *you* is just whatever you accept as truth in your own consciousness. There is no such thing as a lie, only in man's own mind.
- WHAT IS THE LAW? The Law is Universal and personal intelligence in action. Upon the degree of our intelligence depends the law we express. If our intelligence and comprehension are limited, the law of our life will be limitation. If our intelligence and comprehension are big and inclusive, the law of our life will be unlimited action, in the form of freedom, power, peace and plenty.
- WHAT IS THE NEW CIVILIZATION? By the New Civilization we mean that form of civilization brought about by the intelligence and impulses of a united people who have been redeemed from the savage, barbaric, semi-civilized, civilized and supra-civilized races of the past and present. It rests upon the corner stones of Love and Service, with material supremacy through spiritual dynamics.

From the Book of Jehovah.

Seven castes have I made for my chosen; The first are the prophets; the second such as have the highest genealogy; the third the rab'bahs and priests; the fourth the nuns; fifth, the physicians; sixth, the rich; seventh, the poor.

Each and every caste shall remain by itself; all of them are worthy before me and are equally my children.

Thou shalt not kill for food to eat anything that breathes the breath of life.

Thou shalt love to search for thy Creator in all things on earth, and all things in the earth, in the water, and in the air above the earth.

Thou shalt love to search for all that is good in thy neighbor; but to excuse all that is evil in him.

Thou shalt keep the sacred days of thy God, and cause all people to rejoice in the delightful creations of thy Creator.

In the house of thy God remember that all men are alike; for even as death layeth the high and the low alike, so stand my people in the house I have built.

Thou shalt respect the opinions of all men; for even thyself may be in error.

Thou shalt speak but little of thyself and of things that are thine; for all others have a history also.

Thou shalt make thyself compatible unto others in all righteousness.

Thou shalt teach all things unto all, and they shall work with their own hands, remembering that the highest, best, most perfect man is he who can do all things.

Knowledge of Life.

CLIFFORD W. CHEASLEY.

We who live our lives to the New Thought standards for any length of time will sooner or later be asked, by friends marvelling the while at our undisturbed attitude toward life, "How is it, that you can take life so easily with so many responsibilities on your shoulders?" and as this attitude is one which is assumed so readily by those who are unfolding into the new idea of life it will be well if we answer this question, learning at the same time what has taken place in the consciousness to bring about this change toward conditions and things.

The fear attitude of the old world man and woman toward life is induced by ignorance of what life really is.

The teachers of the race have for centuries told us that to know life we must study its outward expression, and from this viewpoint we studied life in its effect and accepted things as we saw them.

We saw the world-wide fight for supremacy, the strong fattening upon the life's blood of the weak.

We saw the gain and the loss, the gaiety and the misery, the rich and the poor; and the humanitarians among us, in sympathy with the human heart-break, cried out in anguish: "Oh! that God should let this be."

Amid all our seeking among the effect, we were never once pointed to the great cause, although some may have sensed it; but at last the hour struck for a revival of the great Christ understanding, and illumined messengers sprang up and revealed to us the true source of the knowledge we were seeking.

These messengers gave us a new plan of contact, and taught us that if we would *know* life we must study it at its source, as the action of Divine mind.

They convinced us that we could never learn what life really was by studying outward effects and disregarding the inner causes.

They told us that love, life and God were one, and searching along these lines we were surprised to find that this was truth, and that there was nothing but God. One God

(good) in all and through all, and life in its cause and effect the action of Divine mind.

With this understanding included, we turned anew to life.

We saw again the strife, the surrender, the misery, the seeming inequality of the masses and the classes, but now we held the golden key that unlocked the door of knowledge and opened up the book of Truth, that we might read of life *everlasting*.

We found no record of the inequality of man, but only God-consciousness in various stages of unfoldment.

We saw in all the action of Divine mind, from the center to the edge, from the edge to the center, and in this record of "life in the long run" we followed each soul taking a perfect season in all phases of life, that it might learn the *Oneness* of all through *Unity* with all.

We saw man as a conscious creator choosing his different phases of expression, which were simply the pictures of his stage of unfoldment.

At every point of life we saw that man was face to face with himself, and that life was a mirror which reflected only the expression of the constructive and destructive states of mind which he had intensified in the past. Thus men stood revealed by the conditions around them, which expressed the fulfillment of their own creation.

We saw the "innocent victims" of the present, and identified them as the persecutors of the past.

We saw the rich man of the present the poor man of a former incarnation.

We saw that men made circumstances and not circumstances men, and that a man was only the "victim of circumstances" in the degree in which he recognized their power over him.

We found that like attracted and plussed like, and that wherever man posited his consciousness there form would gather round.

One man required a higher knowledge of spiritual truth, another increased material realization.

Both these desires were registered in the universal, and in due season, according as each had intensified their desire, they reaped the harvest by contacting at another step on their path just the people and conditions which served as the instruments of their higher law to bring them the things of their desire.

Thus we came to *know* life, and really *knowing* it, we ceased to fear it, or anything it could bring us.

Thus we came to recognize our power

as creators, and chose a plan of life for ourselves, and seeing each day that we remain true to our ideals, we can go on waiting patiently for our plans' fulfillment.

If anything comes to us which we do like, we meet it in non-resistance, and know "where to put the blame."

It is this knowledge that we only get out of life what we have put into it that prevents us believing that it has any independent power over us of good or evil, and which engenders the easy, conscious, unruffled attitude toward life which is the wonder of our old thought friends.

Magnetic Healing.

Psychological investigation and research have been industriously employed to discover the exact nature and character of the subtle force which makes individuals magnetic. That it is one of the numerous mental faculties, or a combination of them, seems evident. Its recognized foundation is will power. One must sincerely desire, and thoroughly marshal and direct all the wooing and winning attributes of his nature before he can successfully accomplish magnetic healing. A momentary wish, a semi-distracted effort, or mechanical utterance, will never produce successful results. The whole being must be concentrated upon the illusioned body with the idea of healing. It is most effective, and gathers increased power when righteously directed, and when the patients are treated in peace and good cheer. But it is a knowledge of the means that are to be employed that is helpful to

the healer. Personal cleanliness is a necessary feature; one discordant element in the make-up of the healer is sufficient to mar an otherwise thoroughly magnetic nature.

To make a successful operator or healer, training is required; like all other forces, magnetism becomes strong with use.

To use magnetism with the greatest success, it is necessary that the healer should have a thorough knowledge of his own system, physically and psychologically; he will then better understand how to use it for healing power. He should know in each particular case with what particular organ to send forth these unseen powers, that is to say, with the eyes, the hand or the voice. The hand possesses wonderful power as an agent in magnetic healing, and used in conjunction with the eye or voice, is most effective.—WELLINGTON JELF, in *The Healer*, Perth, W. A.

How Thoughts are Things.

JULIA SETON SEARS, M.D.

It seems hard for a beginner in New Thought to accept the statement that "thoughts are things," and that whatever we find around us in form is simply a picture of ourselves.

It is not an easy task to make plain to the old thought mind the law of thought energy and its registration in form. Before one can fully understand this principle he must let go of all his old thought ideas and open his mind to a deeper search after facts.

The first question to ask is: Do we understand that all life is law? To the one who firmly believes that the things which come in his living out are simply good luck or bad luck, chance or happenings, there is nothing to say; he can only be left to himself, to be corrected again and again by the greater Cosmic law with which he is unconsciously related.

But to the one who sees all life as law, there is a universe of comprehension so vast, so limitless, that he can only stand in wondering delight as he passes along.

We are all named, numbered, placed and colored—nothing happens. Everything we have or have not is the product of the law we connected with. It is a world picture which hangs upon us the signal of just where we are working in relationship to law.

The whole universe is simply intelligent substance or mind; what we call *form* is only mind substance at a slower rate of vibration; the seen and unseen are one—each acting under its own law.

Everything we touch in objective life is but the embodiment of a thought in matter. The architect thinks a house, and the carpenter with his tools and substance works that thing in form; the artist thinks a picture, and then projects it with brush and paint on to canvas in visible form; the poet dreams a song, and pen and paper register it; the dreamer, dreaming dreams, makes facts. The subways, the railroads, the aeroplanes, the steamboats, are all tributes of master minds, filled with illumined thoughts which they worked out into the objective world.

Everything in the world of form first stands complete in the unseen realm of intelligence before it finds expression in tangible substance.

In medicine some of the things which come from thoughts are pills, plasters, ointments, forceps, oxygen tanks, etherizing cones; the whole world full of surgical instruments are simply thought made things. A man standing on the battlefield beside a comrade whose life was ebbing away with the blood from a limb amputated by shot and shell, thought a *thought*, and lo! the tourniquet was projected into thought form, to be worked out later into tangible use.

Ella Wheeler Wilcox says:

When the great universe was wrought,
To might and majesty from nought,
The great Creative Power was THOUGHT.

Every moment in life thoughts are passing out into things—and things are crumbling away—passing back again into universal formless substance.

Thinking leads us all the way. As soon as one thinks he acts, and until he can think powerfully he cannot act powerfully. Indecision, weakness of will, and procrastination, are all the product of weak thinking. The *idea* is composed of thoughts and is the life builder, and through ideation and idealization, we come to realization and actualization.

We idealize the real in the silent unseen thought side of mind, until by natural law it is passed out into objective expression.

These principles being understood, then the pathway before the one who uses them becomes a path of Peace, for by the occult law of the power dwelling in him, he becomes the Divine thinker of his own thought and builds his own world. He thinks the thoughts which he wishes to manifest in things. Does he want health? then he picks up the idea of health; he thinks and feels, and *is* health in his mind, and lo! every atom of his body becomes submerged with a new activity, and they, under their law of structural change, begin to build this idea into form. Does he want wealth? He lifts this thought aloft and

vitalizes it, and from a thousand unseen sources he is pushed on into physical relationships with wealth in things; new friends, new position, new successes come to him; and they must come to fulfill and embody his new wealth idea.

One by one the unfolding mind can count the *things* which it desires; and holding to the *law* that "thoughts are things," can walk on serene and calm, knowing that all these things which are shaped in the thought world will be added unto it according to the degree with which they are vitalized.

No one says "no" to us but ourselves; no one gives to us but ourselves; no one takes away from us but ourselves. The Universal Supply is for all; and we may have and hold and use everything in just the degree that we understand our union with it.

When we have "no-thing," and others seemed to have "everything," there is nothing wrong with Supply; but there is something wrong with our interior unfoldment.

A beggar on the physical plane is a beggar within his own thought world; "with what measure ye mete, it is meted unto you"—has been written for ages.

In order to have things around us, we must be filled with the thought energy that creates these things. Thoughts *first*; then powerful application of thought recognition—stamping our whole field of consciousness with the energy that creates; abiding in the unchanging knowledge that an interior correlation of thought force must and will manifest corresponding external conditions, aided alone by the unfaltering power of our own consciousness linked with the Universal. This is the pathway to power and opulence on the physical plane, and the open door to divine realization for our souls.

This will bring *all things* from out the Absolute; they will come and cluster around us in form, bringing us the fruits of our life's greatness.

The Wireless.

DR. SEARS.

The Old Civilization preached—the New Civilization will practice.

The old race mind said "Thy kingdom come, Thy will be done on earth as it is in Heaven." The New Civilization says "Thy kingdom *has* come, Thy will *is* done on earth as it is in heaven."

The New Civilization no longer begs, prays or supplicates for the good things of life; it *has* them and is *using* them. It is no longer seeking God; it has *found* Him.

When man has God-consciousness, God is sufficient unto him; he does not need a mediator. He redeems himself through his own risen intelligence.

New Thought gives everyone the true light of wisdom; then sets them free to choose for themselves the material which

seems best in the building of their own selfhood.

It is better that man should have a perfect season in suffering through his own choice of association, than to go on disobedient and rebellious, asking continually "Why not?" and resisting the law which would lead him on.

The forbidden fruit on the tree of knowledge was love of and attachment to material pleasure and sensation. Man was not forbidden to know and experience the pleasures of the earth-life, but he was warned *not to love it* and attach himself to it, so that he failed to make his normal transit to the higher states of consciousness. "Thou shalt not eat of the fruit of the tree of life,"—everlasting life of the earth—this was the commandment—for if man ate of this he lost the life of the spheres for countless centuries.

The Newspaper.

CHEER IN MIDDLE WEST.

Bankers Foresee Benefit to Business in Trade Commission.

While the recently prepared Senate bill providing for an Interstate Trade Commission to regulate business irregularities without recourse to the courts is receiving much adverse criticism in Eastern banking and business circles, it has received the approbation of bankers in the Middle West. The Mechanics American National Bank of St. Louis says that it is conceivable that such a commission, if rightly conducted, might become of the greatest usefulness and would be an immense aid to business men in building up enterprise and in strengthening the activity of interstate concerns.

"The business interests of the country are going through a sort of transition period," the letter reads, "and, while the situation still calls for very careful leadership, there is nothing at all alarming about the outlook. On the contrary, the situation is much improved as compared with what it was a year ago before the reforms of the last twelve months clarified the atmosphere and made people more reasonable in their demands for Government regulation.

"After the anti-trust legislation has been disposed of, politics will become less of a factor in the business and financial outlook, and the public will breathe easier once more. The unrest witnessed last year was due largely to the agitation of the so-called money trust evil and corporation and railroad abuses. This agitation was carried to a point where general business became greatly depressed and constructive enterprises almost paralyzed. There is likely to be an interesting test over the proposal to incorporate the Stock Exchanges and to make more stringent laws regulating speculation, and the purchase and sale of securities. This is a very important question, and cannot be disposed of without serious consideration of all the issues involved. The Stock Exchanges in all countries are extremely useful institutions, and in provid-

ing a market for securities render a distinct service to all people. The public is gaining a better knowledge of the proper functions of the Stock Exchanges, and it may be doubted whether it will agree to any curtailment of their activities except in cases where it is clearly shown that they are not being properly conducted or that their methods of doing business run counter to public policy.

"Few people realize what genuine headway the country is making through the practice of both public and private economics. People are not spending nearly as much money as they did, not only because they have not the money to spend, but because the spirit of economy is in the air. This is itself an important benefit and will be helpful in enlarging the accumulated savings of the people, which were being badly depleted during the period of excessive outlays.

"The outlook is all right for better times. There may be some setbacks encountered, but they are not likely to be serious. Sentiment has of late shown distinct improvement, which amounts to a great deal in a country where the people are as naturally optimistic as they are in the United States of America."—*Daily Press*.

PREDICTS NEW RELIGION.

SAN FRANCISCO, March 16.—Rabbi Nieto, one of the most eloquent pulpit orators in the West, has outlined a new religion which he said should supersede the creeds of to-day. He said: "The religion of the future will be non-sectarian. It will be a combination of the best thoughts contained in all past and present religions.

"I believe it possible for America to have a religion of its own, founded on the characters of its great men, the highest ideal of God, the Sabbath day to indicate man's liberty and with national days as feast days. Social service is the foundation upon which we must erect the new religion.

"I believe the new religion will be a concept of the best things in life to keep one in the pursuance of all things good and noble and true."—*Daily Press*.

Just for Fun.

A great many answers have been received forecasting Mr. Brickett's decision re awarding the prize.

The census of opinion seems to be that Mr. Brickett will be genuinely generous and award each lady a shadow-lace waist, and the following letter was received from a gentleman reader, who would make the prize even more valuable:

"Now what will Mr. Brickett do?" Mr. B. will give to each lady an elegant waist and throw in a souvenir gold mine.

What less could such a gallant man do to fit his size? For my *correct* answer you may send me three February numbers of *COLUMN* instead of three months' subscription. I find the biggest bunch of condensed Wisdom ever put in a nut-shell in the February issue, and wish three copies to pass 'round."

Dr. Sears has had an interview with Mr. Brickett regarding the awards, and he decided that as one of the ladies who answered correctly only gave the initials G. E. D. R. with her solution, he will insist upon the full name being found and passed to him before he finally decides with regard to the prize. Will G. E. D. R. kindly send her full name at once to *THE COLUMN*?

Mr. Brickett assures us that he is going to do the right thing, and as he is anxious to see every lady wearing a Valentine Shirt

Waist, he is going to offer one to each lady who correctly forecasts what his decision will be when he ultimately makes it.

This will mean that each lady who forecasts correctly will not only get the *COLUMN MAGAZINE* for three months, but also, under Mr. Brickett's new offer, a Valentine Shirt Waist.

Being a genuine New Thought gentleman, and generous to a degree, as all such people are, he is going to give yet another Valentine Shirt Waist to the lady who turns in to this office the greatest number of subscriptions each month under the *COLUMN* Subscription Contest, details of which appear on the next page.

This means that the lady who obtains the most subscriptions for *THE COLUMN* during April will receive a lace shirt waist from Mr. Brickett.

There will be no limitation placed upon the awarding of these shirt waists, as the ladies who win them will be given an order which can be presented at the Valentine Shirt Waist Company, whose whole department will be open for their choice.

In his great anxiety to do right by everybody, *THE COLUMN* has not the least doubt that Mr. Brickett will find a way to reward the gentlemen who may forecast his decision correctly, even if he has to make shadow lace hose the fashion for the coming season.

Be sure that all answers forecasting Mr. Brickett's decision are sent in to us by April 12.

SUBSCRIPTION BLANK.

Fill in and return to the Column Publishing Company, New York American Building, Columbus Circle, New York, America.

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¶ The Contest opened 1st March and will close July 1st. It is entirely unlimited, as the one who sends the greatest number of subscriptions by July 1st will receive the \$100—£20 in cash.

¶ This is a splendid opportunity for you to earn a good sum of money in an easy and legitimate way, and those who will subscribe for "The Column" through your efforts will receive monthly a new and original magazine which contains the newest things in New Thought and which is invaluable as a text book of New Thought principles. In offering it to your friends or subscribing to it yourself on their behalf, you are giving them a splendid privilege.

All You Have to Do is to Send a Postal Card

saying that you desire to enter, and you will receive per return, subscription blanks upon which you can get your friends to enter their names as subscribers to "The Column."

¶ You need not retain all the subscriptions you get until the competition closes, unless you prefer to do so, but can send the subscriptions and remittances in to us as you receive them and we will register them under your name.

¶ Get your friends to say which issue of "The Column" they would like their subscription to begin with, and **REMEMBER**, that all subscriptions must be received at "The Column" office not later than **WEDNESDAY, JULY 1st, 1914.**

Get Busy at Once

and take advantage of this opportunity to win \$100 or £20 toward the expenses of your summer vacation.

Address all registrations and communications to the ASSOCIATE EDITOR, THE COLUMN MAGAZINE, 78 New York American Building, Columbus Circle, New York City, America, who will answer all inquiries.

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.

During the absence of Dr. Sears in Boston her platform at the 48th Street Theatre, West 48th Street, was taken on Sunday, March 8, by Swami Abhedananda. This great teacher's lecture upon "The Religious Need of the Age" was extremely uplifting and deeply enjoyed.

Dr. Sears concluded all her class and lecture work, with the exception of the Sunday Services, which will be continued until May 3, with the week ending March 14.

DRAMATIC AND MUSICAL RECITAL.—In the Century Lyceum, Century Opera House (63rd Street entrance), on Thursday, April 9, at 8 P. M. "Persian Garden," by Liza Lehman, will be given by Miss Marie Stilwell, Miss Strock, Mr. Wilmot Goodwin, Mr. Roy Pilcher, artists. Mrs. Elizabeth Spencer will be the soloist. Mr. J. E. Dodson will contribute a monologue.

There will be a one-act comedy entitled "Inharmonious Vibrations," which will be played by its authors, Mrs. Maude Creighton and Dr. T. D. Lockwood, Master Donald McClellan, formerly of Maude Adams' company, and other artists. Dancing will follow this entertainment.

Tickets can be obtained from Mrs. Creighton, The New Civilization Fraternity, and at the Church Services in 48th Street Theatre.

Everyone is heartily invited to attend and make the occasion a successful one, and an opportunity is offered at the same time for all those interested to help the work financially, as the artists are giving their entertainment for the benefit of the New Thought Church and the New Civilization Fraternity.

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

After April 1 this Fraternity will be found in new quarters in Room 71, American Building, instead of Room 46.

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

Founder, Julia Seton Sears, M. D.

Pastor, Emma C. Poore.

The New Thought Church of Boston has had a most wonderful inspiration and uplift because of a visit from Dr. Sears. She was with the Center from March 6 to 9, giving six lectures during that time. Each lecture only deepened the consciousness of the listening crowds, who felt that her message of truth that God is All is rapidly taking root in the minds of those seeking the "Whole Truth." We expect to be continually responding to the well-known question "When will she come again?"

Social events in the near future include a lecture on "Dramatic Glimpses of Paris," and a sale of fancy and useful articles.

The Higher Thought Assembly, 10 Witherhall Street, Detroit, Mich.

This is a new Center, only formed in the fall of 1913, and it is very agreeable to be able to report that such good progress has been made that the meeting rooms have had to be enlarged to accommodate the increased membership and attendance.

Many new speakers have been enjoyed during the past few months, and Mrs. Clark, of Cleveland, recently gave a very interesting talk upon the different Centers of New and Higher Thought which she had visited in the United States.

The leaders of the Center credit their success to the fact that everybody interested in the Assembly have pulled together so well and have been so thorough in their co-operation.

ABROAD.

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

Pastor, Muriel Brown.

Founder, Julia Seton Sears, M. D.

Services every Sunday at 11:15 a. m., Steinway Hall, Lower Seymour Street. Weekly classes in the School.

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

Churches of the New Civilization.

New Thought Church and School, London, England.—Pastor, Muriel Brown.
 New Thought Church and School, New York City.—Pastor, Julia Seton Sears.
 New Thought Church and School, Boston, Mass.—Pastor, Emma C. Poor.
 New Thought Temple, Cincinnati, Ohio.—Pastor, Leila Simon.
 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.

Contributors to "The Column."

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Louie Ellis.....	London, England	J. C. Quinn.....	New York
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Laura Phipps.....	Boston, Mass.	Dr. E. H. Pratt.....	Illinois
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