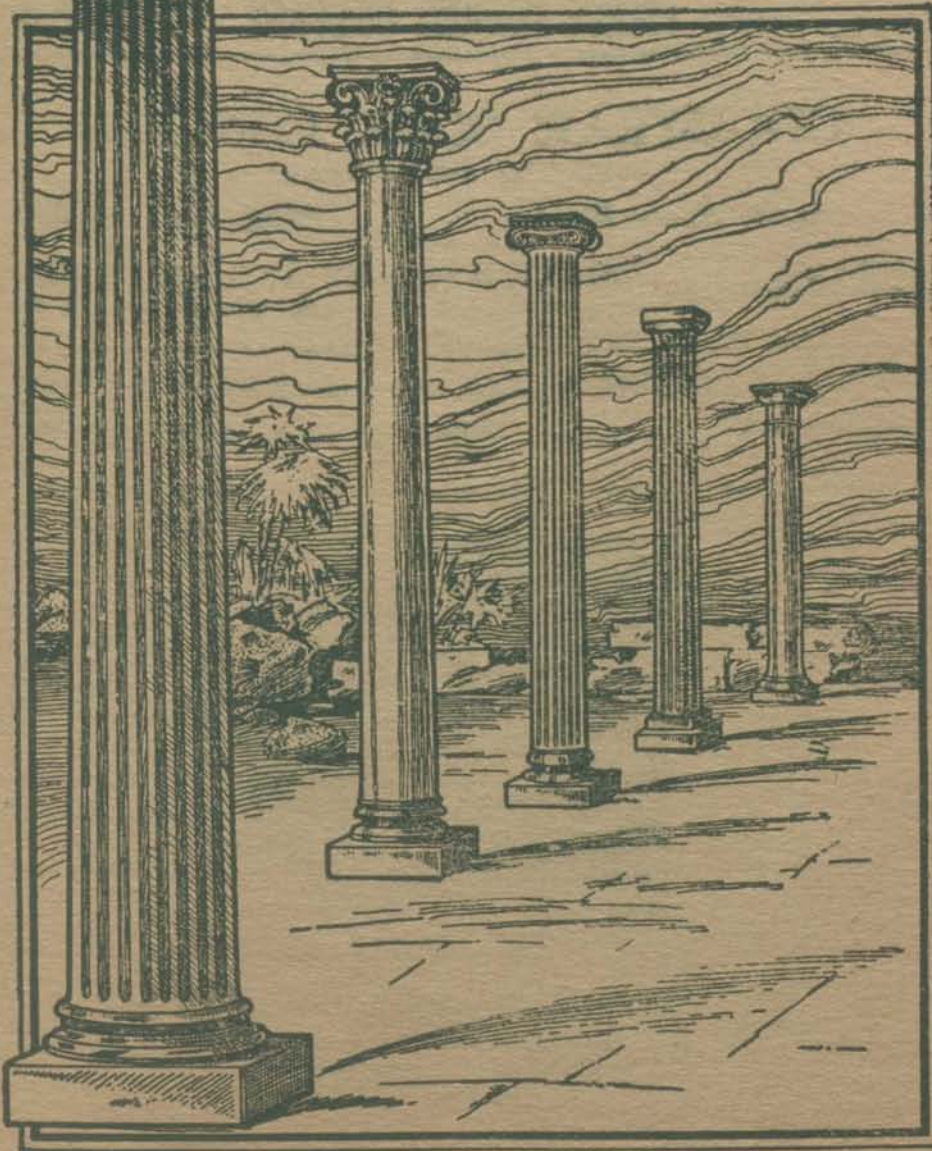


10 CENTS

# THE COLUMN

MAY  
1914



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

NO RIPPLE OF DISCONTENT

NO MURMUR OF MAL-DE-MER

*in party now forming for the*

# NEW THOUGHT CONVENTIONS

**LONDON, June 21-27**

**EDINBURGH, June 28-July 4**

Short preliminary tour through the British Isles with extensions to Paris and the Continent in company with prominent New Thought Leaders. All arrangements made for hotel accommodations, excursions and sightseeing during Convention weeks. Price inclusive of every expense.

For full particulars address:

Telephone, Bryant 4260

**PIERCE TOURIST COMPANY,**

1480 BROADWAY  
NEW YORK

## GOODYEAR BOOK CONCERN

PUBLISHERS AND IMPORTERS.

*Helpful Books for Every Reader.*

*Psychology and Philosophy.*

**IN PREPARATION.** "BIBLE MYSTERY AND BIBLE MEANING"  
in pamphlet form, each chapter bound separately.

—WRITE FOR—

SPECIAL REDUCTION for Cash orders in advance of publication.

'Phone, Murray Hill 3324.

339 Fifth Ave., at 33rd St., New York.



## HOTEL EMPIRE

BROADWAY at 63rd STREET

The most convenient location in New York City.

HANDSOMELY FURNISHED

Large Outside Rooms, 2 persons,	\$9.00 week
Same with bath, 2 persons,	\$12.00 week
2 Room Suite, with bath, 2 persons,	\$15.00 week

Our New Ball Room is Complete

Exceptional Rates

HIGH CLASS RESTAURANT AT ATTRACTIVE PRICES

This is my New York home. It is an ideal location, and offers a splendid opportunity for Students.

THE EDITOR.



No. 7

NEW YORK, MAY, 1914

Vol. II

PATRONESSES—  
 GERMANY—Her Serene Highness THE PRINCESS OF PLESS  
 AMERICA—Mrs. ARTHUR SCHOELLKOPF.

Copyrighted—Column Publishing Co.—1914.

Editor—  
 JULIA SETON SEARS, M. D.

Asso. Editor—  
 CLIFFORD W. CHEASLEY

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

COLUMN PUBLISHING CO.

New York American Building,

Columbus Circle, New York, America.

## The First Word.

By DR. SEARS.

April was a month full of wonderful activities. First was the Benefit Performance and Dance at the Century Lyceum Theater, which was so successful and at which everyone went wild with delight. Of course, this kept everyone busy selling tickets.

Then there were two Union Meetings, one in New York and one in Brooklyn, where eleven speakers made short addresses in two hours. That they could do this is a guarantee of their greatness, and their listeners had a treat. More than half the eleven spoke in Brooklyn. The Union Meetings of the Church of the New Civilization have been the foundation of a permanent unity, out of which will come larger and larger association.

Every Sunday night is filled with the Unity Meetings of the Daily Temple, in charge of Miss Knopf, Sunday, April 19, being the New Thought evening. This Temple affords a splendid opportunity for association of all cults. Dr. Sears, Mr. Murray and Miss Page were the speakers of the evening.

I have rested a little, even while I have arranged the new books. There are four new books in the hands of the Clode Publishing Company, which will soon be ready for distribution.

Perhaps this is just the time and place to announce that I have instructed my publishers to issue all my new publications under my maiden name signature—Julia Seton, M.D.—and from now on this will

be my signature. Try to remember this and do not confuse your orders. Julia Seton vibrates me into truth and freedom, and I *choose* to use it.

Just one word more. The Column Publishing Company has been blessed with the benediction of the "Queen of Publishers," dear Elizabeth Towne! She came in and filled the room with her publisher's consciousness and we were happy. Her lecture in New York gave her a magnificent audience and a divine opportunity to sow New Thought seed, and we all hope that we made Elizabeth as happy as she made New York. Come again, Elizabeth! stay longer, and talk more.

Mr. Tomson, the secretary of the New Thought Alliance, is settled in the Brooklyn Center at 76 Hansen Place. A lively campaign has begun for the New Thought Conference to be held here in June, and the finishing arrangements for London and Edinburgh Conventions.

The special feature for May will be Dr. Sears' dance at the Empire Hotel on May 4. This is really the personal good-bye to the friends before sailing May 12.

I am at Oscawana each week from Monday until Friday. Come up and enjoy the beautiful spring life. The Inn is open for guests. New life springs rampant everywhere, telling of the power of renewing all things, and human hope rises madly, keeping pace with the pulsating life-current around. The birds are back again and the violets are waking.

## The Race Problem--Money.

By JULIA SETON SEARS, M.D.

### CHAPTER I.

Before one can really understand what money means he must understand the deeper laws of life, and the expressions of life in the world in which he lives.

The old civilization gave the race mind the idea of life as a dual force with this duality always in opposition—one force acting upon the other. These two forces were called spirit and matter. The old civilization held that matter was always the slave of spirit, always divorced and eternally subservient to it, as well as eternally at war with it. It found in its scheme of the Universe that matter and substance were evil, that everything pertaining to them was in bondage, and that matter was always matter throughout all creation. It held that spirit was finer force always existent as spirit, always good and always the expression of freedom and goodness. It was seen also that human life, bounded by these two expressions of power, was either free or bound according to the force to which it gave its allegiance.

Under these interpretations of life the race understanding sank into a sense of separation which could only lead where it did—into deeper and deeper confusion and ignorance of the real truth. As long as the race mind saw in matter something evil and something only to be condemned, rejected and despised, there could be no such thing as dignity for anything in its realm; an allegiance to the things of form and matter set the seal of damnation on those who were either too undeveloped or too developed to reject it.

With this belief in their minds and this deadening law of duality in their hearts, the olden races dragged on, ground to dust and ashes between the wheels of a law set in operation by themselves. They tried as best they could to be true to a false ideal, and generations were born, and generations died, fighting an objective fight with the things of the world in which they had to live and a subjective fight with their own desires.

Centuries passed, and when the race mind stood at the very pinnacle of separation, one-half worshipping the world of form and living in bondage to the manifested, the other worshipping the world of the formless and unmanifested God, Jesus, the Christ, was born. He brought with Him the connecting link which gave the truth of life so clearly that in it could be seen the unity of spirit and matter.

He brought the race a *new* idea, and he linked in one grand master stroke the whole objective world of form and the subjective world of the formless. He said in words too plain to be misunderstood: "All that my Father hath is mine"; and, "I and my Father are *one*."

He brought this message of *unity* to an old race mind sunken everywhere in its old idea of separation. Only the really evolved minds understood His meaning, but He stamped His message on the hearts of the multitudes, and for two thousand years it has percolated through the race mind, and in the new civilization of the Twentieth Century it is more fully understood and interpreted.

Jesus did not differentiate between the things in form and the things in the formless; He said: "Whatsoever ye ask believing, ye shall receive." He knew that God, His Father, was all, and that God had only one thing out of which to build the world, and that was Himself. He knew that all things were God's and that the race was in a God-world of God-substance; that whatever the race wanted or needed it had only to ask and receive, to seek and find. There is nowhere any history of a break in His own line of transference from spirit mind into spirit form. He stirred the higher etheric vibrations of spiritual substance and the waters turned to wine. He touched the higher law of the unmanifested substance down through the etheric waves; He fed the multitude, and projected silver into the mouth of the fish for their supply. From the invisible realm of spiritualized consciousness He brought forth visible form,

and at His touch spirit became matter and passed into tangible use.

With this matchless picture of the Christ message, the new civilization is awake in the higher idea of supply, and money is only a picture of the form of supply the race has projected for itself from limitless substance.

We know now that all material phenomena is spiritual arrangement within the consciousness of man, and that everything the world calls matter is but an emanation from the *one* substance, and that the finite is only in reality a symbol of the Infinite.

The power back of the projection into form is *desire*, and the desire in thought brings it out into expression; desire is the prophecy of fulfillment—"as a man thinketh in his heart, so is he."

Money is only a symbol of race desire and a medium of exchange which is used to give each life the fullest expression objectively of its subjective self.

As the race evolution went on there came about between individuals and races a legitimate exchange of these possessions in form; one gave to the other something he had for something he had not, and they soon found that the one having the most desires had the most things, or symbols, of desire, and that having the most things, they could have the largest exchange.

So barter and trade and competition were born into the world. If one tribe had a large number of sheep, and another had no sheep, but owned a vast number of cattle, then, if they desired exchange they could express their desires in trade; and if two cattle were of more value to the one desiring them than four sheep, he then paid the equivalent of his desire and possessed the cattle.

As human desire grew more and more in its intensity, and the races learned finer and finer methods of expressing these desires, there came about the race consciousness of many who knew nought but the desire to amass things in form; many desired only material possessions and sought only material good, forgetting that there were many forms of desire within the soul which had at some time to be expressed as they went on into perfect unfoldment. This is the state of consciousness in which

the rich man lived who said: "I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease; eat, drink and be merry.'

"But God said unto him, 'Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?'

"So is he that layeth up treasure for himself, and is not rich toward God."

Everyone must come sooner or later into the soul consciousness which desires other things than the purely material, and when this hour strikes the wholly material things will be dust and ashes in the life of those who possessed them, and these things of purely physical pleasure will cloy, and the desire of the soul will be for higher and higher forms.

Centuries have passed, and centuries have come! The race mind has gone on in finer and finer concentration in its desires and finer methods of expressing these desires; until to-day the symbol by which men manifest their desires for material expression of supply has taken finer centralization. Cattle, gems, servants, slaves and so forth, are no longer bartered, but every human desire among the higher races is summed up and symbolized by gold, silver and "greenbacks" and called *money*. This money stands as a line of transference between the man invisible and the man visible, and with it he brings around him and works out in form all the desires of himself. Money is simply the connecting link between spirit mind and spirit form—a divine substance used by man; it is neither good, bad or indifferent, neither high or low, it simply *is*.

## CHAPTER II.

### WHY DO WE WANT MONEY?

We want money because at this point on the human path of evolution money is a medium through which we can work out our hidden ambitions and aspirations. Every moment the unseen active states of consciousness within us are striving to push themselves out into expression, and money is the medium through which certain definite states of human desire can be materialized.

In this world of form mankind wants to be surrounded with form, and money is in the line of transference into form. Money gives man the power to fit his environment to his increasing mental and spiritual recognition; with it he takes away from himself the limitations of lesser understanding and pushes his life into new settings, keeping pace with his larger ideas of individual growth.

The race demands money because with money it can supply its wants, and with it all the material progress of life is carried forward. The race would have no need of finer ideas of form and civilization unless it had with these ideas the means of pushing them into expression and usefulness. *Use* is the test of everything, and money is needed to bring the ideas out where they can be utilized by the race mind. Civilization is pushed on or retarded just in the degree that it makes use of the higher conceptions of higher human revelation. To-day the gigantic ships that sail the oceans are a tribute to the union of higher mind and higher form, brought about through larger material supply. The aeroplane of the hour is again the tribute of the same power; the desire of man is to conquer all nature, and this desire can only be worked out into some tangible form through supply.

The magnificent mines and gardens of the one time arid West are also active tributes to the law of material freedom; the wonderful libraries of the past and present, the gigantic galleries of painted and sculptured art, all stand as an embodiment, in form through money, of the throbbing genius of the subjective consciousness of man and the finer expression in form.

To desire to express in form all the great latent ideas throbbing in the race mind is a God-born impulse. To-day we ask for money, demand it, because it is our divine inheritance and belongs to the larger understanding of the world plan.

Standing in the midst of divine supply, himself a God, man at last has recognized the divine command: "Ask and ye shall receive," and deaf as the old civilization has made the race ears through ignorance, there is now, and always has been, the deep inner voice which whispers of its divine

right to express all of itself in any way and at any time. All the deep subjective states of consciousness within the being clamor to be embodied, and those who have much alive and active within them, will have much to embody, and will seek in manifold ways to embody it. Money becomes a part of our desires because it is a part of God and the way in which we can embody and extend our personal consciousness out into the world around us.

"No man liveth unto himself, and no man dieth unto himself." He is always a part of the universal life and one with all that it is. There is not a life, high or low, good or bad, that to-day has abundance of money, and who is giving his own desired life complete fling, but who, at the same time, is dragging, sheltering, evolving and sustaining hundreds of other weaker and younger lives.

Men grow to the greatness of their own desires under money's wing. Often, it is true, the wing shelters a nest of vipers, but the fault is not with the money; it is only because at that point in their soul-life's unfoldment they are simply vipers in consciousness. We want money because we all want more life, and life with essence within cannot refuse to urge itself out into expression in form. So the God-born impulse in the heart of the race pushes it on and on in union with everything which will bring out into use all the deep centralized states of latent power within us.

Money neither makes or mars men. It only gives them the chance to show forth to the world the thing that they are; and so long as there is life on this planet men will want money, have and hold it, and use it, because it is the gift of God, and because in the universal understanding, by the use of money, the man-God works out the likeness of himself, and surrounds himself with symbols of his own soul desires. until in daily contact with himself, he comes at last to work out and symbolize the God-man, living and moving in a "glorified environment."

### CHAPTER III.

#### WHY WE DO NOT HAVE MONEY?

We do not have money simply because at one point in our unfoldment we lack the understanding of the laws of money.

All life is law, and the price of the good part of life is understanding of law. Without the law of life we are only on the edges of living and are not in life itself. Jesus said: "Not one jot or tittle of the law shall pass away," and "I came not to destroy the law but to fulfill it." Only as man can learn the law of his own life and relate it with the universal life, can he work out his desires into perfect expression.

On the path of life, like attracts like, and men do not gather grapes of thorns. Some of the race are rich today and some poor, according to the law they have set in operation for themselves, and not, as the old world thinks, by accident. Poverty and riches are not things of external chance or vague happening; they are the conditions we have fashioned for ourselves in our consciousness. The new civilization knows that all external things have their origin in the interior states of the mind, and that interior recognition makes exterior form. Poverty is the picture of one state of consciousness, riches the expression of another. Lack inside is lack outside, abundance inside is abundance outside.

The old civilization taught that all external conditions came as the result of external action, and that poverty was the polar opposite of wealth, and was the result of the rich taking supply away from the poor; it saw an individual's line of transference blocked by the greed of another. Through old thought centuries, the race lived and believed this inversion of the truth, and crept on in resistance, strife and condemnation, never knowing where to put the blame. From this false premise of reasoning there came all the tyranny and bloodshed of the past. But today a veil of consciousness has lifted, and the new race mind sees life in its entirety and not in the part. One after another of the old race obsessions are lifting from our belief, and we see the deeper working out of the law going on everywhere in human destiny.

All life is a school and each life is in its own grade; poverty is simply one of the lessons of one grade, riches the lesson of another. There are millions of lives on this planet today who are poor because they have not evolved to where they are able to conquer supply. The first step in the grade for the poverty-stricken is to

learn to conquer supply, and this conquest is brought about not from without but through the slow process of awakening perception, which neither the race or the individual can outstrip.

As soon as we have learned this lesson we pass on into the next grade, where we learn how to use money, and their place is immediately taken by another learning the other's old lesson. Jesus said: "The poor ye have always with you, but me ye have not." He knew His place on the path and He knew the place of the poor. The new civilization knows that there are now and always will be, these babes in wisdom who must be poor, and poverty will be their natural portion until they lift it from themselves by increasing unfoldment and understanding. We see daily that if we filled their hands with gems and their hovels with comfort, there would still be only gems in a beggar's hands until some stirring of deeper recognition went on within them.

Those who know life see and understand this first cause of poverty, and then, looking more deeply, they see that until the last man of this race, and of many other races, lies dead, the beggars of earth's supply will be in our midst, because, back of the beggars' sores and hovels there is still the mind, the heart and the understanding of a beggar.

*The second cause of poverty* is the false education of the past, which, instead of hastening race evolution, has served to keep it in its old bondage. The church for centuries has owned the mind of the multitudes, and the church has throughout all these centuries pushed the idea of poverty into the race mind and kept it there. The church, more than any other factor, has helped to hold the race mind in its bondage to poverty, for the church has held before the mind of the evolving masses the picture of a Christ as a leader and an idealized object for emulation, and it has made this picture one of a bleeding, broken and poverty-stricken Christ-hood. It has distorted the grandeur and majesty of Christ life, and led the race mind away from fuller and greater paths of selfhood. In addition to this Christ ideal of poverty, the church has pointed the race to their old God-head—a dual force—earth and heaven, and has given it a mighty God and

an angry devil; and all the things of freedom from poverty it has given to this devil, and all lack and suffering to this not too friendly God; it said, "Whom the Lord loveth, He chasteneth."

The old race mind was too undeveloped to think for itself, and so for ages it lived by the thought-force of its leaders, and men built their lives to express these beliefs. As long as men believed in two forces—God and devil—spirit and matter—they received these things, for there is nothing in all the world but thinking makes it so. Held in the bondage of the old-thoughts and beliefs, men created and re-created their own lack and limitations.

Under these teachings the multitude developed a poverty-stricken, cringing consciousness, and everything in form being projected from the inner states of consciousness, it could not escape the law it set in operation for itself.

The race was taught that to be poor was to be spiritual, that it was "easier for the camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven," and living in the lie of a futurity which they received from St. Paul, they suffered on in misery, hoping and trusting that in some far-off future day, a heaven (if they deserved it by their faithful poverty) would be given them for their pain. These old obsessions of race thought and race interpretation held the multitude in their iron clasp for centuries, and strange as it may seem, even now, in the very centre of an enlightened century, there are still many of these minds hugging to their hearts this old delusion and dragging on in penury and despair.

There are thousands who today are poor who still cling to this old tradition, only from false religious ardor and lack of self-investigation.

Another obsession of the race mind is the one of inheritance. It is yet said by those who should know better, "Oh, I am born to be poor." They are born to be poor only as long as they will not, do not, or cannot, learn the law of supply; and while there are many who are born to be poor in understanding, there are thousands who are fast working through their grade and are ready to come out into a new action of the law. The power to stand still

under a law, or to go on into relationship with another, is within the individual himself, but not knowing this, he stands still, accepting an old condition as binding, when within himself there is the awakening power for freedom.

The new civilization brings a new message, and there are many millions in these days out into a new kingdom of thought who are bringing new laws into operation in their environment.

We are poor, and will stay poor, only as long as we relate with the laws of poverty; success, money and supply can be planned for by every life just as scientifically as one can build a house or plan a city.

Supply cannot refuse to come to any one who sets a supply law into operation; but the race must be taught this law, and brought step by step away from the old ideas and obsessions of the past into a new understanding and use of new methods.

Poverty and money are the results of interior states of mind, and only as mind changes will material change. There are childish states of consciousness which operate against material harmony; worry, hate, fear, anxiety and condemnation are interior pivots for exterior hovels, and wherever man rests his idea and his energy substance must gather round.

A mind that has been poised through incarnations in the belief of poverty and its power, and backs this belief in the present with childish states of mind—anger, worry and fear—will find poverty abiding with it. Environment is only a big pond in which each one sees himself reflected. A man in the bread line or one who sleeps on the benches in the park, is doing that not because circumstances force him to it, but because with his own ignorant manipulation of the law he has forced circumstances.

Lack will remain only as long as we have within ourselves the germ that intensifies it, and we will secure money, wealth and freedom only as we grow into it out from the natural states of our minds and hearts.

We are poor because we do not know any better than to be poor, and we stay poor because we are too ignorant, too weak or too inert, or, too superstitious, to hold our life servant to the higher laws

*(To be continued.)*



## In the Midst of the Nation He Dwells.

JOHN C. QUINN.

The following address was delivered by Mr. Quinn at The New Thought Union Service at the 48th Street Theatre, West 48th Street, New York, on January 25, 1914.

The political life of a nation is nothing more than the extension of the family circle to include all people in sympathetic accord with a wise government of the whole.

The responsibility of the individual does not begin and end in the confines of his immediate family circle, nor can it be limited to a selected coterie of friends and neighbors.

The man of today is the product of the travail of countless past centuries, and standing forth in his magnificent estate he must learn the divine lesson of his being, and in works justify the cost of his production.

As he has drawn from all peoples in all past ages, he must include all in his apprehension of service; as upon all future ages to never ending time, will his acts and conduct be potentially impressed.

Man is his brother's keeper, and he who would reach the heights can only do so on the stairway of his own dead selfhood. This is the law. One who is endowed with God's blessing must bless his fellows. If he has the light he must let it shine, or be overtaken by darkness.

The common life and mutual development of the race is the purpose of being, and if you are to enjoy the Kingdom you must share it.

Not since Augustus achieved the Roman unity of a world of splendid misery, has the race so felt the certainty and the dread, the sorrow and the hope, of universal change.

The civilization of today is the camp of a vast unorganized and undisciplined army, without visible leadership or apparent method, yet consciously preparing for some nearing conflict, which shall issue in a new beginning of history.

We are in the beginning of an evolution of human life that as *truly* transcends the self-consciousness of the individual as the evolved and reasoning man transcends the animal kingdom.

The self-consciousness of society is the evolution now in process.

There is slowly waking in men what might be called the consciousness of each other—the consciousness of a power to act together as one man in the development of a common human life and destiny, to which all are to contribute, and of which all are to partake.

The consciousness of one's own mind and powers is being transcended by the race consciousness of one universal mind and spirit, sovereign within all men, making them members one of another, and *humanity* a *body* of God.

The education of the dawning social mind in the wisdom of the imminent social spirit, is the work of the new age of creation at hand, and society must henceforth be the end of political science and effort.

The politics that remain insensible to the waking social consciousness, the politicians who ignore the social conscience, and make the holy watchwords of the *past* the hypocrisy and traffic of the *present*, will be but fuel for *burning* in the day of the new civilization, the morning *glow* of which is now brightening the horizon of the future.

The past is, and is to be; and the work of the present is to carry the past, *enlarged* and sanctified, into the future.

We ourselves are the product of the past, and the sacrifice of the past is our strength and power now in the present.

But we cannot *abide* in the past—that is death.

Nor can we *break* with the past—that is ultimate suicide.

Our faith may, and it *must*, make future out of the past, through making the present a holy gift and sacrifice to progress.

The almighty forces that are really working out our human destiny are largely unseen in their operation; but their work is

clearly manifest in any purview of the historic retrospect.

Not the men who have brought down other lives with the sword, but the men who have laid down their own lives through an unresisting faith in the triumph of *right* through *moral* processes, have prepared the way for the advance of man.

The world *lives* upon the lives of love that are given for its redemption and perfection.

There is a growing belief on the part of the foremost thinkers that a more just order of society can be procured only through the state as the social organ; the state is the *only* organ through which the people can act collectively in the search for justice.

However, all social reform is coming to effect itself through political action.

With turning to the state as the social organ, has risen an increasing faith in Christ as the social lawgiver; an increasing apprehension of his law of *sacrifice* as the fundamental law of society.

It is *thus* that the various political reformations, without regard to creeds, are converging in an almost unconscious move-

ment to translate the Christianity of Christ into political doctrines and institutions.

We are nearing, and there is *now* upon us, a dispensation of the Spirit much more comprehensive and powerful than the religious institutions of our day foresee, as the dispensation that immersed the early disciples was mightier and more comprehensive than what they sought.

Without knowing by whom they are conquered, institutions are reluctantly yielding to the advancing Christ.

The discovery of Christ is the *tremendous* reality of our times.

The people have *found* the Christ, and are proclaiming their discovery to our economies and institutions. We have found Him in the waking social consciousness, in the developing political thought; in the organizations and efforts to reform society.

His judgment seat has been established by our social aspiration and faith, and His judgments will increase without end.

Instead of dreaming of some dim and distant millenium, we can find our divine place and work in the millenium that has begun, and lift our eyes to behold the *King* who is *here* in his abiding kingdom and *eternal* kingship.

## Heart of Life.

DR. SEARS.

Oh Life! Take all! claim all you ever gave;  
Strew with despair my pathway round about.  
I'll open e'en the portals of the grave,  
To let the secrets of the past come out.

I have no loss; I have no greed of gain,  
I am that *thing* that you have made me be.  
And in this hour of dumb surrendering pain,  
The height and depth of gain and loss I see.

Revealed I stand, deep down beneath the waves;  
Yet through the smothering stillness of the stream  
I catch the thrill the God-star ever gave,  
And see through mists of peace the Heavenly gleam.

Ah God! To understand! 'At last to know,  
The ebb and flow of life is hand in hand;  
What matters then, that all things come and go,  
If through their surge we reach the glory land?

## New Civilization Fundamentals.

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

### SEVENTH FUNDAMENTAL—THE NEW INDUSTRIAL IDEA.

There are three distinct laws used in interpreting the new industrial message; around these swing all advice, all direction, all control.

These three laws are:

First: Life in the Long Run.

Second: Man a Creator.

Third: Divine Transference.

The New Idea of Life was given in the March COLUMN, and the New Idea of Man was given in the January COLUMN, which the student would do well to review.

The New Civilization sees life in the *long run*, instead of life in the short run as the old world taught, and all industrial problems are solved by a new science of life. The old world taught that each individual was a personal creation, presided over by a personal God, who alone was a Creator and Universal Dispenser of all Laws. They saw only the universal side of Divine man, and forgot the man side of Divine mind.

The New Civilization believes in creation, emanation and evolution, and sees life as continuous, "as it was in the beginning, is now, and ever shall be." It teaches that man began when life began, and this mind-magnet called "man" has existed through countless ages in endless forms, coming through the sub-kingdoms as mineral, vegetable, animal and man-consciousness, passing on to the spheres as angels, and on to gods, and, after millions and millions of æons of consciousness, becoming an ever-conscious entity in the bosom of the *Infinite All*.

In the new civilization men know the pathway of their own soul and realize that at every step on the way they are facing new experiences and new expressions of life. On this journey, man begins as a Creator. He is an individualized God in an indestructible world on a self-imposed pathway, and through his own ever-urging desires he creates his own conditions; his desires set courses in motion which become laws; and he is bound or free throughout

all his experiences, according to the law of his own desires.

He finds out early in his human career that he is his own unaided law; that no one gives to him but himself, no one takes away from him but himself; that he is alive in a world of universal God-intelligence, and this universal intelligence is ever ready to respond to his conscious or unconscious command. He finds that there is concerted action between the atomic mind of substance and his own mind, and through his thought world he is the Creator of his world of form. On the path of life thoughts are things, and like attracts like. Man, working with and in this universal mind, commands his environment into form.

Under the law of conscious and unconscious command, he is continually moving in a world he builds for himself. "With what measure he metes, it is meted unto him." His environment is at all times materialized thought-energy, which he has intensified into existence.

Man's mind generates, sends out and receives a great creative, spiritual energy, which he can use to create thought forms of hate, envy, jealousy, strife, resistance, lies, selfishness, and ten thousand other destructive things, or he can create love thoughts and thoughts of unity, joy, happiness, service, selfness and worship. These thoughts coming from within the man, defile or exalt him according to whichever energy he intensifies. These thoughts build environment, and they are magnets attracting to themselves their own kind. "Men do not gather figs from thistles," for on the pathway of life "like attracts like." A man is a hovel dweller, a sweatshop worker, a street walker or a beggar, not because circumstances force these things upon him, but because by the quality of his own consciousness he forces circumstances. His environment is his mirror, in which he can see himself. He becomes the reaper of the things he has sown in the past and is sowing in the present.

The environment of poverty, lack, crime and penury is the exact material arrangement of mental activity.

It is the law of compensation; there is no appeal from this law. There is no way to escape but through higher understanding. The unemployed and unsuccessful will never become successful and employed through their old methods and consciousness. Unemployment and failure are not the result of systems and lack of opportunity, as the old world teaches, but it is absolutely a question of will and qualification. The vast army of chronic unemployed are so, not from defects in opportunity, but from defects in consciousness. We could take all the chronic unemployed in the world and put them to work in idealized industrial conditions, and in six months most of them would be adrift again, caught in the current of unfitness.

It is not employment bureaus that the new world wants, but industrial educational bureaus and schools, as well as industrial colonies. Higher and better industrial conditions can only come through the education of the individual and direction of collective individualities? True industry has for its corner-stones, human psychiatry and psychology, rather than charity, correction or control.

Man must know first of all that his lack of opportunities is the effect of what he has caused to be set in motion on his Karmic journey; that, back of his hovel, lack, bondage and toil are the states of consciousness in himself which linked him with them in form; he must see life in the long run, and then he must be taught that he creates and hands all these things to himself; that no one is to blame but himself for what he has or has not. He is in his own hands. God, the great universal life, has created some better things for him, but they without him cannot be made perfect. Charity to him then means a chance to learn the laws of a higher selfhood and an opportunity to support himself while he learns them. The New Civilization teaches this, and then goes farther and shows the world the truth of the law of Divine transference. The old civilization industrial law was built on the law of competition, and no greater lie was ever projected from the ignorant consciousness of men. The wonder is that evolving race consciousness so

long tolerated it; but, bound by the more positive minds of the leaders of commerce, it took centuries for the mass mind to struggle out to where it could think a new thought for itself. There is a legitimate matching of brain and brawn in which men vie with each other for supremacy in higher ideality and higher actualization, and out from this came the great prostitution of human rights known as competition.

On the plane of competition men struggle with men; this law is "get and take"; one falls that one may rise. The loss of one life is the gain of another, and over the whole industrial system of the old world there is the flaming sword of the Destroyer. In the old industrial world men forgot the universal, and depended on men to give them their industrial desires; and as men gave, they could take away, so the old world became at last a jungle way where beasts of prey were always springing upon their own.

The new industrial people are not reformers; we let the old alone—it is the lawful product of the minds who set it in action. It can only be changed and its tide stemmed as the minds behind it change in their ideas and methods, and it will have to be changed in its center before reform can take place on the outside. We are concerned with the new, with the human-divine side of industrial action.

In the new civilization each life knows that it is always one with its universal source, and that it is a creator of its own world, and it proceeds to unite itself in consciousness with its universal source instead of with men and their possessions. Man can reach out with his own line of transference, *his own thoughts*, and in infinite union create his own far above the reach of the beasts of the jungle, and holding fast to his own conscious creation, can command the very hands that would starve him to be the ones to pass him his new creations. When man comes into conscious dominion in the universal, and takes that for his source of supply, those who were in his way in the old law suddenly become the connecting link over which the universal passes him his own.

The New Thought man uses the great creative spiritual power of his own mind to project a new opportunity and environment into form. He knows now that there

is a concerted action between the mind of man and the mind of God-substance; so, in divine command, he lifts his thoughts and actions beyond the control of men and takes charge of his own world. He thinks strong, positive, holy thoughts—unity, power, love and supply, and creates in consciousness the environment he wants to find in form.

His new attitude of thinking soon makes him a magnet, and he begins to attract to him into the conditions around, new opportunities, new friends, new arrangements; his "luck" changes, and his material conditions keep pace with his own rearranged mind. He finds the Great Creator within himself, and throughout his own line of Divine transference he uses it with a new creative genius and builds a new material world. His barren walls stretch away into stately halls; first in imagination, his faulty, negative character, becomes strong, positive, God-like—first in imagination, but later in reality. He begins his new creations in the silent circle of his own consciousness; he idealizes the real man, the real success, the real environment, until in some opportune moment he realizes the ideal.

This is the new industrial message. Man an individualized God on his own creative pathway, creating, destroying and re-

creating, until with the consciousness of a master builder he flings a new splendid world into form.

Over the long pathway of the past he has brought himself to the present, and has become the reaper of the things he sowed, and his field of "Sessamum brought Sessamum," and his "corn brought corn," until with knowledge bought by the experiences of the past he turns to his own place in Divine intelligence and transfers to himself through conscious recognition the better, stronger things of a new life.

"Life in the short run," the plane of competition, and man a parasite on the universal God—this was the battle ground where the old civilization sold their best efforts into bondage, and burnt out the glory of their God-selves.

"Life in the long run,"—man an individualized God, under the universal God-law of Divine transference. This is the broad, sweet way of the new world, and armed with this understanding any soul can fling itself into the very teeth of the tiger in the old industrial world with all the ardor of David when he met the Goliath of old, and over the new line through which he throws out his heart's desires there will pass back to him the answer to his law. Around the supra-self will gather in form the conscious commandments of the supra-man.

---

Life is a series of preludes to that unknown song of which Death intones the first solemn notes.

—Lamarterie.

\* \* \*

Nothing is of any use unless it gives me a stronger body and mind, a more beautiful body, a happy existence and a soul-life now.

To know how to be silent is more difficult and more profitable than to know how to speak.

Fée.

\* \* \*

Little minds are vexed with trifles.

—La Rochefoucauld.

\* \* \*

He who allows his happiness to depend too much on reason—who submits his pleasures to examination and desires enjoyments only of the most refined nature, often ends by not having any at all.

—Chamfort.

## Recrimination.

By ELLA WHEELER WILCOX.

### I

Said Life to Death, "Methinks if I were you,  
I would not carry such an awesome face  
To terrify the helpless human race.  
And, if, indeed, those wondrous tales be true  
Of happiness beyond, and if I knew  
About the boasted blessings of that place,  
I would not hide so miserly all trace  
Of my vast knowledge, Death, if I were you.  
But like a glorious angel I would lean  
Above the pathway of each sorrowing soul,  
Hope in my eyes, and comfort in my breath,  
And strong conviction in my radiant mien,  
The while I whispered of that beauteous goal.  
This would do, if I were you, O Death!"

### II

Said Death to Life, "If I were you, my friend,  
I would not lure confiding souls each day  
With fair false smiles, to enter on a way  
So filled with pain and trouble to the end.  
I would not tempt those whom I should defend,  
Nor stand unmoved and see them go astray.  
Nor would I force unwilling souls to stay  
Who longed for freedom, were I you, my friend.  
But like a tender mother I would take  
The weary world upon my sheltering breast  
And wipe away its tears, and soothe its strife.  
I would fulfill my promises, and make  
My children bless me as they sank to rest  
Where now they curse—if I were you, O Life!"

### III

Life made no answer; and Death spoke again:  
"I would not woo from God's sweet nothingness  
A soul to being, if I could not bless  
And crown it with all joy. If unto men  
My face seems awesome, tell me, Life, why then  
Do they pursue me, mad for my caress,  
Believing in my silence lies redress  
For your loud falsehoods? (So Death spoke again.)

"Oh, it is well for you I am not fair,  
Well that I hide behind a voiceless tomb  
The mighty secrets of that other place.  
Else would you stand in impotent despair  
While unfledged souls straight from the mother's womb  
Rushed to my arms, and spat upon your face."

## Mind-Action.

GRACE M. BROWN.

There is one mind.

It is universal in substance and infinite in quality and power.

Thought is the action of the mind. Not of your mind or mine, but of the all-mind. And we, you and I, are as much of that mind as we have the desire and the capacity to attract and to appropriate.

We live and move and have our conscious existence in the universal mind; the spirit substance of us is formulated and expressed through the medium of mind, and we have no existence apart from our place in the mind action.

We are so created that we are accurate magnets for the operation of the mind action, and we reflect its action, appropriate its energy and transmit its force.

Our bodies have many centers which we call brains, wherein we may store and accumulate mind power, and from which we may contact the infinite mind at will.

The will is a soul quality, and our mind portion must be under the mastery of the will if we would be individual in our expression and true to ourselves.

We do not generate thought any more than we create substance. But we do attract the universal mind energy, appropriate it according to our capacity, and transmit it according to our quality, just as we manifest the spirit substance through the power and quality of our mind action.

Every atom of primal spirit substance has its own degree of intelligence and its own place in consciousness; it is measured by its relation to mind and its power of mind action and assimilation. It is the beautiful old story, "As a man thinketh in his heart, so is he." The man atom evolves according to his mental action, and every atom of substance evolves in the same way.

Every man is a manifestation of his present conception of truth.

If my idea is that I must be balanced in soul, mind, body and purse, to be complete, I shall bring myself into poise and power on all those planes of my conscious life.

If, however, I think I shall be more spiritual by being frail in health and weak in

my bank account—if that is my conception of truth, I shall very soon find myself exactly in that place.

If I think health is the only thing worth while, I shall probably accumulate and appropriate health and ignore the importance of spiritual culture and opulence.

If money is my one idea of truth, I can attract it in such abundance that its metallic vibration may crush out the more vital things.

We can have exactly what we desire and in the degree of our desire, if we will strengthen our capacity to the point of the realization of that fact, and of the practical methods of its attainment.

There is no lack in the abundance of spiritual substance. There is no lack of mind and there is certainly no limitation in the freedom of universal mind action.

But we who are actual portions of spirit substance and of infinite mind and who are perfectly free to co-operate with it on any and all planes of action, limit ourselves and place ourselves in the bondage of our smallness, instead of balancing ourselves in the recognition of our own greatness, and being exactly what we WILL to be.

Habit is the great limiter. It crystallizes the flesh atoms and holds them with such vise-like grip that they cannot free themselves. It places them in the bondage of disease and poverty and nothing except a direct change of mind action and a reversal of habit can dislodge and free them.

It is very easy to become atrophied or diseased by habit. When we select a thought from the universal mind, some one of the brain centers of the body immediately commences to generate cells to accommodate it. If we hold to that thought, the cells strengthen and develop and become a power in influencing other parts of the body, until the quality of that thought has permeated us and is actually a part of us. Thus we create the substance of our flesh according to the thoughts which we entertain.

We can also change any quality of brain cell by eliminating that quality of thought from our minds; if it is a disease or a de-

structive thought we can forget or forgive it and let go of it. In its place we can instill a constructive thought and entirely alter the whole character of the body.

We memorize by retaining a thought through the effort of the will which creates the brain cell to hold that thought. We have the same power to forget by dissolving the cell. We are in truth masters of our thought realm and of our mind action.

However, in order to control anything it is necessary to realize our supremacy. No matter what our ability is, if we do not realize that ability it is not exercised, and our power is weakened and our opportunity lost.

Everything which exists in form manifests because of mind action. In every detail of our lives and in every object which environs us we see the result of thought—of mind action. The pencil in my hand was first outlined and imaged in thought form before it was solidified by the action of physical effort in response to the human will.

This pencil has been ages in evolving, and many different chemical elements of primal spirit substance have been employed in its evolution, but mind action has finally separated and assimilated, through many years of process, the material for it and has finally placed in my hand this pencil, which comes to me through my individual mind activity in form of necessity and desire.

This is a simple illustration of a primal though vital truth, that all spirit substance is materialized into form by mind action, that mind action is infinite in its variety and quality and force although one in source, and the same law which evolves the man evolves the tree and evolves the supply for all human necessity.

So all life must be one in essence and in innate action no matter how diverse in expression. It is God's universe and it is His mind in action.

You and I, then, are formulated creations of pure spirit substance; we are made in His image, in God's image, and we are the actual creatures of His thought—imaged by Him.

Therefore we are beings of infinite variety, as we are one in essence and substance. We each have a different place in

the universe as we each have a different place in consciousness; therefore each individual has his own spiritual alchemy and is related to universal mind from a distinct and separate standpoint.

It follows, then, that in order to do the healing work we should understand something of ourselves, something of our patient, and something of God. Of course if we have a true knowledge of God that gives us the understanding both of our patient and of ourselves, but knowledge of God seems rather vague in most of His human creations, which is undoubtedly the reason there is so much mental and spiritual debauchery upon the earth today.

The human race has brought its sorrows upon itself, and it alone can dissolve them by its recognition and attraction and assimilation of God's love and wisdom, and so our work is not to deplore the present existing condition of destruction but to practically turn our attention to intelligent reconstruction.

Attention is the power of focussing the activity of the mind.

Attention is the first process in cultivating the brain and of controlling the senses, and must be practised before one can develop his powers in any direction.

If we would be masters of our own mind-action and not allow that action to master us, if we would be masters of our senses and not be under their dominion, we must learn to give our intelligent attention under the direction of our own will.

If we would undertake any work with purpose and intention, we will first give to it our intelligent and constructive attention, thereby strengthening our power of imaging and of materializing our image.

The scattering of forces and wasting of energies is one form of mental debauchery which we shall purify and overcome by giving our attention to the cultivation of our mind-action and to the mastery of our own sense life and our own finer forces.

We want to conserve our energy and relate ourselves to the infinite intelligence in spirit and in truth.

Intention is the first defined force in accomplishment.

Intention is the direct response to Desire and is the lever underlying Power.



Intention co-operates with Faith. It strengthens and builds, moves and fulfills, and is God's own instrument of inspiration in the human soul.

Imaging is the process of vibrating one's mentality into form; in other words, it is the power of focussing the mind-action into form.

Imagination is usually regarded as something vague and rather undesirable. Parents sometimes rebuke their children for a too vivid imagination, and we frequently ridicule each other for freaks of imagination. But imagination is a faculty to be welcomed and to be cultivated; it is not only valuable, but it is absolutely essential for success in any work.

All unfoldment is the process of bringing the unknown into the known. How can we materialize a thing unless we first image it in mind, and how can we image it in mind unless we have the power to focus our own mind-action? When you can focus your own mind-action and regulate it with your will, you are master of whatever condition you have imagined. That is, if you have the power to imagine anything and hold it until you have centered it in your consciousness, you have the power to materialize it.

Sometimes, by imagination uncontrolled, you can bring what is called disaster upon you, as in cases of contagious disease. In such cases we call it germs, when it is sometimes the result of fear imaging either in our minds or in somebody else's mind.

When we know ourselves sufficiently to make ourselves positive, to declare ourselves our own law, and when we have sufficient common sense to protect our bodies from hunger and cold and grief, we shall hear very little about contagious diseases, because we shall use our mind-action to focus faith images instead of fear images, we shall picture our heart's desire of health and success and then they will materialize.

When the imagination is under the dominion of the will we can focus our mentality when and where we will, we can hold it as long as we will, and our thought solidifies according to our will.

There is no place where the power of the imagination is more apparent than upon the flesh atoms of the human body; not only is our imagination powerful upon our own

bodies, but every one's imagination influences those who are sensitive to their mind action.

We are each and all entirely one in mind. We are separated by certain chemical proportions and by certain processes of activity which give us our own place in the universe and our own individuality through our especial quality and process of mind-action. So it naturally follows that our thought radiation influences others who do not understand protecting themselves, and if our mind-action is trained in concentration to the point of power, our responsibility of such influencing is truly great—so great, in fact, that it means the construction or the destruction of ourselves.

Ideality is the higher vibration of imagination, it is the perfectly constructive imaging, the purest activity of mind-action.

You can imagine something destructive and so create a destructive atmosphere, but you cannot idealize anything in a destructive atmosphere; when you commence to idealize you clear up your atmosphere immediately.

The power of imaging on the plane of ideality is necessary in the healing work. You cannot think of God without attracting a constructive current to your mental realm; when you have imaged God, you have imaged the highest ideal of your soul, and when you attempt to heal the human being you will charge your atmosphere with constructive currents of life by your love, and the love of God is the most powerful and the most ideal love of which the human heart is capable.

The first thing to do in contacting your patient is to relate him to you in perfect construction and sympathy, and you can do this by freeing your mind-action from all destructive quality. Then you will mentally create an atmosphere of purity and serenity by eliminating all emotion and relating yourself to God in perfect confidence of His ideal life and of His perfect love and wisdom.

You can no more heal in a destructive atmosphere than you can breathe in an atmosphere filled with flame.

Emotion is the result of uncontrolled mind-action.

Emotion is wasted energy, because when one is emotional the mind-action fails to

focus, and so the force which should be applied according to the direction of the will is scattered and lost.

When we allow the senses to influence the mind-action we become emotional and unsteady, uncertain and unhappy. The sense life must be dominated by the mind-action, and the mind-action must be regulated by the will, if we would be true to ourselves and so healthy in body and mind.

Exaltation is the consciousness of power and power is always balanced.

Exaltation is not emotion, although people sometimes think they have entered an exalted state when they are only emotional.

A man may enter an exalted state and afterwards lose his balance for a time, but he never loses the influence which impressed him while in that state and he knows in his soul that he will re-enter it. Anything which we have once contacted belongs to us as long as we want it, and we will always claim our own.

An exalted mind is always a spiritually attuned mind, and its influence in action upon other minds is very strong; the presence of such a mentality carries a constructive and consequently a healing vibration, and its intentioned force is very accurate in the healing work.

When the interior thought is towards God, there is always a response of exaltation because it strikes a chord of absolute harmony in spiritual consciousness and pro-

duces the perfect octave in universal harmony, thereby creating the atmosphere of chastity and life which are absolutely essential in the genuine healing work.

Chastity is the quality of cleanliness and accuracy.

Chastity does not relate to any one activity of life but to all planes of expression, and lack of chastity is the primal cause of destruction, because lack of order and cleanliness in the mind-action always produces confusion, which is the first step toward all violation of the law and its consequent misery.

A chaste atmosphere is essential to the healing work and there is no such clarifying influence in the universe as the thought of God.

To be chaste in our atmosphere we must be clean and accurate in our mind action; we must realize the truth of ourselves, which is that in essence and substance and intelligence we are one with God.

Only that part of us which is lacking in balance and intelligence is separate from the infinite life, and separation from infinite intelligent life means separation from health and opulence and joy.

We will clarify our mental and spiritual and physical atmosphere by balancing our mind-action in the vital truth of the recognition of God.

We KNOW that God is supreme!

## On the Shelves.

"THE WORLD'S SAVIOUR."—By Rev. Chas. H. Vail. \$1.00. Published by N. L. Fowler & Co., London and Macoy Publishing and Masonic Supply Co., 49 John Street, New York.

A text book! A review of religion and its embodiments. It is clear and concise and saves the busy reader hours of research.

Clear, distinct and carefully related, it leads the student mind along a well guarded pathway from the beginning of the world's history until the now. It is invaluable as a reference to the masters and full of instruction to the daily reader.

LIGHT AND COLOR.—By W. J. Colville. Cloth \$1.00. Published by Macoy Publishing and Masonic Supply Co., 45 John Street, New York.

A clear, definite explanation of light and color, and to one interested in this subject, it comes as a direct inspiration—among the many books of concealed and diversified teaching on this subject. Its directness is a blessing and a comfort to the reader.

## The Science of Success.

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

### SIXTH SUCCESS METHOD—COMPARISONS.

There are some agents operating against success which are so subtle that the persons embodying them often cannot detect their presence themselves, and go on, year after year, watering them into new life. It often calls for a deep spiritual scrutiny to find out all the laws of failure that are eating out the heart of the character which might become a glorious expression of success and power. One of these almost unpardonable agents is—comparisons. Comparisons, when rightly understood, is one of the most splendid success methods, but when dragged into the net of "*hateful comparisons*" it becomes a ball and chain which impedes the progress of the one who keeps it in operation.

Hateful comparisons, which leave in their trail a bitter heart or an envious, jealous spirit, can destroy all the true energy of a soul, and energy wasted in this fashion takes form in other things through which it can continue its activity.

One would have to be proud and self-arrogant, indeed, if no doubt of his own power or capability ever came into his mind as he is called to match his brain or brawn in the battle of life with others in his own class.

It is necessary, in order to do our best work, that there always be those somewhere who can do the same things we are doing, and who give us the opportunity for a legitimate struggle for equality, if not superiority. The life that is always surrounded with inferior minds becomes in time either pulseless and lacking in endeavor, or selfish and over-conceited in the estimation of his own ego. We need some goal—some Holy Grail—some unattained desire, to keep us true to the spirit of the necessary qualification, but when we see these desires reached, expressed by others and appreciated by the world, and we grow sullen, morose and disgruntled over it, we are face to face with a failure method which will undermine our whole selfhood.

It takes a gigantic understanding not to weep over our own failure, and keep able to rejoice in the success of another in that thing for which we have striven with our heart's blood; to know that the things we have originated are claimed, and mouthed back to us, by others who have been able to appropriate what we have tried to make our own; to stand silently by and see the futility of our every effort, when, with half as great an effort, some other person seemingly outclasses us and wins the race. But it is a law as old as the heart of things that our point of attraction and the thing we want must be equal before we can obtain it. Hateful comparisons between ourselves, our own possessions, our own efforts and qualifications, and those of others, never did and never will intensify our point of attraction. We will lose again and again because our own condition of mind will prevent us from gaining power and attraction.

There are always those who can do the things we are doing, and do these things differently from ourselves, but this need only stand for a text or an example, or even as an inspiration. The greatest masters of art, literature, music, industry, science or philosophy are always the greatest students, and as soon as a life comes to where it thinks no one can teach it anything, it has ceased growing. The mystics said: "No man is your friend, no man is your enemy, but *all* men are your teachers," and if we learn this we will forever be in the law of comparison, but not "*hateful comparisons*."

Learn to enjoy the thing you have, the place you are in, the expressions of life around you, and to take everything differently from this is an added impulse for higher effort and greater attainment. This is a success method, and it will link our life with all that is best on its pathway.

Many a previously successful business man has failed through *hateful compari-*

sons of his profits with another; many a home has been made miserable by the hateful comparison of another, larger and more beautiful. Many a marriage has been wrecked through the hateful comparison of the life partner with a more fortunate one. Many a good position has been lost through hateful comparison of its wages with other more attractive ones. The life that forgets how to "let well enough alone," while he uses it as a ladder by which he can climb into a fuller expression, has failure for its center rung, because he builds it with his own weak system of thinking and acting. There is absolutely no hateful comparison in *truth*; everyone is simply different from everybody else and each is perfect for his type.

No one in the world can do your work for you, or have your genius or your expression; you can only have your own. Yours belongs to you by the divine right of discovery, and though you may have something wonderful, there are others who have something of their own just as wonderful, and if you envy them or exalt yourself, you will get the reaction of the law you set in motion.

Be yourself! Use comparison as a spur to urge on your own endeavor. Let the success of others, as well as their greatness, be an example which will stimulate even a flagging effort. "All that other folks can do, why with patience cannot you?" But do not allow the distance between to spoil your aspiration nor their perfection to keep you from doing your own perfect part.

With hateful comparisons dogging our footsteps, we shut the door in our own face and take away the joy we can get from the expressions and possessions of others, and we knock down the shining mark which guides us to the heights of our own finished endeavors.

With *true comparison* we keep a sharp gauge on our own achievements and a spur on the boot which does not allow us to sink down in stupid self-complacency.

With true comparison we keep out in the very heat of the battle, and our legitimate development forces us to measure genius, strength, brain, zeal, courage, ideals and selfhood with the rest of the world, where, like gladiators, we must defend them.

## Just for Fun.

Just before going to press, we were able to hand to Mr. Brickett the full name of the lady who gave only her initials with her solution of the conundrum, "Why is a woman like a gold mine?" and in return for this information, Mr. Brickett disclosed his decision as to the awards, saying: "I will give to each of the two ladies whose answer was chosen by Dr. Sears as being of equal merit a SHADOW-LACE waist."

The awards will therefore be made as follows: To Miss Mary Allen, 94 West 104th Street, New York, and Miss Grace E. Davis-Reiff, 219 Avenue A, Bayonne, New Jersey, who are both invited to call upon Mr. Brickett at the show-rooms of the Valentine Waist Company, 145 West 29th Street, New York.

Many of our readers who have been anxiously waiting will be gratified with us, to notice that by the nature of his decision,

now that he has ultimately made it, Mr. Brickett has borne out to the full the opinions which THE COLUMN has held and expressed throughout this competition as to his innate generosity and true New Thought appreciation of merit.

Naturally, since our offer in the February issue, of three months' subscription to THE COLUMN free to those who correctly stated what Mr. Brickett's decision would be, we have received many forecasts, but only six of these proved to be exactly correct.

Three of these were received before the April issue appeared, in which Mr. Brickett offered a Valentine Shirt Waist to the ladies who sent in the correct forecast, and these will therefore be entitled to the three months' subscription to THE COLUMN. Of the remaining three correct forecasts, one arrived April 10, while the other two just

missed the closing day of the offer by arriving the first mail on April 13.

However, if there is true appreciation of merit to be found anywhere, it is surely in the heart of Mr. Brickett, who, when informed of the foregoing circumstances, expressed his willingness to extend his generosity and at the same time keep alive the great interest which our readers have shown in this competition, in the following manner:

To Miss Charlotte Smiedel, of 1716 East 90th Street, Cleveland, Ohio, whose forecast arrived on April 10, he will award a shadow-lace waist, and to the other two ladies with whose misfortune in missing a mail or two and thus disqualifying, he acutely sympathizes, he intends to give as some token of his appreciation of the merit of their forecasts some article of lady's wearing apparel, of sufficient elegance to be appropriately worn at the opening of the

New Thought Summer School at Oscawana in July.

Being but a mere man, he has asked THE COLUMN to invite its readers to assist him in deciding the difficult question as to the particular article of lady's wearing apparel he shall award, and to the person who sends in what the editors consider to be the most humorous and interesting suggestion, he will award another shirt waist.

Fearing that there is some danger that Mr. Brickett may call a corner on generosity, we have decided to give six months' subscription to THE COLUMN free to the writer of the second most interesting forecast.

Address all your communications to THE COLUMN, New York American Building, and be sure that they are in our hands by June 8, as even the proven generosity of our friend, Mr. Brickett, should not be depended upon to offer a further prize for suggestions reaching us on June 9.

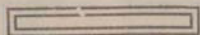
## God and the Night.

DAVID KING.

The Voice of God in the night's deep shadows when none  
other voice may sound . . . . .

The long, still, murmuring sigh of the Spirit of the Trees  
The stars in the Peace of Heaven, weaving their eternal dreams  
The hush of the earth scented mist, its mystic gray soft as a  
Breath of the Father's Love at rest beneath the Trees . . . .

Ah . . . the Voice of God in the night's deep shadows when none  
other voice may sound.



## The Earth Song.

By DAVID KING.

A memorable Day I remember. In the solitude of the woods and by the eloquent sea, it had passed where I walked alone fasting—yet intoxicated by the swift flowing wine of Nature Life and fed to repletion by the rich mystic food of Nature Love. Far I had wandered that Day, my feet moving silently and reverently upon dim shadowed paths soft with deeply strewn earth, scented leaves and fragrant cool mosses; far my feet quietly wandered in the dreamy haunts of God's youngest children, the timid folk of the wood, the wonder-eyed elfin spirits hiding beneath mushroom palaces, the dancing, happy fairy kin, heedless of me in their gay rejoicing where the sunlight lay a golden floor of radiance beneath the far swaying trees. But farther still that Day my Soul had wandered, forgetful of my footsteps and these, far and away where the dewdrops soar on the lifting wings of the morning; far so far where the bird songs float from feathery throats, away and away into the heaven of God; far and away where the perfumed breath of the flowers is caught in that golden Land of Dreams to Be.

Things unknown to human speech and tongue had filled that memorable Day, until at last, silently, away to the west the sun stooped low to kiss the luminous cheek of the sea. Then my heart and my feet grew weary—because that I was seeking, alone I seemed amid these, an alien wandering but for a wondering hour amid alien, distant fields, a lover caught in the golden tangle of dreams where his beloved dwelt ever beyond the end of the shadowy pathway which is all his longing eyes may see. Downward upon the open shore I turned to a lichen-bordered, broad-shouldered rock, where with clinging fingers the waves rose and fell in tender sighs and whisperings. And to the God of the Air I called, and to the God of the Earth, and to the God of the swaying Sea that the hunger of my soul be stilled! \* \* \* and

"I" was not \* \* \* nor "all" \* \* \*  
but One. \* \* \*

Then the mighty rock seemed a harp of trembling, vibrant strings that sang to the "me" a song:

Oh Kin of the Air and Sea

Draw near! Draw near!

Oh Kin of the yesterday and the morrow  
to be

Draw near! Draw near!

Heaper of Dreams in the golden West,

Draw near! Draw near!

Drear night watcher with eyes to the East

Draw near! Draw near!

Why dost thou long, and why dost thou  
pray

For what is thine?

This harp and this song thou hast left by  
the way

With Yesterday!

I am thy voice, and I am thy Song

Thou hast lost for long

Seeking thy Love in the things beyond!

Oh open thine eyes, oh open thine eyes

And loose the desiring Bond—

There is naught beneath or within the skies  
That lies

Without thy Self!

Within the Span of thy endless years

The ages run, worlds roll and pass

And I and they are the fruit of thy tears

As thy hands unseeing shaped the mass.

Oh Kin of the morrow and of yesterday

Draw near! Draw near!

Stand on thy feet and look to the Way

Thou buildest for me!

I am thy Voice, and I am thy Song

And I am that Love for which thou dost  
long—

Lift up thine eyes to thy Self and see

What dream thou buildest for thy Self and  
me!

Oh Kin of the morrow and of yesterday  
Weave well thy Being through earth and  
air and Sea!

## Oscawana.

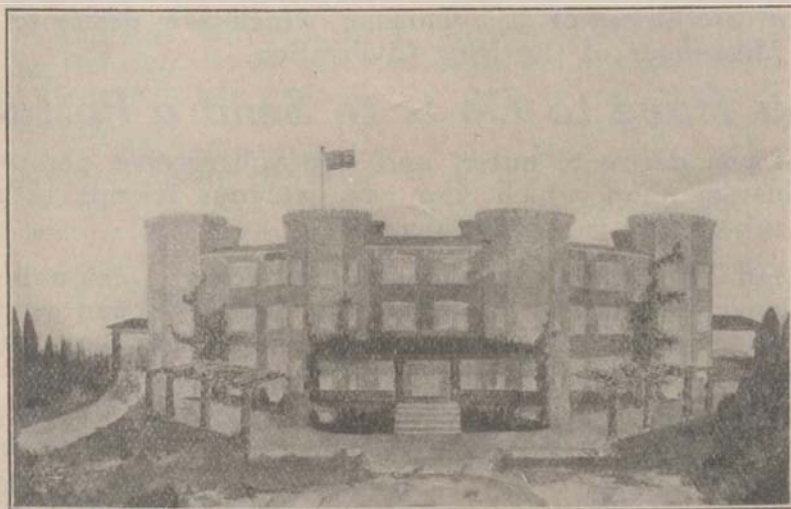
THE COLUMN has received so many inquiries regarding the new Association that has been formed at Oscawana, and the new Inn that is going to be built there, that we paid a visit to the offices of the new Association in this city so that we might glean the necessary information for our interested readers.

The new Inn is going to be called "The Aurora Castle Inn," on account of the beautiful display of lights that can be seen at sunrise and sunset from the elevated site upon which it will be built, and because the structure will take the form of a rustic castle with eight octagonal towers. From these towers splendid views of the Hudson and surrounding country will be had.

The grounds surrounding the Inn will be planned out in terraces, walks and driveways, and the aim will be not to destroy, but to improve, if possible, the natural beauty of the place.

Extensive improvements are also promised upon the other property at Oscawana, and those who wish a more private life than the Inn can offer, will find pretty little bungalows built for their accommodation. New waterways will be constructed to give the tenants of these bungalows the benefit of the new sanitary improvements.

The little lake is not forgotten, and in regard to this, a Venetian effect is aimed at, and boats are to be placed upon it for



The Inn will be for the accommodation of those who wish to study the Science of Life in the New Thought way, and for those who, tiring of city life, wish to find a place of rest and peace close to nature.

There will be between 50 and 75 rooms in the Inn, and every room will be fitted out in a thoroughly up-to-date manner and in accord with the modern ideas of comfort.

On the first floor there will be a large rotunda, dining room, etc., and the rooms on this floor will be so arranged that they can at any time be conveniently thrown open to form one large hall for lectures, entertainments and dances.

Each of the eight towers will contain a separate suite of rooms and bath, and one of these suites will be permanently and specially equipped for the accommodation of Dr. Sears.

the added enjoyment of its frequenters.

Now the final, but not the least important item to be told, is that the new Association is giving twenty lots of land, upon which there will be built in the near future a New Thought University and Temple Church of the New Civilization, whose platform will be open to all New Thought teachers and lecturers. Here, all the New Thought principles will be taught and students prepared for lecturing, teaching and healing.

The first one hundred dollars for the erection of the Temple has been subscribed by Mrs. Julia Pape Turner.

Our readers will agree that Oscawana is surely becoming what it was originally intended to become, the higher International Educational Center, where all might gather, irrespective of class, creed or color, in the universal search after Truth.

# OUR SUBSCRIPTION CONTEST

ONE HUNDRED DOLLARS  
TOWARD YOUR SUMMER VACATION

TAKE ADVANTAGE OF OUR OFFER AND SEND US YOUR NAME

¶ Have you taken advantage of our offer of \$100 cash to the person who turns into *The Column* the most subscriptions by July 1? If not, why not?

¶ This is a splendid opportunity for you to earn a good sum of money in an easy and legitimate way, and at the same time help to increase the usefulness of *The Column*, which we desire to make the Universal Messenger of the New Civilization.

*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.

**OUR SPECIAL OFFER.** In order to assist the contestants, and at the same time promote a wider interest in the magazine, we will mail to any competitor sending us 10 cents in stamps, a package containing assorted BACK NUMBERS of "*The Column*," which will be of considerable assistance to them in soliciting subscriptions. This offer will be particularly helpful to the out-of-town contestants whose friends may never have had the opportunity of perusing the publication.

¶ 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, 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.

The final Union Service of this season was held in the 48th Street Theatre Sunday, April 26, and was certainly more in the nature of a New Thought Conference, there being so many speakers. The subject taken for the addresses was "Angels and Men," and the speakers were Swami Abhedananda, Villa Faulkner Page, Mrs. Jean Norton, Mr. John Quinn, Mrs. Elizabeth Silverwood, Selma Cruikshank, Mr. Alfred Tomson, Mrs. Sophia Van Marter, Mrs. Maud Pratt Crawford, Julia Seton Sears, M.D. A great many useful and practical truths were expounded.

Dr. Sears concludes the Sunday morning services on Sunday, May 10, with the subject, "The Rules of the Game," and we feel confident of a specially large congregation to bid farewell to our leader, who sails for London, England, May 12.

New Thought Center, 76 Hansen Place, Brooklyn, N. Y.

This center has come very much to the front of late, and is doing really splendid work. Sunday services are held at 3 P. M., in the Masonic Temple, Brooklyn, at which there is a large attendance.

Mr. Tomson, of the National New Thought Alliance, is now with the Center, giving daily lectures and classes, and all

arrangements for the New Thought Conference, to be held in New York the first few days of June, as well as the American arrangements for the London and Edinburgh Conferences, are being conducted by him from this center.

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

Meetings to be announced.

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

Founder, Julia Seton Sears, M.D.

Pastor, Emma C. Poore.

The Annual Bazaar was a complete success both socially and financially. The drama, which is always a part of this occurrence, showed that New Thought people can excel in whatever they undertake.

Miss Poore sails, for a few weeks in London and the Convention, on the "Cymric" on May 5, and with her she carries the loving thoughts and best wishes of all the earnest students and truth-seekers connected with this enthusiastic center.

## 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 morning at 11.15 in Steinway Hall, Lower Seymour Street, W. Classes and lectures during the week at the School, 39 Edgware Road.

Dr. Sears will be with the School on Tuesday, May 19.

### SUBSCRIPTION BLANK.

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

Name \_\_\_\_\_

Address \_\_\_\_\_

Enclosed please find P. O. Order, Check, Express Order, for 5s. or \$1.25 for one year's subscription to "The Column Magazine." Post Free.

## 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. Poore.  
 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."

JULIA SETON SEARS, M.D.

Muriel Brown.....	London, England	Grace M. Brown.....	Colorado
E. S. Romero-Todesco...	London, England	James A. Edgerton.....	New York
Mina Claus.....	London, England	James Robert White.....	New York
Louie Ellis.....	London, England	J. C. Quinn.....	New York
Gerda Linde.....	London, England	Clifford W. Cheasley.....	New York
Laura Phipps.....	Boston, Mass.	Dr. E. H. Pratt.....	Illinois
Emma C. Poore.....	Boston, Mass.	Rev. J. M. Seaton.....	Virginia
Clara Hall.....	Boston, Mass.	David King.....	Michigan
Ella Wheeler Wilcox.....	Connecticut	Dr. Frank Crane.....	

## 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>
Miss Allen	- - - - -	<i>Instructions.</i>

Address—Room 71, New York American Building,

Telephone, Columbus 10139.

Columbus Circle, New York City.

# DO YOU KNOW

The newest revelation in the Science of Names and Numbers can tell you  
WHAT YOU APPEAR TO BE  
WHAT YOU ARE  
WHAT YOU WANT TO BE  
HOW TO BE WHAT YOU WANT TO BE  
WHAT YOU HAVE LEARNED IN THE PAST  
THE LESSON OF THE PRESENT  
WHERE YOU SHOULD LIVE FOR SUCCESS AND HAPPINESS  
YOUR COLORS AND GEMS

and many other things which help you to know yourself and understand your relation to life?

SEND YOUR FULL BAPTISMAL NAME, and all changes of name, by marriage, signatures and otherwise.

Detailed readings . . . . \$2.00 - 7/6  
Popular readings . . . . \$1.00 - 5/-

## A COURSE OF LESSONS

in Names and Numbers will teach you how to apply this study to life, to yourself, and to the people and conditions you meet.

## CLASSES NOW FORMING

as follows:

Commencing April 29 at 7.30 P. M., Wednesdays and Fridays.

Commencing May 27 at 7.30 P. M., Wednesdays and Fridays.

Commencing May 22 at 8.30 P. M., Fridays and Mondays.

Full Course, 8 lessons, \$5.00.

*Enter your name for one of these classes now.*

Lecture followed by short readings, every Wednesday at 8.30 P. M. in the New York American Building, 58th Street and Broadway. Admission, 25 cents.

CLIFFORD W. CHEASLEY, Asso. Editor, The Column Magazine

N. Y. AMERICAN BUILDING,

58th STREET AND BROADWAY,

NEW YORK.

TELEPHONE. 10139 COLUMBUS.

WRITE TO Julia Seton Sears, M. D.  
Care of COLUMN MAGAZINE.

Tell her your problems. Ask three of the most important things to you.

She will answer you. These answers will help you to live and direct your life into success and happiness.

Enclose \$1.00. All correspondence private.

## YOU SHOULD GET

Dr. Sears' Easter Sermon, "DIRECT and INDIRECT INSPIRATION," which was delivered in the Forty-eighth Street Theatre, New York, on Sunday, April 12. It will be published in the June issue of *The Column*.

# BOOKS BY JULIA SETON SEARS, M. D.

Founder of the New Thought Church and School, America and London.  
(Church of the New Civilization.)

<b>Freedom Talks</b> , 165 pp. Paper	4s. 6d.	\$1.00
<b>Life's Greatest Secret</b> , Or the Key to Health, Wealth, and Love . . . . .	1s.	25c
<b>Health, Wealth &amp; Prosperity.</b>	1s.	25c
<b>Grapho-Psychology.</b> 57 pp. . . . .	4s. 6d.	1.05
<b>Concentration.</b> And What It Means to You. Paper . . . . .	2s.	50c
<b>Zones of Consciousness</b> . . . . .	2s.	50c
<b>Your Aura and Your Keynote.</b>	2s.	50c

---

## NEW BOOKS.

A New World to Conquer . . . . .	1s. 6d.	.35
Reincarnation . . . . .	1s. 6d.	.35
Here and Hereafter . . . . .	1s. 6d.	.35
Why We Pray . . . . .	8d.	.15
The Life Beautiful . . . . .	6d.	.10

---

**IN PREPARATION** READY  
MAY 15,  
1914 **"Freedom Talks No. 2."**

Publisher, E. J. CLODE, 156 Fifth Avenue, New York.

---

**COLUMN PUBLISHING CO.**

NEW YORK AMERICAN BUILDING, COLUMBUS CIRCLE, NEW YORK, U. S. A.